TATUHA LUANG TRADITIONAL LEADERSHIP AT CEMPAKA DIAMOND MINING, BANJARBARU, SOUTH KALIMANTAN

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Abstract

Leadership is the process to affect the activities of organized groups to achieve goals. Tatuha Luang is one of traditional leadership styles in Kalimantan. The research aims to examine theoretically the traditional leadership of Tatuha Luang. Data is collected from literatures and references related to leadership. The results of study show that Tatuha Luang Leadership as a cultural product indicates a long process has taken place which is then internalized to create a habit called culture. Tatuha Luang cannot be separated from socio-historical background of society that surrounds him.

Keywords: Tatuha Luang, Leadership, Traditional, Local Wisdom

1. INTRODUCTION

Gary Yulk (2010: 4) said that leadership is a process to affect the activities of organized groups to achieve goals. Tatuha Luang is one of traditional leadership styles in diamond mining Kalimantan with great influence on all members of the team and carry out tasks division to achieve the common goal to find the diamonds.

The leadership of Tatuha Luang has a very strong influence on diamond mining process, from initial planning, preparation, coordinating the members, implementation until the diamonds are found. Tatuha Luang is communicated to all parties involved in mining. Adz-Dzakiey (2009: 189) defined the leadership as the power of interpersonal influence, which is carried out in a certain activity and directed through the communication process to achieve one or several specific goals.

Tatuha Luang as the leader in diamond mining activities often gives advice and suggestions to the members to get diamonds (Galuh) and achieving this goal requires good teamwork. The process of giving suggestions is a motivational activity as well as coordinating all members of mining team under Tatuha Luang leadership. This is in accordance with opinion of Gary Yulk (2010: 4) that in leadership there is a process of giving purpose (meaningful direction) to collective effort, which causes a team effort to be expended to achieve the goal of finding phenomenal diamonds.

The phenomena diamond discoveries show a lot of potential for high-quality diamonds in South Kalimantan there is still and has produced high-value diamonds that can compete with gemstones from other regions in Indonesia, even from other countries (Alfani Daud: 1997, 121 -122; Djarani, 1989: 4-16). Diamond producers in other countries, such as: Australia, Soviet

Union and Africa (Zaire, Botswana and South Africa) certainly use other equipment that more modern and up-to-date (Djarani, 1989: 4, 13).

The close relationship with God is shown by existence of a small ritual or ceremony in mining. This practice is consistent with characteristics of Banjar people which Sumasno Hadi (2015: 24-15) calls neo-sufistic, namely the tendency towards spirituality as well as materialist orientation because their daily activities naturally have a spiritual goal, namely the salvation of hereafter. They are also dominated by ideological-religious values, which are based on their servitude to God as adherents of Islam who have blended harmoniously with Banjar culture. In this case, role of " Tatuha Luang " is very important considering that all the ritual processes in mining activities are led by Tatuha Luang that firm adherent of Banjar tradition because the success of a Tatuha Luang lies to the understanding and applying Banjar philosophy and traditions in everyday life (Alfani Daud: 1997, 141-173). Tatuha Luang sometimes involves clerics or "teachers" who are considered capable of guiding members for smooth running and safe to strengthen its role as a leader. This ritual shows a close relationship between mining activities and Banjar culture in a belief that connects humans with universe and God as a basic human need (Magnis Suseno, 2001, Gerzt, 1960).

Tatuha Luang has unique role in diamond mining to maintain the continuity of diamond mining business. It is important to explore through theoretical research and development of research models. Moreover, several previous leadership studies have focused more on traditional leadership in other regions or countries and not in South Kalimantan region. Their area is for example found in Nepal in research on Informal Labor in Construction Industry Nepal, Jaa, 2002.

Considering this research is a management discipline, the management leadership approach is also used to explore the typical leadership of Tatuha Luang. Based on this, research on Tatuha Luang leadership in diamond mining in South Kalimantan will be studied according to existing leadership theories. This research will describe the strength of local Banjar leadership pattern in managing diamond mining in South Kalimantan which has been proven to be able to make South Kalimantan known at national and international levels. As the output is the development of a model of Tatuha Luang leadership style based on existing theoretical studies.

