WOMAN’S LEADERSHIP BASED ON LOCAL WISDOM
(CASE STUDY OF WALI NAGARI TIGO BALAI MATUR SUB-DISTRICT AGAM REGENCY)

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Abstrak

The study focused on how the leadership of wali nagari women based on local wisdom in Nagari Tigo Balai Matur sub-district Agam regency. This research is a qualitative method. With the type of research is naturalistic, research done on natural conditions (natural setting). The result of the research shows that Wali Nagari Tigo Balai women are able to perform their duties and responsibilities well by integrate local wisdom values full of wisdom, tenacious, fair, creative, wise, polite, faithful, vigilant, courageous. One form of Local Wisdom seen from the administration of the Nagari Government in the life of Nagari Tigo Balai people who always use the consensus in decision making has a strong and selective basis by involving all elements of society such as niniak mamak, alim ulama, cadiak pandai, bundo kanduang and youth, usually in the deliberations using petitih petitih or adat proverb that not only serves as an allusion. In addition Nagari Tigo Balai always make efforts to encourage people to live and apply the philosophy of Adat Basandi Syarak, syarak basandi kitabullah in everyday life. In the utilization of natural resources Nagari Tigo Balai using the concept of environmentally sound development. Then this local wisdom can be seen from the economic sources of Nagari Tigo Balai from the aid of the nomads where one of the characteristics of Nagari Tigo Balai community is the habit of wandering. For the successful nagari children monitored then they contribute to the development of nagari either in the form of moral or material assistance.

Keywords: Leadership, women, local wisdom

INTRODUCTION

Speaking of women's leadership to be an interesting public issue to discuss, we can now see the leadership of women in various roles and strategic positions in people's lives. However, gender issues between men and women are a topic that is constantly being debated, often women are subordinated by men from traditional traditions, placing women in the domestic and male sectors in the public sector. Similarly, the culture of the community that comes from the understanding of religion, especially at the local level, is also a factor inhibiting the speed of women's participation. Although in general people outside the Minangkabau region know Minangkabau as an egalitarian society in which women and men are equal, but in reality there is
still a gap between equality and representation to be a public leader due to the notion that the political, public, cultural and social is often unfriendly and if decision-making often experience obstacles.

The involvement of women seems unfavorable because it has not been so showing its echoes, the charisma and power of women in running the government has been much reduced because it was coopted during the new order government so that this minangkabau woman only became decoration in traditional ceremonies and state. As a leader must be able to integrate the values of local wisdom where a minangkabau is required to be a religious person, intelligent, virtuous character and other commendable properties. The values of local wisdom from the administration of nagari government in the life of nagari society is inseparable from the customary and Islamic relations because the Minangkabau people cling firmly to the principle of Adat Basandi syarak, syarak basandi kitabullah, to regulate and create a balance between human, natural, and God relationship.

The value of local women's wisdom places him as a leader who must be a model full of wisdom and guarding his good name. A woman must be careful in speaking so that no one is confused and in walking must show her steps so that something which do not bring harm will later in accordance with the phrase "bakato sapatah dipikia, bajalan salangkah maliek suruik, muluik tadorong ameh timbangannyo, kaki tataruang inai padahannya , urang pandorong gadang kanai, urang pandareh ilang aka ".

The purpose of this study is to see the power relations between women and men who are regarded as unequal, compared to female men more dominant in feelings, more motherly, so the author wants to analyze the behavior and leadership of the female nagari guard in nagari tigo matur sub-district Agam religious district.

RESEARCH METHOD

The research method used in this research is qualitative method. According to Muri Yusuf (2014: 331) is a type of research is naturalistic, research done on natural conditions (natural setting). Research that seeks to provide a careful picture-picture, trying to disclose problems, circumstances or events as it is so just to reveal facts or fact finding. Where this research is as a key instrument, sampling of data sources conducted purposively and snowball, data collection techniques are inductive, and the results of research more emphasis on the meaning of generalization. Using interview techniques, and document analysis.

The data used in this study is the primary data obtained from interviews, document analysis, and the results of observations collected spartan and sustainable. While the data analysis using Creswell model (2013: 274) which includes the stage: processing and preparing data for analysis; read the entire data; analyze more detail by coding data; implement coding process; presents descriptions and themes in the narrative / qualitative report; and interpret or interpret the data.

LITERATURE

A. Nagari Government

The Nagari administration explained that the administration of the nagari government is to organize and manage the interests of the community and to organize government affairs in Nagari. In the form of nagari government based on local wisdom that gives support to the nationality. Nagari has a set of customary mechanisms to regulate all forms of social relationships, such as government systems, economic systems, relationships between human
beings and the relationship between man and nature. Nagari is governed by the principle of tali tigo sapilin: the link between customary law, Islamic shariah and state law (or Law).

B. Leadership

George R. Terry in Thoha (2012 : 5), formulates that leadership is an activity to influence people in order to be directed toward the goals of the organization. Leadership is a mutually influential relationship between leaders and followers (subordinates), who want a real change that reflects the common goal. Kartini kartono (2016 : 31) leadership is an generation of a fact about the nature and behavior of leaders and concepts of leaders by emphasizing the historical background, and the incidence of leadership and the requirement to be a leader that is a necessary trait and a leaders, main tasks and functions, professional ethics that leaders need to employ.

