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## The Labyrinth Of The Iron Cage Of Educational Capitalism: The Reflection Of Siri Na Pacce In Strengthening Educational Leadership

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### ABSTRACT

This study aims to demonstrate that the Indonesian local culture, Siri Na Pacce, becomes the construction of educational leadership in the era of educational capitalism. The Indonesian constitution upholds the availability of human resources to be educated for social change. The advancement of educational facilities creates inequality among human resources in accessing a better education. This inequality creates social reproduction through the educational system. The iron cage of the educational system chains the production of potential leaders for social change. The sociological method is conducted to analyze and evaluate the root of the problem to bring in the emic perspective. This method accesses books, articles, journals, and academic writing. This research aims to align local cultural values, Siri Na Pacce, to construct leadership values in generating an accessible educational system. To conclude, the construction of educational leadership is based on the solid value of Siri Na Pacce to build the character of being with others.

## 1. INTRODUCTION

The acceleration of social change in society in a country depends on the education system it has. Education significantly contributes to social change, both individually and in groups. Education is believed to be a tool to change the state of society through knowledge and skills to gain a place in the social dimension (Martono, 2011, pp. 265–267). Education, indirectly, follows the direction of economic growth to place students to meet labor market criteria. Based on this understanding, the current shift in the direction of education prioritizes and follows economic growth so that the education system is oriented toward economic market demand (Klees, 2019). The education system positions itself as educational capitalism to gain a place in the social world of business. This shift creates educational leadership oriented towards economic growth and forms educational capitalism management (Ritzer et al., 2018). This shift in educational leadership was triggered by two essential things: the mechanism of the domestic economic market and the division of labor (Yokuş, 2022). The economic market mechanism places the education system in line with market needs in absorbing the required workforce (Wei & Peters, 2019). The division of labor in the economic market adds to the burden on the education system to perceive that the movement of the

economic market is the target for placement of skills in diploma certificates in recruiting workers (Hutagalung, Wiryadinata, Suwanto, Alvyn, & Hendriks, 2022).

The mechanism of the economic market is the trigger for the movement of educational leadership toward educational capitalism. The economic market rapidly drives social change in education (Connolly, James, & Fertig, 2019). The needs of the business world demand social change in education and educational leadership oriented toward world economic growth. An economy that is moving towards a digital economy platform creates global educational leadership in the management of education today (Mathier, 2023). Placement of courses in the curriculum requires tangents to domestic and global market mechanisms so that the workforce produced has a place in the job market. This economic market influences educational leadership to look globally at social change in education. The paradigm and style of educational leadership require delocalization of educational leadership to move towards very rapid social change (Courtney & McGinity, 2022). Therefore, educational leadership in educational capitalism places a macroeconomic approach in running education aligned with the workforce's needs. This shift creates injustice for the incapability of human resources in accessing the education system. Educational leadership has a dilemma in running the education system in the world of educational capitalism.

The increasing human population growth provides space for education for the division of labor through the education system created. Educational leadership helps in the division of labor by establishing study programs that are more specific and aligned with domestic and global economic markets (Mazurkiewicz, 2021). This understanding places an education system that is able to provide specific skills for individuals for their future work. Therefore, educational leadership is a central figure in shaping the education system and the division of labor. The direction of educational policy, which is oriented towards educational capitalism, places the education system with various modern facilities, and educational leadership legitimizes this policy (Miller & Liu, 2021). Educational leadership is vital in determining education system policy in educational capitalism.

The two elements above have a significant influence on the state of educational leadership in the era of educational capitalism. Market mechanisms and the division of labor demand social change in the education system towards pro-educational capitalism. This understanding allows educational leadership to self-reflect on an education system oriented toward economic growth. Educational leadership has a significant role in shifting the division of labor, the labor market, and the global economy to create an education system that adapts to economic growth. Educational leadership is influencing others to follow the shift in the education system (Connolly et al., 2019). Previous research on educational leadership is a problem solver in dealing with changes in the economic era (Klees, 2020), listener perspective of others (Yokuş, 2022), and depoliticization from the governmental intervention

(Courtney & McGinity, 2022). These studies have not fully answered educational leadership in the concept of educational capitalism based on the local culture of Bugis - Makassar Siri Na Pacce. Therefore, this research aims to explain how educational leadership is required to direct the education system toward educational capitalism that intersects with the local cultural concept of Siri Na Pacce. Moreover, the research question is: How does the local culture of the Bugis Makassar Siri Na Pacce form educational leadership in building an educational system in the form of educational capitalism? Our argument is that the culture of Siri Na Pacce brings justice to the community through educational leadership to compose the educational system for all students to access their educational rights.