2. DISCUSSION

2.1. Definition of Leadership

The experts agree on one thing, that they cannot produce a common definition of leadership. The debate continues to occur on the meaning of leadership to emphasize different things including the nature, skills and management of leadership relationships. Global influence factors and generational differences make the meaning of leadership different from one another. Several definitions of leadership can be presented below.

1. Robbin (2003) defined leadership as "...the ability to influence a group toward the achievement of goals".

2. Mullins (2006) defined leadership as "...a relationship which one person influences the behavior or actions of other people."

3. Lussier & Achua, (2010) defined leadership as"...the influencing process of leaders and followers to achieve organizational objectives through change".

4. Yukl, (2009)defined leadership as "...the process of influencing others to understand and agree about what needs to be done and how to do it, and process of facilitating individual and collective efforts to accomplish shared objectives. "

5. Northouse (2013) defined leadership as "...is a process whereby an individual influences a group of individuals to achieve a common goal." Northouse identifies four important things in leadership.

    a. Leadership is a process. Leadership is not just a trait contained in a person's personality, but a reciprocal relationship that takes place continuously between leaders and followers to achieve common goals.

    b. Leadership involves influence. Leadership is related to leader's ability to invite followers to focus on organizational goals. A leadership can be said to fail it without influence.

    c. Leadership occurs in groups. Leadership signifies the existence of followers or parties in large or small numbers. The followers can be said as a group, which includes activities to influence such groups; leadership is always in a particular group.

    d. Leadership involves the same goal. Leadership is formed in an organization to achieve the goals. Without goals, there is no organization and how can there be leaders and led. Thus, it can be ascertained, leadership goes hand in hand with the goals.

Another important thing that is always closely related to leadership is power and authority. Both are the basis for leadership (Yulk, 2001; Northouse, 2013, and Endraswara, 2013). Leadership indicates the existence of power from institution or organization they lead so that a leader can be called a ruler. All members of organization have authority, including the leader. His authority includes tasks related to him and members he leads.

Then, leader in carrying out his duties uses his own method or style according to character and personality of leader. Leadership style includes three dimensions below.

1. Genetic Dimension

This dimension is the oldest approach in defining leadership. This dimension departs from heredity to makes him have the ability to lead. The ability to lead is not obtained from education or experience, but from blood of a leader that flows within him from abilities of his parents or previous generations. This approach was born in 1930s.

2. Nature Dimension

This theory states that effectiveness of leadership depends on nature or character of leader. These traits include: personality, physical prowess and social abilities. The characteristics that a person must possess are: intellectual ability, personal maturity, education, social and economic status, human relationships, intrinsic motivation and drive to progress.

3. Habit Dimension

The ability to lead can be caused by habit, which is a tiered and continuous experience to create the habit. Leading is no longer seen as something foreign, but as something that is commonly experienced in everyday life, starting from small to large level, to form mature abilities.

Another important thing in leadership is the nature or characteristics. A leader necessarily has the following characteristics as stated (Peter G. Northouse, 2010).

1. Intelligence. Leaders should have leadership intelligence which includes: the ability to speak, interpret and reason that stronger than those who are not leaders.

2. Self-confidence. Leaders should have competence and expertise as well as having the strength of self-esteem.

3. Determination. Leaders should have desire to complete the work which includes the ability to take initiative, persistence and ability to influence others.

4. Integrity. Leaders should have the quality of honesty that makes leaders trustworthy and worthy of being given the opportunity to lead their followers.

5. Sociability. Leaders should have ability to establish good relations with their followers and with wider community. Sociable leaders tend to be friendly, outgoing, polite, diplomatic and tactful. In general, they also have sensitivity to needs of others and show concern for their lives.

2.2. Leadership Style

Northouse (2013) described effective leadership through several leadership styles that are usually found in various leaderships, including foremen. The leadership style includes the following.

