



## An Exploration of Nene' Mallomo's Philosophical Values in Enhancing English Teachers' Competence: A Study in Sidrap Regency

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### Abstract

This qualitative descriptive study explores how the philosophical principles of Nene' Mallomo, an indigenous moral figure from Sidrap Regency, South Sulawesi, can enhance English teachers' personal competence through culturally grounded professional formation. Although personal competence is recognized as core to teacher professionalism in Indonesia, it remains underdeveloped and overshadowed by pedagogical and technical competencies. Ten English teachers from junior high schools in Sidrap Regency (n=10) were purposefully selected based on teaching experience and engagement with local cultural values. Data were collected through semi-structured interviews, field observations, and document analysis, then analyzed thematically to identify patterns in teachers' understanding, application, and challenges related to Nene' Mallomo's philosophy. Findings revealed deep familiarity with Nene' Mallomo's ethical principles—particularly honesty (malempu), consistency (getteng), intelligence (macca), and democratic fairness (temmapassilaingeng)—which teachers applied in assessment integrity, emotional regulation, equitable participation, and professional conduct. However, structural challenges, including grade inflation pressure, institutional inconsistency, and generational moral shifts, complicated value internalization. The study concludes that integrating Nene' Mallomo's philosophical values provides a culturally responsive framework for enhancing personal competence by uniting moral, spiritual, and intellectual dimensions of teacher professionalism. This research contributes to decolonizing teacher education by demonstrating that Indigenous moral wisdom can serve as a foundation for professional development in English language education.

**Keywords:** *Nene' Mallomo; Teacher Competence, Local Wisdom, English Education, Indigenous Knowledge; Postcolonial Education.*

## Introduction

In an era of globalized education, the question of how teachers develop authentic professional identities rooted in their cultural contexts has become increasingly urgent. While teacher competence frameworks worldwide emphasize technical skills and pedagogical methods, the moral and ethical dimensions that anchor teaching practice remain underdeveloped, particularly in postcolonial contexts where externally imposed standards often disconnect teachers from their cultural foundations. This gap is especially critical in English language education, where Western-oriented professional models have historically dominated, leaving little space for indigenous moral wisdom to inform teacher development.

In Indonesia, teacher personal competence—encompassing integrity, emotional stability, discipline, and moral exemplarity—is formally recognized alongside pedagogical, professional, and social competencies as essential to teacher professionalism (Lestari et al. 2024). In Sidrap Regency, South Sulawesi, a unique cultural resource offers potential solutions: the philosophical teachings of Nene' Mallomo, an 18th-century Bugis leader whose ethical principles—*pappaseng* (traditional wisdom sayings)—continue to shape community values and moral consciousness. Known as "the land of Nene' Mallomo," Sidrap has maintained strong connections to these indigenous teachings, which emphasize honesty (*malempu*), consistency (*getteng*), intelligence (*macca*), and democratic fairness (*temmapassilaingeng*). Yet despite this rich cultural heritage, Nene' Mallomo's philosophy has not been systematically explored as a foundational resource for enhancing English teachers' personal competence.

Recent scholarship increasingly acknowledges personal competence as vital to teacher professionalism, encompassing honesty, emotional maturity, self-discipline, and ethical consistency in daily practice (Molina-Moreno et al. 2024). In English education specifically, teachers' personal attributes strongly shape classroom interaction, student attitudes, and learning climate (Nasmilah 2023), while ethical self-awareness enhances both professional satisfaction and instructional quality (Amini, Najafi, and Behin 2020; Korkmazgil and Seferoglu 2021). Studies indicate that teachers with strong personal competence create more engaging and motivating learning environments (Tian 2022).

However, most existing frameworks rely on Western ethical theories that overlook local moral traditions (Brinkmann 2019; Takamatsu, Park, and Matsuo 2024) and emphasize external behavioral compliance rather than authentic moral internalization (Djazilan et al. 2022). Teacher training programs continue to prioritize technical and methodological skills over moral and ethical formation (Orchard 2020), treating personal competence as an inherent quality rather than a systematically nurtured professional attribute.

This oversight represents a significant missed opportunity. Local wisdom traditions provide culturally resonant moral vocabularies, behavioral exemplars, and community-recognized ethical standards that could anchor sustainable teacher

development more effectively than externally imposed frameworks (Smith, Mason, and Bowden 2020). Research in Indonesian Islamic education similarly emphasizes religious knowledge over cultural ethics (Lestari et al. 2024; Rahman 2023), and while character education policies promote local wisdom, systematic integration of indigenous moral philosophy into teacher development remains limited (Channa et al. 2025; Sofiyah, Suwandyani, and Kumalasani 2025; Wahab et al. 2018). Most professional development programs in Sidrap Regency prioritize procedural ethics and technical compliance rather than facilitating deep internalization of values that shape authentic teacher character. Consequently, teacher development initiatives risk perpetuating superficial adoption of professional standards that lack moral depth and community legitimacy.

This study addresses these gaps by investigating how Nene' Mallomo principles can be systematically applied to enhance English teachers' personal competence in Sidrap Regency. Three research questions guide this inquiry: (1) How do English teachers in Sidrap Regency understand and recognize Nene' Mallomo philosophical principles in relation to their personal competence? (2) How do English teachers implement Nene' Mallomo principles in their teaching practices across various dimensions of personal competence? (3) What challenges do English teachers encounter in integrating Nene' Mallomo principles into their professional practice, and what strategies do they employ to address these challenges?

The study's primary objective is to construct a theoretically grounded and empirically validated framework for developing English teachers' personal competence through integration of local moral wisdom, thereby bridging abstract competency standards with culturally meaningful ethical formation. The novelty of this research lies in its pioneering effort to operationalize indigenous ethical philosophy as a systematic foundation for professional competence development in English language education, offering a culturally responsive alternative to predominantly Western-derived teacher development models.

This approach aligns with culturally responsive pedagogy, which emphasizes that teaching should reflect learners' cultural contexts and community values (Guberina 2023; Ladson-Billings 2021). According to Umaralieva (2025), teacher competence encompasses not only pedagogical knowledge but also moral, personal, and reflective capacities, while Garg (2024) emphasizes that teacher effectiveness is deeply intertwined with ethical commitment and self-regulated professional growth.

By demonstrating how Nene' Mallomo principles translate into concrete manifestations of personal competence across various dimensions—including assessment integrity, professional development, emotional management, democratic classroom practices, and professional authority—this study contributes both to theoretical understanding of culturally grounded teacher professionalism and to practical development of context-appropriate professional formation strategies relevant for Indonesian education and potentially applicable to other postcolonial contexts seeking to decolonize teacher education frameworks.

## **Method**

### **1. Research Design**

This study employed a qualitative descriptive design to explore how Nene' Mallomo principles are integrated into English teachers' personal competence development in Sidrap Regency. This approach was chosen because it enables in-depth exploration of teachers' lived experiences, cultural values, and professional identities within their specific sociocultural contexts (Creswell and Poth 2018). Unlike quantitative methods, qualitative inquiry emphasizes interpretive understanding of how individuals make meaning of their moral and professional practices rather than statistical measurement of predefined variables.