Therefore leadership can only be exercised by a leader in which a leader is a person who has leadership skills, has the ability to influence others. An active leader has planning, coordinating, experimenting and leading the way for the achievement of common goals.

C. Woman and Gender

Women come from the word masters which means appreciated. In general, the Qur'an can be concluded to have given a high enough place to women. Broadly speaking the spirit and spirit of the Qur'an wants women no longer to be complementary and only occupy number two compared with men. Differences anatomically and physiologically also cause differences in behavior, and there is also a difference in the ability, selective to intentional activities aimed and directed to the nature of women.

Plato in Muthahari quoted from Nahiyah (2013 : 4), says that women in terms of physical and spiritual strength, women's mental weaker than men, but the difference does not cause any difference in talent.

While Kartini Kartono said, that natural physiological differences from birth in general then reinforced by the existing cultural structure, especially by customs, socio-economic system and the influence of education.

Speaking of women today, of course talking about feminism, women's emancipation, justice and gender equality. The movement of feminism began in the 18th century. The movement of women is aimed at creating a just and caring society of freedom of expression. Gender as an analytical tool is commonly used by adherents to the social science stream of conflict which focuses on structural injustice and gender-induced systems. Gender according to Hubies in Dataria (2016 : 4) is a concept that refers to a role system in relations between women and men that is not determined by biological differences.

D. Women's Leadership

The existing phenomenon shows many women who have occupied positions as leaders but in fact the percentage as a whole is much lower than that of men. Women to appear as leaders are likened to Bass and Klenke in Nuhiyah (2013 : 5) as a phenomenon of glass roof or glass ceiling that is a seemingly invisible barrier, transparent, but in reality hinders the access of women and other minorities in the direction of top leadership. Bass, Avolio, and Atwater found that men generally show more transactional leadership than women. Women, on the other hand, show more transformational leadership than men.
E. Local Wisdom

Local Wisdom In terms of dictionary, local wisdom (localwisdom) consists of two words: wisdom (wisdom) and local (local). In Indonesian English Dictionary John M. Echols and Hassan Syadily, local means local, while wisdom (wisdom) is the same as wisdom. In general, local wisdom (local wisdom) can be understood as local ideas that are wise, full of wisdom, good value, embedded and followed by members of the community.

Understanding of wisdom, from basic wise words according to the Great Indonesian Dictionary, that is wise; shrewd clever; berilmu (Ministry of Education and Culture, 1990: 48). Local notions according to Big Indonesian Dictionary are local; occur (apply, exist, etc.) in one place alone, uneven (Ministry of Education and Culture, 1990: 530). So what is meant by local wisdom is wisdom; kecendikiaan applicable in one place only. According to Rajab Kat, local wisdom is a view of life and science and various life strategies that manifest the activities undertaken by local communities in answering various problems in the fulfillment of needs. In foreign languages it is often conceived of local policy "local wisdom" or local knowledge "local knowledge" or "local genius" local values. Values that are believed to be true are references to the daily behavior of local people. The continuity of local wisdom will be reflected in the values prevailing within certain community groups. They become the guidance of certain groups of people who will usually become an integral part of life that can be observed through their daily attitudes and behaviors.

RESEARCH RESULT

Nagari Tigo Balai is one of Nagari in Matur Sub-district Agam Regency consisting of six (6) Jorong namely Jorong Andaleh, Jorong Surau Lubuk, Jorong Saribulan, Jorong Cubadak Lilin, Jorong Sungai Buluh and Jorong Taruyan. In Matur sub-district the representation of women does not seem to be encouraging. Currently there is only one wali nagari women, the wali nagari tigo balai matur district and the rest are men. Leadership of women at the level of kenagarian in matur sub-district has not been so showing its echo since there has never been a woman who served as wali nagari, and this is the first time the woman who managed to become the first female nagari wali in Agam District she is Mrs. Jusniwati as guardian nagari tigo balai matur district the period 2014-2020 which makes the community nagari familiar near the figure of Jusniwati as a friendly guard nagari.

As a leader of course he must be able to integrate values of local wisdom where a woman in Minangkabau required to be a devout, smart, good character, wise, and other praiseworthy qualities. “Tahu di mudharat jo manfaat, mangana labo jo rugi, mangatahui sumbang jo salah, tahu di unak kamanyangkurik, tahu di rantiang ka mancucuak, ingek di dahan ka mahimpok, tahu di angin nan basiruik, arih di ombak nan basabuang, tahu di alamat kato sampai”. The value of women's local wisdom places him as a leader who must be an exemplar full of wisdom, tenacious, fair, creative, wise, polite, faithful, vigilant, brave.

