

An Integrative Framework Capturing Kyai Charismatic Leadership And Madura Society Welfare Level In East Java - Indonesia.

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Abstract

Objectives - The models used in the empirical study of leadership kyai in Madura ethnic in line with the more modern environment changes. Reflecting the environmental change this paper aims to propose a framework for leadership of charismatic kyai in Madura ethnic-based impact on the welfare of stimulus-organism-response (S-O-R) wide.

The design / methodology / approach - This paper offers a conceptual framework that integrates the components of the leadership of religious scholars in ethnic Madurese kharismatic.

Findings - This framework is useful for academics and regions. This framework can help steer academics to various existing literature charismatic leadership and help researchers development empirical studies that describe ethnic leadership kyai in Madurese. For the professional, this framework can be used as guidance in building a successful region.

Research/ Limitations/ implications - This paper does not examine empirically the proposed framework. However, this paper provides suggestions for future research, including reviewing the empirical structural relationships in this framework.

Key word : Leadership, charismatic, kyai, and SOR, Paper type : Conceptual paper

INTRODUCTION

In fact Madura natural resources is quite a potential for capital in efforts to improve society quality of life, especially in terms of economic aspects. But the reality of the Madurese community itself can only enjoy a small part (20-35%) of the toil and labor in an effort to increase revenue by empowering natural resources which potential so high among such salt processing, tobacco, agriculture, fisheries, mining, farming and natural attractions. Madura natural is quite likely and rich, but to be said the rich, Madurese is inappropriate because the majority of inhabitants are in low medium economic level. And it can be proved that the ethnic of Madura are spread throughout Indonesia, the number of tribal population is around 3 million inhabitants spread to several areas in Indonesia (BPS, 2015).

Madurese is well known for speaking style like outspoken and has properties that loud and irritable, and high self-esteem and this is a very fundamental thing in the Madurese

community. The values of the self-esteem is when it is in contact with the ego, women, religion, land and water. The primary basis of self-esteem is a shame (todus). Ethnic Madura has always stressed on "tambana todus mate", which could mean that the cure of shame is dead. Examples of various areas where ethnic Madurese always collide with other ethnic groups in the archipelago, the small sample when ethnic Madurese clash with ethnic Dayaks in Sampit town, Balikpapan, Surabaya and other cities. If it is associated with the 21st century, the cure of shame actually is having, mastering and capable of mastering science, behavior, capable of competent with character and has a particular expertise and be able to act and solve the problem on its own when facing problems, especially economic (problem solving).

Professor Deliar Noor said that the Ethnic Madura is a bastion of Islam Indonesia because the provision of religiousness of the Madurese and the roots of a very strong understanding of Islam, though sometimes still seen doing the ritual of 'Pethik Laut' (the Javanese language is float an offering) and Madura also known as Madinah porch. In addition to the peculiarities of the Madurese described above on the other hand is known as savers, discipline, and self-conscious development. To hajj, Madurese though poor certainly and always set aside a little of their income for savings in order to perform the task of pilgrimage as a responsibility in running the fifth pillar of Islam.

Facing the reality of the Madurese today, to be able to increase income per capita and the global world as it was rolling today will impact into the world of materialism and pragmatism, to face it all so as not to get stuck on the morality of foreigners which contrary to customs and local morality in this case Madurese ethnic, especially with existing infrastructure currently used, existence of a bridge Madura to Surabaya and vice versa will facilitate social change which so strong the influence, here that needed a leader figure who is able to influence and invite the community of Madura to participate in improving the welfare. Here researchers raised the issue on the influence of Charismatic Kyai Leadership through culture that have an impact on the economy. It required figure of Kyai in order to fortify themselves so that the Madurese are not asleep to be affected by foreign culture even though it is not easy.

The second view of researchers is disputed by Kuntowijoyo stating that the strong influence of Kyai or clerics in Madura society due to ecological factors and social system. Natural resources owned by ethnic Madurese for economic improvement in addition to cultivated fields that have a high potential such as salt processing, agriculture, farm tourism, ecology factor of moor until now still dominant, and these will be developed that have a promising perspective in improving the economic value of the moor alone. And we know with the Green Revolution and the Blue Revolution in agriculture, it has not been able to change the system of social, political and cultural of Madurese. Seeing geographical condition of Madura Island from the economic side is expecting from the natural resources of the sprawling barren moor land and water availability is very limited. Nationally, in the economy of Madurese, income per capita is still 8.4 million / year while in average outside Madura, East Java district, its income per capita is 26 million / year (CBS, 2011). Moor ecosystem has become one with the Madurese, making it difficult to separate the effects on social organization and society symbol system. Pattern of moor ecosystem is optimized on processing land with potatoes, corn, beans and cattle is developed which intended to show the pattern of settlement, improving the welfare and at the same time village organization. Related with Madura community that has its own peculiarities and religious communities, religiousness symbols are often used and impose their choice on Kyai figure. The top layer of social stratification occupied by the Kyai, they are seen not only as a religious leader but also as a society and in general, Kyai deemed to have control of legitimacy and charismatic authority that the effect of leadership readily agreed and strangely