### **2. Research Setting and Timeline**

The research was conducted in Sidrap Regency, South Sulawesi, between April and September 2025 (6 months). Sidrap was deliberately selected due to its strong historical and cultural association with Nene' Mallomo, whose ethical philosophy continues to shape community values. The study targeted English teachers from junior high schools across both urban and rural areas of the regency, ensuring diverse institutional contexts.

### **3. Participants**

Ten English teachers participated through purposive sampling based on three criteria: (1) minimum three years of teaching experience, (2) active involvement in school or community programs reflecting local wisdom, and (3) demonstrated reflective awareness of ethical or cultural dimensions in teaching. These criteria ensured participants could meaningfully discuss how Nene' Mallomo philosophy shaped their professional competence.

Data saturation was achieved when the final two interviews yielded no new themes or insights beyond those identified in previous interviews. By the eighth interview, recurring patterns in teachers' understanding, application, and challenges related to Nene' Mallomo principles had stabilized, with the ninth and tenth interviews serving as confirmation rather than generating new categories.

Table 1: Participant Demographics

ID	Gender	School Type	Education Level	Teaching Experience	Location
T1	Female	Public Junior High	Bachelor's	5 years	Urban
T2	Male	Islamic Boarding School	Master's	12 years	Rural
T3	Female	Private Islamic School	Bachelor's	7 years	Urban
T4	Female	Public Junior High	Master's	15 years	Urban
T5	Male	Islamic Boarding	Bachelor's	8 years	Rural

School					
<b>T6</b>	Female	Private Islamic School	Bachelor's	4 years	Semi-urban
<b>T7</b>	Female	Public Junior High	Master's	10 years	Urban
<b>T8</b>	Male	Islamic Boarding School	Bachelor's	6 years	Rural
<b>T9</b>	Female	Private Islamic School	Bachelor's	3 years	Semi-urban
<b>T10</b>	Female	Public Junior High	Bachelor's	9 years	Urban

**Note:**

Urban = schools located in city centers; Semi-urban = peri-urban schools; Rural = remote village schools.

This diversity ensured multiple perspectives on how Nene' Mallomo principles operate across different educational contexts, student populations, and institutional cultures.

#### **4. Data Collection**

##### ***Semi-Structured Interviews***

Interviews served as the primary data collection method. Each interview lasted 40-60 minutes and was conducted in Indonesian language (with occasional Bugis terms for culturally specific concepts) in settings chosen by participants—typically school meeting rooms or private offices during non-instructional hours. All interviews were audio-recorded with informed consent and transcribed verbatim within 48 hours.

The interview protocol covered four thematic areas:

1. Teachers' familiarity with and understanding of Nene' Mallomo philosophy
2. Recognition and interpretation of specific *pappaseng* teachings
3. Implementation of indigenous principles across teaching contexts (assessment, classroom management, professional development)
4. Perceived challenges and support systems for integrating local wisdom

##### ***Sample interview questions:***

- "Can you describe what Nene' Mallomo means to you as a teacher in Sidrap?"
- "Which *pappaseng* (traditional wisdom sayings) of Nene' Mallomo do you find most relevant to your teaching practice, and how do you apply them?"
- "Can you share a specific example of how honesty (*malempu*) or consistency (*getteng*) has influenced your assessment practices?"

### **Field Observations**

Researchers maintained detailed field notes documenting non-verbal cues, emotional expressions, and contextual observations during and immediately after each interview session. These notes captured nuances that audio recording could not preserve, including participants' hesitations, enthusiasm, and body language.

### **Document Analysis**

Documents examined included school policy statements, teacher professional development records, local educational guidelines, and published materials on Nene' Mallomo philosophy from regional cultural institutions. This provided institutional context for understanding how cultural values are formally acknowledged versus actually practiced.

## **5. Data Analysis**

### **Thematic Analysis Process**

Data analysis followed thematic analysis procedures (Braun and Clarke 2006), conducted manually to maintain direct engagement with textual data and preserve cultural sensitivity.

**Phase 1: Data Familiarization** Researchers repeatedly read all interview transcripts and field notes to develop holistic understanding before coding.

**Phase 2: Initial Coding** Coding proceeded inductively, identifying meaningful segments and assigning descriptive labels close to participants' own language. For example:

- Raw data: "*I always tell students, even if your score is low, be honest. Don't cheat. That's what Nene' Mallomo taught us—malempu.*"
- Initial code: "**Honesty teaching in assessment**"
- Raw data: "*Sometimes I get angry inside, but I pray first before entering class. I can't show my bad mood to students.*"
- Initial code: "**Emotional control through prayer**"

This process generated approximately 150 preliminary codes representing teachers' experiences, beliefs, and practices related to Nene' Mallomo principles and personal competence.

**Phase 3: Theme Development** Codes were collated into potential themes by examining patterns and conceptual connections. For example, codes like "honesty teaching in assessment," "transparent grading," and "refusing grade manipulation" were grouped under the theme "**Honesty Implementation in Assessment and Evaluation.**"

**Phase 4: Theme Refinement** Themes underwent iterative refinement to ensure internal homogeneity (coherence within themes) and external heterogeneity (distinction between themes). Final themes included:

1. Teachers' Understanding and Familiarity with Nene' Mallomo Philosophy
2. Recognition and Application of *Pappaseng* Principles
3. Honesty Implementation in Assessment
4. Intelligence and Professional Development
5. Emotional Maturity and Conflict Management
6. Democratic Principles and Equal Opportunity
7. Authority and Professional Boundaries
8. Integration Challenges and Strategies

**Phase 5: Defining and Naming Themes** Researchers developed detailed descriptions of each theme's essence and boundaries, identifying sub-themes capturing important variations within broader patterns.

Throughout analysis, researchers maintained reflexive journals documenting analytical decisions, emerging interpretations, and potential biases requiring critical examination.

## **6. Trustworthiness and Validation**

Multiple strategies ensured credibility, dependability, and confirmability:

**Triangulation:** Cross-checked interview data with field observations and documentary evidence to examine pattern consistency across multiple sources (Lemon and Hayes 2020).

**Member Checking:** Conducted at two stages:

1. Participants reviewed interview transcripts to verify accuracy
2. Three participants reviewed interpretive summaries after preliminary analysis to confirm findings resonated with their experiences

**Peer Debriefing:** Research colleagues not directly involved in data collection provided external perspectives on analytical decisions, challenging interpretations and suggesting alternative explanations.

**Audit Trail:** Documented all methodological decisions, analytical steps, and interpretive rationale throughout the research process, enabling external review of inquiry logic and rigor.

## **7. Ethical Considerations**

The study adhered to ethical protocols including:

- Institutional approval from participating schools
- Informed consent from all participants with clear explanation of research purposes and voluntary participation
- Confidentiality through pseudonyms and removal of identifying details
- Respectful engagement with cultural traditions by consulting local cultural experts to ensure appropriate representation of Nene' Mallomo philosophy

## **8. Methodological Limitations**

This study acknowledges several limitations. The small sample size (n=10), while appropriate for qualitative research seeking depth over breadth, limits transferability to other contexts. The six-month timeframe captured a snapshot rather than longitudinal development of competence. Self-reported data through interviews may reflect social desirability bias, though triangulation with observations and documents helped mitigate this risk. Additionally, as researchers are affiliated with IAIN Parepare, potential insider bias was addressed through reflexive journaling and peer debriefing. Finally, the study's focus on Sidrap Regency's relatively homogeneous Islamic educational context limits insights into how Nene' Mallomo principles might function in more religiously or culturally diverse settings.

