

Analysis of the Need for the Development of a Lecturer Performance Model Based on the Pangadereng Version of Kajao Laliddong

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ABSTRACT---- *The motivation for this research is to improve lecturer performance through the use of a performance development model based on pangadereng version of Kajao Laliddong, and the purpose of this study is to define the requirements for a pangadereng-based lecturer performance development model at IAIN Bone. The research was directed at lecturers at IAIN Bone. This is survey research using a quantitative descriptive research method; the population is all lecturers at IAIN Bone; the sample size is 95 people; the sampling technique is simple random sampling; the research instrument is a questionnaire; the study's findings indicate that lecturers' performance in the field of education and teaching is moderate/good enough. The average score of 3.01 in the field of research falls into the moderate/good enough category, while the average score of 3.06 falls into the moderate/good enough category in the field of community service. Overall, it indicates that the lecturer's performance is moderate/good enough, with an average score of 2.98. According to the study's findings, the performance of lecturers at IAIN Bone still requires growth in order to increase the lecturer's performance. Thus, pangadereng version of Kajao Laliddong-based model of lecturer performance development is projected to promote lecturer performance in a positive way, directed by the values of lempu, amaccang, ada togeng, siri', getteng, awaraningeng, and nyamengininnawa. -ade', rapang', and wari'.*

Keywords---- Performance, Lecturer, Pangadereng

1. INTRODUCTION

Higher education's educational process must always improve; consequently, educational institutions must constantly improve their use of available resources, while lecturers must be able and willing to assist students in developing the necessary life skills, particularly in light of the global competition that is engulfing our country and the world today. As a result, it is believed that university professors will be able to improve their performance.

According to Miner in [1], performance refers to a person's ability to operate and conduct appropriately in light of the responsibilities allocated to him. Any expectations of how a person should act when doing duties imply an indication of a person's status within the business. According to (Undang-Undang Republik Indonesia Nomor 14 Tahun 2005, 2005) covering teachers and lecturers, lecturers' responsibilities include planning, implementing, and evaluating learning; guiding and training; conducting research; doing extra activities; and performing community service.

Institution graduates' quality is highly dependent on the performance of lecturers inside the confines of the college. [3] stated the same thing: "Performance encompasses both actions and outcomes." The performer's behaviors radiate from him or her, transforming performance from abstraction to action. Not just instruments for achieving a result, behaviors are also results in and of themselves – the output of mental and physical effort devoted to a task – and may be evaluated independently of the outcome". In terms of performance, performance is defined as the totality of a worker's behaviors; thus, the lecturer's performance is defined as the outcome obtained by the lecturer in carrying out the tasks assigned to him and becomes his responsibility based on his skills, experience, and sincerity in work.

According to [4], discussing graduates from a university is inextricably linked to the actions of teaching personnel, generally referred to as lecturers. This is because, when education takes place in a university setting, professors engage with students. Higher education institutions arrange their teaching and learning processes on interactions between students and professors inside the institution.

Thus, professors will play a critical role in graduating students. Therefore, if lecturers lack sufficient credibility or ability, educational activities in higher education will not run as planned, and graduates will be disconnected from the needs of users, making it more difficult for them to compete in a world of work where competition is increasing and technological advancements are accelerating. fast. Lecturers at the tertiary level of education cannot be overlooked; they continue to demand substantial focus on how to build their talents. According to [5], there are several ways to maximize each lecturer's potential; nevertheless, the first step that must be explored is the provision of sufficient data for use as study material so that the development process may generate something that meets the profession's requirements.

According to Article 7 paragraph 2 of the Law on Teachers and Lecturers, empowerment of the teaching or lecturer profession occurs through self-development that is democratic, fair, non-discriminatory, and sustainable, while upholding human rights, religious values, cultural values, national diversity, and the professional code of ethics.

According to Mattulada (1985) in [6], pangadereng is a type of culture that encompasses not only an understanding of the system of norms, customary rules, and regulations, but also elements that encompass all aspects of human life, including behaving and regulating the infrastructure of life in the form of material and non-material equipment. Thus, Pangadereng may be understood as a comprehensive norm that encompasses the manner in which an individual behaves with other persons and resulting in social dynamics. Along with being a cultural and social system, Pangadereng is also a legal system that governs human interactions with other individuals.

