Mapalus in Educational Leadership

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Abstract: Mapalus is the philosophy of life for the people of Minahasa, North Sulawesi, in the general sense of mutual cooperation. This study describes Mapalus' relationship with types, styles, principles, and principles in educational leadership. This study uses library research methods (library research). Data was collected through books, literature, references, and articles related to Mapalus and Educational Leadership. The results showed that Mapalus, which contains the principles of kinship, cooperation, and religion with the principles of mutual assistance, openness, discipline, and togetherness, has a relationship with democratic leadership, free leadership, charismatic leadership, paternalistic leadership, expert leadership, visionary leadership, and moralist leadership, but not has a relationship with authoritarian leadership because it is not by the principles and principles of Mapalus. Meanwhile, the principles and principles of Mapalus have a very close relationship with educational administration.

Abstrak: Mapalus adalah falsafah hidup masyarakat Minahasa, Sulawesi Utara dalam arti secara umum adalah gotong royong. Penelitian ini bertujuan untuk mendeskripsikan hubungan Mapalus dengan tipe, gaya, asas dan prinsip dalam kepemimpinan pendidikan. Penelitian ini menggunakan metode penelitian kepustakaan *(library research)*. Data dikumpulkan melalui buku, literatur, referensi, dan artikel yang berhubungan dengan Mapalus dan Kepemimpinan Pendidikan. Hasil penelitian menunjukkan Mapalus yang mengandung asas kekeluargaan, kerja sama dan religius dengan prinsip tolong-menolong, terbuka, disiplin serta kebersamaan memiliki hubungan dengan kepemimpinan demokratis, kepemimpinan bebas, kepemimpinan karismatik, kepemimpinan paternalistik, kepemimpinan ahli, kepemimpinan visioner dan kepemimpinan moralis, tetapi tidak memiliki hubungan dengan kepemimpinan otoriter karena tidak sesuai dengan asas dan prinsip dari Mapalus. Sedangkan asas dan prinsip Mapalus memiliki hubungan yang sangat erat dengan kepemimpinan pendidikan.

A. Introduction

The G20 Summit in Bali on 10-17 November 2022 is a forum for multilateral cooperation with 19 major countries and the European Union (EU), South Africa, the United States, Saudi Arabia, Argentina, Australia, Brazil, India, the United Kingdom, Italy, Japan, Germany, Canada, Mexico, Republic of Korea, Russia, France, China, and Turkey which cover more than 60% of the world's population, 75% of global trade and 80% of global GDP are already represented by the G20.

Indonesia is one of the countries with the largest economies in the world and can represent other developing countries because it is the only ASEAN member of the G20 Summit. At the G20 Summit, the Ministry of Education and Culture, which led the G20 education working group, raised four priority agendas in the education sector: 1). Quality of education for all (Universal Quality Education); 2). Digital technology and education (Digital Technologies in Education); 3). Solidarity and partnerships; and 4). The future of the post-Covid-19 world of work (The Future of Work Post Covid-19) (Kemendikbudristek, 2022).

To achieve success in this priority agenda in education, educational leadership requires urgently embracing thought changes, global thinking, and communicative action, reimagining educational leadership as a social practice in an interdependent world (Gardner-McTaggart, 2020) and the most prominent thing currently being pushed by Indonesia is cooperation which is carried out massively globally by the priority agenda of point three.

Gotong royong is a term in Indonesian that describes working together to achieve a desired result (Sitompul et al., 2022). Gotong royong is a cultural value and is Indonesia's identity, giving the spirit of global collaboration. Therefore, besides encouraging Indonesians to work together, gotong-royong is a cultural value closely embedded in people's lives (Simarmata et al., 2020). The value of Gotong Royong significantly influences every social and economic activity of the community.

The ability to complete a task for the good of oneself and the good of society exemplifies the value of Gotong Royong, which is a symbol of community unity (Lukiyanto & Wijayaningtyas, 2020). Until now, almost no one disputes that the Indonesian people do not recognize the cooperation custom. Regardless of whether the activity is in the economic, social, or religious fields, all terms used in each tribe are summarized and equated with the phrase "cooperation" (Endro, 2016).