## **Results**

This section presents findings organized thematically in accordance with the three research questions guiding this inquiry: (1) teachers' understanding and recognition of Nene' Mallomo philosophical principles in relation to personal competence, (2) implementation of these principles across various dimensions of teaching practice, and (3) challenges encountered and strategies employed in integration efforts. Data are derived from semi-structured interviews with ten English teachers (n=10) representing diverse institutional contexts, including public junior high schools (n=4), Islamic boarding schools (n=3), and private Islamic schools (n=3), distributed across urban (n=5), semi-urban (n=2), and rural (n=3) settings within Sidrap Regency.

### **1. Teachers' Understanding and Familiarity with Nene' Mallomo Philosophy**

All ten participants demonstrated strong familiarity with Nene' Mallomo as both a historical figure and living moral exemplar. This universal recognition stemmed from their identity as Sidrap residents, where the region is commonly known as "the land of Nene' Mallomo" (*bumi Nene' Mallomo*). Participants identified core values of honesty (*malempu*) and justice (*getteng*) as foundational principles.

A public junior high school teacher (T4) explained: "Nene' Mallomo is very famous in Sidrap. What I know from stories is that he was a Bugis warrior, a male leader but still called 'nenek' [grandparent] in our culture, showing respect for elders." This cultural embeddedness extended beyond mere historical awareness to active philosophical engagement applicable to contemporary contexts.

Deep familiarity was particularly evident among participants who had engaged with local cultural organizations during university. An Islamic boarding school teacher (T5) articulated: "Nene' Mallomo is a great figure known throughout Sidenreng Rappang. One philosophy I hold until now is *magetteng* [consistency]—how he remained unwavering in his position regardless of challenges."

**Frequency of Recognition:** All participants (10/10) immediately identified Nene' Mallomo without prompting, while nine participants (9/10) could articulate multiple specific principles beyond general familiarity.

## 2. *Recognition and Application of Specific Pappaseng Principles*

### ***The Dominant Pappaseng: Work Ethic and Divine Blessing***

The most frequently cited principle was "*resopa temmangingi namalomo nalettei pammase dewata*" (through persistent effort and hard work, divine blessings will follow), mentioned by seven of ten teachers (7/10). A private Islamic school teacher (T3) stated: "This principle has become one of our foundations as Sidrap people." This prominence reflects strategic compatibility with Islamic theology and achievement-oriented educational culture.

A public-school teacher (T7) elaborated on pedagogical application: "This is also Sidenreng Rappang's motto. As educators, we must work tirelessly, never recognizing fatigue, always enthusiastic in teaching our children."

### ***The Core Ethical Values***

Beyond the dominant work ethic principle, participants identified four additional core values with varying frequencies:

1. **Honesty (*malempu*)** - mentioned by all participants (10/10)
2. **Justice/Consistency (*getteng*)** - mentioned by 8 participants (8/10)
3. **Intelligence (*macca*)** - mentioned by 6 participants (6/10)
4. **Courage (*warani*)** - mentioned by 4 participants (4/10)

An Islamic boarding school teacher (T5) connected these values to Islamic legal principles: "Nene' Mallomo taught that '*ero ade'e ero hukum e dena makkiade dena makkiappe*' [everyone is equal before the law]. This resonates strongly with justice principles in Islamic education."

### Interpersonal Values

The principle of mutual respect (*sipakatau*) emerged as essential for harmonious relationships, mentioned by 6 participants (6/10). A public-school teacher (T1) explained: "We must honor others so that we will be honored in return. This applies in daily life."

Participants also identified a triad of interrelated values—*sipakatau* (mutual respect), *sipakasiri* (mutual honor), and *sipakalebbi* (mutual elevation)—as particularly relevant for adolescent students, though only 3 participants (3/10) articulated this complete framework spontaneously.

Table 2: Frequency of Pappaseng Principles Mentioned by Participants

Principle	Translation	Frequency (n=10)	Percentage
<b>Resopa temmangingi</b>	Work ethic/perseverance	7	70%
<b>Malempu</b>	Honesty	10	100%
<b>Getteng</b>	Consistency/Justice	8	80%
<b>Macca</b>	Intelligence	6	60%
<b>Warani</b>	Courage	4	40%
<b>Sipakatau</b>	Mutual respect	6	60%
<b>Makkiade</b>	Noble character	5	50%

These diverse recognitions indicate that while certain pappaseng enjoy universal awareness, teachers possess individualized understanding shaped by personal experiences and institutional contexts.

### 3. Perceived Importance of Local Wisdom in Contemporary Education

All participants unanimously acknowledged the critical importance of Bugis-Makassar cultural values in modern educational settings, though their justifications revealed diverse pedagogical and social concerns.

### Cultural Preservation Imperatives

Participants emphasized that integrating local wisdom prevents cultural erosion across generations. A public-school teacher (T1) stated: "These local values are very important so they won't be eroded by time. Every generation must continue

to preserve and remember these values in daily life practice."

An Islamic boarding school teacher (T3) elaborated: "In this era of modernization, good character is greatly needed, and Nene' Mallomo truly teaches us how to become good people."

### ***Moral Development in Adolescence***

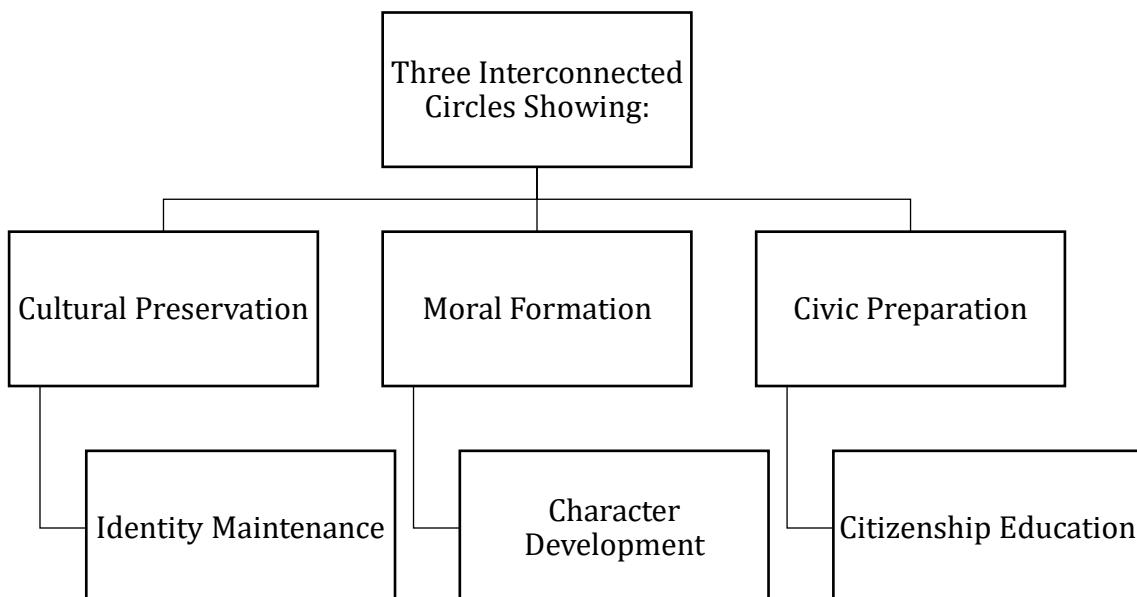
Participants framed importance within moral development contexts, noting that adolescent students often neglect religious values. A public-school teacher (T2) explained: "Teenagers today sometimes forget religious values. Bugis-Makassar local wisdom, especially principles like *sipakatau*, *sipakasiri*, *sipakalebbi*, are essential pedagogical tools."