It can be said that the Pangadereng concept fosters an irreplaceable cultural vehicle and has a profound and fundamental meaning for managing educational institutions, making it extremely suitable for development today in guiding lecturers to improve their performance for the benefit of society in general and students in particular.

Given the above context, the study's difficulty is how to characterize the performance of pangadereng-based lecturer in Kajao Laliddong's version as a need for a development model at IAIN Bone.

2. LITERATURE REVIEW

2.1. Concept of Lecturer Performance

According to (Undang-Undang Republik Indonesia Nomor 14 Tahun 2005, 2005), lecturers are professional educators and scientists whose primary responsibility is to change, develop, and disseminate science, technology, and art via instruction, research, and community service. According to the legislation, lecturers are classified as professionals at the postsecondary level whose duty is to enhance lecturers' dignity and position as educators, creators of science, technology, and the arts, as well as community service. Along with instructional and teaching activities at universities, other lecturers' primary responsibilities for evaluating their performance include research and community service, as defined in the Tridharma of Higher Education.

According to [7], the tridharma activities of tertiary institutions conducted by lecturers must be coordinated and connected (synergistic), and hence a university should not theoretically participate in only some dharmas while ignoring others. For instance, when a university focuses exclusively on education and ignores the other two dharmas, the institution is effectively serving as a school. Similarly, if a university is more oriented toward and actively participates in the dharma of community service, it is as though the college is working as a social organization or da'wah institution.

The performance of lecturers at a university is a genuine conduct demonstrated by each lecturer as a product of his or her labor in line with his or her position[8]. As instructors in higher education, lecturers are responsible for developing students' potential, both in terms of knowledge, skills, and attitudes, in line with the established goals.

According to [9], the objectives for evaluating lecturers' performance are as follows:

1. Lecturer preparation or learning planning, including the creation and development of lecture program units (SAP), syllabuses, and lecture handouts.
2. Instructional delivery, which includes the ability to convey subject matter, mastery of the curriculum, use of educational tools, class management, delivering lecture assignments, and the use of instructional methods.
3. Learning assessment entails identifying the sort of evaluation instrument to be used, its suitability for the learning objectives, and the questions' relevancy to the lecture material delivered to students.
4. The lecturers' capacity to establish or communicate with students, inspire students, and assist students who are having difficulty studying.

There are various factors to consider while implementing the research dharma, including the following: a) research conducted at universities by lecturers is intended to deepen their own grasp of the subject matter, while also developing and improving the quality of lecture materials. b) Lecturer-led research also contributes to the development of theories in the appropriate discipline, particularly in pure research. c) University lecturers and staff research can also be employed to benefit the broader community, including the business community, customers, and others. This final type of study is a type of community service. The more and higher the quality of research conducted by a university, the more distinguished the university is in the world of science. Some individuals even refer to themselves as a research university.

According to [10], there are five supporting factors for the strategy of improving lecturers' ability to write scientific papers, namely: a) funding for training is allocated, b) funding for research and community service is allocated, and c) an effort is made to add publication facilities. journals with an ISBN number, d) the presence of allocations and plans for extensive giving in recognition of instructors who excel at generating scientific works, and e) the lecturers' active participation in scientific forums. Lecturers can perform excellent research with high emotions or motivation if they are supported by the provision/allocation of specific research money, both from universities and from the center/Kemendikbud.

Community service implementation Dharma might manifest itself through the dissemination of research findings or through community service activities such as college hospital health services, Student Real Work Lectures (KKN), and student social services.

Communal Service is an activity that promotes volunteerism and the use of science, technology, and art, particularly in the context of resolving community problems and increasing the nation's welfare. This was reaffirmed in the [11] Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 49 of 2014 concerning National Standards for Higher Education (SN DIKTI), which was later reaffirmed in the Regulation of the Minister of Research, Technology, and Higher Education No. 44 of 2015 concerning National Standards for Higher Education . In Chapter I General Provisions, article 1, the National Standard for Higher Education is defined.

