

How to Apply Local Wisdom Value Systems in Management Practices and School Culture? A Study of Internalization and Implementation Practices in School Settings

Nanik Hindaryatiningsih¹, Jafar Ahiri², Edy Karno³, Damhuri⁴, La Ode Muh. Munadi⁵

Abstract

This study investigated the application of local wisdom value systems in management practices and school culture at Senior High School 2 Bau-bau in 2023. Employing a qualitative research method with an ethnographic approach, participants included the head of the education office, supervisors, school principal, teachers, educational staff, students, parents, school committees, and the surrounding community. Data were collected through interviews, document studies, observations, and focus group discussions. The research revealed four systems of Buton local wisdom values, encompassing the outlook on life, knowledge, and life strategies of the Buton community. These values were integrated into the school's vision, influencing management practices, leadership, and teaching models. They also formed the foundation of the school's cultural values, emphasizing religious and general cultural aspects focused on purity, interpersonal values, and self-values. Development strategies included instilling culturally oriented quality values, fostering teamwork, and engaging all stakeholders through environmentally friendly practices, program planning, habituation, spontaneous activities, facility conditioning, and exemplary behaviour. The analysis results indicated a distribution related to social interaction (58.6%), school culture (24.1%), and good behaviour (17.2%), with social interaction being the most significant. The study concluded that Buton's local wisdom values positively contributed to the school's vision, character development, and individual awareness, creating a conducive school climate, good learning outcomes, and a quality culture, driving the school towards positive performance.

Keywords: *Local Wisdom, School Culture, Management, Implementation.*

Introduction

The concept of the 5.0 industrial revolution is still under debate and in the development stage. Still, it generally refers to the continuous development of technology that enhances digital automation industries and production sectors (Xue, 2024). Significant changes occurred in human life during this era as technological machines replaced human labour. This shift has implications for the competitive job market, demanding that individuals possess competencies that can compete optimally to seize advantageous opportunities. As a place for producing educated human resources, schools need to employ various methods and strategies to prepare students to become a future generation that is outstanding and competitive (Wang et al., 2024). In response to such changes, the Ministry of Education and Culture's Strategic Plan (Renstra Kemendikbud) is directed towards efforts for equalization, expanding access, building accountability in implementation, and realizing competitiveness (Rachman et al., 2024).

The impact of the 5.0 industrial revolution is evident in the changes brought about by technology. However, opening access to information introduces global values that significantly influence the foundations of human life. Globalization and technology significantly affect the existence and erosion of local values and nationalism in the Indonesian nation across all generations (Sakti et al., 2024). The influence of global culturalization in education has led to a range of issues, including the spread of hoaxes, drug abuse, free sex, alcohol parties,

¹ Faculty of Teacher Training and Education, Department of Accounting Education, Halu Oleo University, Kendari City, 93232 Indonesia, Email: nanik.hindaryatiningsih@uho.ac.id, (Corresponding Author)

² Faculty of Teacher Training and Education, Halu Oleo University, Jl. H.E.A. Mokodompit, Campus Hijau Bumi Tridharma, Anduonohu, Kendari City, Southeast Sulawesi 93232, Indonesia

³ Faculty of Teacher Training and Education, Halu Oleo University, Jl. H.E.A. Mokodompit, Campus Hijau Bumi Tridharma, Anduonohu, Kendari City, Southeast Sulawesi 93232, Indonesia

⁴ Faculty of Teacher Training and Education, Halu Oleo University, Jl. H.E.A. Mokodompit, Campus Hijau Bumi Tridharma, Anduonohu, Kendari City, Southeast Sulawesi 93232, Indonesia

⁵ Faculty of Animal Science, Halu Oleo University, Jl. H.E.A. Mokodompit, Campus Hijau Bumi Tridharma, Anduonohu, Kendari City, Southeast Sulawesi 93232, Indonesia

and rape (Parveen et al., 2024). This is exacerbated by the role of the media in shaping perceptions of these behaviours (Nopriyasman et al., 2024). The complexities of cultural and linguistic differences in education are also a significant factor (Mahrinasari et al., 2024).

