


**WHAT IS TRADITIONAL LEADERSHIP OF *TATUHA LUANG*?: THE ETHNOGRAPHIC STUDIES AT DIAMOND MINING IN KALIMANTAN, INDONESIA**

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ARTICLE INFO	ABSTRACT
<p><b>Article history:</b></p> <p><b>Received</b> 07 April 2023</p> <p><b>Accepted</b> 07 July 2023</p>	<p><b>Purpose:</b> This study aims to analyze the leadership of <i>Tatuha Luang</i> in diamond panning, to analyze the leadership of <i>Tatuha Luang</i> as the application of leadership based on Banjar cultural values, and to analyze the contribution of diamond panning to the community in Cempaka Village, Banjarbaru City, South Borneo.</p>
<p><b>Keywords:</b></p> <p>Traditional Leadership; <i>Tatuha Luang</i>; Diamond Panning; Ethnography.</p>	<p><b>Design/Methodology/Approach:</b> The research design used is qualitative research with an ethnographic approach as a knife of analysis. The key informants consisted of 3 key informants and 7 assistant informants. The data analysis of this ethnographic research refers to the Spradley model.</p>
	<p><b>Findings:</b> <i>Tatuha Luang</i>'s leadership has role as a director, mentor, and strategy for the success of diamond panning. A leader has the knowledge and skills to lead and behave as a role model for the community. <i>Tatuha Luang</i>'s leadership plays important role, as a highly valued and respected figure by the community. <i>Tatuha Luang</i> has strong principles and convictions in living the optimism of success in running a diamond panning business. <i>Tatuha Luang</i>'s leadership has a strong charisma to the community for the comprehension and behavior is consistent with those held by the Cempaka Banjarbaru people of South Kalimantan. It facilitates <i>Tatuha Luang</i>'s leadership give advice that will be easily followed by the community. <i>Tatuha Luang</i>'s leadership was given the position of coordinator regarding customary law, customs and habits of the community. The selection of informal leaders is determined past success and the feelings of sympathy and antipathy of a person or group towards him.</p> <p><b>Research limitations/Implications:</b> The information sources are Limited on leadership bibliography based on local wisdom <i>Tatuha Luang</i>. This leadership contains the values of collaboration and synergy of the balance of the real world and the supernatural which is unique and special</p> <p><b>Practical implications:</b> The results of this research model can be implemented for the diamond mining community in Banjarbaru in particular and in South Kalimantan in general, and even other community organizations can adapt it for community organizations.</p> <p><b>Social Implications:</b> The findings of the major proposition with a leadership model based on local wisdom which has universal values and can be applied not only in the mining community but can be used in all lines of life in the wider social organization.</p> <p><b>Originality/Value:</b> This study contribute to leadership theory based on local wisdom, especially in the findings of a conceptual model, namely the leadership of <i>Tatuha</i></p>

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*Luang* which prioritizes the local wisdom of the Banjarbaru community in particular and in South Kalimantan in general.

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## QUAL É A LIDERANÇA TRADICIONAL DA *TATUHA LUANG*?: OS ESTUDOS ETNOGRÁFICOS NA MINERAÇÃO DE DIAMANTES EM KALIMANTAN, INDONÉSIA

### RESUMO

**Propósito:** Este estudo tem como objetivo analisar a liderança de *Tatuha Luang* na panning de diamantes, analisar a liderança de *Tatuha Luang* como a aplicação da liderança baseada em valores culturais Banjar, e analisar a contribuição da panning de diamantes para a comunidade em Cempaka Village, Banjarbaru City, South Borneo.

**Design/Methodologia/Abordagem:** O design de pesquisa utilizado é pesquisa qualitativa com uma abordagem etnográfica como uma faca de análise. Os informantes-chave consistiam de 3 informantes-chave e 7 informantes assistentes. A análise dos dados obtidos na pesquisa etnográfica refere-se ao modelo Spradley.