Transformational leadership. Northouse (2013) explained that researchers have argued a lot about Transformational Leadership. Downtown was an early figure who defined leadership as someone who has the ability to provide stimulants and inspiration for followers in achieving organizational goals. It was continued by James McGregor who said that this type of leadership focuses on needs of followers and helps followers to know their best potential. Transformational leadership helps change others by paying attention to emotions, values, ethics, standards and long-term goals of followers, including efforts to satisfy their needs and treat them as whole human beings (Bass, 2000).

Service Leadership. Servant leadership theory develops a leadership that is associated with ethics, virtue and morality (Pekerti, AA, & Sendjaya, S., 2010; Parolini et al., 2009). The emphasis of servant leadership theory is service to others and recognition that role of organization to create human beings who can build a better tomorrow (Parris & Peachey, 2012). Some of distinctive attributes of servant leadership are having vision, honesty, integrity, trust, service, setting an example, paving the way, appreciation for others and empowerment.

Dierendonck & Stam (2014) identified six key characteristics of servant leadership, namely: empowering and developing people, humility, authenticity, interpersonal acceptance, providing direction and service. Servant leadership emphasizes the humility of leaders in serving their members, both in work and social relationships. This leadership leads to a close relationship between the leader and members and can ultimately increase member loyalty and performance.

According to Ofori & Toor's (2007; 2012) research, this type of leadership can be applied in construction industry in developing countries. In authentic leadership, leaders prioritize positive values, lead with heart, prioritize ethics and morality by putting aside personal interests. The collectivism culture of people in developing countries tends to uphold ethics, morals and group interests, so Ofori & Toor argue that authentic leadership model is the most suitable type of leadership to be applied in organizations (especially the construction industry).

Transactional Leadership. This approach emerged as an addition to psychodynamic model proposed by Berne (1961) in Northouse (2013) by creating Transactional Analysis (TA). This approach is a basic idea that can explain interaction between superiors and followers. This concept seeks to connect feelings and experiences in behaving. Many countries have developed transactional leadership because it is considered to represent current conditions.

Transactional leadership arises when a reward or punishment is imposed by leader on his followers based on the performance. Transactional leadership relies on constant reinforcement, either a positive continuous reward (CR/ Contingent Reward) or an active or passive form of management by exception (MBE -A or MBE-P). Bass (1996), explains the components in transactional leadership below.

a. Contingent Reward (CR) is considered effective in motivating people to achieve the highest performance. Contingent reward leadership describes what followers can get if the performance goals are achieved and what they get if the goals are not achieved.

b. Management-by Exception (MBE). MBE consists of Active Management-by-Exception (MBE-A) and Passive Management-by-Exception (MBE-P). MBE-A leaders actively design tools to monitor deviations from standards and errors pointed out by followers to make further corrective steps. MBE-P leaders passively wait for deviations, mistakes, and errors to emerge first and then take corrective steps. MBE-A is effectively carried out in hazardous work situations. MBE-P leader supervises a large number of followers and they report to him.

Paternalistic Leadership. The concept of Paternalistic Leadership is different from existing concepts. The leadership concepts originate from America and Europe, it is not suitable to be

applied in Asian regions which have different cultures. Paternalistic leadership adopts Asian culture where paternalistic patterns are very strong in people's daily lives. There are three elements of this leadership (Cheng, Chou et al. 2004), including: (1) Autocratic leadership; (2) Virtue leadership; and (3) Moral leadership. Paternalistic leadership is acceptable in Indonesia and was developed by Irawanto (2011) with a slightly different dimension from models developed by researchers from other Asian countries. Paternalistic leadership puts forward seven aspects namely: (1) visible, (2) authoritarian, (3) benevolent, (4) moral non-corruption, (5) fair, (6) courage and (7) generous.

Formal and Informal Leaders. Koentjaraningrat (1984) Stated That Elements Of Power Can Be Used To Differentiate Between Formal And Informal Leadership. Formal Leadership Has Four Components Of Power, Namely Authority, Authority, Charisma And Physical Power. Meanwhile, Informal Power Only Has Three Components Of Power, Namely Authority, Charisma And Physical Strength.

