



# Global Journal of Business, Economics and Management



Volume 04, Issue 1, (2014) 29-36

[www.awer-center/gjbem](http://www.awer-center/gjbem)

## Participative leadership of village head based local wisdom "H4" in district Suwawa, Bolango Bone Regency, Gorontalo province Indonesia

**Jans Wilianto Nasila**, Guru Besar Ilmu Administrasi Universitas Negeri, Makassar.

**Haedar Akib\***, Guru Besar Ilmu Administrasi Universitas Negeri, Makassar.

### Suggested Citation:

Nasila, J., W. & Akib, H. (2014). Participative leadership of village head based local wisdom "H4" in district Suwawa, Bolango Bone Regency, Gorontalo province Indonesia. *Global Journal of Business, Economics and Management*, 4(1), 29-36. Retrieved on 3 May 2014 from <http://www.world-education-center.org/index.php/gjbem/article/view/31560>

Received 12 January, 2014; revised 23 March, 2014; accepted 27 April, 2014.

Selection and peer review under responsibility of Prof. Dr. Andreea Iluzia IACOB, Bucharest Academy of Economic Studies, Romania

© 2014 SPROC LTD. Academic World Education & Research Center. All rights reserved.

### Abstract

This study aims to describe the leadership of the head of the village-based participatory local wisdom in District Suwawa. Type of research is a qualitative case study approach. Data were collected through observation, in-depth interviews and document analysis. Data were analyzed following the model of interactive data reduction, data display and conclusion. The results showed that the leadership of the head of the village-based participatory local wisdom huyula, heluma, hulunga and hileia (H4) is able to motivate people to meet together and empower institutional interest in the village. The value of local knowledge is an idea that significant H4 wise, full of wisdom, and good value, so it is believed, followed and became the tradition of the community. However, the idea is based on sincerity, mutual aid, close to each other, bear each other, each other even feel the pain others are experiencing a shift in line with the changing patterns of society are more pragmatically oriented, let alone consider each activity should be rewarded according to the sacrificial material. As a result, people's participation in any rural development activity has declined.

Keywords: economic development, regional growth, innovation, regional innovation system

---

\*ADDRESS FOR CORRESPONDENCE: **Haedar Akib**, Guru Besar Ilmu Administrasi Universitas Negeri, Makassar. E-mail address: [haedar652002@yahoo.com.au](mailto:haedar652002@yahoo.com.au)

## 1. Introduction

In the context of regional development based on village autonomy is seen that the function and role of the village head as a leader is very important in determining the direction and purpose of community development. This assumption is consistent with the view of Nawab (2011) that the success or failure of number of institutions depends on the practice of leadership in the organization is run. In the rural context, principal leadership practices need to be based on the village in addition to laws and regulations that apply in formal organizations (government), also needs to be based on the values and norms that apply to social organizations in the village. Leadership of the village is very strategic because it established itself as part of the village organization members (insiders) and not seen by group members or the citizens as outsiders. Such leadership realized when the head of the village as a leader in social interaction with citizens able to understand, pay attention and be involved in addressing the problems and needs of the community, with the personality and character of a good, honest, fair and responsible.

Historically, leadership qualities based on local wisdom actualized in informal leadership practices in the reign of the kingdom with the superior quality, so that leaders in the past or the king is able to affect the psychological condition and behavior of each group or citizen-led. Leader being a role model, pioneer, harmonizing, and be noticed for all elements of the community and able to meet the interests of the people. Leadership is based on the value of local knowledge is a blend of sacred religious values and ethical values, aesthetic and work ethic espoused. If you follow Scott (2002) views the local values are supposed to be a new framework that combines re-inspiration of seven aspects of the path, namely: embed a framework of moral authority, directs the organization in output (output) together, strengthen the common language (idioms, identity), embed heritage (identity) organization, released a line of thought (ideas), aspiration vision of creating a future together, and perpetuate the mystique organization.

According Ayatrohaedi (1986), local knowledge is formed as a local culture of excellence in geography in its broadest sense. Local knowledge is a product of past cultures that should continuously hold onto life, because even though the local value but the values contained in it is universal and contains a truth that has been entrenched in an area.

Wisdom (culture) according to local Zakaria cited by Manda (2012) is a collection of knowledge and ways of thinking that are rooted in the culture of one group of people that are the result of observation over a long period of time. It contains an overview wisdom and public perception of the environment structure and function, and human relationships with the environment. Thus, local wisdom can be understood as a collection of concepts and knowledge of particular ethnic groups that are based on cultural values, social norms, politics, economics, law and religion, as well as the natural environment that support the creation of a peaceful life and welfare of residents supporting the community.