According to the definition above, lecturer performance is defined as the ability of lecturers to uphold the tri dharma of higher education by their ability to convey information to students, do research, and engage in community service.

2.2. Concept of Pangadereng

Pangadereng is frequently equated with customary rules or some type of order. According to Kajao Laliddong's teachings, Pangadereng refers to ideal objects that embody normative values, such as the duty of everyone to shape their conduct and how they behave themselves within the social structure. His behavior must be governed by the Pangadereng in order to aid his integration into the Pangadereng-adhering society. [12]

According to A. Zainal Abidin Farid in [6], when Islam exerted its influence in South Sulawesi, the names ade' (Bugis) and ada' (Makassar, Mandar, and Toraja Sa'dan) were common. Previously, the term 'becci' was used (straightening tool). Notable terms include "narekko makkompe'i becci'e, masolanni lipue, legga'i welong panasae, massobbuni lempu'e, ritongenganni salae, ripassalai tongenngge, sianre bale taue, si balu-balusi abelli-belliang, natuoini serri' kitchen, Meaning that if the becci' are slack (not stiff), the country would suffer as a result of not plucking jackfruit shoots (honesty), concealing the truth, excusing wrongdoing, getting accused for wrongdoing, devouring each other and people like fish, selling each other, buying and selling each other. purchase, overgrown with kitchen grass, place the mortar on top, suspend the niru, tuck the pestle (antan) within, and other.

Thus, pangadereng is a culture that contains shared values and norms, acts as a social controller, and regulates the behavior of everyone, both for himself and his environment, by referring to Lempue fateawai tau (honesty combined with piety), There is a tongeng fateawai tike (truth of words combined with vigilance), Siri fateawai getteng (shame or self-respect combined with courage), and Awaran (surrendering to God Almighty; One).

Kajao Laliddong further stated that the origin of ade', O Arumpone, is an act of mappasilasa'e (balance), the origin of that speech is an act of mappasisaue (to heal one another), the word siariwawonngge (mutual respect), and the root of that rapang is an act of mappassenrupae (similar) (who knows the difference).

3. RESEARCH METHOD

3.1. Design of the Study

The descriptive analysis method was utilized in this study to gain an overview of the requirements for a professor performance development model based on Kajao Laliddong's version of Pangadereng.

3.2. Techniques for Population, Sample, and Sampling

The population in this study was 133, and the sample consisted of 95 persons. In this study, basic random sampling is used to examine a specific population [13].

3.3. Research Instrument

The interview guides, observation sheets, and questionnaires (questionnaires) employed in this study were intended to gain an overview of the requirements for a lecturer performance development model based on Kajao Laliddong's version of Pangadereng.

4. RESEARCH RESULT

The following tables and figures illustrate the findings of the analysis of the performance of the pangadereng-based lecturer Kajao Laliddong's version as a whole:

Table 1. Lecturer Performance Analysis Using the Pangadereng Version of Kajao Laliddong

No	Indicators	Average	Category
1	Teaching and Learning	2,88	Fair
2	Research	3,01	Fair
3	Community Service	3,06	Fair
	Total	2,98	Fair

To help visualize the findings of the analysis of the performance of the Pangadereng version-based on Kajao Laliddong's professor, the following figure:

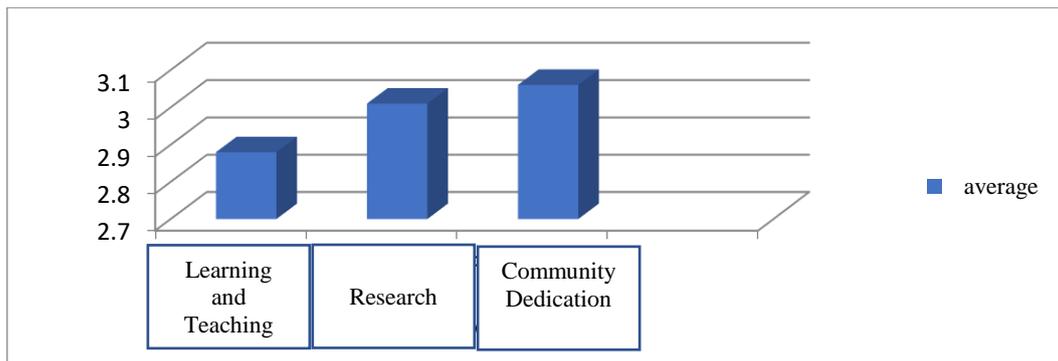


Figure 1. The findings of the study of Lecturer Performance using the Pangadereng version of Kajao Laliddong.

