Local Wisdom and Traditional Leadership Systems: The Perspective of Participation and Sustainability of Industrial Communities

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Abstract

Social capital and leadership style play an important role in driving community participation. This study aims to analyze (1) community origins, customary institutions and leadership. (2) social capital and leadership styles work as determinants of social participation in industrialized societies (3) the social capital model for the sustainability of local community leadership. This research utilizes qualitative with multi case study approach. Data collection used in-depth interviews, observation, and literature study. Data analysis techniques used 3-step analysis. The results are (1) This Community is part of Maiwa tribe and believe animism. Their custom institution and leaders called A'pa Alliri. (2) social capital and leadership style as determinants of social participation. Both follow customary norms and institutions as the highest rule, both follow customary norms and institutions as the highest rules, and the community follows whatever is regulated by customary norms. (3) the social capital model of the sustainability of local community leadership is the adaptation of the role of leadership in three areas, namely the environment, economy, and social available industrial society. The conclusion is local wisdom and leadership styles that adapt to the characteristics of the industry, social participation will change and traditional leadership also shifts and has industrial characteristics.

Keywords: *local wisdom, traditional leadership system, social capital, participation, sustainability.*

1. INTRODUCTION

Traditional leadership is understood as leadership that is different from modern leadership. In Weber's view, traditional leadership is social order that refers to old or ancient customs and the status and rights of leaders are also determined by custom. Thus the status and rights of the leader are also largely determined by customary customs (Giddens, 1971; Grabb, 1990; Hadden, 1997; Kim, 2004; Weber, 1968, 2007). Traditional leadership is essential and part of community life (Koenane, 2018). Therefore, traditional leadership is closely related to local wisdom. Local wisdom is defined as the truth that has been traditionalized or established in a region. (Gobyah, 2003; Vitasurya, 2016). It is a form of culture that can be defined as a whole system of ideas, actions, and human works in social life that are made human by learning. Traditional leadership is therefore closely related to Local Wisdom which is understood as all forms of knowledge, beliefs,

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understandings, or insights as well as customs or ethics that guide human behavior in life within ecological communities. Therefore, local wisdom can be interpreted as a value that is considered good and right that takes place from generation to generation and is implemented by the community concerned as a result of the interaction between humans and their environment (Bahri & Halim, 2017, 2019). Forms of local wisdom in society can be in the form of: values, norms, ethics, beliefs, customs, customary laws, and special rules. Local wisdom involves the accumulation of knowledge, skills, behaviors and beliefs that are integrated and absorbed from generation to generation. Thus, local wisdom is part of local culture.

In the traditional Leadership system, the existence of social capital is vital. It binds together all social entities in society. Social capital is a set of values or informal norms that are shared among members of an interrelated group of people, based on trust, norms, and social networks. (Fukuyama, 2002). Social capital as aspects of the structure of relationships between individuals that enable them to create new values (Coleman, 1988, 1998). Social capital is also understood as the totality of actual and potential resources associated with the ownership of a network of institutional relationships that remain based on mutual knowledge and mutual recognition. (Bourdieu, 1986). Thus it can be concluded that social capital is a set of informal values or norms that are shared among members of an interrelated community group based on the value of trust norms and social networks.

In traditional leadership, the glue between the leader and the community is social capital. Through the social capital built by a leader, his leadership style must be inspiring and nurturing and tends to be favored by his community. (Rogers et al., 2013). This style of leadership is the current trend and is very effective in increasing community participation and involvement in all other community activities. Thus, participation is understood as a person's involvement in a situation either mentally, thoughts or emotions and feelings that encourage him to contribute to efforts to achieve predetermined goals and take responsibility for activities to achieve these goals (Wardani et al., 2019) as community involvement and participation in post-disaster urban planning in South Gulf Nias town (Sukawi, 2010) or community involvement in water supply projects in rural areas (Narayan, 1995). Therefore, participation involves the whole human dimension in societal activities driven by a sustainable style of leadership.