In the era of regional autonomy in Indonesia today, leadership is based on the values of local wisdom is needed. Making demands for indigenous values as a basis for practice (style) and rural local government leadership is inevitable for the success of development and the welfare of society. In addition, the involvement of the community is a key factor for success in building a civilization of a just society, prosperous village. In practice, people will not protest if the decision is based on the aspirations of its leaders and his will. Policy or program is implemented through a process of consultation would be considered good because based on ethical values, aesthetic and work ethic institutionalized. The values of local wisdom into a major force in the running for the leader of his leadership.

In villages in the district of Suwawa Bone Bolango as the area's oldest kingdom in Gorontalo province, to this day people still believe in the values of local wisdom huyula, heluma, hileia, and hulunga, or abbreviated H4 as a tradition that can gather together in easing the burden of others residents. The values of local wisdom is actualized in the form of sincerity, mutual trust, mutual familiar with one another, bear one another and feel each others pain. However, the

values of local wisdom that is based on the philosophy H4 "custom is based on moral value ('sara'), and moral value is based on Qur'aan the existence have changed. Development of science, technology and art of rapid and significant change in the political structure, law and economics at the local level and make the village values and the livelihood of rural communities also change. H4 moral values are now allegedly only a symbol of the greatness of the customs of the villagers in the district Suwawa.

Based on this phenomenon, the results of this dissertation research article aims to analyze and describe where the values of cultural wisdom huyula, heluma, hulunga and hileia, or H4 abbreviated as participative leadership base village chiefs in governance and development Suwawa village in the district, the District Bone Bolango, Gorontalo province.

## **2. Methods**

This research is a qualitative case study approach to analyze and explain the meaning of the value of local knowledge is the basis of village leadership in ten villages in the district Suwawa Bone Bolango regency of Gorontalo Province. Types and sources of data are the primary data obtained from the Head Suwawa informants as key informants and other informants that the village heads, village consultative agency officials, and village officials, traditional leaders, the former head of the village and community leaders. While the secondary data obtained from various official and reliable sources. Data were collected through in-depth interview techniques, observation techniques, and analysis of documents, then the data were analyzed descriptively analytical follow the interactive model of Miles and Huberman (1992) with the procedures of data collection, data presentation, data reduction, and conclusion.

## **3. Results and Discussion**

### *3.1. Participative Leadership Village Head*

Indeed, the essence and existence of participative leadership chief village in the Suwawa district, Bone Bolango regency, Gorontalo Province is leadership based on local wisdom in the form of application of the values, norms and local cultural institutions by the village head as a leader who can bring people followership effects led. The values of local wisdom as the cultural institutions of the community known as huyula, heluma, hulunga and hileia, or abbreviated H4. Ideas and meanings contained in it is the spirit of mutual help in a variety of activities to meet the needs with ease as well as community residents.

In fact, the values of local wisdom H4 is believed to be able to solve a variety of problems with society today is at the level of assumptions. Local people still know and believe even some still follow as motivated by social, economic and political. Meanwhile, the head of the village as a leader in the village government or community leaders did not make the values of local wisdom H4 as its leadership base so that the village government organization that aims to create mutual cooperation and improve the welfare of the people are not (yet) materialized. Low community participation is an indication that the values of local wisdom that is able to mobilize the community has not recognized optimally implemented. The cause is the level of knowledge, skill and experience of the village head as a leader in solving community problems is low. This condition is exacerbated by the limited budget available for the implementation of rural development programs on the basis of the aspirations, participation and will of the people. Here are presented the results of an analysis of the values of local wisdom H4 as participative leadership meant.

### 3.2. Value Wisdom Huyula

Huyula moral values is the value of cultural institutions invite (tiayo) and collect (ambu) village communities have joined together to work on rural infrastructure like roads, bridges, culverts, drainage (irrigation) and other physical work. Value of cultural institutions huyula wisdom is largely still practiced by most people at the village office building infrastructure on the basis of enrollment, especially villages experiencing regional growth. The main motivation is the desire of the people broke away from the parent village in order to gain ease of obtaining public services to meet their needs. This is in line with the opinion of some experts promoters of motivational theories like Maslow (hierarchy of needs theory), Alderfer (acronyms ERG theory, Herzberg (two-factor theory) that a person or individual in the organization tend to be driven by the needs, expectations and motives in him. Soon also for some rural residents attempt to meet their needs of the government programs through the village government, so that the village office infrastructure development are expected to be realized. According to Maslow, the needs of the individual stages ranging from basic needs such as eating, drinking, money, sex and so on, rise to safety needs, social needs (togetherness), esteem needs and self-actualization needs. those villagers (not the head of the village), village office is a symbol of fulfillment facilities. So, in the beginning the people expect the building of the village office infrastructure needs essentially fulfilled. Nevertheless, the public's expectations for obtaining services and meet the needs do not materialize, so the motivation to engage in any construction activity declined.