A distinction emerged between urban and rural emphases. Rural teachers (3/3) prioritized character education over technical knowledge more explicitly than urban teachers. A rural teacher (T4) emphasized: "Teaching proper conduct (*adab*) precedes academic content."

### ***Alignment with National Character Education***

Six participants explicitly aligned local wisdom values with national character education goals. A semi-urban private school teacher (T9) stated: "Principles such as honesty, hard work, self-respect, responsibility, and social solidarity directly support formation of students who are morally upright, independent, and socially conscious.

*Figure 1: Conceptual Framework of Local Wisdom Importance*



The convergence of these perspectives demonstrates teacher recognition that local wisdom serves multiple educational functions simultaneously, creating synergy among cultural, ethical, and civic dimensions of education.

#### ***4. Integration of Spiritual and Religious Values***

The integration of spiritual values emerged as fundamental to personal competence, with participants describing various strategies for incorporating faith-based principles into English instruction.

##### ***Ritualistic Integration***

All participants (10/10) described routine practices including opening and closing prayers framing learning activities within spiritual consciousness. An urban public-school teacher (T5) detailed: "Before starting lessons, children pray first. When asking questions, there must be etiquette—raising hands for permission. After lessons, we close with prayer and expressing gratitude to teachers."

An Islamic boarding school teacher (T3) emphasized contextual naturalness: "At pesantren, faith development is our daily foundation, making spiritual integration natural and continuous."

##### ***Theological Integration***

Six participants (6/10) demonstrated creative theological integration by connecting linguistic diversity to divine creation. A public-school teacher (T4) explained: "The diversity of languages, including English, reminds us that Allah created different peoples and languages. This transforms language learning from purely technical skill into theological reflection on divine wisdom."

##### ***Pedagogical Integration***

Five participants (5/10) described selecting English texts containing moral and religious values. A boarding school teacher (T7) shared: "When teaching descriptive text about tolerance, empathy, or compassion—values relevant today—we use methods supporting spiritual development like discussion, reflection, and contemplation, merging English pedagogy with religious education."

##### ***Case Example - Teacher T7 (Urban Islamic Boarding School)***

T7, with 10 years of experience teaching at an urban Islamic boarding school, exemplifies comprehensive spiritual integration. She deliberately selects reading materials featuring Islamic moral narratives, such as stories about Prophet Muhammad's character when teaching descriptive text. "Children can improve faith and piety while learning," she explained. Her classroom routine begins with collective prayer in English and Indonesian, followed by brief spiritual reflection

connecting the day's lesson to moral development. She reports that this approach creates an "atmosphere where religious consciousness permeates academic activities" without students experiencing contradiction between faith and foreign language learning.

### **5. Honesty Implementation in Assessment and Evaluation**

The principle of honesty (*malempu*) emerged as the most prominently and consistently applied Nene' Mallomo value, particularly within assessment contexts. All participants (10/10) discussed honesty implementation, making it the most universally operationalized principle.

#### ***Authentic Assessment Emphasis***

Nine participants (9/10) emphasized instructing students to submit authentic work reflecting genuine learning outcomes rather than pursuing high grades dishonestly. A public-school teacher (T1) stated: "I tell students that whatever the result, that's what you absorbed during learning. It doesn't need to be high marks; what matters is it's truly your own work."

A rural Islamic boarding school teacher (T2) reinforced: "Independent work means being honest with yourself, honest with the teacher. It's more satisfying when answers are your own rather than borrowed from others. We must instill that honesty is important even when it's bitter."

#### ***Ethical Dilemmas in Grade Manipulation***

Seven participants (7/10) described challenging tensions between students' actual performance and institutional standards. An urban private school teacher (T3) articulated a common dilemma: "There's tension between students' actual performance and standards. I report authentic grades while offering remedial opportunities to meet requirements without compromising truthfulness."

A rural boarding school teacher (T5) shared a specific incident: "One parent requested I increase their child's low-test score. I deliberately refused, explaining that 'honesty must not be compromised, even for sympathy.' That score reflected actual ability."

This phenomenon, colloquially termed "*bengkel nilai*" (grade workshops), was mentioned by 4 participants (4/10) as systemic pressure undermining ethical practice. One teacher noted: "High-achieving students recognize that diligent effort yields minimal advantage over perfunctory engagement when grades are artificially equalized."

### ***Pre-Assessment Moral Protocols***

Eight participants (8/10) described establishing protocols including prayers and moral exhortations before assessments. A public-school teacher (T4) explained: "Before evaluation, I invite students to pray for ease, then remind them that honesty is the key to their success. Sometimes I conduct oral evaluation as an alternative."

### ***Transparent Evaluation Criteria***

Six participants (6/10) advocated for transparent evaluation criteria and objective methods. An urban boarding school teacher (T7) detailed: "We must use clear, transparent criteria so students understand what's expected and what's assessed. We use fair, objective methods including clear rubrics reducing subjective bias and ensuring fairness."

### ***Reciprocal Honesty in Teacher-Student Interaction***

Five participants (5/10) extended honesty beyond assessment to daily classroom interactions. A rural boarding school teacher (T2) explained: "When students ask something unclear, I don't answer immediately. I study it again, discuss with colleagues, then provide clear explanation. This honesty isn't just evaluated in English proficiency but must be practiced daily."

### ***Contrast: Urban vs. Rural Implementation***

Urban teachers (5/5) more frequently mentioned institutional pressure for grade inflation, while rural teachers (3/3) emphasized character formation over numerical achievement. However, both groups consistently prioritized authentic assessment over institutional compliance when describing their personal practices.

## ***6. Intelligence and Continuous Professional Development***

The principle of intelligence (*macca*) manifested in teachers' commitment to continuous professional development and adaptive pedagogy. Eight participants (8/10) discussed this dimension substantively.

### ***Practical Vocabulary Integration***

Five participants (5/10) described implementing vocabulary notebooks that students carry throughout the day. A public-school teacher (T1) explained: "I have students maintain notebooks with basic conversational English applicable to daily interactions, embedding language learning into lived experience."

### ***Methodological Flexibility***

All participants discussing *macca* (8/10) emphasized trying multiple instructional strategies until finding approaches creating meaningful learning. An urban private school teacher (T3) connected this to Nene' Mallomo philosophy: "The *pappaseng* of perseverance (*atemmengingireng*) justifies trying multiple methods until we create joyful learning."

### ***Diagnostic Assessment and Differentiation***

Six participants (6/10) described conducting pre-assessments identifying individual learning styles, then employing diverse methodologies within single lessons. An urban public-school teacher (T3) detailed: "After pre-tests, I group students according to learning modalities—visual, kinesthetic, auditory—ensuring comprehensive coverage of student needs."