The industrial society is characterized by the achievement of goals based on effective, efficient and measurable considerations (Khairulyadi et al., 2022; Weber, 2007). Such a situation conditions the traditional leadership system to adapt itself to such industrial characteristics to ensure the sustainability of such leadership to become more flexible and more open. In addition, sustainability relates to the impact of current actions on the options available in the future and is the ability to maintain or support a process over time. (Crowther & Aras, 2008). Sustainable leadership relates to approaches that provide solutions to environmental, social, and economic challenges (Liao, 2022) and recognizing leadership as a process of influence and deconstructing things to get leaders working collaboratively for change and transformation. (İnceköse, 2019). Sustainable leaders build humane and equitable values into their strategies and influence others to foster a culture of sustainability. Some examples of sustainable leadership include: (1) Ethnic leaders who govern their tribe internally and are also responsible for natural resources and forest resources based on local norms in Zimbabwe (Matutu, 2023). (2) Traditional and religious leaders play a role in conserving and protecting their environment in Akyem Abuakwa Ghana (Amoko et al., 2016). Indigenous leaders believe that the natural environment is part of their lives and therefore they have local knowledge to protect it (Saurombe et al., 2021). Thus, sustainable leadership when the role of indigenous leaders increases in addition to maintaining the traditions of the tribe also protects natural resources so that they can be used by the community.

Indonesian society is currently in transition from a traditional to an industrialized society. Traditional leaders, especially traditional leaders, are adapting to this transitional situation. Social capital and leadership style as the driving force of the community are also undergoing transition in the industrial society. This transitional situation has an effect on the sustainability of traditional leadership. Thus, this study will be answer the following questions: (1) How is community origins, customary institutions and leadership? (2) How do social capital and leadership style work as determinants of social participation in industrialized societies? (3) how do the social capital model for the sustainability of local community leadership? The answer of that questions will contribute to (a) as an input for policy makers in the district government in creating a harmonized social system. (b) as a material for the development of further research to be more in-depth results. This study is based on the argument that social capital and leadership styles condition community social participation. Communities believe in customary values and norms, while at the same time social capital and local leadership also refer to customary values and norms. Therefore, it is necessary to adapt values and norms and social capital to the conditions of industrialized communities to mobilize their social participation.

2. CONCEPTUAL FRAMEWORK

2.1 Local wisdom

Local wisdom is a form of culture that can be defined as a whole system of ideas, actions, and human works in social life that are made human by learning (Duryatmo et al., 2019). Elements of local wisdom include values, norms, ethics, beliefs, customs, customary laws, and special rules. (Bar-On, 2015). This element is also found in the Matajang community which is shown in the behavior of its members who live in Makassar city.

2.2 Social capital

Social capital is the value derived from positive relationships between people. In industry, it is described as the set of relationships, reputations, and assets, existing within the organization or with its partners and customers, that enable business processes to function as efficiently and effectively as possible. There are three constructs, namely (1) Relational Capital, as the relationships one has with other people in the world. (2) Cognitive Capital, as the knowledge one has to share with the surrounding world. (3) Structural Capital, which is a brand of individuals and human processes (Mask, 2019). Examples of social capital elements such as trust, cooperation, social norms, exchange of favors between individuals, values, participation in a network, and proactive action (Halim & Akhyar, 2021). Social capital is often demonstrated through community events organized in the city.

2.3 Social participation

Social participation is when someone takes part in activities that allow them to spend time and connect with others. Social participation affects physical and mental health and is especially important for older adults (Dehi Aroogh & Mohammadi Shahboulaghi, 2020). Social participation is also interpreted as someone who is involved in an activity that conditions interactions with other people in a community or community group (Levasseur et al., 2010). Social participation is manifested in community activities and neighborly life through involvement in all these activities.

