

Moodelo Leadership: Exploration of Gorontalo's Philosophy of Leadership

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Abstract:- Leadership theory has evolved from year to year, but until now leadership theory has always been based on western philosophy. Consequently, if applied in non-western countries can reduce the effectiveness of the organization due to the existence of striking cultural differences. This research focuses on identifying the extent to which mo'odelo values as local philosophies are implemented in the leadership of village chiefs in the Gorontalo government environment. The reason for choosing the Village Chief as a respondent, because the characteristics of mo'odelo values are very close to the behavior of the Village Chief. The village, which is synonymous with the thick territory of customs, positions the Village Chief not only as an administrative leader, but also as an intermediary when there is a social crisis. Researchers describe the problem using qualitative methods with a phenomenological approach. The research data was analyzed using miles and huberman's interactive model involving three components, namely data reduction, data presentation and verification/withdrawal of conclusions. The three components in question take place continuously until complete, so that the data is saturated. The results showed that mo'odelo values were contained in the leadership style of the village chief in Gorontalo. Thus, if the transformation of the value of local wisdom mo'odelo can be implemented properly, then the productivity of the village can be improved. The increase in village productivity has an impact on the realization of the regional mission vision, especially in terms of realizing sustainable national development goals.

Keywords:- Moodelo Leadership; Traditional Leadership; Western-style Leadership Transformation.

I. INTRODUCTION

The concept of leadership over the decades has undergone a transformation from a traditional leadership model towards the modern leadership model genre while remaining based on aspects of leadership in general (Özaralli, 2003). Even in Africa, modern western leadership styles are also widely adopted by state leaders. However, in addressing social crises in periphery areas such as Zimbabwe, the government is still implementing the traditional leadership model in an effort to solve problems (Tarisayi, 2018; Ringson, 2020). In Gorontalo, the traditional leadership model itself has been around since colonial times (Marzuki, 2018). This is inseparable from the morphology of Gorontalo which since traditional times, kingdoms, Islamic kingdoms, colonials, until now. Traditional leadership models to date still continue to be an indicator in measuring the quality of modern era leaders because of their flexible nature so that they remain relevant to use in the post-colonial period (Bishi, 2015; Tarisayi, 2018). The philosophy held to date is Mo'odelo. Mo'odelo in the regional language is interpreted as the qualities of leadership in accordance with the commandments of Allah SWT and islamic teachings that act as a connector of Allah SWT's edict.. In this regard, the researcher intends to identify the extent to which these mo'odelo values are implemented in the leadership of the Village Chiefs in the Gorontalo government environment. The reason for the selection of the Village Chief, because the characteristics of mo'odelo values are very close to the behavior of the Village Chief. The village, which is synonymous with the thick territory of customs, positions the Village Chief not only as an administrative leader, but also as a mediator when there is a social crisis.. In addition, in the traditional leadership concept, traditional leaders (village heads) are in a position closer to the community than the central government or non-governmental institutions (Tarisayi, 2018). The existence of traditional leadership models as local wisdom that is passed down through generations can be a social capital in reducing various frauds in political practice (Chigudu, 2015).

This research is expected to contribute to the development of science, especially in the field of human resource management studies. Research contributions can take the form of thinking related to the study of leadership concepts based on local wisdom.

II. LITERATURE REVIEW

Leadership theory has been developing in the last ten years. From this evolution, experts conclude that there is a tendency of the theory to rely only on western culture so that it is not appropriate if implemented in regions other than the West because of cultural differences (Den Hartog et al., 1999; Hofstede, 2001; Smith et al., 1989). The consequence of this is the emergence of malfunctions in leadership practices in non-western countries as a result of the neglect of cultural factors as a form of leadership style (Littrell, 2002).

Implementation of western-style leadership theory in non-western countries can have an effect on inhibiting organizational effectiveness. Cheng et al (2004) have proven that in his research in Taiwan which found that most of the company's staff rejected transformational leadership styles. On the other hand, employees in the Mexican territory tend to favor paternalistic style over charismatic leadership (Martinez, 2005). This reaction according to Dorfman et al (1997) because the behavior of leaders who come from countries with a certain culture causes the application of leadership styles to be flexible when applied in other countries with different cultures.