Furthermore, the governance of education systems and the global cultural economy play a role in challenging and reinforcing these issues (Li et al., 2024). Globalization significantly impacts local culture, leading to a blending of regional and international elements (Krol et al., 2024). This process, known as hybridization, is driven by information and communication technologies, facilitating interaction between diverse cultures (Goold, 2024). As a result, global culture is no longer governed by national cultures but by economic mechanisms, leading to a shift from hierarchical to global-local culture relationships (Conner et al., 2024). However, this does not mean local cultures are passive victims of globalization. Instead, they actively adopt and integrate global technological artefacts, ensuring their survival and positively influencing global culture (Bouranta & Psomas, 2024).

The issues in education, particularly at educational institutions, with various challenges and the influence of global and technological factors, significantly dominate students' culture, behaviour, and lifestyle. Aspects such as courtesy, teacher ethics, respect, and wasteful, indulgent, pragmatic, and individualistic lifestyles ultimately contribute to bullying, depicting changes in behaviour and ideologies. The shift towards consumerism and the devaluation of traditional values have contributed to the rise of delinquent behaviours among young people. This is further exacerbated by the influence of mass media, which promotes violence and aggression (Aksun & Alcan, 2024). Delinquent adolescents often exhibit a distorted value system, focusing on leisure, spiritual emptiness, and a lack of meaningful work (Aguayo et al., 2024). Societal and familial factors usually influence these behaviours and can be addressed by promoting healthy lifestyles and forming a solid value system. In such a context, it takes work to prepare competitive and character-driven human resources based on their local and national wisdom values.

Local wisdom-based education in schools is a conscious and planned effort through the exploration and utilization of the potential of the local area wisely, aiming to create a learning atmosphere and learning processes so that students actively develop their potential to acquire skills, knowledge, and attitudes that contribute to nation-building (Scheffels et al., 2023; Lu & Qian, 2023). Education based on local wisdom can be implemented through school programs, such as extracurricular programs (general and special subjects). In general subjects, Dewantara suggests that the general curriculum should include subjects that unite and strengthen the nation's culture and invigorate the spirit of togetherness. The material should be sourced from religion, customs, history, the arts, and other aspects containing lessons on civilization in general. Therefore, educational and school programs should be relevant to the curriculum, and the curriculum should incorporate moral values.

The local wisdom of Buton, known as *bhinci-bhinciki kuli*, is a significant aspect of the community's way of life, guiding their behaviour and interactions. It is deeply ingrained in various aspects of Buton society, including business ethics, language politeness education, and the constitutional law values of the Sultan of Buton. However, there are challenges in applying this wisdom to the government of the Sultan of Buton, particularly in realizing a democratic Baubau City government. This local wisdom should ideally be utilized to enlighten the younger generation. The community produces cultural wisdom values, which others can use as a tool for enlightenment (Ivankova et al., 2023). Efforts can be made, such as solidifying the fundamental cultural values of the school, organizing routine events, and establishing school programs.

Studies on the values of local wisdom were conducted, serving as a source of values developed into school culture (Finnegan, 2023; Ewulley et al., 2023; D'Souza et al., 2023). Research findings indicated a relationship between school culture, communication, and teacher commitment to performance, concluding that performance improvement should commence with enhancing school culture and communication. The conceptual model of expert research and the empirical model of implementing school culture based on local wisdom were applied to prepare the competitive character of the next generation and social solidarity, enabling them to thrive in the era of demographic and economic bonuses (Albar & Hidayatullah, 2023; Amsyah & Juanda, 2022). Several research reports that The organizational culture of three exemplary primary schools in

Malang is shaped by universal elements of culture, including religious values, nationalistic values, and literacy, as well as the need for power, achievement, discipline, unity, obedience, and respect (Ag, 2022).

These values are internalized and socialized within the school community, creating a conducive working environment and enhancing organizational commitment and loyalty (Rozak, 2021). The school principal's leadership plays a crucial role in embedding these values and developing a quality culture in the face of the 4.0 Industrial Revolution (Gaussel et al., 2021). Implementing a school based on local wisdom could be seen through integrating local wisdom into subjects and extracurricular activities, such as traditional music, dance, batik [a conventional Indonesian art form that involves the wax-resist dyeing of cloth], and other forms of local wisdom. Development strategies involved creating teamwork, preparing supporting facilities, implementing strategic plans, collaborating with external parties, and fostering community cooperation.

However, various studies are needed to demonstrate how elements of local wisdom value systems shaped school management and school culture. Additionally, the manifestation of a survey is required to provide an overview of the extent to which local wisdom values could have been applied in the school management system, highlighting the importance of local wisdom value systems in shaping school management culture. To gain a deeper understanding of how local wisdom value systems could have shaped school management and school culture, attention should have been paid to the concepts and interactions between local wisdom values, management structures, and the dynamics of school culture.