2.2 Sustainability Leadership

Sustainable leadership is a responsible leadership approach that considers the holistic impact of a company's actions on internal stakeholders, external stakeholders, and the environment. Such leaders look beyond short-term profits and see the role of the organization in a larger context. They set strategies and ensure teams deliver results that meet the criteria of good financial, environmental and social performance. Sustainable

leadership can foster long-term relationships with various stakeholders by valuing their interests and involvement. Leaders can have sustainable corporate development after implementing the following behaviors: (a) promoting the organization's vision, (b) operationalizing corporate social responsibility (CSR), (c) gaining top management support, (d) engaging diverse stakeholders, (e) developing and empowering stakeholders, (f) measuring performance, (g) communicating with stakeholders, (h) setting ethical standards, and (h) developing and empowering stakeholders (Indeed, 2022). In this case, community leadership requires adapting to the changing social and environmental environment towards an urban society characterized by industry.
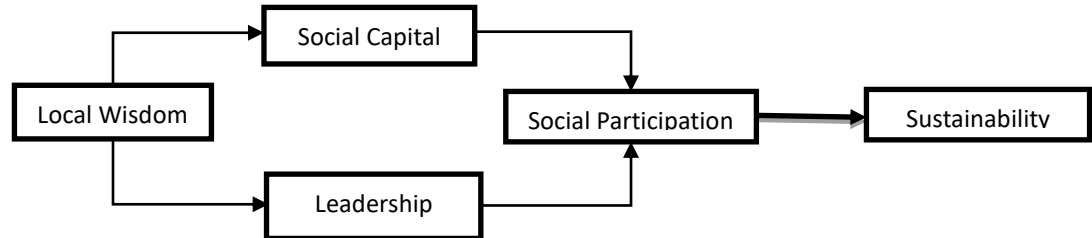

Figure 1. Conceptual framework. Source: Author's Elaboration, 2023.

3. METHOD
3.1. Research Design

This study uses a qualitative method with multiple case study approach (Bungin, 2015; Yin, 2011). Data were obtained through observation, in-depth interviews, and documentation. Case study data is used to explore social culture and custom institution of the community, the social capital, community leadership styles, community social participation and leadership sustainability. Triangulation in this study is used by researchers to check and validate data by combining the results of data acquisition through observation, in-depth interviews, and documentation. Furthermore, the case study was chosen with consideration: (1) case characteristics are complex in the sense that data examination is carried out in depth, detail, and detail; (2) case studies are used to explain developing situations based on facts found in the field; and (3) case studies are used to explore in-depth information related to the phenomenon of local community leadership sustainability. The research approach in this study is presented in Figure 2 below.
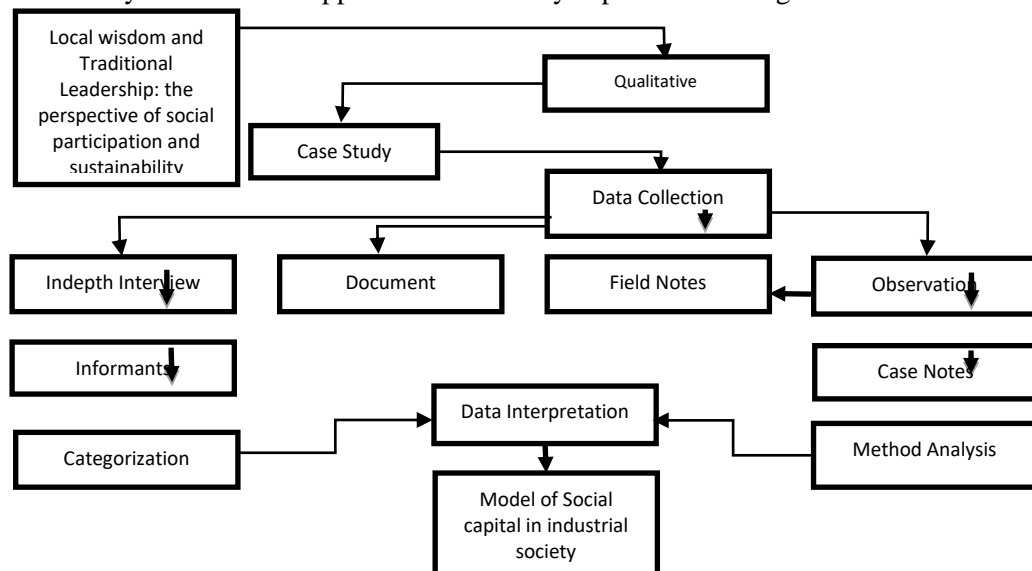

Figure 2. Qualitative approach. Source: Author's elaboration.