## **2. METHODS**

The method used in this study is the sociological approach (Malinkin, 2022). This method is able to evaluate and critically analyze the core of the problem. The sociological method can also bring an emic perspective in seeing interconnectivity between one part and another, especially the local Bugis – Makassar culture Siri Na Pacce (Wiryadinata & Joseph, 2023). This research accesses books, journals, articles, and academic writings to support conclusions through the sociological method. Therefore, this research divides into four sub-headings: First, this paper discusses educational capitalism in the education system. The education system in the era of economic digitalization prioritizes economic sustainability for the current education system. Educational capitalism is a priority in maintaining the sustainability of educational institutions. Second, the concept of local Bugis culture - Makassar Siri Na Pacce provides space to reflect on how the concept of feeling together is the difficulty of making buildings for people - people who impact educational capitalism. Third, the labyrinth of iron cages in human resources is an arrangement of educational capitalism that has taken root in educational institutions. The arrangement of the labyrinth in educational capitalism is well structured in the concept of capitalism through educational leadership. Fourthly, Siri Na Pacce's local cultural reflection on educational leadership builds the concept of an education system that makes humans human beings in education. This research ends with a conclusion.

## **3. RESULTS AND DISCUSSION**

### **RESULTS**

The results of this study are the concept of local cultural values of the Bugis - Makassar, Siri Na Pacce, building moral values as educational leadership to provide maximum access for modern humans in pursuing education in the era of educational capitalism. The cultural value concept of Siri Na Pacce places and upholds a sense of humanity for people who suffer and become like them. This cultural value encourages the development of an

educational system value firmly based on establishment through the formation of educational leadership in providing access for underprivileged people in the era of educational capitalism. Human values in the local culture of Siri Na Pacce provide space for community components to pursue proper education to get a place in the division of labor.

## **DISCUSSION**

### **3.1. Education: Economy, Capitalism, and Alienation**

Education is essential in people's lives. Economics in education encourages educational mechanisms (Widiansyah, 2017). Education and the economy are interrelated in the order of social life. The education system is influenced by economic developments in society, and a country's economic downturn will suffer if the education system is ignored (Klees, 2019). The contribution of education has an absolute impact on the progress and achievement of economic development. The role of the economy in education is quite convincing as a support for the educational process rather than as a vital role holder (Hutagalung et al., 2022). However, the economic system makes education a tool to obtain as much capital as possible. The economic system overhauled all the main components of education. The influence of economic development shifted the meaning of education itself (Mukti, 2020).

The cruel culture of capitalism tends to demand only material benefits. Education becomes inhumane because the culture of capitalism influences it and produces production that is "capital-oriented" (Klees, 2020). Human existence to obtain an education is shifted because of capitalism itself. Education is used as a means of achieving as much capital as possible. This point is made by overhauling all the main dimensions of education itself. Weber argued that the term 'Capitalism' applies to situations where the economic conditions of a society or a group are mainly influenced by capitalist means (Ardlin, 2017). Educational capitalism has created a mentality far from the ideals of education as a liberating practice and civilizing agenda (Buckingham, 2020).

The shift in the meaning of education gave birth to capitalism in the world of education. Elite groups and capital owners control education, and low-income people are excluded (Emawati, 2018). Education becomes an exile or alienation in its system because of capitalism. Alienation, according to Marx, quoted by Hendrawan, suggests that the feeling of being unhappy (eliminated) because of the result of an economic structure is the alienation present in society (Furseth & Repstad, 2013, pp. 110–113). The concept of alienation reveals the effects of capitalist production, which are destructive to humans and society (Hendrawan, 2017). Today's educational institutions are no longer a medium for transforming values and instruments for humanizing humans (humanization) as institutions that play a role in the process of building civilizational states, but instead become "wetlands" for education administrators.

Educational capitalism has changed the orientation of education and the pattern of teacher-student relations towards a materialist and mechanical one. Within the framework of capitalism, which currently dominates with its market ideology, education is just a process of adjusting students to enter into developing market flows (industrialization) (Singgih, Suyanto, & Ariadi, 2022). As a result, education is no longer a free and autonomous means of providing an understanding of human values, justice, liberation, and others. However, it only leads to specific, pragmatic political-economic interests (Rowe, 2019). Morality and virtues have been the substance and basis of education and have been degraded and replaced by the spirit of economic and political pragmatism (Nurdin, Muzakki, & Sutoyo, 2016). Capitalism has shown its superiority in competing with the socialist system, but capitalism has not been able to realize socio-economic justice in world society (Asmirawati, Sulfasyah, & Arifin, 2016).