more difficult to accept the opinions of others who have knowledge, insight, scientific integrity. Kyai leadership competencies are an important effect on several fronts. At the same time in addition to master religiosity, Kyai also master in social activities and even politics. Kyai Leadership understood correctly about the character of the Madurese besides its high religiosity in applying the pillars of Islam. Madurese striking character is self-esteem. In a review of studies on Kyai leadership in Madura society does not yet exist in the literature review, researchers tried to dig through the framework of Kyai charismatic Leadership on the culture of society, public welfare of Madura in East Java.

LITERATURE

According to Dhofier (1984) Kyai degree of Madurese community has a special characteristic that is a degree given by the community to someone who became head of the boarding school and has a religious knowledge of Islam. Kyai degree is shaped and determined by society, and it is not a degree that is created solely by the religious scholars. The degree is a social degree that determines the prestige of a person in society.

In studies of Townen-Bouswsma (1988) and Jordan (1985) it can be concluded that there is a strong indication of the government's failure to integrate political and economic system which is national in nature in the Madura society's life. This failure is caused by the inability to solve problems, less thinking based on analysis (accurate) and conceptual, not able to able to balance the achievement of objectives and priorities. A politician (not compromise) and diplomats (representing the team) does not work with others (superiors and subordinates).

Charismatic leader, according to Ivan Ceviche, et al. (2007), was able to realize the atmosphere of motivation on the basis of commitment and emotional identity on the vision, philosophy and their style inside the subordinates's mind. Conger and Kanungo (1987) in Yukl (2001; 291) states charismatic leadership theory is based on the assumption that charisma is a related phenomenon (attributional). According to this theory, attribution of followers from charismatic qualities for a leader, jointly determined by: (a) behavior; (b) the leader skills and; (c) aspects of the situation. Explanation of attribution is able to predict what is causing others show certain behavior. Charismatic leader capable of playing an important role in creating individual changes with qualities of a hero who has charisma.

The indicators (Yukl, 2005) includes exciting vision, strong and expressive communication, personal risks taking and making sacrifices themselves, delivering high expectations, showing the assurance of followers, building identification with the organization / group and providing authority to followers. Charismatic leaders are generally born from religious groups that get high religious education, have high morality, and tremendous appeal. (Bastiah, 2013). Leadership, according to Locke (1991) suggested that leadership is the process of persuading other people to do something to achieve a common goal. Hersey and Blanchard (1982) suggested that leadership is a pattern of behavior that is displayed when trying to influence the behavior of others. Elements of a charismatic situations, among others: (a) the existence of a crisis, (b) requires a change; (c) chances to convey ideological purposes; (d) the availability of dramatic symbols; (e) the opportunity to explain the role of followers in handling the crisis. The characteristics and behavior of charismatic leaders such as: (a) outstanding confident; (b) has a vision, and is able to express the vision explicitly; (c) behavior outside the rules / unconventional; (d) have great communication skills and (e) are willing to sacrifices themselves, take personal risks. Reality in the field showed charismatic leadership has role in the Madura community that the followers greatly respect and appreciate his leadership as the impact of excess religious competence, loyal and faithful to their kyai/leader, loved the leader,

hope on high performance as well as the principles of followers compliance toward the 'kyai' or leaders.

FRAMEWORK OF RESPONSE ORGANISM STIMULUS (SOR) IN LEADERSHIP

Framework of S-O-R in psychology environmental / ethnicity (Mehrabian and Russell, 1974), is widely adopted to investigate the influence of traditional ethnic (Baker et al., 2002; Bitner, 1992 ;) to the public response. In addition, some examples of the research will be presented to supports the integration of the components of Kyai leadership models for the Madura ethnic welfare. Figure 1 shows model component integration within the framework of the SOR and offers a set of variables for each component that is synthesized from several empirical studies on Kyai leadership. The following is a discussion of each component within the framework.