3.2. Study Area

This research was conducted from October 2021 to April 2022 in Makassar City, South Sulawesi province. Makassar City is the capital city of South Sulawesi province in Indonesia. The population consists of many ethnic groups and migrants including migrants from the Matajang community. The research location is presented in Figure 3 below.
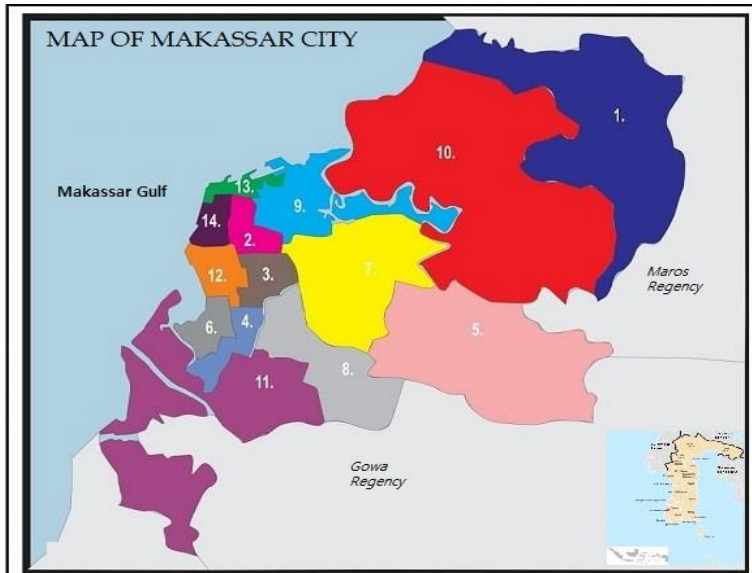

Figure 3. Map of Makassar City Province of South Sulawesi, Indonesia, 2023.

3.3.   Data Collection Method
3.3.1.   Observation

Observation in this study was used in data collection, namely: (i) community involvement in custom activities, (ii) involvement of custom leaders in ritual activities. The instruments used in collecting data through observation are (i) field notes, (ii) periodic notes, and (iii) checklists. Furthermore, the results of observations obtained by researchers are used to describe the situation or events that are taking place in relation to research variables such as social capital, leadership styles, social participation and the sustainability of local community leadership.

3.3.2.   In-depth Interview

In-depth interviews were used to collect data on (i) social capital, (ii) leadership style, (iii) community social participation, and (iv) leadership sustainability. Furthermore, the tools used in the in-depth interviews were tape recorders, pictures, and interview guidelines with loose notes, checklists, and rating scales. Thus, the functions of in-depth interviews in this study are (i) description, in this case to describe the situation and conditions of the community, (ii) exploration, in this case exploring the field for the purpose of obtaining information related to social capital, leadership style, social participation and sustainability. Both of these are used by researchers to emphasize the situation and conditions of the field based on the results of the observations that have been carried out.

3.3.3.   Documentation

This study used documents, including: data on members of the Massenrempulu family harmony organization in Makassar. Through that, Matajang community members are grouped by village, namely; (1) Labuku village, Matakali village, Baringeng village, Tapong village, Tanete village. (2) Enrekang regency statistical; and (3) photographs of ritual activities.