The reality of students as educational inputs is inseparable from the values within them, shaped by family upbringing patterns and the value system prevailing in their community (beliefs, culture, socioeconomic factors, and political factors). Cultural backgrounds significantly influence the learning process in the classroom, including attitudes toward communication with peers and teachers. Thus, educational institution managers must pay attention to the backgrounds of students, teachers, and education staff, as they significantly impact the school culture. Organizational culture is crucial in empowering human resources, particularly education (Chatterjee et al., 2021). It influences an organization's long-term goals and daily work and can significantly impact human resource management (Andreis & Leopardi, 2021).

The success of an organization, including schools, depends on the competitiveness of its human resources and the relationship between organizational culture and human resource management. A supportive organizational culture can motivate and support new staff, helping them meet managerial expectations. Furthermore, a culture that promotes flexibility, team member involvement in decision-making, continuous training, and the use of authority and responsibility is essential for successful team member empowerment (Abrams et al., 2021). Lastly, organizational cultures perceived as collective and doing-oriented are related to greater perceptions of empowerment (Cheng et al., 2020).

Based on all the issues, thoughts of experts, and research results presented, it can be concluded that there is a very close connection between improving the quality of human resources through education involving the role of leaders in building a value system into the organizational culture of the school and implementing it in school management practices. Therefore, the urgency of this research is based on the importance of understanding the essence of education, where programs and implementation must be distinct from the community's culture (local wisdom). Awareness of this is essential, considering that the education system can be derived from local knowledge. Thus, the results of this research are expected to assist schools in building a culture and planning school programs based on local wisdom, enabling them to produce competitive and morally upright educational outcomes in the era of the 5.0 industrial revolution. The research question framed by this study was: How did the application of local wisdom value systems in management practices and school culture unfold? This involved a survey of internalization and implementation practices in school settings.

Method

Research Process & Participants

The method employed in this research is qualitative, specifically, an ethnographic study, to understand cultural events and the natural behavioural interactions of the people observed in the study. Data consists

of information in the form of words or sentences and the activities or actions of the informants, as well as the atmosphere at Senior High School 2 Baubau. The research was conducted at Senior High School 2 Baubau. The research subjects comprised one school principal, one teacher in each field of study, ten students, and two school supervisors.