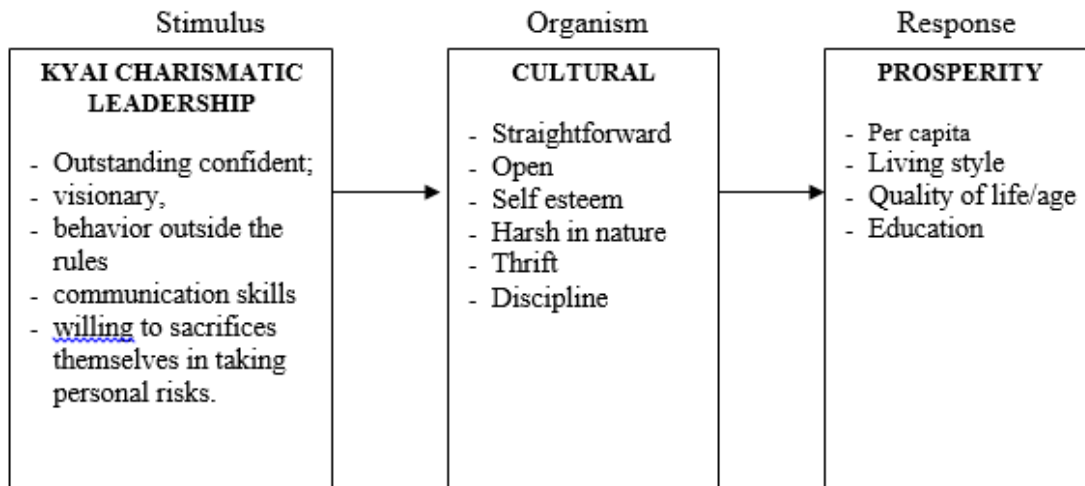


Figure 1: Framework of SOR in Kyai Leadership

Stimulus

Stimulus is a boost in the environment of Madura ethnic communities that could potentially affect cognitive processes / awareness and affective / emotional society. Stimulus studied in empirical research varies by the type of Madura ethnic environment (for example, traditional society, and culture). In addition, the researchers (Baker et al., 2002; Bitner, 1992; Turley and Miliman, 2000) synthesize the literature on the effect of the traditional environment on the community response to produce several different structured factors which, however, also include the same stimulus variable. Environmental and social factors influence Kyai as a charismatic leader.

Surrounding environmental factors (ambient) include non-structural elements of society (for example, education, and access to information). Variables studied differ based on surrounding environmental cues. For example, compatibility with other cues (Bone and Ellen, 1999; Fiore et al., 2000 ;); Modern (Ward and Davies, 2003) ;

Most of the research on the influence of environment and charismatic leadership on the approach responses employing experimental methods, which only considers one variable stimulus alone (Bellizi and Hite, 1992). There are some exceptions to this trend. For example, Baker et al. (1992) analyzed the effect of a combination of cues in surrounding environment and social cues (number and hospitality). Some of the personal traits that got the attention of researchers are: cultural values (Overby et al., 2004; Tse et al., 1988); decision-making style (Sharma and Stafford, 2000; Wesley et al., 2006); leadership opinions (Flynn et al., 1996; and demographic characteristics examined included: age (Yalch and Spangenberg, 1990;); the level

of education, ethnicity (Herche and Balasubramanian, 1994); and gender (Yalch and Spangenberg, 1993).

Organism

Organism includes the processes of intercession between stimulus and response of consumers. Cultural variable that consisting of Straightforward, Open, Self-esteem, Harsh in nature, Thrift, Discipline reflect intercession mechanism in the organism. Each component of the organism will be discussed separately from this research, but it must be remembered that these components are interrelated.

Response

Response is the end result of internal processes in the organism, which is expressed as the behavior or intentions that related with influence or not influence the Madura society as Per capita, Lifestyle Quality of life / age and Education (Bitner, 1992). The interpretation of this response is in accordance with the behavioral component of model that focuses on the selection of the attitude to develop. Holbrook (1986) if it is associated with the consumption model emphasizes that the value is the result of the experience of consumption, including the use of post-purchase product, which indicates that the value can be understood as the result of post-response. Perception of values influence the selection, evaluation, purchase, use, and ultimately customer satisfaction / community. In addition, the perception of the value derived from one offer of experience given by a figure or Kyai as a leader can affect the outcome of the leadership. For example, the value used as reference is Madura ethnic that pleasantly affect the perception of the leadership of Kyai, which in turn affects the mindset and lifestyle of the people of Madura.