According to the table 1 and figure 1, on average, lecturers rated their performance in the sphere of education and teaching as 2.88 or in the Medium/Quite Good category. Lecturers' performance in the field of research is on average 3.01 or in the Moderate/Quite Good category, while their performance in the field of community service is on average 3.06 or in the Moderate/Quite Good category. Thus, the average score for performance implementation using Pangadereng version of Kajao Laliddong's of 2.98, indicating that the lecturer's performance remains in the Medium/Fairly Good range.

Thus, rules are required to aid lecturers in comprehending local culture in order to support them in carrying out their responsibilities. The same as what Dr. A. Ruslan, M.Si, one of IAIN Bone's professors, said: "Local wisdom is critical to assisting campus chores, fostering peace, and increasing human resources in order to construct a civilized and religious campus."

The findings of the questionnaire and interviews indicate that the lecturers' performance is still rather excellent but might be improved and enhanced. With models and guidelines for professor performance based on the principles and standards of indigenous wisdom, or pangadereng, lecturers can be guided in carrying out their tasks and obligations in order to improve. As a result, it is critical to create a model book and performance guide for pangadereng version of Kajao Laliddongs teachers.

5. DISCUSSION

5.1. According to Law No. 14 of 2005, lecturers are professional educators and scientists whose primary responsibility is to change, develop, and disseminate science, technology, and art via instruction, research, and community service.

According to Kajao Laliddong's perspective, the performance of pangadereng-based lecturers demands lecturers to have an honest mental attitude and an intelligent mental attitude, as well as to be integrated inside themselves while making judgments about actions and actions. According to Kajao Laliddong, "natangga'i olona munrinna gau'e napogau'i, one must examine the face and back before and after, or cause and effect, or the beginning and conclusion of a project before it is completed." Before a lecturer fulfills his or her responsibilities connected to the tri dharma of higher education, the lecturer must be astute enough to understand why it must be done, from planning to the objective of holding it, in order to avoid causing extremely serious difficulties during implementation.

The teachings of Kajao Laliddong emphasize the importance of lempu (honesty), amaccang (intellect), ada tongeng (word truth), siri' (shyness), Egetteng (heart toughness), awaraningeng (courage), and nyameng Kininnawa (honesty, love, dear). The pangadereng standards are ade', talk, rapang, and wari'. Lecturers should instill these values and conventions as a common way of engaging with themselves and their surroundings, as well as rules for carrying out their academic responsibilities.

To help lecturers comprehend how pangadereng-based lecturer performance model is implemented, this model is meant to give advice for lecturers in executing the tri dharma of higher education. The performance of pangadereng-based lecturers, specifically their performance in executing the tri dharma of higher education, namely education and teaching, research, and community service, should be directed by pangadereng values and norms, as stated by Kajao Laliddong.

5.2. The Lecturer's Performance in Pangadereng-Based Teaching and Learning

Academic lecturers should be able to act as agents of learning inside a university and possess the creativity necessary to foster a harmonious and vibrant academic environment. Lecturers are expected to handle the teaching and learning process effectively and to provide pleasant learning environments for students. As stated by Article 60 paragraph b of the Law on Teachers and Lecturers No. 14 of 2005, lecturers are responsible for planning, implementing, assessing, and evaluating the learning process (Undang-Undang Republik Indonesia Nomor 14 Tahun 2005, 2005).

Lecturers are required to enhance their services to the teaching and learning process in order to produce outputs that are competent and competitive in the workplace. To accomplish this purpose, lecturers must be intelligent and comprehend the concepts of honesty, proper language, and humanizing one another.