Traditional leadership style is a concept of leadership with the traditional leader (village head) as the center. In local areas, traditional leadership concepts are very effectively used in the framework of community development. This is because traditional leaders are closest to the center of community activities, where they also play a role in accommodating the aspirations of the community (Tarisayi, 2018). Traditional leaders have great influence in rural areas. Even since the pre-colonial, colonial, to post-colonial era, village heads are often asked for help by politicians in gathering public votes in the election process (Chakaipa, 2010). This leadership style arises on the basis of tribal, ethnic, clan, or customary ties that apply. In general, traditional leadership has always been considered contrary to the democratic system because of its monarchical nature tends to allow the inheritance of leadership (Koelble, 2005).

Interestingly, the phenomenon in Gorontalo, the Village Head as the traditional leader is actually elected through the electoral system as the election of the head of state. In order to produce qualified leaders, the value of local wisdom "mo'odelo" is also an indicator. This is as once stated by Chigudu (2015) that the value of local wisdom becomes capital in reducing the possibility of fraud in elections. This mo'odelo behavior is inherent in the leader who in the gorontalo language is called Olongia or a prominent person or leader who is chosen based on his intelligence and example (Haluty, 2014). Olongia in its implementation has several functions, namely; government

leaders, board chairmen, and security/defense chiefs. This means that onlongia controls two pillars of government, namely the executive and the legislature.

In the process of appointing an onlongia or head of government, the value of mo'odelo becomes the basis of local wisdom in determining whether individuals are worthy of election or not. The indicator refers to six characteristics or traits of leadership that include; (1) *Dudelo*, which means innate or traits from birth that are reflected in behavior; (2) *Mo'ulindlapo*, which is the intelligence of thinking and the dexterity of work; (3) *Dulohupa*, which means consensus; (4) *Huyula*, which means gotong royong; (5) *Balata-Yipilo*, meaning firmness in making decisions and being open to criticism; and (6) *Dunguto, Ponuwo, and Loyode*, which means love for their fellow human beings, the environment, and all of God's creation (Haluty, 2014). The leader who successfully applied these six traits to him was given the customary title "Pulanga". These six characteristics are chosen to be dimensions of leadership competence with a mo'odelo approach.

III. DATA AND METHODOLOGY

In this study, researchers looked at the problems studied and depended on the desired approach, therefore in the implementation of this study used phenomenological research with a qualitative approach. The data analysis technique in this study uses the Miles and Huberman Interactive model which is an analysis conducted in the form of three components, namely data reduction, data presentation and verification / withdrawal of conclusions. The three components in question take place continuously until complete, so that the data is saturated. The measure of data saturation is characterized by the non-acquisition of new data or information (Sugiyono, 2018).

IV. DISCUSSION

One of the biggest challenges facing leaders in the modern era is adapting to dynamic environmental conditions (Uhl-Bien & Arena, 2018). Including positioning yourself in sticky regional conditions with customs.

The philosophy of "Mo'odelo" becomes a mandatory indicator for every individual who wants to run for village head. In Gorontalo, every subdistrict has an indigenous council formed by the local government whose one of its duties is to conduct an Evaluation Desk for each prospective village head. Whether or not someone is running, by the customary council is reviewed from six aspects that are characteristic of "mo'odelo".

This confirms that the position of village chief is not just an administrative position, but many responsibilities attached to it. The philosophical value of mo'odelo is used as a benchmark, because it reflects the characteristics of the Gorontalo community in general and the Village Head represents the behavior of his community, therefore the role of the village head's leadership has the potential to move the surrounding community. The importance of a village head's

position as the leader of indigenous areas, the election of the Village Head is guided by the values of local wisdom which includes the values of altruism, solidarity, equality and social justice as happened in Kenya (Mutua & Kiruhi, 2021).

➤ **Characteristics of *Dudelo***

Dudelo, Which means innate or traits from birth that are reflected in behavior, including the values of togetherness applied during a person's time in society. As one of the values that has been rooted in the lives of the Gorontalo community, *dudelo* becomes one aspect of the assessment worthy of not someone running for Village Chief. For example, if there are people who hold a ceremony or grief, then the Village Head must attend, because the event will not begin if the Village Head has not come.