Huyula waning moral values is due to the reduced attention village government in providing services to meet the needs of the community. The village head as a leader does not have the ability to translate vision and strategy into the development of his village organizational performance services optimally. The village head as a true leader has a clear vision with a desire to achieve goals through a tradition huyula wisdom in moving people and jump-start his motivation in building the village. The village head as a leader should be able to use those trusted in order to ensure consistency of use of force or the position of other people's personalities and effectively for the betterment of the good name of the village government organizations in the long run.

Conceptually, the local government and village officials as public servants need to show the roles, responsibilities, duties and obligations of citizenship, because the public service is essentially an extension of the value of citizenship. Effect service of the citizen dimension despite not running but the consequences in the form of linear feedback which spawned the virtues of citizens in the spirit of duty and responsibility to serve each other, trust each other, collaborate, as a form of public service in the future.

### 3.3. Value Wisdom Heluma

Heluma moral values is a tradition in the rural district that begins with an attempt Suwawa duluhupa (exploring) to deliberate on various plans and community activities with the aim to improve the economic welfare of the community. Heluma tradition through the village head can recognize and understand the real conditions and objective or actual problems encountered, particularly for the poor by way of policy or program objectives adapting construction with service expected by the community.

Understanding of the real condition of citizens is a demand in the value of wisdom heluma the village head must have the ability to see accurately what is desired by the people, speak forcefully, giving instructions and setting the right policy for the benefit of the people in running ethical leadership in indigenous Gorontalo. The concept of ethical leadership in huyula tradition requires the ability to translate the leader's vision, mission and strategy of local development into optimal organizational performance based on the principle of responsiveness and accountability through strength of personality and commitment to make changes in the approach, process and strategy of rural development.

Based on this tradition and look reality in the villages in the district Suwawa, inability to meet the demands of the community village heads and providing outstanding service not as formal leaders put government organizations, but no more as indigenous stakeholders. During this time, the head of the village as the village government leaders judged unable to deliberate on development plans and programs that are useful for the improvement of rural economy. In addition, the dominance of local government powers in determining rural development program has weakened the position of village head who has the right set up and administer their own communities, as has been mandated by laws and regulations.

Suwawa real conditions in the District as described above when seen in the perspective of the science of public administration has not had an update, because governance is still a village as an organization that has a position and a dominant role in running the state government administration. While the new paradigm of public administration recommends that the level of governance began to lower levels (village) is able to direct the people to cooperate in the organization through dynamic leadership practices follow the development of modern society. If referring to the opinion, the function and role of the village chief in running leadership based on moral values huyula only in the implementation of social activities that are a celebration of traditional and lesser role in governance that aims to improve the economic welfare of the community.

#### *3.4. Value Wisdom Hulunga*

Traditional moral values hulunga is working on the farmland work together. Hulunga idea is that local wisdom tradition based on the ethic of hard work and achievement-oriented tenacity to produce optimal productivity. Villagers believe that agricultural productivity will increase with rising incomes due to processing costs can be reduced as efficiently as possible by cooperation, mutual help and mutual lighten the load. Phenomenon is consistent with Blau and Meyer's (2000) view that local culture can lead people to act and behave well for the success of the organization. It gives strong guidelines for villagers about what should be done, feeling and thinking. Meanwhile, the advanced and complex society today requires the implementation of social policies bureaucratic machine, in the sense that it should be the local culture in the government bureaucracy village leadership is an inspiration to instill the values and ethos of hard work, tenacity achievement-oriented, analytical thinking, oriented together, think innovatively and strategically oriented, as the concept is applied in the model of transformational leadership which in turn can be used as a guide for social engineering.

The loss of the tradition of hard work culture in the District Suwawa hulunga has made rice productivity is done by ordinary villagers only produce an average of no more than five (5) tons per hectare. The performance results are not balanced with processing costs incurred. The condition is exacerbated by the difficulty of obtaining a productive young workforce in agriculture. Farmers who cultivate paddy fields, mostly elderly on average over 50 years. Secondary data were obtained from the Central Bureau of Statistics in 2011 showed that in agriculture there are 404 acres of upland moor a rare form of processed and 90.5 acres of which were never utilized (vacant land). Then, of 5,238 souls productive labor in the District Suwawa then 1,474 people or about 28.08 per cent of whom are unemployed (out of work and do not work) . As a result, the level of poverty in the District Suwawa high enough, or rather the head of the family is from 2328 then 977 of them, or about 42 percent are poor.