**Constatações:** A liderança de *Tatuha Luang* tem um papel como diretor, mentor e estratégia para o sucesso da plantação de diamantes. Um líder tem o conhecimento e as habilidades para liderar e se comportar como um modelo para a comunidade. A liderança de *Tatuha Luang* desempenha um papel importante, como uma figura altamente valorizada e respeitada pela comunidade. *Tatuha Luang* tem fortes princípios e convicções em viver o otimismo de sucesso na administração de um negócio de panning de diamantes. A liderança de *Tatuha Luang* tem um forte carisma para a comunidade para a compreensão e comportamento é consistente com aqueles detidos pelo povo Cempaka Banjarbaru de Kalimantan do Sul. Ele facilita a liderança de *Tatuha Luang* dar conselhos que serão facilmente seguidos pela comunidade. A liderança de *Tatuha Luang* recebeu o cargo de coordenador em relação ao direito consuetudinário, costumes e hábitos da comunidade. A seleção de líderes informais é determinada pelo sucesso passado e pelos sentimentos de simpatia e antipatia de uma pessoa ou grupo em relação a ele.

**Limitações/Implicações da pesquisa:** As fontes de informação são limitadas na bibliografia de liderança baseada na sabedoria local *Tatuha Luang*. Esta liderança contém os valores de colaboração e sinergia do equilíbrio do mundo real e do sobrenatural que é único e especial.

**Implicações práticas:** Os resultados deste modelo de pesquisa podem ser implementados para a comunidade de mineração de diamantes em Banjarbaru em particular e em Kalimantan do Sul em geral, e até mesmo outras organizações comunitárias podem adaptá-lo para organizações comunitárias.

**Implicações Sociais:** As descobertas da principal proposição com um modelo de liderança baseado na sabedoria local que tem valores universais e pode ser aplicado não apenas na comunidade mineira, mas pode ser usado em todas as linhas de vida na organização social mais ampla.

**Originalidade/Valor:** Este estudo contribui para a teoria da liderança baseada na sabedoria local, especialmente nos achados de um modelo conceitual, ou seja, a liderança de *Tatuha Luang*, que prioriza a sabedoria local da comunidade Banjarbaru em particular e em Kalimantan do Sul em geral.

**Palavras-chave:** Liderança Tradicional, *Tatuha Luang*, Diamond Panning, Etnografia.

## ¿CUÁL ES EL LIDERAZGO TRADICIONAL DE LA *TATUHA LUANG*?: ESTUDIOS ETNOGRÁFICOS EN LA MINERACIÓN DE DIAMANTES EN KALIMANTAN, INDONESIA.

### RESUMEN

**Propósito:** El presente estudio tiene como objetivo analizar el liderazgo de *Tatuha Luang* en la prospección de diamantes, analizar el liderazgo de *Tatuha Luang* como la aplicación del liderazgo de los valores culturales de Banjar y analizar la contribución de la prospección de diamantes a la comunidad de la aldea Cempaka, ciudad de Banjarbaru, Borneo del Sur.

**Diseño/Methodología/Enfoque:** El diseño de investigación utilizado es la investigación cualitativa con enfoque etnográfico como cuchillo de análisis. Los principales informantes fueron tres informantes clave y siete informantes asistentes. El análisis de los datos obtenidos en la investigación etnográfica se refiere al modelo Spradley.

**Hallazgos:** El liderazgo de *Tatuha Luang* tiene un papel como director, mentor y estrategia para el éxito de la plantación de diamantes. Un líder tiene los conocimientos y habilidades para liderar y comportarse como un modelo para la comunidad. El liderazgo de *Tatuha Luang* juega un papel importante como una figura altamente valorada y respetada en la comunidad. *Tatuha Luang* tiene fuertes principios y convicciones en vivir el optimismo del éxito en la gestión de un negocio de planeamiento de diamantes. El liderazgo de *Tatuha Luang* tiene un fuerte carisma para la comunidad por su comprensión y comportamiento es consistente con los detenidos por el pueblo Cempaka Banjarbaru de Kalimantan del Sur. Facilita el liderazgo de *Tatuha Luang* para dar consejos que serán

seguidos fácilmente por la comunidad. Se asignó a la dirección de *Tatuha Luang* el papel de coordinadora en relación con el common law, las costumbres y los hábitos de la comunidad. La selección de los líderes informales está determinada por el éxito del pasado y por los sentimientos de compasión y antipatía de una persona o grupo hacia él.

**Limitaciones/Implicaciones de la investigación:** Las fuentes de información están limitadas en la bibliografía de liderazgo basada en la sabiduría local *Tatuha Luang*. Este liderazgo contiene los valores de colaboración y sinergia del equilibrio del mundo real y de lo sobrenatural que es único y especial.