A formal leader is a figure in an organization appointed as a leader based on official decisions and appointments. Formal leaders hold a position in organizational structure, with all the rights and obligations to achieve organizational goals that have been set (Koentjaraningrat, 1984). The below is the characteristics of a formal leader.

a. Status as a formal leader appointed by authorities.

b. Obtain support from formal organizations and have superiors.

c. Must meet formal requirements

d. Get a promotion

e. Can be transferred

f. Obtaining compensation for immaterial material services.

g. The mistake can be punished.

h. Has the right to fully regulate the organization he leads.

An informal leader is someone who is not officially appointed as a leader, but honored because they are considered to have advantages and capable to influence the psychological condition and behavior of a group (Koentjaraningrat, 1984; Northouse, 2013). There are informal leaders at every level of society. For examples, Java informal leaders are religious leaders/kyai, village community leaders, village champions, even leaders of criminal groups/bandits (Pribadi, 2011; Endraswara, 2013).

The theories above create the basis of thought as a guide, it can explain model used by Tatuha Luang in leading its members is based on local wisdom leadership. This is consistent with type of traditional informal organization that does not have a form and structure, the existence is a tradition that has been passed down from generation to generation. Therefore, even though all above theories has relevance, because the existing theories have been tested for their truth and have been used for generations. Therefore, from organizational structure needed and used,

author prefers to use local wisdom-based leadership. Leadership based on local wisdom is informal leadership and can even be added with addition of traditional word, meaning that traditional word is leadership that is typical in world of diamond mining in South Kalimantan which may not necessarily exist in other regions.

The Tatuha Luang leadership sometimes does not carry out very clear leadership boundaries, but is reflected in simplicity in carrying out his function as a leader. This leadership based on sincerity as a Muslim who fully understands and faith to Islam as the basic law that must be done by all lines of life. Tatuha Luang leadership has strong simplicity and sincerity, because they are used to living in simplicity so that this informal leader has a deeper image and charisma for community he leads.

The informal traditional leadership is held as a figure that is respected and emulated by community in diamond mining community, and community recognizes its existence which makes it a role model especially in mining community. This Informal Leadership prioritizes existing leadership, and existing ones really do want to be continued, even want to be passed on continuously to next generation.

Informal traditional leadership is usually the interpreter and translator and also maintains traditions. The presence of a leader in traditional society basically also goes through choices, namely being seen to highlight his personality in the association and social communication, so that he has the ability to read Truth Reality. Furthermore, traditional leadership with local wisdom that applies always provides solutions to all the problems of members of group so that they can interpret the reality of their relationship with virtual reality. Furthermore, traditional leadership with existing local wisdom always finds solutions to various problems of its citizens.

2.3. The Relationship between Culture and Leadership Behavior

Cross-cultural leadership research is rife in late 21st century. The research was departed from idea that leadership theory developed and tested in one culture can be applied to other different cultures. Leaders are faced with challenge of being able to influence other people from various cultures, even successful leadership indicates success and ability to understand culture (Yulk, 2001).

The leaders are also influenced by cultural values and traditions in addition to influence members or community groups around them. Leaders who grow up in a culture mean that the cultural values have influenced their behavior, even without realizing it. Culture itself is an unwritten rule in society that is followed by community groups wherever they are. Hofstede (1997) conducted research on cross-cultural leadership in several countries. The results of this study are widely used by researchers to be used as a reference in discussing cultural topics. Hofstede views culture in 4 (four) measurable dimensions, including: power distance, individualism/collectivism. Masculinity/ femininity and uncertainty avoidance.

a. Power Distance
Power has many levels. Societies with large power distance give leaders more authority. They are entitled to special privileges and are not expected to share power with subordinates.