Village government organizations work culture does not support the culture-oriented work on improving the quality of human resources. That's because the dominance of the central government in local governance systems that make the region and the villages are still marginalized from the government's attention. In addition, the village does not have the strength and support of the middle class that is able to mobilize the community to be able to revive moral values hulunga. Observing these conditions the authors assume that the true concept hulunga applied in society can bring the spirit of citizenship, which in turn gave birth to a kind of "new capitalism", as happened in Western Europe and the United States, thanks to the local knowledge which is encapsulated in the concept of the Protestant Ethic. Well-known

concept in the writings of Max Weber's *The Protestant Ethic and the Spirit of Capitalism*, published in two esesi in 1904 and 1905, is a belief that is taught within the Protestant religion to make people Calvin Protestant work hard to achieve success. People work their selfless work means not to seek material wealth, but to overcome his anxiety. In line with this concept, hulunga tradition teaches villagers in the district with the teachings olohio Suwawa butuhio, meaning that only those who diligently work which will be prosperous. According to Robert Neil cited by Korten and Syahrir (1988) that human development from a traditional society to the modern society ..... with the agenda of social transformation as a human being, namely people who were originally hunting to settled agriculture, irrigation farming towards intensive, and ultimately industrialization. That means there is progress toward a better life enhancement. For rural communities in Sub Suwawa, it does not run a linear transformation, as described by Robert Neil.

### *3.5. Leadership in Value Wisdom Hileia*

Hileia moral values is a tradition in the rural communities cope with disasters (*dembulo*), especially death and natural disasters. Tradition of helping each other along this can ease the burden experienced by citizens. Therefore, the true task of the head of the village as a government leader is to coordinate, organize and prepare a variety of things in tackling the disaster that befell the citizens. Through tradition hileia every citizen consciously and Ihlas carry various forms of food and kitchen equipment, then cooking together in homes that misfortune befalls while entertaining. At first, the so-called tradition hileia *dembulo* creative brainchild of traditional society that teaches the principles of a reciprocal relationship with each other to help ease the burden. Communities that receive assistance when calamity strikes have morally indebted and obliged to pay his other if there are residents who suffered at other times, especially unfortunate death. The tradition, in turn, became a cultural institution that values adhered to for generations by each villager. The concept is in line with this view is the transformation or change-based cognitive restructuring culture oriented society. The emphasis on financial skills (cost efficiency) and ease the burden of the costs of the disaster. When there is a village in the district residents afflicted Suwawa it requires no small cost to mitigate them, a celebration of sorrow starts the first day until the 40th day (forty days) death. Costs to be prepared by the bereaved family is preparation for burial, the spirit of prayer, to replace the tombstone event (*paqita*).

Cooperative society that valued tradition, economical, innovative and strategically oriented so help ease the burden of the citizens, but today has undergone many changes. Work culture along with a way to move the kitchen and cook or food ingredients (*hileia*) to house residents whose misfortune befalls, then together cooking while entertaining misfortune befalls people is rarely found. If people misfortune befalls the help of the general public in the form of money that can no longer cover the cost of considerable celebration during the traditional procession takes place. Meanwhile, the head of the village as a leader, most communities now considered less understanding of the customs that are based on traditional philosophy "custom is based on moral value ('sara'), and moral value is based on Qur'aan, because the practice of leadership has deviated from the teachings of the religious foundation that every person has a duty to mutual aid and relief to the people when one bereaved relatives and not burdensome.

## **4. Conclusion**

Village head participative leadership in governance and rural development to introduce the values of citizenship and civic or cultural wisdom in a way to actualize norms and social values in the society. On the context, the head of the village to be exemplary in fostering the willingness of citizens to participate actively, mutual help and serve, as well as a leadership figure in the lower level. It implies that the village head participative leadership is fundamental pillars and the potential to accelerate the birth of civil society, foster social capital and social learning in the community. In addition, the village head of participative leadership capable of creating resilient communities and putting social capital based on the value of local wisdom *huyula*, *heluma*,

hulunga and hileia, or abbreviated phrases H4 in activity patterns that underlie the formation of creative and innovative behavior of the villagers.