**Consecuencias prácticas:** Los resultados de este modelo de investigación pueden aplicarse a la comunidad de extracción de diamantes de Banjarbaru en particular y a Kalimantan del Sur en general, e incluso otras organizaciones de la UE pueden adaptarlo a las organizaciones de la UE.

**Implicaciones sociales:** Los descubrimientos de la propuesta principal con un modelo de liderazgo basado en la sabiduría local que tiene valores universales y puede ser aplicado no sólo en la comunidad de Minas Gerais, sino que puede ser utilizado en todas las líneas de vida de la organización social más amplia.

**Originalidad/Valor:** Este estudio contribuye a la teoría del liderazgo basada en la sabiduría local, especialmente en los hallazgos de un modelo conceptual, es decir, el liderazgo de *Tatuha Luang*, quien prioriza la sabiduría local de la comunidad Banjarbaru en particular y en Kalimantan del Sur en general.

**Palabras clave:** Liderazgo Tradicional, *Tatuha Luang*, Panaje de Diamantes, Etnografía.

## INTRODUCTION

A leader is someone who can organize and manage a group in achieving common goals effectively. An effective leader will always coordinate the various interests of its members so that there are no conflicts that interfere with the achievement of common goals. A leader figure must exist in a community group so that common goals can be realized, including in diamond panning group activities. The diamond panning activity is a team activity that requires the involvement of a number of people to carry out the panning so that the role of the leader becomes very vital for the success of a diamond panning. As a team activity, the panning leader who is called "*Tatuha Luang*" really understands his own priority as well as the priority of his members because without members, it can be ascertained, diamond panning activities will not be carried out. Moreover, the traditional nature of panning requires a lot of work activities by the team starting from preparation to the panning stage. The large number of work activities that must be carried out immediately by many people makes this diamond panning activity a team activity consisting of *Tatuha Luang* and all the workers (team members) involved.

*Tatuh Luang* as a leader in diamond panning activities, he often gives advice and suggestions to his members, that the purpose of panning is to get diamonds (Galuh) and to achieve this goal good teamwork is needed. The process of giving suggestions is a motivational activity as well as coordinating all members of the panning team under the leadership of *Tatuha Luang*. This is consistent with the opinion of Gary Yulk (2010: 4) that in leadership there is a process of giving purpose (meaningful direction) to collective effort, which causes team effort to be expended to achieve goals (Suhartono et al., 2023).

*Tatuh Luang* very aware of its position as a leader who always tries to provide an understanding to its members of the value of the diamond they are reaping with all of its characteristics. The members also know the specialty of diamonds so they try their best to get them. They understand that diamonds are a type of beautiful gem, of high value and rare because they are only found in certain areas. The term "jewel" is attached to diamond, which means a very high quality precious stone capable of reflecting beautiful, colorful light. The beautiful shine of these precious stones is the motivation and enthusiasm for *Tatuha Luang* and other miners to get Galuh or Ratna. They continue to innovate in various ways,

*Tatuh Luang* with all these roles, he is an informal leader because he is not formed in an official organization (Kuntjaraningrat, 1984). His ability to lead is obtained based on experience taught by colleagues or by family for generations. Tradition has made the role and authority of *Tatuha Luang* very large and broad. A *Tatuha Luang* is not only able to order, supervise and control the work of the panning members, but also able to calculate and bear all costs. The income from diamond panning is divided proportionally, that is, the proceeds from sales are deducted by all expenses, and then the remainder is shared among the workers, landowners, guru, teacher and *Tatuha Luang* himself. The picture of income sharing shows the strong value of togetherness and kinship among them (Djarani, 1989: 38-39). Fair and equitable distribution of profits in accordance with each other's performance based on honesty and openness of *Tatuha Luang* in sharing profits and profits in diamond panning has indirectly brought a slight change in the welfare of diamond miners in the Cempaka area, Banjar Regency.