Gotong royong is a local wisdom that has taken root in all corners of Indonesia. The culture of gotong royong is usually called the Mapalus culture in Minahasa society, North Sulawesi. The culture of Mapalus Tanah Toar and Lumimuut of the Minahasa tribe is a system or method of cooperation for the benefit of the community that has been passed down from generation to generation from their ancestors (Lumantow et al., 2017). In Minahasa, Mapalus has the same value as gotong-royong as ancestral heritage (Rumbay et al., 2022).

Education is critical in shaping character and developing a more purposeful nature. The purpose of character education is to create a nation that is tough, competitive, moral, tolerant, mutually cooperative, and so on (Merentek et al., 2022). Education significantly impacts how people relate to each other, act, think, and behave in the future. First, education is taught at home, then in schools or other educational facilities. Someone considers this educational institution a second home for them.

A leader must have leadership qualities, and a leadership spirit embodied by the leader is obtained through a process that is created from time to time and is not formed instantly (Hapudin & Praja, 2022). A leader is someone who has particular expertise and is not only tasked with transferring knowledge (Merentek et al., 2022) but with influencing, encouraging, guiding, and directing others related to the implementation and development of education, teaching, and training so that all activities can run effectively and efficiently which in turn will help achieve a goal. Because a leader is a position in a particular system, someone in a formal position may need help to lead or have leadership qualities (Yuliana & Widayati, 2018).

In government, organizations, and universities, the leader of an educational institution determines the progress of a nation and state. Not only does it require a manager to manage the resources of an educational institution that is more focused on budgetary issues and other administrative matters, but it also requires a leader who can set goals and everything related to an institution (Manullang et al., 2023). The capacity of organizational leaders to foster a climate of cooperation in mobilizing existing human resources to utilize them and control the organizations they lead determines the success or failure of the organization or institution (Hapudin & Praja, 2022). Leadership practice is about influencing the behaviour and emotions of other people, both individually and in groups, in a specific direction, so leadership means the process of helping to direct and move people or their ideas (Yuliana & Widayati, 2018).

Fundamentally, leadership talks about human society and how it works. Humans are social beings who are connected to interact with others. As a result, they form groups, communities, nations, and countries that need leaders (Purba et al., 2021). The goals to be achieved and the maturity level of the subordinates determine the leadership style used in an organization or educational institution. According to Hersey and Blanchard, the "maturity" of subordinates influences the effective leadership style. According to him, maturity or maturity does not refer to age or emotional stability. Instead, it relates to the desire to succeed, the willingness to assume responsibility and the abilities and experience needed for the task (Rahmat, 2021). In educational institutions, exercising leadership means carrying out a leadership process that encourages academic staff resources to work together to achieve educational goals. (Manullang et al., 2023).

B. Method

This article uses the library research method. Library research involves collecting data and information from various library sources, such as reference books, articles, notes, and multiple journals related to the problem under study (Sari & Asmendri, 2020). The library research method is also a scientific or theoretical study of culture, values, and norms at the research location (Sugiyono, 2012). Finding sources of data or references in the form of books, articles, journals, and other scientific works, both research and non-research, is the first step in research. Collections of scientific results, book authors, academics, intellectuals, and experts in Mapalus studies and educational leadership are used as a source of literature for data collection. The selected literature as a data source becomes material for a comprehensive study by researchers. After that, a critical analysis of the selected data sources was carried out. Systematically the steps in this library research are as shown below:
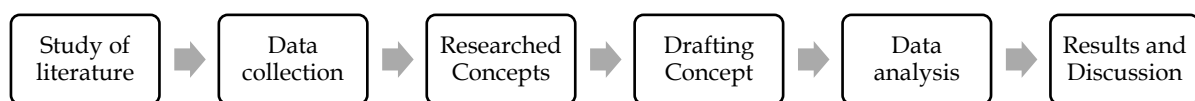
| Study of literature | → | Data collection | → | Researched Concepts | → | Drafting Concept | → | Data analysis | → | Results and Discussion |