3.4.   Data Analysis Method

Qualitative analysis in this study refers to the results of data obtained through observation, in-depth interviews, and documentation. Data analysis was conducted through three categories, namely data reduction, data display, and conclusion (Emzir, 2010; Miles, Matthew B; Huberman, 1999). The three processes were carried out by separating information into categories based on informants' views and facts found in the field. Furthermore, the stages of qualitative analysis include: (i) domain analysis, in this case based on the social situation that takes place including place, actor, and activity, (ii) taxonomy analysis, in this case the domain that is determined is then described in detail. This means that social capital variables, social participation variables and leadership styles are described in detail, (iii) componential analysis is carried out by contrasting situations and field conditions that show differences in conditions between urban or industrial characteristics and rural or traditional characteristics, and (iv) cultural theme analysis is carried out by integrating across domains found in the field (Mulyana, 2002). The aim is to explain the variables in this study in relation to other variables.

4.   FINDINGS
4.1.   Community origins, customary institutions, and leadership

The Matajang community is part of the Maiwa tribe, one of the Bugis sub-tribes. They live with a high sense of sociality, which is shown in the pattern of living together in every activity and in the daily life of this community. the Matajang community is predominantly moslem. Islamic life is very strong in the daily life of this community, which can be seen in several customary and cultural traditions that contain many islamic elements. although they have embraced islam, some animist traditions are still practiced by some members of the community; some shamanic practices are still practiced by this community, as well as believing in sacred places that are considered to have a disastrous effect on those who do not respect them. The Matajang people survive as farmers. They grow several perennials such as coconuts, coffee and cloves which are the source of their livelihood. While some others choose professions as traders and other profession.

Based on the belief of the Matajang people, God created the universe and its contents from four elements (fire, water, earth and wind). All four are represented in A'pa Alliri as follows: (a) The Fire element is represented as Ada' (custom) which is played by a "Tomatoa" (firm). (b) The Water element is represented as Sara' (sharia) which is played by an "Imang" in the sense that the person appointed as Imang has the ability to distinguish between good and bad. (c) The Land Element is represented as "Dulung" with its ability to know about livelihoods. (d) The Wind Element is represented as "Sanro" is required to have a broad knowledge of health, namely physical health as in the modern world and diseases that can disrupt the lives of people in the region. The Sanro knows things that happen in the supernatural realm that something is going to happen.

4.2.   Social capital and leadership styles as determinant social participation
The social capital referred to in this section is trust, reciprocity and customary institutions. In these three aspects there is a set of norms or values shared within the community members. The leadership style of the local community following the social capital that develops in a society characterized by industry, namely the people of Makassar city. Nonetheless, what community members show is strong social capital including A'pa Alliri's leadership style so that community members are willing to participate in every activity.

Regarding the leadership style of local or customary leaders, there are six indicators used in this variable, namely: (i) customary leaders are always present during the implementation of customary rituals, (ii) they are also ritual implementers, (iii) they care about the community economy, (iv) they care about the surrounding environment, (v)

they care about relationships with other communities, (vi) they care about expanding the community network.

The community leaders always present at custom rituals is an obligation of custom institution. The community and custom institution believe it is a mandate and if they break it then disaster will befall the community. Therefore, the custom institution is always present with the community at customary rituals even though they live far from the village. Then, presence of the custom is the form of commitment. This is related to beliefs and social ties in the community. These social ties are manifested in the form of service to customary needs, especially rituals because custom institution leads, no A'pa Alliri then no ritual. So the custom leaders' contribution to the ritual shows that A'pa Alliri actually shows commitment, concern for fellow human beings. The A'pa Alliri has the character of sharing, helping, giving and everything is done out of love.

Figure 4. Involvement of traditional institution leaders in rituals

The level of community social participation in the organization of rituals in the community. In this variable there are 4 indicators, namely: (i) people are actively involved in ritual activities. They are always involved in customary activities because of the bonds of social values that they believe are the norms of life that guide them. there is a sense of guilt if they are not present to participate in rituals. (ii) people invite others to attend. It is this attachment that drives them to invite others and remind fellow community members to participate in traditional events. (iii) people have ideas in the implementation of the ritual because this activity can unite those community members who live in the village with those who go overseas. (iv) people have materials to donate to the ritual. This is proof that they have an identity as community members. In all indicators, informants recognising all communities as involved and participating in every customary ritual.