The phenomenon of changes in the welfare of the community around the Cempaka Banjarbaru diamond panning has in fact been able to invite diamond miners from various regions to come to the Cempaka Banjarbaru diamond panning area, this can be seen from the continued arrival of the miners around the Cempaka Banjarbaru village area. Panning activities are seen to be mostly carried out by community groups who still don't understand and don't understand how to pan safely and not damage the environment. It can be seen that they are just digging the land and ignoring the rules of manners for mining diamonds. Of course, this condition requires the role of *Tatuha Luang* to teach or pass on the knowledge of diamond panning to groups of people who are interested in following the steps to become diamond panners.

Over time, not a few of the *Luang Tatuha* have experienced saturation or stagnation in the panning business because they have often even enjoyed large profits from diamond panning, usually in this saturation and stagnation the *Tatuha Luang* will immediately stop running the

diamond panning business and switch to other endeavors. If it is allowed to continue, it is likely that it will close the potential for the diamond panning business in Cempaka Banjarbaru village. The following are some of the things that are considered to cause boredom for the *Tatuha Luang* in carrying out diamond panning activities: 1). There has been no serious attention and guidance from the government regarding business continuity. Many diamond miners and *Tatuha Luang* complain that there is almost no attention from the local government regarding the existence of diamond miners in Cempaka Banjarbaru, even if there are only placing road signs directing people who want to go to the Cempaka Banjarbaru diamond panning site. In fact, what miners need is more than that, such as security protection, safety protection and legal protection for the activities and findings of diamond findings from diamond miners and *Tatuha Luang*.

The *Tatuha Luang* also want guidance in the form of providing training on how to pan diamonds safely and not damage the environment. The training can be held once a month or several times so that more and more miners understand and understand how to pan safely, safely without damaging the environment so that the existence of diamond panning in Cempaka can be preserved and become one of the characteristics of the local culture of South Kalimantan. The government can also provide guidance by providing service facilities for issuing identity certificates from diamonds found in the field by diamond miners and *Tatuha Luang*. 2). Pricing of found diamonds that are not appropriate. The selling price of diamonds in the Cempaka diamond panning is mostly determined by buyers or investors from outside the Cempaka area. Prices are often determined unilaterally by the "replacement" so that the price is often not in accordance with the quality of the diamonds found. Due to this discrepancy in prices, sometimes *Tatuha Luang* has to hold off on diamond sales until he finds the right buyer. Often it takes a long time to find a suitable buyer. For this reason, it is necessary to set standard prices from related parties so that miners and *Tatuha Luang* remain enthusiastic in carrying out diamond panning activities. 3). Old age factor. Most of the *Tatuha Luang* are aged, so their energy and mind are no longer optimal to carry out diamond panning activities which absolutely require optimal energy and thought in order to find the diamonds they want. 4).

Another thing that makes this research different from other studies lies in its approach. This research approach is ethnographic which focuses on the study of natural behavior that is formed in the culture of the Banjar people (Ary et al, 2010: 459). Ethnography focuses on culture which according to Le Compte et al (Creswell, 2012: 462) is everything related to behavior and beliefs, including language, political systems, economy, rituals, interactions, life stages and communication styles. The aim is to obtain a complete picture of the cultural patterns

of a community group, in this case the Banjar culture. This research will examine *Tatuha Luang*'s leadership in a cultural frame that includes behavior, communication, beliefs, rituals and language (Semercioz, 2011: 138-140).

Considering that this research is in the discipline of management, the management leadership approach is also used to explore the typical leadership of *Tatuha Luang*. Based on this, it is necessary to conduct research on *Tatuha Luang*'s leadership in diamond panning in South Kalimantan. This research will describe the strength of the local Banjar leadership pattern in managing diamond panning in South Kalimantan which has been proven to be able to make South Kalimantan known at the national and international levels. Thus, the novelty in this research lies in the object and approach.

Based on the description above, the focus of this research is the traditional leadership of *Tatuha Luang* in diamond panning in Cempaka Banjarbaru, South Kalimantan. This research was conducted with the following objectives: to analyze the leadership of *tatuha luang* based on Banjar culture in Cempaka Banjarbaru, South Kalimantan and how the leadership model of *tatuha luang* on diamond panning in Cempaka Banjarbaru, South Kalimantan.