A rural boarding school teacher (T5) added contextual adaptation: "I use direct practice with everyday objects to build vocabulary and comprehension, adapting to local contexts where students have limited English exposure."

### ***Professional Learning Pursuits***

Seven participants (7/10) described attending workshops and technical guidance sessions. A semi-urban private school teacher (T6) stated: "I follow trainings organized by schools or government to expand pedagogical knowledge."

Six participants (6/10) specifically mentioned regular participation in Subject Teacher Working Groups (*Musyawarah Guru Mata Pelajaran/MGMP*) and online platforms. A boarding school teacher (T8) noted: "We participate in MGMP professional forums and online training through Pintar Kemenag platform to enhance pedagogical innovation."

### ***Case Example - Teacher T3 (Urban Private Islamic School)***

T3 exemplifies comprehensive implementation of *macca*. With 7 years of experience, she conducts diagnostic assessments at semester beginnings identifying each student's learning preferences and prior knowledge. Based on results, she designs lessons incorporating multiple modalities within single sessions: visual learners receive graphic organizers and videos, kinesthetic learners engage in role-plays and physical activities, while auditory learners benefit from discussions and audio materials. "I combine methods so all learning styles are covered," she explained. She also regularly attends external professional development, most recently completing an online course on differentiated instruction through the Ministry of Religious Affairs' Pintar Kemenag platform.

## **7. Emotional Maturity and Conflict Management**

The principle of emotional stability (*getteng*) emerged prominently in teachers' descriptions of managing challenging situations. All participants addressed this dimension, making it universally relevant to teaching practice.

### ***Emotional Regulation Through Faith***

Nine participants (9/10) articulated the professional imperative to maintain composure when confronting difficult student behavior. A public-school teacher (T2) explained: "We must remain patient when facing diverse and sometimes provocative student personalities. Strong religious foundations enable teachers to maintain patience, preventing escalation through emotional control and mutual prayer."

An urban public-school teacher (T1) described practical application: "As educators, we can't deny that before entering class, incidents occur—good or bad—that damage mood. As professional teachers, we must neutralize emotions before entering the classroom, because we'll face various student characters."

### ***Institutional Collaboration in Boarding School Contexts***

All boarding school teachers (3/3) described managing conflicts by coordinating with counselors and dormitory supervisors. A rural boarding school teacher (T8) explained: "In 24-hour institutional contexts, we coordinate with counselors and dormitory supervisors, recognizing that distributed responsibility is needed for student guidance."

### ***Private Intervention for Sensitive Issues***

Seven participants (7/10) shared experiences addressing students from broken homes whose psychological distress manifested in classroom disengagement. A rural boarding school teacher (T5) detailed: "When meeting students like this with personal problems at home, arriving without enthusiasm—as if forced to attend—we don't address sensitive family issues publicly. Instead, we use private conversations to understand underlying challenges."

This teacher continued: "Sometimes students are very smart but in 'broken home' situations. They can't focus on learning. The solution is not discussing it in class, because their feelings differ from children with complete families."

### ***Consistency Through Continuous Skill Development***

Six participants (6/10) emphasized self-improvement through learning classroom management techniques. A public-school teacher (T1) stated: "I improve consistency by learning classroom management techniques and discovering ice-breaker activities via social media. Consistency requires continuous skill development."

### ***Balanced Authority and Accessibility***

Eight participants (8/10) described deliberately positioning themselves in multiple roles—teacher, friend, confidant—while maintaining clear boundaries. An urban private school teacher (T3) explained: "I position myself in various roles before students so they know boundaries while still feeling accessible. This balance requires sophisticated emotional management and self-awareness."

### ***Specific Incident - Teacher T1's Response to Classroom Conflict***

T1 recounted an incident when a student spoke disrespectfully during class: "There was a student considered troublesome in the school environment. When I gave direct correction in front of classmates, he perhaps felt provoked and used foul language. As a teacher I felt hurt, but must skillfully hide that upset feeling. Although I couldn't deny it almost exploded, I had to manage emotions so as not to cry before students, despite the intense anger." She resolved the situation through deliberate silence and later private conversation, reflecting the *getteng* principle of calm consistency rather than reactive confrontation.

### ***8. Democratic Principles and Equal Opportunity***

The democratic principle (*temmapassilaingeng*) manifested in teachers' commitments to equitable participation regardless of student ability levels. Nine participants (9/10) substantively discussed democratic implementation.

#### ***Equitable Attention Distribution***

All participants discussing democracy (9/10) emphasized that all students possess equal rights to teacher attention. A public-school teacher (T1) stated: "Every child has equal rights, so they must receive equal attention from teachers. Teachers must not show favoritism or discriminate, but must skillfully manage class so all students can receive equal rights."

An urban private school teacher (T3) elaborated: "I deliberately avoid preferential treatment of specific students to prevent perceptions of special status. Instead, I distribute questioning opportunities equally and provide additional support to struggling learners outside regular instruction."

#### ***Socioeconomic Awareness***

Five participants (5/10) demonstrated democratic consciousness by inquiring about students' family backgrounds. A rural boarding school teacher (T5) explained: "Early in each class, I ask about background—whether parents are entrepreneurs, civil servants, or farmers. This helps me understand environmental contexts. I explicitly reassure students that socioeconomic differences don't

determine classroom treatment or teacher respect."

### ***Differentiated Support as Equity Intervention***

Seven participants (7/10) described providing extra attention to lower-performing students, viewing additional support as equity-oriented intervention addressing learning gaps rather than favoritism. An urban boarding school teacher (T7) stated: "As democratic practice, we don't differentiate students. All children get equal opportunities so they feel the same as other friends and can participate."

Six participants (6/10) advocated for differentiated instruction aligned with diagnostic assessment. An urban private school teacher (T3) detailed: "I group students according to learning modalities—visual, kinesthetic, auditory—to ensure appropriate pedagogical approaches."

### ***Valuing Diverse Opinions***

Eight participants (8/10) described providing appreciation for all student contributions even when responses contain errors. An urban private school teacher (T3) explained: "Even when students answer incorrectly during lessons, I still appreciate them by giving praise like 'Alhamdulillah, thank you for your bravery,' then gently correcting: 'but the most accurate is like this.' This way they still feel appreciated."

A public-school teacher (T4) shared an example: "Students once debated grammatical concepts. I appreciated diverse perspectives while gently correcting misunderstandings, recognizing that democratic classrooms value voice and agency alongside academic precision."

### ***Transparent Assessment for Fairness***

Six participants (6/10) emphasized transparent grading rubrics and objective assessment. An urban boarding school teacher (T7) explained: "We must ensure all students have equal opportunities by providing clear, transparent evaluation criteria. Using fair, objective methods with clear rubrics ensures all aspects—academic achievement, attendance, participation—contribute to evaluation."

### ***Contrast: Procedural vs. Substantive Democracy***

While all participants emphasized procedural fairness (equal treatment, unbiased assessment, respectful interaction), only 2 participants (2/10) discussed democracy in terms of student voice in curriculum decisions or critical examination of power structures. This suggests a depoliticized conception focusing on inclusion rather than transformation.