One form of local wisdom seen from the administration of the Nagari government in the life of Nagari Tigo Balai people who always use the way consensus in making decisions have a strong basis and selective by involving all elements of society such as ninia k mamak, alim ulama, cadiak pandai, bundo kanduang and youths who are accommodated in the institution of Nagari Consultative Agency usually in the deliberation use petitih petitih or adage custom which not only functions as an allegory expressed in Bulek aie dek pambuluah, bulek kato dek mufakaik, buleknyo lah buliah digolongkan, picaknyo lah buliah dilayangkan, kamudian saantak galah, ka ilie sarangkuah dayuang, tarandam samo basah, taampai samo kariang, barek samo dipikia, ringan samo dijinjiang. In addition, the nobari Tigo Balai Senanti made efforts to encourage people to live and apply the philosophy of Adat Basandi Syarak, syarak basandi kitabullah in
everyday life. In the utilization of natural resources nagari tigo Balai using the concept of environmentally sound development. Then this local wisdom can be seen from the economic sources nagari tigo Balai from the aid of the nomads where one of the characteristics of Nagari Tigo Balai community is the habit of wandering. For the successful nagari children monitored then they contribute to the development of nagari either in the form of moral or material assistance.

Based on data and phenomena that occur in the implementation of nagari government development, researchers assess through the community's response that in the current period of government is much better than the previous government. The nagari government is now able to embrace all the elements in the nagari government, so that planned and planned development gets full support from all these elements. One example is the implementation of development-nagari development, which in the previous government can not be realized. The success of Walinagari to embrace all the existing elements is the value of leadership owned by the Walinagari now. This is another factor (intervening variable) that affects development in Nagari Tigo Balai. This is reinforced by Rewansyah (2011), that leadership (leadership) is a person's ability to influence others through himself in a way so that other people's behavior changed or fixed by becoming integrative. Walinagari's leadership is now portrayed with a very disciplined attitude, commitment, assertive in leading his institution and having a position. It can not be influenced by anyone. Walinagari is considered to be acting in the face of various parties, especially his working partner in the nagari administration. Thus it is concluded that Walinagari's leadership now has a value emphasized on his personal qualities. Rewansyah (2011) says this trait is known as "The great man theory" theory which suggests that a born person has a certain leadership talent that makes him a successful leader in any situation known as a natural leader. It can be concluded that Walinagari now has a democratic leadership style. As stated by Rivai (2014), the type of democratic leadership that is placing humans as the main and most important factor in every group / organization. Democratic leadership is an active, dynamic, and directed leadership. Leadership of this type in making decisions is very concerned with musyawarah, which is realized at every level and in each unit.

The problematic leadership that emerged as the wali nagari women in nagari tigo balai was the emergence of various public attention to the performance of his leadership. Another issue of women's issues is not suitable to be a leader, poorly understood or do not know what to do dinagari especially in raising awareness of the population of the importance of environmental hygiene, in decision-making often experience obstacles, the difficulty of reaching agreement in laying the foundation of good governance system often we call it good governance. Coupled with the swift flow of globalization that has a negative impact in running the wheels of government itself.

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However, not a few successes that he has reaped in running the government of one of the nagari tigo balai get an opportunity to represent Agam District in the assessment of financial management nagari 2017 level of West Sumatra Province and also has gained achievements in every race both at the District level, Provincial level. In addition Wali Nagari Jusniwati tried to develop the community to implement programs that are more community empowerment program.
As a good leader must always provide services to the community, ranging from services in the form of arrangements or other services in order to achieve community welfare, meet the needs of the community in the field of education, health, utilities, and others. Community service is basically related to improving the quality of service itself. Quality service is highly dependent on various aspects, namely how the pattern of implementation (governance), human resources support, and institutional.

CONCLUSION

Based on the results of research on women's leadership based on local wisdom in the administration of nagari government in nagari tigo balai, it can be drawn conclusion as follows: Wali Nagari women Tigo Balai considered capable of carrying out duties and responsibilities well by integration values of local wisdom. One Form of Local Wisdom seen from the administration of Nagari government in the life of Nagari Tigo Balai people who always use the way of consensus in making decisions have a strong and selective basis by involving all elements of society such as niniak mamak, alim ulama, cadiak pandai, bundo kanduang and accommodated youth in the institution of Nagari Consultative Body usually in the deliberation use petitih petitih or custome proverb which not only function as an allegory. In addition, other than that Nagari Tigo Balai made efforts to encourage people to live and apply the philosophy of Adat Basandi Syarak, syarak basandi kitabullah in everyday life. In the utilization of natural resources Nagari Tigo Balai using the concept of environmentally sound development. Then this local wisdom can be seen from the economic sources of Nagari Tigo Balai from the aid of the nomads where one of the characteristics of Nagari Tigo Balai community is the habit of wandering. For the successful nagari children monitored then they contribute to the development of nagari either in the form of moral or material assistance.

The problematic leadership that emerged as the female nagari guardian in Nagari Tigo Balai was the emergence of various public scrutiny on his leadership performance. Another issue of women's issues is not suitable to be a leader, poorly understood or do not know what to do dinagari especially in raising awareness of the population of the importance of environmental hygiene, in decision-making often experience obstacles, the difficulty of reaching agreement in laying the foundation of good governance system often we call it good governance. Coupled with the swift flow of globalization that has a negative impact in running the wheels of government itself.

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