## **THEORITICAL REVIEW**

### **Leadership**

Leadership is a topic that is widely discussed by various circles. In general, the study leads to discussions around what is the definition of leadership, how to be a leader and how to lead effectively. Theories and methods of leadership also developed rapidly. Some interpret the concept of leadership as a trait or behavior. There are also those who consider leadership as the ability to process information and manage relationships with members who are led. The diversity of understandings about the meaning of leadership shows the diversity of perspectives and the diversity of influences from various factors surrounding these scientists. Northouse (2013) defines leadership as the process by which an individual influences a group of individuals to achieve a common goal.

### **Leadership Ethnographic Study of *Tatuha Luang***

Creswell (2012: 462) reveals that ethnography is a qualitative study that describes and interprets the values, behavior, beliefs and language of a community group. Ethnographic study is a process as well as a result. It is called a process because ethnography is a way of study that involves in-depth participant observation in which the researcher immerses himself in the daily

life of the people being studied. As a qualitative research procedure, ethnography describes, analyzes and interprets the elements of a cultural group of people which include patterns of behavior, beliefs and language that have developed over time (ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture- sharing group's shared patterns of behavior, beliefs, and language that develops over time). As for the results because ethnography produces findings from the research conducted.

The research focus of this study is culture which according to Le Compte et al (in Creswell, 2012: 462) includes human behavior and beliefs, including language, rituals, economics, economic structure, political structure, interaction of communication styles and stages of life. Thus it can be concluded that ethnographic research is qualitative research that specifically focuses on the life of a community group that aims to study, describe, analyze and interpret cultural models which include behavior, beliefs, language and views held.

According to Creswell (2012: 462), ethnographic research is carried out when researchers have members to study together about culture for a certain time, capturing shared values, beliefs and language. Researchers also capture the behavior rules of a society in interacting and socializing (Tax & Blase in Creswell, 2012: 462; Perdhana et al., 2022). Ethnography will provide detailed information about the daily activities of community groups (Wolcot, in Creswell, 2012: 462). Researchers have access to know to the deepest part of the culture so that it can be said, researchers do not just study, but can share culture in these community groups.

## **RESEARCH METHODS**

### **Research design**

The ethnographic approach is a qualitative design in which a researcher describes and interprets the same pattern of values, behavior, beliefs, and language of a group that has the same culture (Creswell, 2015). Lincoln and Guba (1995) also stated that ethnographic research examines the nature of individuals and societies that live in certain situations and cultures. Furthermore, Fatchan (2015) states that the behavior or actions of a group of people are unique, related to the social and cultural history that underlies their every action. As a result, ethnographic research involves learning about the world of research subjects. Researchers wish to learn to understand and understand subjects through how they see, hear, speak, think, and act in their own way. That way a researcher does not only study society as a whole and understand the behavior of the people who are the subject of research, but also learns about the

life of the community. Moleong (2014) also states that an ethnographer (researcher) will be deeply interested in a culture as part of his participation and take seriously the data obtained by utilizing field notes.

### Research Informants

Referring to the process of determining informants, the key informants selected by researchers for this ethnographic research are as shown in Table 1 below:

Table 1. Key Informants

No	Name	Gender	Age	Religion	Education	Tasks / Jobs
1	Arkani	Man	60	Islam	MA	Tatuh Luang
2	Saprani	Man	62	Islam	SR no tmt	Tatuh Luang
3	Syarkawi	Man	52	Islam	MA	Tatuh Luang
4	Masrani	Man	50	Islam	M.Ts. tmt	mate
5	Julian's son	Man	50	Islam	S2	Mr Lurah

Source: Field Data.

All informants have been interviewed by researchers to explore the historical background of the culture of panning for diamonds in their families, how are the perceptions of the informants about the meaning of learning played by their parents in the mental formation of hard work to earn a living from childhood to adolescence can become adults to try and work to give the best benefits for the family. With the hope that the next generation is much better than the current parents.

### Data Analysis

Analysis of ethnographic research data refers to the Spradley model, namely analysis and description of interview results, domain analysis, taxonomic analysis, and analysis of relationships between components (Fatchan, 2015). In fact, the researcher has carried out data analysis since collecting field data continuously until a conclusion is found that is correct, natural, and what it is in accordance with the existing data/information. Data/information comes from several interview results when asking detailed description questions (ethnographic questions). The results of the interviews from detailed description questions were information in the form of various field notes, which the researchers then analyzed and checked the validity of the data/information, after which it was described in detail.