In addition, *dudelo* is also closely related to the issue of ideology in leading. In his role as a policy-setter, of course the Village Chief could not be under pressure from others. Then the government process must adhere to the guidelines that have been set.

Dudelo's aspect in Gorontalo is reflected in the village chief's leadership. Because it has become a human being since birth has a *dudelo* nature. From birth, man carries a role of legitimacy as a leader including the values of togetherness (*motolongala'a*) and idealism. This factor is what sustains each individual to be able to empower everything around him both human resources and natural resources (Subagja, 2016).

➤ **Characteristics of *Mo'ulindlapo***

The value of *mo'ulindlapo* in *mo'odelo* philosophy includes thinking power, intelligence and dexterity of work. Both of these are closely related to intellectual prowess and the ability to solve problems. A leader is often measured intellectually based on the level of education taken. This myth then develops into a stereotype that inhibits a person from reaching the position of top manager. In fact, many Village Chiefs are only high school graduates but are successful in leading their region. In rural areas, a person's experience takes precedence over his or her education degree.

This fact indicates that the quality of a leader is seen from his experience and political skills. This is as explained by Mencl et al (2016) that managerial experience and political intelligence are a must. If used appropriately, leaders can create positive results for themselves and the people they lead. This aspect includes the ability to control information, build imagery, and networking ability (Naiyananont & Smuthranond, 2017).

Another case with the recklessness of work, this aspect must be owned by every leader, especially the Village Chief in terms of solving problems. Social crises that often occur in the community, become a challenge for every village head so that the conflict can be resolved familiarly. Traditionally, the village head is required to mediate any

conflicts that occur in the community. This aims so that as much as possible the problem does not reach the realm of law unless it is criminal.

Based on the above explanation, it can be said that in the character of the leadership of the village head in Gorontalo reflected the value of *mo'ulindlapo*. Every village head is required to be deft in solving every problem that occurs in his region. In addition, the mediation function is also carried out optimally. That is, when a social crisis occurs, the village head becomes a customary "judge" in solving problems before the conflict is devolved into the realm of law.

➤ **Characteristics of *Dulohupa***

The leadership character of the Village Chief in Gorontalo always prioritizes the values of deliberation and consensus. The concept of deliberation or *Dulohupa* in the *mo'ulindlapo* aspect becomes a reflection of the democratic process at the level of village government. According to Ding & Pivato (2021) deliberation can improve the performance of groups in this case are village officials and communities. The method of deliberation is also feasible to use in rural contexts as a basis for the formulation of socially equitable decisions (Martin & Rutagarama, 2012).

From what was explained by respondents, researchers concluded that the concept of *dulohupa* in addition to being a container in accommodating aspirations, also as a means of reducing conflict in society. Martin & Rutagarama (2012) in his research also revealed that the consensus reached in a deliberation is dominated by mutual interests. Well-managed deliberations can be an empowerment space for communities that usually don't convey their aspirations (Johansson, 2016).

➤ **Characteristics of *Huyula***

Huyula For the people of Gorontalo reflected in various devotional work activities such as in agriculture, the construction of houses / mosques, wedding parties, and grief (Ibrahim, 2003). *Huyula* is inherent in the characteristics of the Village Chief's leadership as the embodiment of *Mo'odelo's* philosophy. The form of implementation is by involving themselves with the community in development. This characteristic is very necessary in public life, because it gives rise to a sense of collectivity. In addition, the value contained in *huyula* is also often used as a means to stop disputes in ancient kingdoms (Alim S. Niode & Elnino H. Mohi, 2003). This opinion is in accordance with what tarisayi (2018) said that traditional leaders play a role in dealing with social crises in indigenous areas.

Along with the development of increasingly competitive times, villages are also required to be more productive, especially in encouraging the achievement of national development goals. Here lies the role of *huyula* values needed in motivating the performance of the apparatus and the village community to synergize, working together for the realization of the vision of the organization's mission. The cultural value of *huyula* is very important for the village head because it can increase morale,

productivity, social relations, and work efficiency for the success of the organization.