## 9. Authority and Professional Boundaries

The concept of authority (*mappakalebbi*) revealed teachers' understanding of maintaining professional dignity while avoiding authoritarianism. Eight participants (8/10) substantively addressed this dimension.

### ***Dual Foundations of Authority***

An urban private school teacher (T3) provided comprehensive articulation identifying two authority sources: "First is professional appearance—dressing appropriately influences student respect. Second, and more significantly, is subject matter expertise and pedagogical skill, especially since students can access information independently through technology."

This teacher continued: "Contemporary students critically evaluate teacher competence, making genuine expertise rather than positional power the basis of respect. Technology provides information, so teachers must demonstrate superior pedagogical ability to earn student regard."

### ***Balancing Accessibility and Boundaries***

Six participants (6/10) described the challenge of remaining accessible while maintaining appropriate distance. A public-school teacher (T1) explained: "We must limit unnecessary interactions with students outside educational contexts to preserve appropriate distance."

Conversely, an urban private school teacher (T3) detailed strategy of role flexibility: "I function as teacher, friend, and mentor in different contexts while establishing clear boundaries students understand they must not transgress. This balanced approach cultivates relationships without compromising professional standing."

### ***First Impressions Establishing Authority Frameworks***

Four participants (4/10) emphasized the importance of initial encounters. A rural boarding school teacher (T5) stated: "Initial encounters establish authority frameworks that persist throughout academic relationships. Teachers should carefully consider their desired professional identity from the outset."

### ***Authority Through Moral Exemplarity***

Five participants (5/10) articulated authority grounded in exemplary behavior rather than coercive power, connecting this to Nene' Mallomo's model. An urban boarding school teacher (T7) explained: "According to Nene' Mallomo values, we become good role models. What we do becomes a good example as educators, not acting strangely."

### ***Subject-Based Prestige***

Three participants (3/10) noted that English teachers possess inherent prestige because English is perceived as sophisticated and international. However, a private school teacher (T6) cautioned: "Students feel English teachers are 'cool' because they can speak foreign languages. But this status-based authority must be supplemented with genuine professional competence and consistent ethical behavior"

### ***Specific Incident - Teacher T5's Boundary Management***

T5 described testing authority boundaries: "When teaching at Madrasah Aliyah (senior high), a student whose age was transitioning to adulthood asked 'Sir, when are you getting married?' when a colleague was marrying. I just stayed silent and glared at him. He understood my gesture that I was offended, then moved away. After that incident, they understood that my teacher type cannot be treated that way, because what you do at first impression becomes the lasting image for students." This incident illustrates how non-verbal boundary enforcement can maintain authority without verbal confrontation.

## ***10. Integration Challenges and Implementation Strategies***

Despite strong philosophical alignment with Nene' Mallomo principles, participants identified significant implementation challenges, revealing tensions between ideal values and practical realities.

### ***Challenge 1: Consistency Maintenance (Getteng)***

The most frequently cited difficulty involved consistency, mentioned by 8 participants (8/10). A rural boarding school teacher (T5) noted: "Students require continuous reminders to maintain value adherence."

A public-school teacher (T2) elaborated: "Consistency involves discipline, honesty, and sincerity. Most importantly, instilling in students the capacity for change—today they don't know, tomorrow *Insha'Allah* they will know."

### ***Challenge 2: Mutual Respect in Contemporary Youth Culture***

Seven participants (7/10) identified mutual respect (*sipakalebbi*) as particularly challenging given contemporary students' tendency toward casual disrespect. A public-school teacher (T1) explained: "We see in students' current environment how they easily insult each other—a small example showing they don't value one another, easily using foul language and bullying without recognizing the harm."

**Challenge 3: Long-Term Nature of Character Formation**

Six participants (6/10) described the extended timeframe required for character development. An urban private school teacher (T3) stated: "Cultivating noble character (*makkiade*) requires sustained effort over years rather than brief interventions, demanding teacher perseverance (*atemmengingireng*)."

**Challenge 4: Limited Family Reinforcement**

Four participants (4/10) noted challenges forming spiritual values when some students pray only at school. A rural Islamic boarding school teacher (T8) explained: "There are children who only pray at school but not at home, indicating limited family reinforcement of religious practices."

**Strategy 1: Behavioral Modeling**

All participants (10/10) emphasized modeling behavior over verbal instruction. A rural boarding school teacher (T8) stated: "Real learning comes not just from classroom instruction but from observing the teacher. We must be exemplary."

**Strategy 2: Consistent Positive Demeanor**

Six participants (6/10) advocated for maintaining consistently positive demeanor to preserve student receptivity. A private school teacher (T6) explained: "I always show good attitudes and pleasant expressions to children so they can receive me well."

**Strategy 3: Institutional Coherence**

Five participants (5/10) stressed the necessity of institutional coherence, arguing that effective value integration requires all school personnel to share commitment to principles. An urban private school teacher (T3) emphasized: "Individual teacher efforts can be undermined if colleagues' model contradictory behaviors, suggesting systemic rather than individual approaches to value education."

**Strategy 4: Structural Support**

Participants acknowledged support including workshops on local wisdom integration (mentioned by 4 teachers), character education initiatives like *zona integritas* involving students, teachers, and parents (mentioned by 3 teachers), and local language courses (mentioned by 2 teachers).

However, a critical gap emerged: 7 participants (7/10) noted insufficient integration of Nene' Mallomo principles in curriculum materials beyond limited

project-based learning activities. One teacher stated: "There's a need for more systematic incorporation into textbooks and assessment frameworks."

Table 3: Implementation Challenges and Frequency

Challenge	Frequency (n=10)	Primary Context
Consistency maintenance	8	All contexts
Mutual respect violations	7	Urban > Rural
Long-term character formation	6	All contexts
Limited family reinforcement	4	Rural > Urban
Institutional inconsistency	5	All contexts
Curriculum material gaps	7	All contexts

Having established how English teachers in Sidrap recognize, implement, and struggle with Nene' Mallomo principles across multiple dimensions of personal competence, the following discussion section will analyze theoretical implications of these findings, situate them within broader literature on culturally responsive pedagogy and teacher development, and examine structural contradictions limiting effective implementation despite strong philosophical commitment.

## Discussion

This study investigated the integration of Nene' Mallomo's philosophical principles into English teachers' personal competence development in Sidrap Regency, South Sulawesi. The findings demonstrate that indigenous moral wisdom constitutes a viable foundation for culturally grounded teacher professionalism, although implementation encounters substantial structural impediments. This discussion synthesizes three principal themes: (1) the role of cultural capital in shaping personal competence, (2) tensions between traditional values and institutional realities, and (3) implications for teacher development policy in postcolonial educational contexts.

### ***Cultural Capital and the Development of Personal Competence***

The universal recognition of Nene' Mallomo among all participants (n=10) indicates that indigenous philosophical traditions provide teachers with culturally congruent frameworks for professional identity construction. Rather than abstract familiarity, participants demonstrated active operationalization of core principles: *malempu* (honesty) informed assessment practices, *getteng* (consistency) guided

emotional regulation, *macca* (intelligence) facilitated pedagogical adaptation, and *temmapassilaingeng* (democratic fairness) structured classroom management. This culturally embedded competence differs substantively from externally derived professional standards that frequently lack resonance with teachers' experiential realities.