Adversely, leader does not recognize the existence of differences in a society with low power distance or difference, and assumes that there are equal levels within group or community.

b. Individualism and Collectivism

Individualist cultures seen people more care of themselves and wishing for personal freedom. A person is known for his own success and not for contribution of group. Individual rights are considered more important than social responsibility. Adversely, people in collectivist cultures accept shared responsibility from family, community and ethnic groups, as a form of loyalty to group.

c. Masculinity and Femininity

Masculinity culture emphasizes success, namely on value of visible performance and achievement. Appreciation, appearance and status are very important to show success, while the dominant values in culture of femininity are concern for others, quality of life, brotherly relationships and concern for weak. Femininity cultures are oriented towards other people and society where status is not too important. In masculinity cultures, there are substantial role differences between men and women while in femininity cultures the role differences are smaller.

d. Uncertainty Avoidance

Uncertainty avoidance is a condition where people feel threatened by uncertainty, ambiguity and inability to predict future events. Future uncertainty is considered as the most basic thing for people's lives. People with high uncertainty will be more afraid of unknown. Security and stability are considered very important.

2.4. Leadership Ethnographic Study of Tatuha Luang

2. 4. 1. Definition of Ethnography

Ethnography literally comes from Greek, ethos which means people and graphia which means writing. Ethnography is defined as a study to examines society, ethnic groups with their culture and beliefs or spirituality. Ethnography is also defined as a scientific research that focuses on culture of a society in a holistic-integrative manner, using qualitative analysis, collecting data through participant-observation and in-depth interviews (Spradley, 1997). According to Emzir (2012: 18). Ethnography is the study of ethnic groups by using the language in the society. The term can also be described as writing about cultural groups. Ary et al. (2010: 459) views ethnography as an in-depth study of behavior of a cultural group of people. Ethnographic research emphasizes the researcher's sense of relaties (the ability to relate himself), deep thought processes, fact-based interpretations, understanding of values held by community, and people's daily behavior (Spradley, 1997). Other fields such as biology call these studies "field studies" or "case reports". This term describes the similarity of other fields with ethnography (Boaz. NT & Wolfe, LD, 1997).

Ethnography has several main characteristics (Creswell, 2012: 127-128). These characteristics are: developing a complex and complete description of culture of a community group, looking for patterns from social organization of a community, looking for clear work patterns from

community groups, having a theory, using theory to find these patterns, analyzing in a participatory manner and produce an understanding of culture of a group of people.

2.4.2. Ethnographic Study Model

Ethnographic studies have models realist ethnography and critical ethnography (Creswell, 2012: 464) : Realist ethnography is generally used by cultural anthropologists. This approach is popularly used by cultural anthropologists and usually has the following characteristics:

1. Researchers describe the reality of individuals or groups of people objectively. Objectivity is obtained because the researcher put himself as a third party, namely standing behind like a reporter who reports what is observed from participants, reflecting the participant's opinion and not the researcher's personal opinion.

2. The researcher describes the facts in a measurable way without being contaminated by various interests outside the facts, such as political and economic interests, including the researcher interests. The researcher describes the cultural activities in daily lives of individuals studied in detail by using standard categories to describe culture such as work activities, family, social networks, and beliefs and so on.

3. 3) The researcher generates participant views through edited quotations without changing the original meaning and produces conclusions in form of cultural interpretations and presenting them as well as possible. (Van Maanen in Creswell, 2012: 464).

Critical ethnography is a model of ethnographic research to shows the efforts of researchers to help and fight for fate of a group of people who are considered marginalized (Thomas in Creswell, 2012: 467). The researchers act as a data explorer and presenter, also as a fighter and liberator of various inequalities that occur in the research area (Carspecken & Apple in Creswell, 2012: 467). The main components of this model include the existence of values as the basis for researchers, efforts to empower the community, tendencies to oppose the status quo, and concerns about the prevailing government power that should be defend (Madison in Creswell, 2012: 467).

2.4.3. Ethnography to Understand Tatuha Luang Leadership Model

Ethnography is a type of qualitative research conducted to describe and interpret a culture of society (Creswell, 2012: 462). Descriptions and interpretations can only be obtained if the researcher has fully understood the culture. Thus, essence of ethnographic research is to understand culture which includes behavior, habits, beliefs and language that prevails in a society. The ethnographic studies in this study are needed to understand the Tatuha Luang as the traditional Banjar leadership in Cempaka Banjarbaru diamond mining.