Figure 1. Library Research Flowchart

C. Result and Discussion

Result

Mapalus' Relationship with Educational Leadership

Seven of the eight styles and types of educational leadership that have been described previously have a relationship with the principles and principles of Mapalus, namely: democratic leadership, free leadership, charismatic leadership, paternalistic leadership, expert leadership, visionary leadership, and moralist leadership. At the same time, the authoritarian leadership style has no relationship with the Mapalus principle, which is based on kinship, cooperation, and religion, as well as the Mapalus principles of helping each other, being open, disciplined, and constantly emphasizing the focus of togetherness.

Mapalus is a place for continuously exchanging information, experience, ideas, and skills from generation to generation. It is considered a "knowledge transfer" to the next generation (Wuryaningrat et al., 2017). To transfer this knowledge, the father is responsible for exchanging information, experiences, ideas, and skills. This relates to paternalistic leadership which plays a fatherly role by maintaining and fostering the institution it leads and links to the principles of effective leadership conveyed by Stephen R. Covey, a person who is willing to learn for life and is always service-oriented (Aimah & Hadiono, 2019) as well as what the Minahasa people do.

Tonaas, who is a term for leaders in the Minahasa tradition, also has special skills obtained from repeated and continuous observations so that he can start Mapalus' work simply by hearing a sign from a bird's sound (Mansi, 2007) and this has a relationship with

leadership. Experts based on personal experience so that this knowledge can be used to help others complete assignments and solve problems (Rahayu et al., 2022).

In terms of developing personal discipline and democracy, the Mapalus Principles have links to educational leadership. The Mapalus Principle when someone violates the rules of the group, they will be publicly punished morally. Violations that are serious and detrimental to Mapalus can result in the violator being expelled from membership if *Tonaas* and other Mapalus members reach an agreement. This is also done within the educational leadership to foster a harmonious work environment with colleagues and uphold the company's fundamental values and discipline.

Discussion

In Minahasa culture, mapalus refers to the spirit of working together to achieve common objectives. In contrast, educational leadership is the capacity to lead and direct the educational process to achieve desired goals. These two concepts are inextricably linked in the context of education in the Minahasa region.

Mapalus is regarded as a significant cultural value in Minahasa education and must be applied by educational leaders. This is due to the fact that society as a whole is responsible for education rather than just a few individuals or groups. As a result, educational leadership must foster a sense of community and cooperation throughout the educational process.

Education leadership must be able to reconcile local culture with modern educational principles. Effective educational leadership must also establish and maintain positive relationships with the district to create a learning environment conducive to learning and be oriented toward the community's interests.

In Minahasa, for instance, effective educational leadership entails collaborating with the community to improve school infrastructure, facilities, and education quality. In addition, effective educational leadership must prioritize students' interests in education to benefit students and society.

Education challenges in Indonesia's border regions differ from those in the other areas. Cultural and linguistic differences that can impact the educational process are one of these obstacles. As a result, academic leaders in border regions must be able to comprehend and use the richness of local culture to raise educational standards.

The Minahasa culture and work ethic of the Minahasa people are reflected in the Mapalus philosophy of life. Etymologically, Mapalus comes from the verb "*ma*" which means working on and "*palus*" which means pouring (Merentek, 2022), pouring out, together. So in terminology, Mapalus means working together. According to the Big Indonesian Dictionary, Minahasa's spirit of gotong royong is called Mapalus. The word Mapalus is produced by *"ma"* which means an active process, while *"palus"* refers to sharing energy, effort, and property with others based on mutualism (Rumbay et al., 2022). Thus Mapalus is a community activity to complement each other by helping each other or mutual cooperation.

The Minahasa people adhere to several fundamental traditional values which have developed into a standard of living, namely: Religious values, aesthetic values, essential truth values (wisdom), ethical values, truthful values, democratic values, togetherness values, family values and shared complex work values (Salaki, 2014).