Figure 5. Community members' involvement in traditional rituals

In one of the "Maccera Manurung" rituals, which means a thanksgiving ritual after farmers harvest, the community in general is grateful by donating animals in the form of chickens, goats, buffaloes and cows to be slaughtered and served to invitees and to the community itself (see Figure 5).

Figure 6. urban community involvement in traditional rituals

The invited guests sit together in one of the places prepared for them. Government officials with staff appearances, police officers for the security of the ritual, and other guests are present (Figure 6).

4.3. Social capital model for community leadership sustainability

The sustainability of local community leadership today is largely determined by its level of adaptation to the changes that occur. The more adaptable they are, the greater their chances of survival. Social capital as one part of local wisdom and part of traditional leadership also undergoes changes and adjustments. Changes from the character of agrarian society to the character of industrial society in Makassar city. Social capital in industrial societies is more complex (Coleman, 1988; Van De Valk, 2008) while in agricultural societies it is simpler (Mana, 2013). The social capital has industrial characteristics such as organic solidarity and instrumental rationality, individualist norms and values. However, these characteristics are not yet fully in place but rather there are still agrarian characteristics. Such realities are seen in community activities that show collectivity, togetherness and mutual cooperation. Then social participation is still high in development activities, kindness between individuals is still seen everywhere. All these things indicate that agrarian social norms are still strongly held by community members who have become industrialized societies.

Agrarian societies perform rituals together, based on collectivity values, but after the community absorbs industrial values, the ritual values shift to individual values and instrumental rationales. Values are no longer in the interest of community collectivity but individual interests.

The homogeneous characteristics of village communities also illustrate that social life in the community takes place simply, the level of competition is almost non-existent. This is why their solidarity is strong. The main activity of the community, which is agriculture, gives the impression that the challenges of life are not as complicated as in the varied cities.

The existence of customary institutions in village communities through their actors creates stability and harmonization of local life. This is due to the community's adherence to their norms and values. Norms consist of understandings, values, expectations and goals that are believed and practiced together by the community. These norms are sourced from local values. In industrial societies, the values and norms that guide people's behaviour are more loosely practiced and as a result, urban society is more rational free and open minded than rural society, which has an impact on all aspects of urban life,

especially environmental, economic and social. This is in contrast to rural communities whose behaviour is somewhat controlled and based on local social values and norms. Therefore, it is necessary to adapt the social capital model that accommodates the characteristics of the industry so that local community leadership survives in an increasingly developing society.

Figure 7. Social capital model for sustainability of local community leadership

5. Discussion

5.1. Community origins, customary institutions and leadership

This community comes from an inland, forested environment and highlands. The people farm traditionally. This situation has consequences for the people who still practice animism and dynamism even though they are Muslims. This is the deification of ancestral spirits and gives birth to certain cults that produce patterns of relations between customary law and religious values (Simuh, 1997). The customary law is reinforced through the existence of the A'pa Alliri customary institution with its four leaders. The homogeneous condition of the community supports A'pa Alliri in creating a harmonious society through social capital among them (Bourdieu, 1986).

Matajang people who live in industrialized areas where society is developed and have rational characteristic, they still obey and believe in the norms, values and teachings of the A'pa Alliri customary institution, which is irrational in Weber's view (Ritzer, 2014). They enliven the annual traditional rituals held in the village. Although they live in the city, they help each other with solidarity and high social capital.

5.2. Social capital and leadership style as determinants social participation

According to Fukuyama (2002) that religion or faith is one of the main sources of social capital. Religious associations have the potential to bring about and build certain forms and characteristics of social capital. Religious teachings are one of the sources of values and norms that guide community behavior. It is religion that is the main source of inspiration, social energy and that provides space for the creation of the life orientation of its adherents. (Lilam et al., 2022).

The reality mentioned above is confirmed by Furman (1981) This involves conditioning in a community with a high level of trust with social rules that tend to be positive, including relationships and cooperation. The trust that has been built in the Matajang community is the main social capital for members of the community to work together hand in hand in overcoming various problems. Fukuyama (2002) also asserts that trust is the expectations of order, honesty and cooperative behavior that arise from within a community based on norms shared by members of that community. It is these aspects that serve to drive community social participation.