LeadershipTatuha Luang is a cultural product indicating that a long process has taken place which is then internalized in such a way as to form a habit called culture (Daud, 2000). The culture in question is the Banjar culture in South Kalimantan. This means that existence of Tatuha Luang leadership cannot be separated from socio-historical background of people who surround him, namely diamond mining and Banjar culture which produce the distinctive figure of Tatuha Luang.This uniqueness becomes the identity of a culture (Fatchan, 2015).

The understanding of Tatuha Luang leadership can facilitates to find a leadership model from figure of Tatuha Luang. The understanding achieved through a detailed process of description, interpretation and analysis of data is the key to discovery of tatuta luang leadership model. Thus, ethnography with its strong ability to understand Tatuha Luang as Banjar culture will lead to findings of a leadership model which is indeed the essence of this research.

As previously stated, that there is a close relationship between the leadership of Tatuha Luang and Banjar culture and when talking about Tatuha Luang leadership, it is cannot be separated from concept of leadership accepted in Banjar culture. Therefore, it needs to state how leadership in perspective of Banjar culture before discussing of leadership, it is necessary to state the meaning of Banjar community or what is termed "Urang Banjar" or Banjar people.

Alfani Daud (1997) stated that "Urang Banjar" term is closely related to formation of Banjar Kingdom where Prince Samudera was bound by an agreement with Sultan of Demak when he won a battle with his family in struggle for power over the Negara Daha Kingdom around the 16th century. The victory required Prince Samudera to accept Islam as the official religion of kingdom. So that Prince Samudera changed his name to Sultan Suriansyah as well as the location and name of his kingdom changed its name to Bandarmasih Kingdom which became known as "Banjar". At that time there was a process of Islamization so that until now the Banjar people or "Urang Banjar" are known for their identity as adherents of Islamic religion so that Alfani Daud (1997) identified "Urang Banjar" with Islam.

The identity of Banjar people as adherents of Islam makes Banjar culture closely related to Islam, including the concept of leadership which has been rooted in Banjar community. In other words, various life concepts of Banjar people, including the concept of leadership are also derived from an Islamic philosophical view. Banjar people put world order consists of two cosmic systems, namely the real world and unseen world. The cosmic order is divided into three substances, namely: humans and all real creatures on the earth, supernatural beings and God (Sumasno Hadi: 2017).

This cosmic view creates leadership for Banjar community. Faruk HT in Muhammad Najib ed, (1996), "when the Banjar people were still in form of Hindu and Buddhist kingdoms, previous royal (Hindu) leadership pattern was feudalistic which was characterized by its closed or exclusive nature." Changes occurred when the Banjar Kingdom was formed, Kingdom's leadership pattern became democratic, open or inclusive. This pattern then becomes a kind of general concept adopted by Banjar people in leading, both at a small and large level. Islam has changed the characteristics of Banjar people, especially in terms of leadership.

Consistent with Faruk HT's view, Humaidy in Muhammad Najib ed, (1996) also stated that leadership pattern of Banjar community with its Islam is closely related to tradition: deliberation, mutual cooperation, opposition, egalitarian and critical. Islam has made the Banjar people have leadership characteristics that are more open with a tendency to hold discussions or " barunding ". The egalitarian nature is also attached to Banjar community so that when they become leaders they tend to be happy involved in what their members do or what is called mutual cooperation. Then the critical nature of Banjar people makes them when they become

permanent leaders with ability to be critical of what their members have done so that they can control members or " subordinates " from opposing attitudes that will disrupt the continuity of an activity.

CONCLUSION

Leadership is the process to affect the activities of organized groups to achieve goals. Tatuha Luang is one of traditional leadership styles in Kalimantan which exercise leadership in diamond mining. Theoretically, Tatuha Luang is an informal leadership style. Informal leaders based on local wisdom who are not officially appointed as leaders have three components of power, namely authority, charisma and physical strength.

Tatuha Luang leadership which is a cultural product indicates that a long process has taken place which is then internalized in such a way as to form a habit called culture. Tatuha Luang cannot be separated from socio-historical background of society that surrounds him.

This research is a theoretical study that still requires further clarification. Therefore, future researchers are expected to follow up on this study to produce a deeper understanding of Tatuha Luang leadership in field.

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