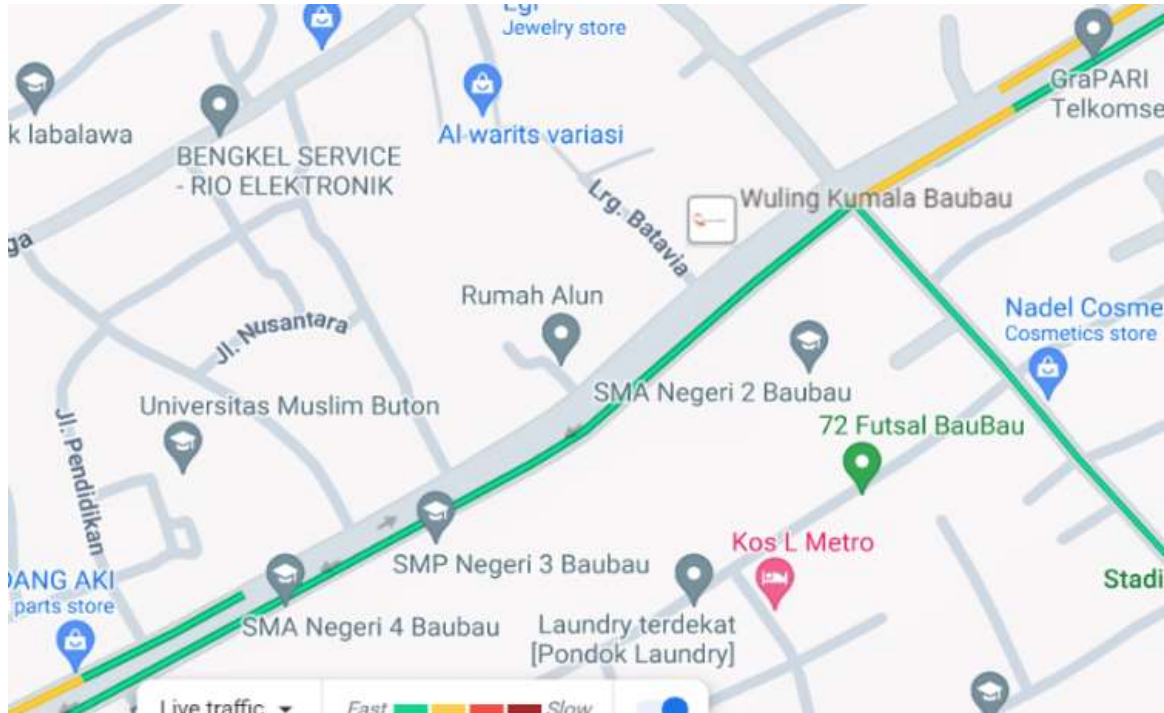


Figure 1. Research Location

Data Collection

Data were collected through in-depth interviews with the informants, participant observation, and documentary studies. The research steps were developed based on the thought process outlined (Spradley, 1997). Firstly, data collection begins with conducting a grand tour observation, an initial process involving general observations of the school environment. The researcher systematically observes the school's situations, interactions, and activities. The aim is to obtain a comprehensive overview of school management practices and culture that can serve as a foundation for further research. After the grand tour observation, the second step is to analyze the initial findings and determine the research focus. In this stage, the researcher identifies initial patterns, significant findings, and areas that need deeper exploration. This analysis process guides the researcher in formulating more specific research questions about applying local wisdom value systems to school management and culture.

Data Analysis

In analyzing the data, the researcher used analysis methods recommended by Spradley (Spradley, 1997). This analytical approach involves four main stages: domain analysis, taxonomy analysis, componential analysis, and thematic analysis. In the first stage, domain analysis is conducted to identify and understand the research domain or area. The researcher explores key concepts for applying local wisdom value systems in school management and culture. This involves collecting primary and secondary data related to the domain, such as school policies, interactions among school members, and programs related to local wisdom values. Subsequently, the taxonomy analysis stage is carried out to categorize the information found in the domain analysis. These categories may include specific aspects of implementing local wisdom value systems, such as management policies, educational practices, or social interactions in the school environment.

The aim is to provide structure to the data and facilitate information organization. The third stage, componential analysis, involves a deeper understanding of the components or elements within each category. For example, researchers can analyze the elements of management policies that reflect local wisdom values or aspects of school culture related to applying these values. This analysis helps identify the variability and complexity of each component. Finally, the thematic analysis stage is used to identify and formulate the main themes from previous studies. These themes reflect the essence of applying local wisdom value systems to school management and cultural practices in the research environment.

Themes may include alignment between local wisdom values and school policies, their impact on interpersonal relationships, or the role of these values in students' character development. The study employs various criteria to ensure data validity, including validity, transferability, dependability, and confirmability. By using triangulation techniques to compare and validate the analysis results, appropriate method selection provides data validity. Transferability emphasizes the extent to which findings can be applied or transferred to other contexts, while dependability focuses on the relationship between the researcher and the research subjects. Confirmability refers to the sustainability and stability of findings over an extended period, ensuring that the research results are reliable and can be retested by other researchers.

Next, an interview analysis was conducted using QDA Miner Lite 4 to obtain valid results. This aims to provide a general picture of the components that most likely influence school culture management. The QDA analysis created three main keywords: good behaviour, social interaction, and school culture. These results are supported by several previous studies that show that strengthening character education, the role of school culture, social interaction, and school management influence school management activities (Suprio et al., 2020)-(Nurlaela et al., 2023;Noviyanti, 2015). These three aspects are considered capable of being a connecting bridge to obtain valid results. These results are then presented as percent (%) to show the average influencing aspects. This will provide a complete picture of how school culture management is built and can develop.

Results and Discussion

Research findings include the following: First, there are seven values, namely the values of faith, compassion, care, tolerance, discipline, honesty, and adaptability. These values originate from four hereditary local pearls of wisdom that have become the life philosophy, knowledge, and life strategy of the Buton community, which until now has remained a reference or source of value order in their activities and behaviours. These four local wisdoms are: (1) the philosophy of faith, "*Man Arafu nafsahu faqad Arafu Rabbah*," which means "*whoever knows (the source of) oneself truly, certainly knows his eternal Lord*." In this philosophy, faith is valued. The value of faith becomes the first and fundamental life principle of the Buton community in establishing relationships both in the macrocosm and microcosm. The content of the philosophy of religion is elaborated in two meanings: (a) *nafsahu* means human self (humanity), which teaches humans to fulfil their two responsibilities as humans in the social realm with others, and (b) *rabbahu* means divinity, which means performing one's role and responsibility as a creation of God actualized in the form of always striving to obey all His commands and avoid all His prohibitions.