### **3.2. Siri Na Pacce: Local Culture to Global**

Siri and pacce are the views of the Bugis-Makassar people in their life activities. If Siri and pacce are not owned by someone, it can result in that person behaving more than an animal (has no shame/spirit) because he does not have an element of social concern and only wants to win for himself (does not feel sad/pacce) (Ramli, 2021). In siri' na pacce, there is a philosophy of upholding human values, being fair to yourself and others, and how to live while paying attention to the interests of others (N. A. Azis, Mangoting, & Lutfillah, 2015). The concept of Siri' is a system of social, cultural, and personality values, which is an institution of defense of self-esteem and human dignity as individuals and members of society. The meaning of pacce is a heartbreaking feeling like being cut open when misfortune befalls fellow citizens, family, or friends (Pakaya Idris, Halim, & Samboteng, 2022). The purpose of pace is to foster a sense of unity and integrity in the nation and to build solidarity between people. Hence, they want to help someone experiencing difficulties (Darwis & Dilo, 2013). From the description of the definition above, it can be concluded that Siri na pacce is a form of self-esteem, dignity, and a sense of shared destiny or solidarity. It is used as a guide in daily life and behaving both for the individual himself and towards his environment.

Five important matters or messages regarding the site na pace philosophy was intended for the current and future generations and are expected to be upheld and upheld in all aspects of life, namely; 1) humans must always speak the truth (adaptogen), 2) must always maintain honesty (Tempus), 3) hold fast to the principles of belief and conviction (getting), 4) respect fellow human beings (Pakatan), and 5) Surrender to the power of God Almighty (mappesona ri dewata sewage) (N. A. Azis et al., 2015). The five messages from the Siri' na pacce philosophy emphasize the importance of ethics or manners in association and concern the issue of one's identity. Siri na pacce teaches self-esteem behavior that concerns the soul and spirit of one's dignity and good name as a Bugis-Makassarese culture (Reski, Nur, & Widayati, 2021). The Siri na pacce mechanism carries out rights and obligations for

individual actions in self-defense and honor. This understanding creates a sense of shame reflected in the dimensions of dignity for the Bugis – Makassar people (Syaiful, 2017) .

The embodiment of the values of *Siri Na Pacce* in humans is the behavior of honesty, balance, harmony, and faith to maintain their dignity. Therefore, the *Siri na pacce* mechanism has three points in the social system of the Bugis - Makassar people. First, *Siri na pacce* builds a human self-defense system with decency, law, and religion related to individual thoughts, feelings, and desires (A. Azis, Komalasari, Sapriya, & Rahmat, 2022). This self-defense system mobilizes the structural functions of society to help each other in times of trouble or disaster. Second, *Siri na pacce* mobilizes a balanced relationship between individuals and society in the social system (A. Azis, Saleh, & Suriani, 2020). Kinship values as social dynamics place the transmission of *Siri na pacce* values for transformation and reinterpretation in maintaining the balance of relations between individuals in society. Third, *Siri na pacce* formulates and internalizes individual character in maintaining dignity as a concrete manifestation in society. These three things create a *Siri na pacce* mechanism in internalizing the cultural characteristics of the Bugis-Makassar in behavior (Fuady, 2019).

The *Siri na Pacce* indicator maps indicators of *Siri na pacce* cultural values. First, self-actualization is the individual's sincerity in working optimally by using the potential that exists in him to the fullest (Fakhri, Suhartono, & Fadhilatunisa, 2021). Second, there is a sense of shame and guilt, namely the existence of a profound sense of shame and guilt experienced by individuals for not being able to obey the rules that apply in society, not being able to show concern for others, and not being able to show discipline in all their activities (Ultsani, Prastika, Herlin, & Mamonto, 2019). The shame and guilt that individuals feel also significantly affect their moods. Third, loyalty this form of loyalty is the ability to maintain the trust that has been entrusted and uphold the promises that have been made. Fourth, honesty is the synchronization between thoughts, hearts, words, and actions so that individuals behave according to conscience and truth (Rusdi, 2016). Therefore, the *Siri Na Pacce* culture becomes a character for human resources in building systems in the community. This behavior provides space for human resources to treat themselves and others well and uphold the dignity of others. This understanding opens the local culture of *Siri Na Pacce* to become a global culture for upholding justice in education.