These findings contribute to the literature on culturally responsive pedagogy (Guberina 2023; Ladson-Billings 2021) by demonstrating that cultural responsiveness extends beyond pedagogical approaches to encompass teacher development itself. When professional competence frameworks align with community values, teachers acquire moral authority that becomes both culturally intelligible and socially legitimated. This challenges hegemonic teacher education models that prioritize Western-derived technical competencies while marginalizing moral dimensions rooted in indigenous wisdom traditions (Brinkmann 2019; Smith et al. 2020).

However, the data reveal patterns of selective appropriation rather than comprehensive adoption. Teachers emphasized principles addressing immediate professional exigencies—particularly work ethic (*resopa temmanggingi*, cited by 70% of participants) and honesty (*malempu*, cited by 100%)—while values such as courage (*warani*, cited by 40%) received comparatively limited attention. This pragmatic engagement reflects teacher agency in contextualizing tradition to meet contemporary demands rather than performative cultural reproduction. Variation across institutional contexts (public schools, Islamic boarding schools, private Islamic schools) suggests that personal competence manifests differentially according to student demographics and institutional missions, thereby problematizing standardized competence assessment frameworks predicated on uniform manifestations across diverse educational settings.

**Synthesis:** Indigenous moral philosophy can anchor teacher professionalism when systematically integrated into professional development, though effective implementation requires contextual adaptation rather than prescriptive uniformity.

### ***Structural Contradictions and Value Implementation***

The most salient finding concerns the disjuncture between teachers' ethical commitment to honesty (*malempu*) and systemic pressures toward grade inflation. Seven participants (70%) reported experiencing moral distress when institutional demands necessitated grade manipulation—a practice colloquially termed "*bengkel nilai*" (grade workshops). This phenomenon exemplifies structural violence, wherein institutional arrangements systematically undermine the ethical principles they ostensibly promote through character education initiatives.

Teachers' adaptive responses—maintaining authentic assessment while providing remedial interventions—demonstrate professional integrity but prove insufficient to resolve systemic contradictions requiring policy-level intervention. This finding carries significant implications: authentic character education

necessitates not merely enhanced teacher preparation in moral pedagogy but fundamental restructuring of assessment systems to align institutional incentives with articulated ethical objectives. As Richmond et al. (2019) argue, fragmented reforms prove ineffective when broader institutional structures remain misaligned with stated educational goals.

The dimension of spiritual integration reveals additional tensions. Participants seamlessly integrated religious consciousness across ritualistic, theological, and pedagogical domains, creating pervasive faith-based frameworks that inform all educational activities. For teachers situated within Sidrap's predominantly Islamic educational context, personal competence cannot be disentangled from religious identity without fundamentally distorting their professional self-understanding.

This challenges secular teacher education frameworks that dominate global educational discourse (Nelson and Yang 2023) while simultaneously raising questions regarding the accommodation of religious diversity in pluralistic educational settings. Subsequent research should investigate how culturally grounded competence frameworks can balance majority religious practices with minority rights through identification of shared ethical commitments across diverse traditions.

**Synthesis:** Structural contradictions—particularly assessment policies that inadvertently incentivize dishonesty—actively subvert teachers' cultural values, necessitating systemic reform that extends beyond individualized professional development interventions.

### ***Authority Reconceptualization and Emotional Labor***

Participants articulated sophisticated reconceptualizations of pedagogical authority, emphasizing earned respect through demonstrated competence and moral exemplarity rather than hierarchical status. This transformation responds to the declining efficacy of positional authority in contemporary educational contexts characterized by students' independent information access and expectations for rational justification rather than unquestioned compliance. Nene' Mallomo provides a culturally appropriate exemplar, historically remembered for commanding respect through moral integrity rather than coercive power.

Nevertheless, this earned-respect model demonstrates inherent fragility. Multiple participants described experiences wherein students tested professional boundaries, revealing that competence-based authority requires continuous performance that may prove unsustainable over extended careers. The emphasis participants placed on initial impressions indicates awareness that early professional missteps prove difficult to remediate, thereby creating pressures for constant self-presentation. This phenomenon connects to findings regarding emotional labor: teachers described sophisticated emotional management strategies including deliberate affective suppression, strategic emotional deployment, and

continuous self-monitoring to prevent personal difficulties from manifesting in professional contexts (Horner et al. 2020; Wang et al. 2020).

The Nene' Mallomo principle of consistency (*getteng*) provides cultural legitimization for this emotional labor, transforming potential psychological burden into recognized moral virtue. While such framing may offer protective psychological benefits through rendering invisible labor culturally visible, it simultaneously risks naturalizing structural sources of emotional difficulty—including large class sizes, inadequate institutional support systems, limited mental health resources, and insufficient compensation for extended emotional engagement. Teacher preparation programs systematically fail to provide training in emotional management strategies (Molyneux 2021), thereby requiring novice teachers to develop essential affective competencies through unsupported trial and error.

**Synthesis:** Contemporary pedagogical authority depends upon continuous competence demonstration and substantial emotional labor that remain largely unrecognized within formal evaluation systems, thereby requiring both cultural legitimization and enhanced institutional support structures.

### ***Democratic Practice: Procedural Equity Versus Transformative Justice***

Participants interpreted democratic principles (*temmapassilaingeng*) primarily through pedagogical differentiation, inclusive classroom management, and explicit attention to socioeconomic inequality—demonstrating authentic commitment to equitable treatment. However, this conceptualization represents a relatively depoliticized understanding of democracy that emphasizes procedural fairness (equitable participation opportunities, unbiased assessment, respectful interaction) rather than substantive equality or critical interrogation of embedded power structures.

No participants discussed democracy in terms of student voice in curricular decision-making, shared governance structures, or critical examination of whose knowledge receives validation within English language education—a notable limitation given English teaching's historical entanglement with colonial projects and ongoing roles in reproducing global inequalities. This pattern reflects broader tendencies within Indonesian educational discourse that emphasize harmony (*rukun*) and mutual cooperation (*gotong royong*) over contestation and structural transformation (Ahmad et al. 2024; Ardiansyah and Hendriwanto 2024).

While procedural democracy effectively fosters respectful learning environments, more robust democratic practice would engage students as co-constructors of knowledge and develop critical consciousness regarding language's role in social stratification (López-Gopar et al. 2021; Omodan, Tsotetsi, and Makhasane 2025). This observation does not diminish participants' sincere efforts toward equitable practice but suggests that additional conceptual frameworks prove necessary for cultivating critical democratic consciousness among English language educators.

**Synthesis:** Nene' Mallomo principles effectively support procedural democracy but require supplementation with critical pedagogical frameworks to address structural inequalities and power asymmetries within language education.

### ***Implications for Educational Policy and Practice***

This study contributes to efforts toward decolonizing teacher education by demonstrating that indigenous moral wisdom can operationalize personal competence in ways that prove both culturally meaningful and pedagogically transformative. Unlike previous research documenting the general importance of local wisdom (Sofiyah et al. 2025; Wahab et al. 2018), this investigation specifies concrete mechanisms through which philosophical principles translate into professional practices across multiple competence dimensions including assessment integrity, emotional regulation, pedagogical adaptation, and democratic classroom management.