Kajao Laliddong stated that "... riaseng macca mpinruk is accessible, tau tettasalae ri pangaderenngge," "... riaseng macca duppai is available, tau tettasalae ri rapanngge," and "...tau tengallupa surona ri has tongenngge, tau tettakalupae r That is, someone who is intelligent in arranging words is someone who does not violate the pangadereng; someone who is intelligent in responding to words is someone who does not violate the rapang; and the messenger does not forget to convey the appropriate words, someone who does not neglect to speak. In carrying out their responsibilities, the lecturer must be astute in his word choice in order to avoid undermining the Bugis people's accepted way of life or disrespecting their indigenous knowledge.

The performance of lecturers in the field of education and teaching based on pangadereng, more precisely the performance of lecturers' work in the learning process, should be guided by pangadereng's values and norms, as stated by Kajao Laliddong, namely the value of lempu, amaccang, ada tongeng, siri, getteng, awaraningeng sibawa Nyamengkininnawa. And adhere to the ade' conventions of speaking, being courteous, and wari'.

5.3. Lecturers in Pangadereng's Research Department's Performance

Lecturers are expected to perform research and publish scientific articles, as outlined in the Minister of State Apparatus Control and Bureaucratic Reform's Regulation No. 17 of 2013 on Lecturer Functional Positions and Credit Scores [14]. Thus, instructors must have published research or scientific works in order to hold particular functional roles. However, the fact is that most academics are driven to conduct research if they are backed by government grants. Supposedly, professors must drive themselves to do research using their own funds/costs in order to further scientific knowledge.

The purpose of Permenristekdikti No. 20 of 2017 requiring publishing for head lecturers and professors is to promote both the amount and quality of scientific publications at the national and international levels [15]. There are various factors to consider while implementing the research dharma, including the following: a) research conducted at universities by lecturers is intended to deepen their own grasp of the subject matter, while also developing and improving the quality of lecture materials. b) Lecturer-led research also contributes to the development of theories in the appropriate discipline, particularly in pure research. c) University instructors and personnel can also do research in Malay.

While government-funded research is more productive, professors should do research on their own dime regardless of

whether the study is funded by the government. As said in Latoa, "Invite mumanginngi kasiyasi, aggangka ulleanggi malempu'e, apa," referring to tomalempu'e, musallabu tessabuto, bettuanna mua telleng, and mompomua [16]. Meaning: Do not become weary of poverty, but remain totally dedicated to honesty, for an honest person, even if he dips, will not perish, but will also rise. The lecturers' performance in the field of study based on the pangadereng version of Kajao Laliddong prompted them to undertake research while keeping in mind the Bugis people's pangadereng values and norms.

5.4. Lecturer Performance in Pangadereng-Based Research

As stated in Article 72 paragraph 1 of the Law on Teachers and Professors Number 14 of 2005, community service is one of the duties of lecturers. As a result, lecturers' primary obligation has become community service in order to foster a feeling of responsibility for their responsibilities and functions as professors.

Lecturers must be led by the Pangadereng's ideals and standards when performing community service. These ideals and standards cannot be divorced from community service activities; each activity must be meticulously planned and prepared, so that if the decision to serve is made, any dangers that occur will not jeopardize the activities' execution. This is consistent with the latoa's "pura babbara sompekku, pura gucciri gulingku, ulebbirenggi tellengge natowalie" philosophy. This indicates that my sails have been spread and my steering wheel has been mounted, and that it is preferable to sink than than turn (Mattulada in [6]). Lecturers must be courageous to do an activity, but that courage must be backed up by intelligence in forecasting or preparing all that will occur throughout the performance of any sort of service.

6. CONCLUSION

The analysis of the model for improving lecturers' performance based on Kajao Laliddong's version of the Pangadereng at IAIN Bone demonstrates that lecturers' performance is still in a relatively decent state and requires improvement and development. Lecturer performance as judged by the tri dharma of higher education is inextricably linked to the Pangadereng's ideals and standards.

According to Kajao Laliddong's version, the pangadereng-based lecturer performance development model is intended to serve as a guide for lecturers in implementing the tridharma of higher education through the values of honesty, intelligence, truthfulness of speech, shame, determination, courage, and the value of compassion, as well as adhering to established standards. -norma ade', to speak, to be rapt, and to wari'

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