Mapalus was first recognized as a management system in the agricultural sector where all community members voluntarily contribute their labour and skills in agriculture to everyone who might need them, for example, during planting and harvesting periods. Mapalus (Wuryaningrat et al., 2017) mainly involves energy, skill, and skill exchange. However, Mapalus has also developed into five models, one of which is Mapalus money, to provide cash assistance to people who need help (Umbas, 2011).

According to the quantitative research of Lumantow et al (2017), which was carried out in Tombasian Village, Minahasa Regency, it was found that the spirit of togetherness and kinship is the essence of Mapalus culture, the Minahasa people also use Mapalus culture as a form of development activity to meet mutual needs that are mutually beneficial.

Mapalus has frequently made it possible for generations of people to share knowledge, experiences, concepts, and skills. "Knowledge transfer" can be defined as exchanges between members of the same family. A father imparts knowledge and skills to his son. These experiences and skills will be passed on to his son when this boy is older. Mapalus is, in principle, a form of knowledge transfer based on this description. Mapalus can help people become more innovative as a method of knowledge transfer. This hope can once more be realized if knowledge can be passed down from generation to generation (Wuryaningrat et al., 2017).

Basic of Mapalus

1. The principle of kinship, Mapalus has a spirit of familiarity, enthusiasm, warm intimacy, a strong sense of responsibility, and genuine help. The act of offering assistance to other Mapalus members or to Mapalus Leaders has no personal motivation. Like the father in the family, the leader of Mapalus is the protector, protector, and decision-maker in life together. Mapalus always adheres to the principles of mutual understanding, mutual hearing, and mutual trust between fellow members and between one member and another, thanks to the direction of deliberation and consensus.

2. The principle of cooperation, Mapalus' work mechanism, is, at the same time, the driving force, binder, and yardstick for measuring or assessing work performance. Mapalus because every member can collaborate in Mapalus form, there is a strong desire to do so.

3. Based on the religious principle, initially, a person was chosen to become the Head of Mapalus or what is called *Tonaas* because they are believed to have "supernatural powers" which become "intermediaries for their ancestors and grandchildren", making them considered the wisest in determining the time to work. When *Tonaas* hears the "voice of the Manguni bird" approving work, he will start working. However, today's

society has abandoned these beliefs and been replaced by religious beliefs taught by the religions adhered to by Mapalus members once the faith entered Minahasa Land (Mansi, 2007).

The Mapalus Principles

1. The principle of mutual assistance is not only in the sense that those who have advantages must help those who do not. However, Mapalus members who take turns are given the principle of cooperation in the form of the additional workforce, funds, or materials so that those involved can build something and overcome obstacles to increase their level of welfare.
2. The principle of openness. The three pillars of openness are as follows: (1) openness in planning and implementing Mapalus activities; (2) the openness of each member's heart in expressing their wishes, difficulties, or feelings; and (3) openness in welcoming all new members who wish to join. Mapalus' life is stable and dynamic thanks to these three types of openness and does not result in discontent, disagreement, or opposition from non-Mapalus members.
3. The principles of discipline and the disciplinary guidelines of the Mapalus group are respected and deserve to be accepted by every member, group, or individual of Mapalus. When someone broke the group's rules, they would be publicly punished morally. Violations severe and detrimental to Mapalus may result in the violator being expelled from membership if *Tonaas* and the rest of Mapalus agree.
4. The principle of togetherness facilitates everyone's participation in every Mapalus activity. The existence of Mapalus and its development are primarily the responsibility of each member. Each member has obligations and rights that must be recognized.

Educational Leadership

Leadership is a process of influencing the attitudes and behaviour of other people to carry out orders or requests given (Laoli et al., 2023). Leadership can be interpreted as the ability to move, influence, motivate, invite, direct, advise, foster, guide, train, order, order, prohibit, or even punish with the intention that members of the organization want to work effectively. And efficiently achieve their own goals and organizational goals (Syahril, 2019).

Carrying out a leadership process that affects human resources in which teaching and educational staff take joint action to achieve academic goals is what being a leader in an educational institution (Manullang et al., 2023). One of the most common explanations for the success or failure of an organization is leadership, meaning that educational institutions or institutions are declared successful or fail, leadership is the main factor. Leadership is the subject of the human desire to unlock the potential of any organization.