The second finding, the core values of local wisdom in the Buton community, consisting of 7 values: (1) faith, (2) compassion, (3) care, (4) tolerance, (5) discipline, (6) honesty, and (7) adaptability, are essential needs in the education system at the high school level (SMA/MA). The educational objectives at the high school level aim to prepare graduates with faith, social responsibility, respect for others, creativity, independence, broad insights, a hard work ethic, a healthy competitive spirit, and a zest for life. These seven core values of local wisdom in the Buton community are implemented as a value system in the practice of school management, constructed through (a) a supportive and collaborative school leadership model that serves as the principal's leading role in building a quality cultural value system and (b) motivation and pedagogical models for teachers in constructing classroom culture.

The third finding reveals that involving teachers as a team in building the school culture is highly effective in creating a conducive school environment. Teacher involvement enhances intrinsic motivation, providing satisfaction and opportunities for personal development and responsibility in their work. The developed

school culture model comprises religious and humanitarian cultures, forming a quality culture. Implementing the spiritual culture is based on the values of righteousness as the school's vision and mission. The value of faith or righteousness in the divinity philosophy, "*man arafa nafsabn faqad arafa rababu [whoever knows himself, then he knows his Lord]*," is a universal value that all school components must possess. Individuals with faith always strive to distance themselves from actions that violate God's rules and endeavour to fulfil his commandments. Faith encourages individuals to perform virtuous deeds and refrain from committing sins that harm others. The implementation of this value is manifested in various school activities such as routine familiarization activities (Friday prayers, collective prayers, recitation of Yasin, Ramadan pesantren, celebrations of the Prophet's birthday and the Ascension), conditioning of facilities (school mosque, anti-smoking signage, anti-drug and alcohol campaigns), and leadership by example (the headmaster leading congregational prayers).

Finding four, the school is a social organization, so people work out of self-awareness rather than coercion or bureaucracy. About building school culture, it is the duty of the school principal as a leader to determine strategies for the internalization of the seven values of Buton's local wisdom into the cultural values of the organization or school, which are easily understood and practised in the daily behaviour of every school member. The principal establishes development and implementation strategies. The development strategy begins with the planting and socializing a culturally oriented quality value system for every school element. Meanwhile, the implementation strategy involves working together to form teamwork and involving all stakeholders, actualizing in developing an environmentally-based school, planning school programs (curricular and extracurricular), habituation and awareness programs, spontaneous activities, conditioning infrastructure, and exemplary behaviour.

The local wisdom values of Buton as a value system in educational activities, including school management, contribute positively to achieving the school's vision and mission, the development of students' good behaviour, adherence to religious laws, and the cultivation of characteristics such as compassion and tolerance, even though the level of discipline and adaptability among students is relatively low. Additionally, it implies individual awareness to continue learning and self-improvement. This outcome contributes to creating a conducive school climate, turning the school into a learning organization, and establishing a quality culture, leading the school to positive performance. The interviews with several teachers and stakeholders revealed that school culture management is influenced by school culture, good behaviour, and social interaction. These three aspects create a school environment conducive to learning and character development. From the results of the data analysis shown in Figure 3, it can be seen that the social interaction aspect has the most significant influence on effective school culture management, with a contribution of 58.6%. This shows that social relationships between students, teachers and school staff are essential in creating a positive and inclusive atmosphere in the school environment. Good social interactions at school include various activities, such as group discussions, project collaboration, and extracurricular organization involvement. This helps build community and mutual respect among students and staff. Healthy social interactions can also help reduce conflict and improve students' communication skills and empathy. Thus, strong and positive social interactions are an essential foundation for successful school culture management. The second aspect that influences school culture management is school culture itself, contributing 24.1%.

School culture includes the values, norms, and traditions the entire school community holds. These can be regular flag ceremonies, awards for academic and non-academic achievements, and activities promoting cooperation and leadership. A strong school culture can form a shared identity and increase a sense of belonging among students and staff, encouraging involvement and active participation in various school activities. The third aspect is good behaviour, which contributes 17.2%. Even though the percentage is smaller than social interactions and school culture, good behaviour is still essential in school culture management. Good behaviour includes discipline, responsibility and mutual respect between students, teachers and staff. These positive attitudes and behaviours can be instilled through character education programs, training, and real examples from teachers and school staff.