➤ **Characteristics of Balata-Yipilo**

Leadership is a person's ability to direct, influence, encourage and control others or subordinates to be able to do something that is responsible according to his function to achieve a certain goal. Leadership style is a way of leaders utilizing and using their power to lead their followers (followers) for the better. For this reason, a leader must have a firm character in carrying out his leadership but must also be open in accepting criticism from subordinates (followers), because subordinates have diverse characters, and are required so that the leader can adapt to the people he leads. This is in accordance with the path goal theory that assumes that a good leader is a leader who can change his leadership style according to what the situation requires.

Leadership in the Gorontalo tradition is often equated with a figure who has a firm character. The village head as a leader in the village community must certainly have the character mentioned above to be able to carry out his leadership activities. The character of the village chief is Balata-Yipilo. Balata-Yipilo is firmness and robustness in the face of adversity and pleasure, firmness in decision-making and courage/ openness in accepting criticism. Leadership style that always listens to the complaints of the community makes the leader loved by his community, so that the development process gets a positive response from the community.

The involvement of several community leaders and indigenous leaders is also the attitude of leaders who are willing to empower their people from all aspects. The treatment of the village head like this encourages his community to minimize various conflicts both at the household level, hamlet to village level, so that the village head can prioritize his leadership activities to the more important of responding to the physical and non-physical development of the village. Balata-yipilo's character owned by a village chief is also very supportive of his leadership activities. Having a firm and open attitude to criticism and advice from all parties in the village encourages the planned development program can be done without any conflict with the community.

Dalam ilmu manajemen kepemimpinan adalah *unique characteristic* yang merupakan asset juga sekaligus sebagai pengelola asset, sehingga kepemimpinan menjadi sangat penting dalam manajemen sumberdaya manusia. Semakin terbuka seorang pemimpin semakin mudah *follower* untuk menyampaikan opini dan masukannya, dan inilah yang akan menjadi modal positif untuk berkembangnya suatu organisasi, masyarakat dan bangsa. Berdasarkan data yang diperoleh dilapangan terkait dengan karakteristik *Balata-yipilo* selaras dengan apa yang disebutkan oleh House *et al.* (1999) dalam Yukl (2005) yang mengatakan kepemimpinan adalah kemampuan individu untuk mempengaruhi, memotivasi, dan membuat orang lain mampu memberikan kontribusinya demi efektivitas dan keberhasilan organisasi.

➤ **Characteristics of Dunguto, Ponuwo, and Loyode**

While running his government a Village Chief should apply the character of dunguto, ponuwo, and loyode. The concept of Dunguto itself means love for fellow human beings (a leader in this case the village head must have a nature of love for all his people), the environment and all of God's creation on which to speak the word, while the concept of ponuwo means to protect, protect and maintain all his people with sincere affection without selflessness (a village head must be fair without slashing to his people), And the third is loyode which means blending with society and keeping society from the negative influence of foreigners (Haluty, 2014).

Based on the observations of researchers, it was found that the characteristics of Dunguto, Ponuwo, and Loyode are depicted in every action taken by the village head, in this case a village head is required to always be creative in utilizing the potential of the village in the village, by implementing important programs needed by the community while maintaining environmental preservation and natural balance for the benefit of the village community.

V. CONCLUSION

Based on the results of the study and the description of the discussion, the researchers concluded that the values of mo'odelo are contained in the leadership style of the village head in Gorontalo. Therefore, if the transformation of the value of local wisdom mo'odelo can be implemented properly, then the productivity of the village can be improved. Increasing village productivity has an impact on the realization of the regional mission vision, especially in terms of realizing sustainable national development goals..

RECOMMENDATION

Referring to the above conclusions, the researcher recommends; (1) Local governments together with indigenous councils are vociferous in socializing and aligning the values of mo'odelo early on through the education curriculum, so that it is embedded in the younger generation. This aims so that later the process of cadreization of regional leaders remains on the rails. This process also aims that in every democratic event, the potential for fraud in political practice can be reduced; (2) The local government through the customary council tightened the selection process of candidates for village heads by referring to mo'odelo indicators as a condition of nomination. The measurement can be reviewed from the track record of prospective village heads.

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