DISCUSSION

Kyai is the social status of a person which in itself is attached to a variety of roles. One of these roles held by Kyai is the role of a leader amongst the people, because of his position is outside government official structures, the Kyai can be categorized as informal leader. When Kyai serve as the leader, authority, role and trust in the leadership would received no doubt though mastery technically still needs to be improved, but strategy in the leadership of sciences concerning with the technical things will be devolved to his assistant according to its area, realized in collaboration in decision-making. Leadership of Kyai moreover recognized extends not only in 'pesantren' (school of Koranic studies for children and young people) and 'silat' (traditional self-defense arts) college as the area of leadership but also to the surrounding society. Criteria of Kyai besides mastering religion-based science, has followers / students, relationship with parents who board their son/daughter, society environment and at the same time could be used for political purposes considering its thousands of followers throughout Indonesia. Leadership of Kyai according to Gross, Masson and Mc Eachen in their writing Explorations in Role Analysis defines the role as a set of expectations imposed on individuals who occupy a particular social position. These expectations are a balance to social norms and therefore it can be said that the roles are determined by the norms in society.

Role according to Levinson covers three things; (1) The role includes norms connected to person in society; (2) the role is a concept of what can be done by individuals in the community as an organization; (3) The role can also be regarded as individual behavior that are important to the social structure of society. From some views about the role above, it can be concluded that the role of Kyai in Madura in addition to the individual, the mastery of religious, descent earlier, authority, has the social status in society which is no less important since what is presented is always receive positive response that is sometimes offensive to the women's right gender element such as marriage that does not follow the laws of marriage, as long as they are

already past the age of 17-18 years akhil baliq age, then they are already legal to married. So the role of Kyai in influence, mobilize the community in terms of the values of religious and improve household incomes in optimizing the potential of the area that is said to have not explored maximum will be materialized whether in fisheries, agriculture, land-use fields, salt farmers and finally that being performed by the present government is mainly cattle ranch.

Especially in the current era of reform, the values of decentralization and regional autonomy oriented to government's approach to the community through participatory government policy, accommodative to the public so that the regional policy is expected to impact on the improvement of people's welfare. It really needs charismatic leadership as the role of the Kyai. In Madura itself, the tendency of decentralization realization and regional autonomy are even more increases the burden and cost of living so that the impression of leadership in government is less trusted by the public especially their many public officials involved in corruption.

Culture of Madurese society that become its special characteristics include a straightforward, open / outspoken, choleric, hard in nature, and thrift and discipline. Kyai were able to take advantage of their higher quality and make it meaningful in everyday life, which in turn is able to be independent in life, especially in improving the quality of life in terms of economic and social life. Social interactions of Madurese according to Geertz (1981) is elements of social culture that was born from things that presumed to exist in social life so that according to the authors there is a significant relationship between Madurese character with Kyai leadership that charismatic. And also described by the researchers that there was also a factor of heredity from parents or any family relationship which is strengthened with the previous such as Glaser and Moyuihan (1981) which stated that the essential elements of primordial such as genealogy (heredity and kinship ties), the system of trust / religion and language.

The leader is a person who has the ability and authority to direct and empower the potential of the human in community that being led in order to realize the objectives aspired together. Hoy and Miskel (2001), power and authority is said to be the ability to make others do what the leader wants, as also defined by Weber (1974) that the possibility that an actor who is in a certain position in a social relationship can win what being desired although by against it. Based on the above opinion there are three things that become the main discussion concerning the figure of leaders, among others; (a) leadership; (b) power and (c) authority?

Meanwhile, the researcher revealed that the leadership of Kyai who is charismatic and understand the culture of the Madurese that has its own peculiarities which have never been revealed by previous researchers as Hoy and Miskel besides a leader who only have the power and authority as well as the leadership, the leadership of Kyai is supported the ability of a visionary based religious and willing to sacrifice for people who led although taken from the assets owned by a religious-based leaders and their heredity factor which became the trust of public earlier so his charisma gained from their offspring.

CONCLUSIONS AND IMPLICATIONS

In closing, we advocate the use of the proposed framework for managing wider literature on Kyai leadership in Madura ethnic communities. Readers who are interested to in-depth review of the literature on Kyai leadership and community welfare in Madura, the texts is the originator of the idea to be developed. When reading the literature, connecting research variable with components of the framework will facilitate the arrangement of the similarities and differences in the literature. The proposed framework could help researchers in

developing empirical studies linking Kyai leadership approach to Madura ethnic behavior. In addition, future research could investigate new links between the components of the framework. For example, the influence of the descendants of Kyai that already exist previously on Madurese ethnic behavioral changes. In the end, the influence of these variables to changes in the Madurese ethnic affection and the proposed framework could also serve as guidelines for professionals to develop successful leadership.

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