### **3.3. The Labyrinth of Human Resources in Educational Capitalism**

Education is a paradox when faced with capitalism. On the one hand, education is capital as a form of human consciousness so that humans are aware of themselves and their knowledge. However, on the other hand, in the face of capitalism, education becomes a kind of weapon to subdue (Slaughter & Cantwell, 2012). They are conducting colonies both in nature and in humans for specific purposes. Education has formed individuals with rational aims. In this case, education is a tool to gain materialistic individual benefits. Education has created "slaves with ties" as one of the links in the development of capitalism (Ardlin, 2017).

Education dominated by capitalism does not leave dire consequences because the intellectuals printed by this educational model are alienated. Therefore, human resources experience disruption to get space and opportunities to obtain education in the era of economic capitalism. True educational capitalism means that the direction of education is made in such a way that education becomes a labor factory suitable for the goals of the capitalist economy (Hwang, 2020). The curriculum is also filled with knowledge and skills for industrialization, both manufacturing and agro-industry—Human Resources development through education support. Educational capitalism means that the direction of education is made in such a way that education becomes a labor factory suitable for the goals of the capitalist economy (Nurdin et al., 2016). The paradigm of social justice in education has its alternative approach. The approach in question is the "human empowerment" approach, meaning placing humans as humans. Humans cannot be linked and equated with commodities or goods. Education and its system exist to empower humans with all their abilities and potential (Nur, 2022). The reality of the world of education is increasingly dragging people into a materialistic life. Therefore, it is necessary to re-awareness the importance of the individual's position in the prevailing education system. This concept places human resources who are unable to experience distortions to obtain proper education as humans. Education and capitalism are a dichotomy that binds human resources to obtain education following the noble ideals of the nation.

Every country has experienced rapid progress with the support of low-educated human resources. So if you expect development progress, human capital (education sector) must be used as the main prerequisite (Schneider & Makszin, 2014). With increasing economic needs, it is the educational factor that will lead to economic growth because education will produce more professional human resource qualities for both the industrial and agricultural sectors, and from there, it will have an impact and influence on growth—future economics (Stavrou, Parry, Gooderham, Morley, & Lazarova, 2023). The concept of human capital investment that can support economic growth must also be built and developed from an economic structure and system that supports the emergence of quality education (Ritzer et al., 2018). Education contributes significantly to economic development and has become an absolute and axiomatic justification. Therefore, the iron cage of Weber is a focus for human resources to obtain an education is the problematic part. Economic improvement requires increasing human capabilities through education (Tung & Worm, 2001). This point places human resources in a labyrinth.

Human resources are objects in educational capitalism circles for social change (Mazurkiewicz, 2021). Education should be an effort to educate human life, which means preparing humans to live in society (individual, social, and cultural). The role of human resources in development is a vital and fundamental framework through education (Jessop, 2018). Therefore, the development of human resources requires education for social change.

The role of education makes human resources get out of a labyrinth in a capitalist economy (Emawati, 2018). The grip of capitalist education opens space for interaction with local culture to gain leadership values. The local culture of Siri Na Pacce for educational leadership is a character for maintaining human dignity in obtaining opportunities in the educational process (Ahmad Hairul Alamsyah, 2022). The determination of the human heart with the character of Siri Na Pacce provides space for interaction for human resources to change social conditions in society.

#### **3.4. Reflection of Siri Na Pacce: The Building of Educational System through Educational Leadership Values**

Siri na pacce culture is one of the cultural philosophies that must be upheld. If Siri' na pacce is not owned by someone, then that person can exceed the behavior of animals because they do not have shame, self-esteem, and social care. They also only want to win for themselves and follow their passions (Hasni, Hasni, Dhahri, & Haris, 2019). The moral and ethical norms that animate the spirit na pacce culture make the Bugis-Makassarese people who adhere to this cultural principle always uphold the values of honesty and selflessness so that their behavior reflects an accountable character in any situation (N. A. Azis et al., 2015). Educational leadership is a readiness, the ability possessed by a person in the process of influencing, encouraging, guiding, directing, and mobilizing other people who have something to do with the implementation and development of education and teaching so that all activities can run effectively and efficiently in achieving educational goals (Fatonah, 2013). In the context of education, the values of local wisdom, sir na pacce, can animate individual behavior in leadership with others. The world of education requires individual behavior to always be honest and independent because the results of their work will produce people who are good at responsibly leading themselves.