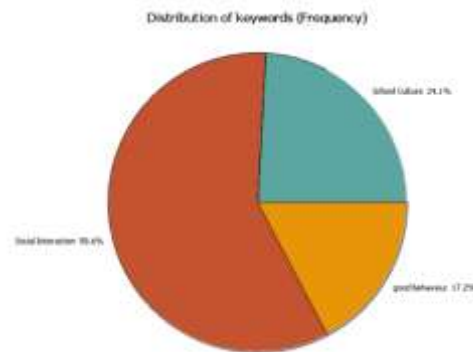


Figure 2. Percentage (%) Results of Analysis of School Culture Management Aspects

The philosophy of "*bhinci-bhinciki kuli* [pinching each other's skin- literal meaning: whoever pinches his skin will get sick]" provides individuals with an awareness of their self-worth and responsibility to their God. Its manifestation lies in *rabbahu*, meaning divinity, where every Buton person needs to follow the third life principle of *jihad* or struggle through their willingness to sacrifice based on the doctrine of "*bukum jihad fy sabilillah*". Figure 3 This doctrine states:

bolimo araata somanamo karo, bolimo karo somanamo lipu [Wealth is willing to be sacrificed for personal safety], *bolimo lipu somanamo sara* [The state is willing to be sacrificed for the safety of the government], and *bolimo sara somanamo agama* [The government is willing to be sacrificed for the safety of religion],

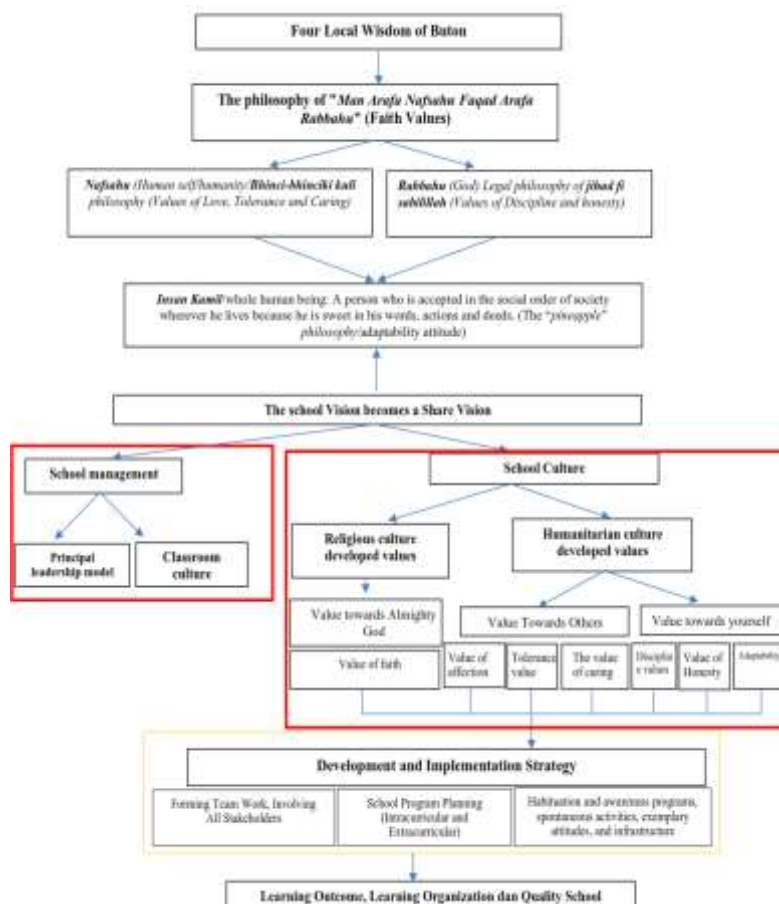


Figure 3. Model of Implementing the Buton Local Wisdom Value System in*Management and School Culture at Senior High School 2 Bau Bau*