The capacity to direct the implementation of education to achieve educational goals is educational leadership. This understanding aligns with the leadership philosophy that prioritizes humanitarian principles (Saefurridjal et al., 2023). Therefore, the process of

influencing, mobilizing, and coordinating every educational institution or organization member to achieve academic goals is known as educational leadership.

Types and Styles of Educational Leadership

The leadership type of a leader is a leadership style or pattern that uses various supporting behaviours or leadership styles. At the same time, leadership style is a leader's choice of conduct or method to influence his followers' thoughts, attitudes, and actions.

When a leader leads an organization, the model or type of leadership can be seen from various perspectives. Because this type of leadership requires leaders to follow patterns influenced by personality, values, perceptions, assumptions, and so on (Utaminingsih, 2014).

External factors have a significant influence on individual leadership styles. According to Kenneth Blanchard and Paul Hersey, leadership style is influenced by four factors: values, subordinates' trust, leadership tendencies, and a sense of security in some situations. Consequently, this kind of leadership can be learned from a leader's leadership style (Nadapdap et al., 2022).

There are at least three of the most basic styles and types of leadership that are included in the field of leadership studies: democratic leadership, free or laissez-faire leadership, and authoritarian leadership. In addition, there are several styles and types of leadership, such as expert leadership, charismatic leadership, paternalistic leadership, and so on (Rahayu et al., 2022).

1. Democratic leadership, participation in goal setting, and combining different viewpoints or ideas to determine the most effective work method are the hallmarks of this democratic leadership. Besides being open and characterized by a supervisory process, this type of leadership encourages subordinates to take the initiative. Institutions that use an available management system with the following characteristics can use democratic leadership like this: (A). Assistants participate (social participation) in institutional processes; (b). Leaders are responsible to their subordinates (social responsibility); (C). Leaders are supported (social support); and D). Leaders are supervised by aides (social control).

2. Authoritarian leadership, because he believes that he has legitimate power, an authoritarian leader always believes that he can organize and control other people. Several actions characterize this kind of leadership, often centred on the leader's role as a policymaker in achieving organizational goals. An authoritarian leader operates on the assumption that they only need to direct what they want to do rather than consulting others beforehand. As a result, subordinates are denied participation in the decision-making process. Associates do not have the authority to set organizational policies because a leader needs power. Following a strict system of control, the authoritarian leadership style usually uses authority to enforce doctrines and intimidate subordinates. The leader is responsible for the state of the subsidiaries and the dynamics

of the organization in this setting. Aides must submit to the leader's authority because the leader's power is enormous.

3. Free leadership (laissez-faire) this leadership style is based on the idea that employees and subordinates in an organization can take care of themselves and make their own decisions with as little direction as possible from the leader. The only communication between the leader and subordinates is exchanging information necessary to complete organizational tasks. Members of this kind of laissez-faire leadership often have total freedom to carry out activities without strict control mechanisms. If deemed necessary, the administration provides oversight, so the leadership often acts as an advisor. The strenuous effort by a leader to influence members' thoughts, attitudes, and actions. Authoritarian leadership is different from this leadership.

4. Charismatic leadership this charismatic leadership style emphasizes the unique qualities of the leader. The term "charismatic leadership" can be interpreted as leadership with considerable authority and admired by its followers. Followers of charismatic leaders experience profound and unusual effects: They accept the leader without hesitation, happily submit to the leader, feel sorry for the leader, are emotionally invested in the organization's mission, believe they can contribute to mission success, and have performance goals—tall one. Charismatic leadership can influence subordinates by exploiting the privileges and strengths of the leader's character. A charismatic leader's actions inspire great respect and obedience from his followers. Leaders are considered people who must be followed in achieving organizational goals because of the influence of their personalities.