Siri na pacce cultural values are self-actualization, shame and guilt, loyalty, and honesty. Self-actualization is the individual's seriousness in working optimally by using the potentials that exist in him to the fullest. Shame and guilt, namely the existence of a profound sense of shame and guilt experienced by individuals because they are unable to obey the rules that apply in society, are unable to show concern for others and are unable to show discipline in all their activities (Rusyidi & Nurhikmah, 2018). The shame and guilt that individuals feel also significantly affect their moods. Loyalty is the ability to maintain the trust that has been entrusted and uphold the promises that have been made. Furthermore, honesty, namely the synchronization between thoughts, hearts, words, and actions, so that individuals behave according to conscience and truth (A. Azis et al., 2020). Education must be returned to the essence of its primary mission as a process of educating the nation's life, which is a right for all children. Education must encourage the birth of a learning culture, and to be able to learn; school is not the only place to learn. Education must also free people from the shackles of life, such as poverty, ignorance, oppression, and war. Capitalism has



entered into education, which only talks about profit and money; the education-based capitalist spirit has become a daily sight in education (Misbach, 2020)—the culture of capitalism in education. Education has tremendous power to educate the nation's life to create an advanced and prosperous society. Therefore, it is the right of every citizen to be able to enjoy it. Education does not belong to a group of people but to everyone (education for all).

Based on the explanation above, individuals who live up to the cultural values of *Siri na pacce* will bring up positive behavior in their daily lives. Individuals will work optimally by using the potentials that exist in them. Individuals will strictly obey the rules that exist in society, show concern for others, and will show discipline in carrying out all their activities (Moein, 1990). In addition, the individual will maintain the trust that has been entrusted to him and uphold the promises that have been made. Furthermore, individuals will behave according to conscience and truth. Judging from the elements of *Siri na pacce* cultural values and associated with the characteristics of capitalist behavior in the world of education, individuals will take advantage of the potential that exists in them only when they get rewards or gifts from other individuals for carrying out their duties (A. Azis et al., 2020). The individual also has no shame and guilt for shifting the meaning of education in people's lives. Individuals who do capitalism in education cannot be trusted because they have denied the trust and promises they have made. As well as these individuals do not behave by conscience and truth because the actions taken by individuals are very detrimental to the surrounding community. From the relationship between the two variables, cultivating *Siri na pacce* cultural values is necessary to prevent this behavior. Because individuals have *Siri na pacce* cultural values in themselves, individuals will work as much as possible by utilizing the potential that exists in them, not because of rewards or gifts given (Nur Alimin Azis, Yenni Mangoting, 2015). Individuals will also obey the rules that apply in society, have a caring attitude by not appointing close relatives to become public officials whose impact on society is unknown and show discipline in carrying out their duties. Individuals will maintain the mandate or tasks entrusted to them and make the best use of their authority not to harm society. Moreover, individuals will show behavior following their conscience and the truth that exists, not hiding or eliminating the truth.

#### **4. CONCLUSION**

Through internalizing the local values of Bugis-Makassar culture, *Siri Na Pacce*, educational leadership builds an education system in the era of educational capitalism. The economic power supporting community growth is a tool that changes the direction of educational leadership to create human resources that align with the needs of the industrial era. The placement of human resources in the labor market is a priority for educational leadership, to exist in education. Through *Siri Na Pacce's* values, educational leadership

builds human values to free human resources from ignorance of literacy. The local cultural values of Siri Na Pacce shape educational leadership to become an identity as an educated human resource from a learning process. Therefore, educational leadership based on the local culture of Siri Na Pacce to build an educational system in educational capitalism has two components: First, the local culture of Siri Na Pacce is self-defense to build solid human resources in identity as leaders in education. Integrating Siri Na Pacce culture into leadership creates the character of educational leadership in fighting for human resources to gain space in education in the era of capitalism. Second, the cultural construction of Siri Na Pacce as a culture of social care for the community is a construction of the character of educational leadership that builds a balanced educational system in the era of educational capitalism. Social concern in the Siri Na Pacce culture builds a fair educational system that creates space and opportunities for human resources to be educated. The labyrinth of the iron cage of educational capitalism opens space for local culture. Siri Na Pacce forms characters in educational leadership.

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