The main purpose of the analysis and description of the results of this interview is to describe the meaning that comes from the research subjects/informants in their cultural context. The relationship is that when the researcher conducts analysis and descriptive interview results,



the researcher is actually carrying out a first-order understanding effort with the intention of describing it in the form of an abstracted narrative or taken from the understanding of the research informants themselves which is presented in the form of presentation of the original research data. and not on the understanding of the researcher.

## **DATA AND PROPOSITION ANALYSIS**

### **Data Analysis**

This research has explored and interpreted the leadership practices of *tatuha luang* based on Banjar culture in Cempaka Banjarbaru, South Kalimantan. Revealing Banjar cultural insights using ethnographic methods that link between Domains, Taxonomies, Components, and Themes by means of interviews, observation, and documentation. The experiences of key informants, key informants, and supporting informants are Banjar people who know the ins and outs of the philosophy of leadership of *Tatuha Luang* in Cempaka Banjarbaru, South Kalimantan. Based on the experiences of key informants, key informants, and supporting informants who have experienced previous and current events so that they can enrich the exploratory power of researchers in interpreting the practice of *tatuha luang* leadership based on Banjar culture in Cempaka Banjarbaru, South Kalimantan.

Data analysis was carried out simultaneously with the events that occurred. There are four stages in analyzing data using ethnographic methods, namely domain analysis, taxonomic analysis, component analysis, and theme analysis. The first stage, domain analysis to obtain the domain structure of the ethnographic description. The second stage, taxonomic analysis to obtain the internal structure of the domain. The third stage, component analysis to obtain the different elements in the domain. The fourth stage of theme analysis is to look for interrelationships between domains.

### ***Tatuha Luang* the Informal Leader of Mining was Born Hereditary**

#### Domain analysis

The semantic relationship to analyze the *tatuha luang* informal leaders of panning are born from generation to generation using cause and effect. The results of interviews with triangulation between informants showed that the informal panning leaders were born from generation to generation in the Banjar community, had a long time, understood naturally, and were skilled at managing penduangan with something in common.

According to the Big Indonesian Dictionary, a long time is a whole series of moments when processes, actions, or conditions exist or take place. According to the Big Indonesian Dictionary, understanding naturally is process, act of understanding or understanding naturally. According to the Big Indonesian Dictionary, skilled at managing data collection which has in common is to win the struggle, it is necessary to have goals and ideals.

Judging from the acquisition of data collection for domain analysis, using the domain analysis worksheet method. Domain analysis worksheet, all included terms are entered into the semantic relationship type, and determine the domain. Can be seen in Table 2.

Table 2. Domain Analysis Sheet of *Tatuha Luang* Informal Leaders of Panning are Born From Generations

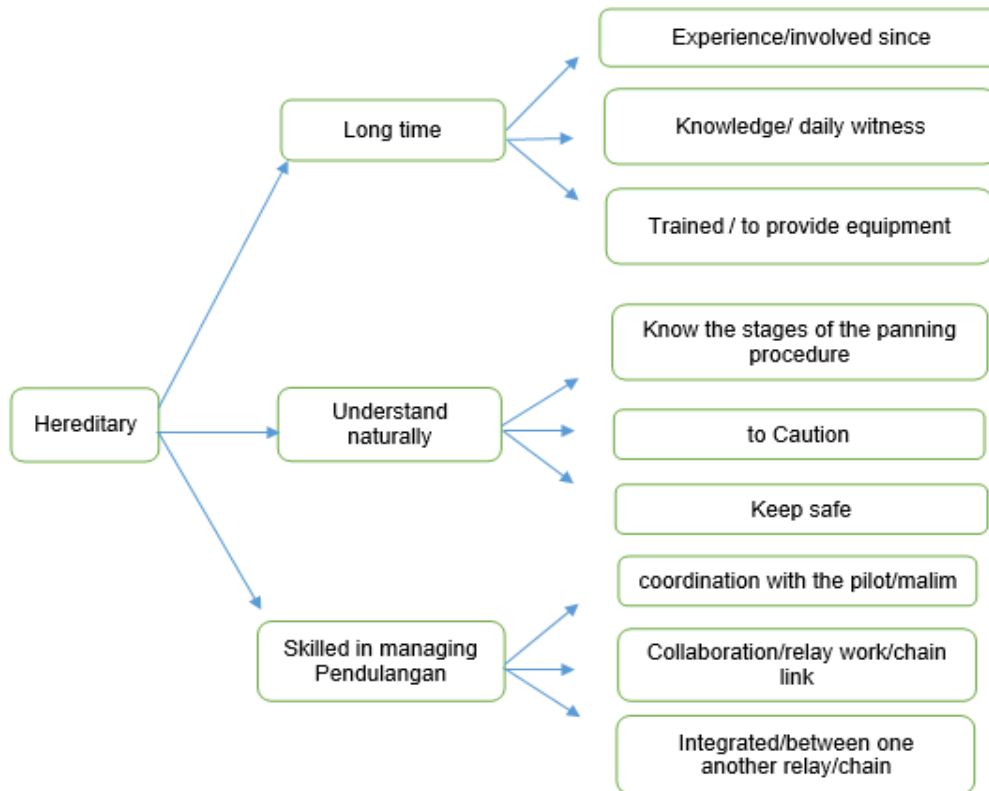
No.	<i>included term</i>	<b>Semantic Relations</b>	<b>Domain</b>
1.	Fine eyes have been brought to panning	Is the cause of	long time
2.	Advanced banaramazin see	Is the cause of	understand naturally
3.	It's okay because it's normal	Is the cause of	skilled at managing the casting that has something in common