However, the value of cultural wisdom H4 which is believed to drive the potential of rural communities, because it is loaded with values, ethics, and work ethic, a sense of togetherness and mutual cooperation, mutual help ease the burden on residents, each familiar with one another, bear one another, even to each other feel the pain of others based on sincerity, this is rarely practiced today. Actual fact, there has been a change in the pattern of a society that is more oriented pragmatic and assume that every activity should be rewarded according to the amount of material removed sacrifices. This condition causes low community participation in rural development in Sub Suwawa, Bolango Bone regency, Gorontalo province.

Based on these conclusions, the authors recommend that the village chief as the leader of a close and live with the people in his village, always actualize cultural values *huyula* cultural wisdom, *heluma*, *hulunga* and *hileia* in attitudes and behavior are played. This effort needs to be done, both as a form of appreciation to the citizens value their local culture, as well as strengthening the defense of citizens other cultural values that influence destructive.

According to the neoclassical theories, growth in the long term is based on the continuous technological progress in the form of new goods, markets or processes (Aghion and Howitt, 1998) and it can be mathematically expressed as a function of capital accumulation under the assumption of perfect competition and diminishing returns (Solow, 1956; Swan, 1956). The R&D theories were introduced and imperfect competition was factored into the model (Romer, 1990).

An innovation system consists of elements and relationships which interact in the production phase, dissemination and use of new knowledge. This knowledge is exploited by the practice, including commercial use. Thus, the knowledge created, disseminated and used are not always in the form of commercial products or services, but may have practical and social effects. More specifically knowledge may take the form of ideas and concepts, new skills or competencies, and organizational or technological advances.

An innovation system is a dynamic social system and a central activity in the system, learning regional innovation system (RIS) is a normative and descriptive approach that aims to capture how the technological development takes place in a territory. The approach has been considered in several studies, emphasizing the importance of regions as economic and technological modes of organization and the effect on policies and measures to increase the innovative capacity of all types of regions. It is generally accepted that the innovative performance of regions is improved when firms are encouraged to be innovative best by interacting with various support organizations and companies within their region. In this respect, the institutional characteristics of the region, transmission infrastructure and knowledge transfer system, as well as strategies and performance of individual firms can constitute the basic conditions and stimuli in promoting innovation activities.

However, the variety of regional innovation systems of definitions creates confusion and problems of empirical validation studies making it difficult for researchers and policy makers from what should be a regional system of innovation. Approach suffers from the absence of a conceptual base unit through a universal model, or even smaller, there may be to conduct research and policy.

Emphasizing a localized learning and the existence of interdependence is not sufficient simply to understand the scale of a regional innovation system can work study. Place more emphasis on the landscape of local institutions without a satisfactory outcome which institutions are or how they interact in different systems at different scales, or different levels of inter-relationship.

Current research on RIS has many shortcomings. The theoretical base is not well developed and many things which were written in this regard lack clarity, it is necessary to accurately assess and research firm conclusions on policy. It is not appropriate to define RIS as all those factors which influence the innovation process. Such definitions are not operational. For this

reason, need more and better research on SRI in order to formulate guidelines for regional innovation policies, in particular small and medium-sized regions.

Buesa (2010) studied the main factors for regional innovation in Europe using a knowledge production function which combines regression with factorial analysis.

Drivera (2008) analyzed the role of micro and macroeconomic factors in the innovation process by using a database on innovation across British regions in over 1990-2006. In addition to confirming that the impact of the classic factors which explain the decline in innovation in the 1990's, the study evidenced that there is relation between innovation and the importance of human capital.

## Reference

- Ayatrohaedi, (1986). *Cultural Personality Nation (Local Genius)*. Jakarta: Pustaka Jaya.
- Blau, Peter M. & Marshall W. Meyer. (2000). *Bureaucracy in Modern Society*. Jakarta: Achievement Pustakaraya.
- Korten, D.C, & Sjahrir. (1988). *Populist Dimension Development*. Jakarta: Indonesian Torch Foundation.
- Manda, D. (2012). *Revitalizing the Role of Social Institutions, Value Transformation Wisdom For Achieving Harmonization of Local Cultural and Social Solidarity*. Inauguration Speech Title Professor at the Faculty of Social Sciences, State University of Makassar.
- Miles, Mathew D & Michael A. Huberman AM. (1992). *Qualitative Data Analysis*. (translation). Jakarta: University of Indonesia (UI) Press.
- Nawab, Ali. (2011). Exploring Leadership Practices in Rural Context of a Developing Country, *International Journal of Academic Research in Business and Social Sciences*, 1, 3.
- Scott, M.C. (2000). *Reinspiring the Corporation*. New York: John Wiley & Sons Ltd.