This translates to the importance of oneself being more significant than Wealth, the importance of the country/nation being more crucial than oneself, the importance of upholding governance being more critical than the protection of the country, and the importance of keeping religion in this case, Islam, is paramount for the stability of governance. Thus, the philosophy of "*hukum jihad fiy sabilillah*" embodies 2 (two) values: (a) the value of discipline as an expression of the philosophy *bolimo lipu somanamo sara*, and (b) the value of honesty as an expression of the philosophy *bolimo arataa somanamo karo*, *bolimo karo somanamo lipu*, *bolimo sara somanamo agama*. With the belief "*man arafa nafsahu faqad Arafa Rabbah*," an individual will naturally practice the philosophy of "*jihad* in the path of Allah" and the philosophy of "*bbinci-bbinciki kuli*" effectively. If these two philosophies are well-practised, an individual can be considered *insan kamil* or a complete human being. The manifestation of being a whole human being is often derived from the philosophy of pineapple or "*nanas*," which is depicted as a person who can live in harmony with oneself, others, nature, and the Creator God. This harmony is reflected in the attitude and behaviour of individuals who can appreciate and appropriately place themselves in God, others, themselves, and nature.

The philosophy of "*hukum jihad fiy sabilillah*" encompasses the values of discipline and honesty (Mansyur, 2011). These values are further emphasized in the story of Qabil and Habil, where integrity and the ability of one's conscience to guide them are highlighted (Nurjanah, 2022). Therefore, The concept of "*insan kamil*," or the perfect human being, as discussed by al-Jili, is multifaceted and encompasses spiritual and physical attributes (Syakur et al., 2022). This concept is further developed in Sufism-based education, where individuals are seen as being on a path of self-cultivation towards God (Sumanta, 2021). The development of this concept is traced back to the teachings of Ibn 'Arabi and the idea of *wibdatul wujud*. The differences in understanding this concept are highlighted in a comparison between al-Jili emphasizing the importance of knowledge, responsibility, and harmony with Islamic teachings.

A person's character in the Buton society is likened to a pineapple, whose outer skin appears rough, challenging, and segmented, but once peeled, the fruit tastes sweet and seamless. Buton people may seem intimidating and complex, but their hearts are gentle, always willing to help, treating everyone well without distinguishing based on ethnicity, religion, or language. The openness of the Buton people in accepting everyone causes them to avoid difficulties in socializing with any community. Buton people can live and be accepted by society wherever they are, just like a pineapple plant that can thrive anywhere and grow well in various seasons and soil conditions. Thus, the fourth life philosophy of the Buton people (*philosophy of pineapple*) embodies the value of adaptability. The Buton people, like pineapple, are adaptable and open, with a rough exterior that belies their gentle nature (Nash & Schaw, 1962). This adaptability is evident in their ability to thrive in various environments, such as becoming successful salt farmers in a coastal setting. Their open and accepting nature allows them to socialize and be accepted in any community readily. This adaptability is a crucial aspect of their character, embodying the value of adaptability.

Furthermore, the humanitarian culture established in the school encompasses values towards others and self-worth. The religious culture, embodied in purity, gives rise to compassion for oneself, fellow human beings, and the environment. The implementation of local wisdom values, *bbinci-bbincikikuli*, includes the values of patience, compassion, tirelessness, and sincerity, reflected in the attitudes of teachers at Senior High School 2 Bau Bau. They educate with kindness, treat and serve students without distinguishing the socioeconomic status of their parents, and patiently guide and nurture the students. The value of compassion (*pomaamaasiaka/mutual love and affection*) fosters love, steering students away from self-destructive behaviours such as drug abuse and alcohol consumption. It helps prevent involvement in violence, brawls, and destructive acts within the school premises, promoting an orderly and respectful atmosphere. This cultural manifestation is reflected in flag ceremonies, the tradition of respecting teachers before lessons, recognizing the achievements of educators and students, and presenting mementoes to retiring teachers.

The value of compassion will instil a sense of social concern (*popia-piara/mutual care and preservation*) towards others. Instilling a sense of care is crucial for students, as the current trend shows a decline in compassion towards others and their surroundings. Such attitudes can be observed in behaviours such as a student recklessly speeding on the road, endangering the safety of others. The cultural manifestation of this is evident in school programs such as "Clean Friday" and "class cleanliness competition," which represent the value of caring for the school environment. Other expressions of compassion towards others include programs like "Sharing Friday," blood donation drives, charity events during Ramadan, and visiting the sick. Caring for others manifests in respecting others, preserving others' feelings, and maintaining tolerance towards others.

