

Effectiveness of Leadership Tungku Tigo Sajarangan in The Development of Nagari Nyiur Lambai Pelangai

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Abstract: The purpose of this study was to determine the effectiveness of the leadership of Tigo Jarangan in the development of Nagari Nyiur Melambai Pelangai, Ranah Pesisir District, Pesisir Selatan Regency. This study uses a descriptive method with a qualitative approach and uses an informant sampling technique. For data collection used observation or observation methods, documentation and interviews. So the results and discussion of this study indicate the implementation of leadership from the ulama, *cadiak pandai* and *penghulu* in building the nagari together and working together for the future of the younger generation and the nation. The background of the problem in this study is the lack of coordination between formal leaders and traditional leaders, namely the ulama, outskirts of intelligence and the *penghulu*, the lack of loyalty or cooperation between the tigo sajarangan furnace and the formal leaders, the lack of roles from the ulama, *cadiak pandai* and *penghulu* to build a nagari from a physical point of view and provide direction.

Keywords: Leadership, *Tigo Sajarangan*, *Nagari* Development



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Introduction

Leadership is influencing or setting an example by a leader to subordinates/employees who can move, direct and guide subordinates so that subordinates can carry out their duties in accordance with the desired goals of the organization (Abalkhail, 2022). While the leader is a person who leads and influences subordinates to run and move an organization (Rizki, 2019). A leader has the ability and an important role in making decisions, in fact oriented to developing and cultivating the wider community so that the goals of the organization can be achieved (Apriana, 2019). Being an effective leader is a leader who is able and successful in bringing the organization and the people he leads to achieve the desired goals (Contreras, 2020).

Glickman (1998), states that leadership is making others work in developing schools into democratic societies, increasing participation (Espinoza, 2020). Northouse (2000), suggests that leadership is a process in which individuals influence a group of other individuals to achieve common goals (Amegayibor, 2022). From the above definition, it can be concluded that in general view leadership as a process of social influence in which an individual intentionally emphasizes a strong influence on other individuals by guiding, structuring, and facilitating various activities and relationships within a group or organization (Gistituati: 2021).

With the role of the pious ulema, *cadiak pandai* and *penghulu* to build the *nagari* so as to make people's lives from the past until now peaceful and peaceful. It can be realized that this is able to create and regenerate young people and the *nagari* generation who will continue their role in society with clear goals from the *ulama*, the previous *cadiak pandai*. The task of the *ulama* in the *nagari* is that a leader provides examples and examples and directions in the form of input to love the creator by equipping the community with faith and providing an understanding that studying religious knowledge is important for the community, especially the younger generation (Soares, 2018).

Meanwhile, smart outskirts are leaders who have cognitive intelligence, skills in opinion related to problems that occur in society (Kurtde-Fidan, 2018). Leaders who have creativity are leaders who have social care, loyalty and togetherness in maintaining relationships with the community (Mahmud, 2021). Leaders are able to see situations and conditions that occur in the community so that leaders can help what must be equipped and built for the comfort and cohesiveness of the community (Van Zyl, 2018). In addition, a leader is able to be responsible for what is mandated and what is the task of a leader, especially in building a *nagari* such as the application of religious knowledge, especially to build a *nagari* that is passionate about religion, homeland and nation.

Third, be proactive and think creatively for the future (Pan, 2018). A successful leader, able to analyze opportunities, and creative and proficient in solving problems (Wibowo, 2018). A leader who is able to analyze a high SWOT is also an important competency of a leader (Dempsey, 2022). In a smaller social circle, the leader is able to position himself as a thinker and designer of community programs, of course, by asking other people for consideration about a policy he wants to implement (Rivera-McCutchen, 2021). This is an important leadership function of a smart outrigger (Patil, 2021).

Method

This study uses a descriptive method with a qualitative approach and uses an informant sampling technique. For data collection using observation or observation, documentation and interviews. So that the results and discussion of this research show that there is an implementation of the leadership of the furnace *tigo sajarangan* to build the *nagari* together and work together for the future of the younger generation and the nation. The background of the problem in this study is the lack of coordination between formal leaders and traditional leaders, namely the *ulama*, outskirts of intelligence and the *penghulu*, the lack of loyalty or cooperation between the *tigo sajarangan* furnace and the formal leaders, the lack of roles from the *ulama*, *cadiak pandai* and *penghulu* to build a *nagari* from a physical point of view and provide direction. To test the validity of the data in this study, namely using primary and secondary source techniques so that it can be analyzed using this research, conclusions are drawn for data collection

Results and Discussion

Leaders in a *nagari* are leaders who are proactive, creative and proficient in problem solving. In general, leaders can carry out their duties to motivate, move, direct, regulate and influence members of the organization. If in a society or community a leader is able to manage and guide members to carry out the goals of the organization as desired together.

Success in building a *nagari* is what leaders, both informal and formal leaders, want. In *Nagari Nyiur* waved the rainbow that informal leaders such as *niniak mamak*, *alim ulama* and smart *cadiaks* needed to work together with formal leaders such as *wali nagari* (*Bamus* in *nagari*) so that whatever the community's needs could be realized properly. In addition, the community will be enthusiastic about helping to succeed what is the common desire in living life with the community.

Thus, the author can conclude that the importance of ideal leadership in building a nagari, especially in this nagari nyiur waving, which is still far from what the community wants is not in accordance with the situation and conditions such as the lack of midwife services or health centers around the community. Other things, such as the absence of a youth post, the lack of active mosques, lack of community motivation to attend and joint deliberation related to nagari problems.

From some of the information above, it can be concluded that informal leadership such as waiting for tigo sajarangan (nirik mamak, alim ulama, cadiak pandai) is less able to control its role and mandate as a leader for the community. There are several characteristics that a leader must have, namely the leader is able to be fair, honest, smart and trustworthy. Thus, the success of a leader can be seen in the performance carried out, consistent and loyal to the mandate, the leadership's ability to act and act, because a true leader is a person who will be an example for his members or followers.

It often happens in the community when the ulama perform their duties as religious leaders, most people do not attend the event. In fact, the whole community should participate in events held by community leaders such as socialization, enlivening the mosque by holding regular studies, in order to bring back to the surau, especially for the younger generation, fostering and guiding the community in building a society with noble character. Remind each other so that it becomes a good rabbinic community to live in community life.

Conclusion

Effective leadership is a leader who succeeds in influencing organizational members to carry out work programs so that the desired goals are achieved. Likewise with leaders in building a nagari, namely by working together and being able to direct, assist, guide, motivate and help each other in building a nagari nyiur waving a rainbow in the coastal realm. The supporting and inhibiting factors for the leader of the Tigo Sarangan furnace (niriak mamak, alim ulama and cadiak pandai) are good communication between informal leaders and formal leaders and full support from the community.

While the inhibiting factors in building the nagari nyiur waving the rainbow include the lack of concern from the community for the activities held by traditional leaders such as regular recitations in order to enliven the mosque with activities that will increase knowledge and equip religious knowledge, especially for the younger generation who will continue the journey of the community. future leaders. So, it can be concluded that the effectiveness of the leadership of the Sarangan Furnace cannot be separated from each other and has a mutual relationship to build the nagari nyiur waving the violators of the coastal realm.

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