The element of trust is the substance of social capital. It is an affective condition that is preceded by cognitive activity on the acceptance of something symbolic in the subjective self of each individual. This acceptance then moves into an objective structure in the form of institutionalized social norms.

Table 1. Social capital in agriculture societies, 2023.

Form	Component	Type of social capital	Leadership style
Physical environment	Forests, gardens, and rice fields	Values and Norms, Reciprocity	Charismatic and traditional
Livelihood	Rice field farmers, garden farmers,	Cooperation and Togetherness	
Social organization	Farmer groups Youth Organization	Togetherness, cooperation	
Rituals	Agricultural rituals, village safety rituals, disease rituals, etc.	Cooperation, Togetherness, Trust	

Source: researcher's processed results, year 2023.

Table 1 describes that the social capital that takes place in the village community can be categorized into four components. All of these forms with all their respective components are social arenas for social capital to take place. This means that their social capital is very present in the moment as referred to in the "form" section.

5.3.   Social capital model for local community leadership sustainability

The characteristics of industrial society differ from those of rural society in many aspects (Harry C; Triandis, 1985). Sociologically, these differences are caused by the dialectic between society and the environment, which is reflected in social systems and social structures. These social systems and structures produce social actions, local wisdom and leadership systems.

In societies transitioning from traditional to modern, values and norms are both pre-conditions and products of social beliefs from religion, moral guidelines, and secular standards such as professional codes of ethics. They are also the result of social processes that occur naturally as life progresses (Setiadi & Kolip, 2011). Social capital as part of norms and values also goes through these social processes continuously.

The transition from traditional to industrial leadership did not change the form of leadership. It only adjusts to the characteristics of the society at that time. The characteristics of industrial society require leaders to expand their functions and roles in other aspects due to the development of increasingly complex life dynamics. These functions and roles include environmental, economic, and social aspects as the most important areas of human needs.

Table 2. Social capital in industrialized societies, 2023.

Form	Component	Type of social capital	Leadership style
Physical environment	Offices, housing, buildings	Values and Norms, Reciprocity	Sustainability Leadership
Livelihood	Employees, businesses, traders, lecturers	Cooperation and Togetherness	
Social	Business organizations	Togetherness,	

organization	and other professions.	cooperation	
Rituals	Work safety rituals, workplace safety rituals.	Cooperation, Togetherness, Trust	

Source: researcher's processed results, year 2023.

Table 2 above shows that the types of social capital from the components related to each form show similarities with the previous table only differing in leadership styles. This means that social capital remains the same in traditional and industrial societies but the social capital content of industrial societies is more complex as is the leadership style.

The results of this study are similar to the findings of other studies such as research on traditional leaders as custodians of customs and traditions. But they also have the function of judicial and developmental duties, especially defusing conflicts (Jönsson, 2007) to administrative functions (Chigwata, 2016) such as administration in disaster management (Zamisa & Mutereko, 2019). Thus the role of traditional leaders in various ways is very important, especially bridging traditional village communities with modern, advanced communities. This will make the leadership sustainable and adaptable to change (Rogers et al., 2013).

6. CONCLUSION

Social capital and its elements are the same in rural and industrial societies, only the content has increased to characterize industrial societies. In transitional societies, social capital is not yet fully industrial in character and there is still a traditional character.

In terms of leadership, there is an expansion of the functions and roles of leadership in the environmental, economic and social fields as a result of population growth and the complexity of human economic and social aspects. Thus, traditional leadership will experience sustainability.

Disclosure statement

The authors declare that they have no competing interests

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Public interest statement

Traditional leadership is related to the social culture of a traditional society. Traditional leadership is also related to customary institutions, customary norms and values. Ththe local customary institution and local community leadership. The community believes in community leadership so that community social participation is high. This trust is one of the social capital in society, especially communities that are maintained in industrialised societies.

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