5. Paternalistic leadership, the word "paternalistic" means "fatherly" this leadership style plays a fatherly role by looking after, fostering, and helping the members of the organization it leads. When solving existing problems, the leader becomes a haven for his subordinates. Leaders like this always try to protect and improve the welfare of their subordinates or followers. Group interests take precedence over the leader's interests in paternalistic leadership. However, this kind of paternalistic leadership has drawbacks and can only be used in specific organizations under certain conditions. One drawback is that it undermines the leader's and subordinates' confidence. In traditional agricultural societies, this kind of leadership is common. Sondang P. Siagian emphasized that a leader's popularity is influenced by several things, including: (A). Strong ties to the past; (b). extended family system; (C). Social life in society; (D). In society, customs play an essential role; (E). Close relationships and high respect for parents Siagian (2003) cited by (Haya & Khusnuridlo, 2020).

6. Expert leadership, this kind of leadership is based on the knowledge or special skills of a leader related to the work being done. In this setting, the leader must be a professional learner through experience or education. This knowledge can be used to help others in completing tasks and solving problems.

7. Visionary leadership by providing direction and meaning to a job and business carried out by a clear vision, visionary leadership aims to give meaning to efforts that need to be carried out jointly by company members.

8. Moralist Leadership, the moralist approach to leadership has the advantage of being generally polite to everyone. They are patient and generous, in addition to having a high level of empathy for all the problems of their subordinates. These leaders have every kind of virtue. Despite the drawbacks, people will still visit because of the warmth. Emotions are the weakness of this kind of leader. The typical person in this situation is volatile, sometimes appearing sad and frightening but being very pleasant and friendly at other times.

Principles of Educational Leadership

According to Bernes' book Behavior in Organizations, kaizen team leaders prioritize new hires over results, so the responsibilities of the supervisor conflict with those of the leader. Bernez proposes the following principles of kaizen leadership:

1. Make continuous improvements. The nature of work makes success. Move on to other jobs because success is determined by the heart of the position. Success is the next step, not the result of a task.

2. Acknowledge the problem openly. Openness is a power that can quickly control and solve various problems while realizing skills.

3. Openness is encouraged because traditional organizations view knowledge as a personal power. Instead, knowledge must be shared within a kaizen organization, and the communication channels that help facilitate this sharing are highly efficient.

4. Establish a working group. Teams are the fundamental building block of the organizational structure in Kaizen organizations. The reputation for efficiency, performance, and improvement is the result of the individual contribution made by each employee.

5. Develop personal discipline. To foster a harmonious work environment with colleagues and uphold the company's fundamental values, the field at work is innate and requires personal sacrifice (Baidan & Aziz, 2014).

In addition, Stephen R. Covey mentions the following eight characteristics of principled leaders that show their effectiveness as leaders: (1). Lifelong learning; (2). focus on service; (3). Carry a positive attitude; 4). Trust others; 5). Life balance; (6). Seeing life as a challenge; 7). Harmony; (8). exercises for self-development

D. Conclusion

Mapalus is the philosophy of life of the Minahasa people in the general sense that it is cooperation which contains the principles of kinship, collaboration, and religion with the principles of mutual help, openness, discipline, and togetherness having a relationship with democratic leadership, free leadership, charismatic leadership, paternalistic leadership,

expert leadership, visionary leadership, and moralist leadership, but has no relationship with authoritarian leadership because it is not by the principles of Mapalus. Meanwhile, the principles and principles of Mapalus have a very close relationship with educational administration.

Good educational leadership must pay attention to the Mapalus factor as an essential factor in developing the quality of education. High self-awareness and culture can help create a more harmonious, inclusive, and progressive educational environment. The results of this research can provide information for educational leaders to consider the importance of developing Mapalus in leadership and decision-making related to education policy. Another important implication is that self-awareness and culture must be instilled in all components of educational institutions. In this context, educational leadership must pay attention to the needs and characteristics of different individuals and groups and reinforce Mapalus values among them.

Future research can explore other factors that may influence the relationship between Mapalus and Educational Leadership, such as environmental and social factors. Further studies may evaluate the impact and benefits of developing Mapalus on educational leadership performance and quality. Future research may involve a larger and more varied sample to increase the reliability and validity of the results and broaden the generalizability of the research findings.

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