***For the Indonesian Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and provincial educational authorities:***

1. **Curriculum Integration:** Develop systematic frameworks for incorporating regional indigenous philosophies into teacher preparation programs, positioning such wisdom not as supplementary cultural content but as foundational moral frameworks for professional formation. Establish national guidelines that permit provinces to integrate locally relevant wisdom traditions while maintaining coherence with national educational standards.
2. **Assessment System Reform:** Revise accountability mechanisms to mitigate grade inflation pressures that compel teachers to choose between honesty and institutional compliance. Implement authentic assessment frameworks that valorize developmental growth trajectories over absolute achievement metrics.
3. **Competence Evaluation Frameworks:** Redesign teacher evaluation instruments to explicitly assess personal competence dimensions—including honesty, emotional stability, democratic practice, and authority balance—with appropriate sensitivity to cultural contextual variations.
4. **Professional Development Infrastructure:** Allocate resources for regional professional development initiatives that integrate local wisdom traditions with contemporary pedagogical training, thereby ensuring both cultural preservation and instructional effectiveness enhancement.

**For teacher education institutions:**

1. **Pre-service Preparation:** Incorporate explicit training in emotional labor management, professional boundary negotiation, and earned-authority strategies into teacher preparation curricula.
2. **Practicum Design:** Structure field experiences wherein candidates observe and practice culturally grounded competence development under experienced mentor supervision, facilitating theory-practice integration.

**For school administrators:**

1. **Institutional Coherence:** Ensure comprehensive personnel commitment to articulated values, preventing individual teacher efforts from being undermined through contradictory colleague modeling.
2. **Support Infrastructure:** Provide accessible mental health resources, sustainable workload distributions, and professional learning communities that enable teachers to engage in emotional labor without experiencing burnout.

***Cultural Transferability Beyond Sidrap Regency***

While findings emerge from Sidrap's specific sociocultural context, several dimensions demonstrate broader applicability. The fundamental principle of grounding teacher competence within culturally meaningful moral frameworks possesses transferability across diverse contexts, even when specific philosophical content varies. Other Indonesian regions could systematically integrate indigenous wisdom traditions—including Javanese *falsafah*, Minangkabau *adat basandi syara'*, or Balinese *Tri Hita Karana*—following analogous developmental processes: identifying core cultural values, establishing explicit connections to competence dimensions, designing integration strategies, and addressing structural implementation barriers.

The structural contradictions identified—including grade inflation pressures, emotional labor demands, and authority transformation challenges—transcend cultural specificity, manifesting across diverse Indonesian and international educational contexts. Consequently, interventions addressing these systemic issues demonstrate relevance beyond Sidrap's particular circumstances. However, the spiritual integration dimension reflects Sidrap's Islamic demographic homogeneity and would necessitate substantial adaptation in religiously pluralistic settings, wherein identification of shared ethical commitments across diverse faith traditions becomes paramount.

### ***Study Limitations and Directions for Future Research***

This investigation's qualitative design and limited sample size ( $n=10$ ) prioritize contextual depth and nuanced understanding over broad generalizability. The six-month research timeframe captures a cross-sectional snapshot rather than longitudinal competence development trajectories. Self-reported interview data may reflect social desirability bias, although methodological triangulation through observations and document analysis helped mitigate this limitation. The focus on Sidrap's relatively homogeneous Islamic educational contexts constrains insights into how Nene' Mallomo principles function within religiously or culturally diverse educational settings.

Future research should pursue several directions: (1) longitudinal investigations examining how culturally grounded competence development influences sustained teaching performance and student learning outcomes; (2) studies investigating students' perceptions of teachers' moral practices to illuminate reciprocal dimensions of character education; (3) comparative analyses exploring how Nene' Mallomo principles interact with alternative moral frameworks in pluralistic educational contexts; (4) intervention studies testing scalable professional development models through experimental or quasi-experimental designs; (5) systematic examinations of how gender, career stage, and institutional type mediate the relationship between cultural values and professional competence.

### ***Theoretical and Practical Contributions***

This investigation advances theoretical understanding in three key domains. First, it extends culturally responsive pedagogy literature by demonstrating how cultural responsiveness applies to teacher development itself, not merely instructional approaches. Second, it contributes to postcolonial education scholarship by providing empirical evidence that indigenous knowledge systems can serve as legitimate foundations for professional standards, thereby challenging Western hegemony in teacher education discourse. Third, it enriches teacher competence theory by integrating moral, spiritual, and cultural dimensions often marginalized in technical-rational frameworks.

Practically, this research provides Indonesian educators and policymakers with a culturally grounded model for personal competence development that honors indigenous wisdom while addressing contemporary educational challenges. The framework proves particularly valuable for contexts seeking to decolonize educational practices by centering local knowledge systems rather than uncritically adopting externally derived models.

## ***Concluding Synthesis***

This study demonstrates that Nene' Mallomo's philosophical principles—*malempu, getteng, macca*, and *temmapassilaingeng*—constitute a culturally grounded framework for enhancing English teachers' personal competence through integration of moral, spiritual, and intellectual dimensions of professionalism. Teachers successfully operationalize these values across multiple professional domains including assessment integrity, emotional regulation, pedagogical adaptation, and democratic practice, thereby demonstrating that indigenous wisdom can anchor sustainable professional development more effectively than externally imposed frameworks lacking cultural resonance.

However, meaningful implementation necessitates addressing structural contradictions—particularly assessment policies that inadvertently incentivize dishonesty—through systemic reform extending beyond individualized teacher training. When educational systems align institutional incentives with articulated cultural values, teachers can exercise authentic moral agency; when systems contradict stated ethical principles, even profoundly committed educators experience moral distress and implementation difficulties. Effective reform requires simultaneous attention to teacher development and institutional transformation.

By integrating indigenous moral wisdom into teacher competence theory, this research offers a decolonial alternative to Western-dominated professional models, demonstrating that postcolonial education systems can derive strength from cultural heritage while engaging contemporary pedagogical challenges. This culturally responsive approach honors tradition not through static preservation but through dynamic adaptation that maintains ancestral wisdom's relevance for successive generations. The path forward requires both celebrating teachers' sophisticated cultural engagement and confronting institutional barriers that prevent their values from flourishing within contemporary educational systems.

## ***Future Research Directions***

While this study provides an in-depth understanding of how Nene' Mallomo's philosophical values inform English teachers' personal competence in Sidrap Regency, future research could expand to comparative studies across different cultural regions in Indonesia. Quantitative or mixed-method designs could also explore measurable impacts of indigenous value integration on teachers' classroom performance, motivation, and student outcomes. Longitudinal studies would further illuminate how sustained engagement with local wisdom influences professional identity formation over time.

## **Conclusion**

In conclusion, the integration of Nene' Mallomo's philosophical principles into teacher education offers a culturally resonant framework that bridges moral, spiritual, and intellectual dimensions of teacher competence. Beyond its local relevance, this framework provides a compelling example of how indigenous moral philosophy can enrich global discourses on teacher professionalism and decolonized education. Strengthening institutional commitment to culturally responsive teacher development will not only preserve Indonesia's moral heritage but also position local wisdom as a transformative force within contemporary educational policy and practice.

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