Values of tolerance should be instilled as early as possible, considering that conflicts in Indonesia are often triggered by religion or ethnicity. If every member of society possesses the values of tolerance and love, such situations are less likely to occur. Love is goodness, a willingness to share, and a demonstration of deep affection for someone. Genuine love will foster the best behaviour, control anger, and give rise to an attitude of understanding and concern for others. The importance of instilling tolerance and love in Indonesian society (Fadrusiana et al., 2019) highlights the role of community activities in strengthening tolerance, as seen in the Jaga Sesama community. The need to underline the internalization of these values in schools, especially regarding religious tolerance (Dharin et al., 2024), provides a spiritual perspective, emphasizing the need for mutual acceptance and respect for differences, as taught in the Quran (Bariyah, 2019). The culture of appreciation (*poangkata-angkataka/mutual respect*) is evident in religious harmony at school, the culture of expressing opinions in meetings, the culture of forgiveness during the month of Shawwal, and the culture of smiling and greeting in the morning.

The value of honesty is becoming increasingly rare today due to the competition for human needs. Economic crises, for example, lead people to seek livelihoods through shortcuts. Realizing one's desires does not involve taking shortcuts; instead, it requires hard work and perseverance, as taught in the concept of life in Buton society, known as the philosophy of pomae-maeka. The cultural manifestation (*pomae-maeka/mutual fear and reluctance to violate the fundamental rights of others*) in school programs includes an honest canteen and the absence of a cheating culture. Such behaviour can be achieved if students are accustomed to respecting time, working discipline, obeying school rules and regulations, and working hard on homework. Children accustomed to discipline and hard work will have high adaptability, as hard work and obedience to rules can be used as life skills wherever they are. Therefore, all school components at Senior High School 2 Baubau place a high value on discipline and adaptability and believe in them. Adaptability is a personal value, a manifestation of the pineapple philosophy. It is essential to cultivate adaptability as a school culture to equip students for future competition in the era of Industry 5.0, where competition in society is intensifying. With adaptability values, students become skilled, continuously improving personal mastery and mental models to keep learning and enhancing their abilities through literacy culture and literacy programs in school.

Meanwhile, the duty of teachers as educators is to provide motivation and instil values to shape the behaviour habits of students. This is where the motivation of every school personnel, especially teachers, is needed to work out of self-awareness and sincerity because students are indeed a trust that must be educated to become good individuals. Nevertheless, everyone hopes that the school, as an educational institution, not only transfers cognitive knowledge as much as possible but also provides mental, moral, and spiritual aspects to students to make them complete individuals. If this is to be realized, then the school principal as a leader and the teacher as the central figure in education must have good character to be a role model for "good character" for students in their attitudes and behaviours. This is achieved by developing virtues and integrating moral knowledge, feeling, and action (Hasanah & Deiniatur, 2020). The role of the school and the teacher in providing good examples and integrating character education into the curriculum is crucial in this process. In other words, in giving exemplary values, an educator must be able to combine three elements: consistency in knowing what is good, a desire to do good, and performing good deeds. These three elements are embodied as habits in the mind, habits in the heart, and habits in actions (attitudes and behaviours). In simple terms, it can be said that teachers' behaviour must be consistent in what they think, feel, and act.

Conclusion

Based on the elaboration provided, the conclusion was that the value system, reinforced by local wisdom, instilled fundamental values in cultivating a school culture oriented towards quality. Integrating Buton's local wisdom values into educational activities, including school management, contributed positively to achieving the school's vision and mission, developing students' character, and fostering individual awareness for continuous learning and self-improvement. This integration helped create a conducive school climate, enhanced learning outcomes, transformed the school into a learning organization, and established a quality culture, ultimately leading to positive school performance. The study implies that every school program requires not only the transfer of knowledge but also the transfer of values. This challenges school principals and teachers to enhance their professional competence by improving personal mastery and balancing cognitive, affective, and psychomotor abilities. The analysis results show a distribution related to social interaction (58.6%), school culture (24.1%), and good behaviour (17.2%). Social interaction occupies the most significant portion, highlighting the importance of relationships between students, teachers, and school staff in creating an environment conducive to learning and development. School culture is second, reflecting attention to the values, norms, and traditions that shape the school's identity. While having a smaller percentage, good behaviour remains critical in developing student character. In implementing the local wisdom value system, these results demonstrate that social interaction and school culture are crucial in creating a harmonious and cohesive school environment and encouraging good student behaviour. In turn, it positively impacts the management and development of school culture.

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