Source: Processed Data, 2022.

#### Taxonomic analysis

The chosen domain is long time, naturally understand, skilled at managing the same repository. Heredity is the larger domain, and interviews and observations have been taken to validate the analysis. According to the Big Indonesian Dictionary Hereditary is an action, existence, experience, or other dynamic meaning. The complete taxonomic construction can be seen in Figure 1.

Figure 1. Hereditary Taxonomy



Source: Processed Data, 2022

### Component analysis

The domain to be analyzed is Hereditary. Each element has identified all the contrasts that have been found, components have been identified as contrast dimensions that have two values, namely behavior and expressions that have been combined. This component analysis has prepared features that do not exist through questions and observations on research subjects. The component analysis matrix can be seen in Table 3.

Table 3. Results of Analysis of the Hereditary Components

Domain Analysis	Taxonomic Analysis	Component Analysis	
		Behavior	Expression
Hereditary	long time	Been involved since childhood	<i>Istiqomah</i> (consistent)
	understand naturally	Learn step by step	Mastering the work field
	skilled at managing panning that has something in common	Recognize the beginning and end of panning	Can predict situations and conditions

Source: Processed Data, 2022.

### Theme analysis

The long time is a behavior in speech that reflects that, the work of panning for diamonds is a specific job that exists only in Kalimantan so that knowledge, experience and practice of panning cannot be carried out by everyone, even in panning teams with different tasks on the

roles and functions of *tatuha luang* may not be carried out by other members. This was strengthened by the panning community since they were little, they are used to helping their parents in panning. This behavior can be expressed by means of continuous *istiqomah*. The *Tatuha Luang* people are naturally able to gradually master the field of work. The *Tatuha Luang* people are skilled in panning management, bearing in mind that under certain circumstances the *Tatuha Luang* people are able to predict something from the beginning to the end of panning.

### ***Tatuha Luang* Really Understands and Understands Panning**

#### Domain analysis

The semantic relationship for analyzing *tatuha luang* is very well understood and understands panning (panning procedure) using cause and effect. The results of interviews with triangulation between informants showed that *Tatuha Luang* really understood and understood panning (Pendulangan Procedure) that the Banjar people had Ritual Ceremonies, security, and methods of extracting minerals that had similarities.

According to the Big Indonesian Dictionary Ritual Ceremonies are signs of greatness, ceremonial actions. According to the Big Indonesian Dictionary, security is a state of being safe; peace. According to the Big Indonesian Dictionary, the method of extracting minerals is a system that can be used or needed for a particular purpose.

Judging from the acquisition of data collection for domain analysis, using the domain analysis worksheet method. Domain analysis worksheet, all included terms are entered into the semantic relationship type, and determine the domain. Can be seen in Table 4.

Table 4. Domain Analysis Sheet *Tatuha luang* Very Understands and Understands Panning

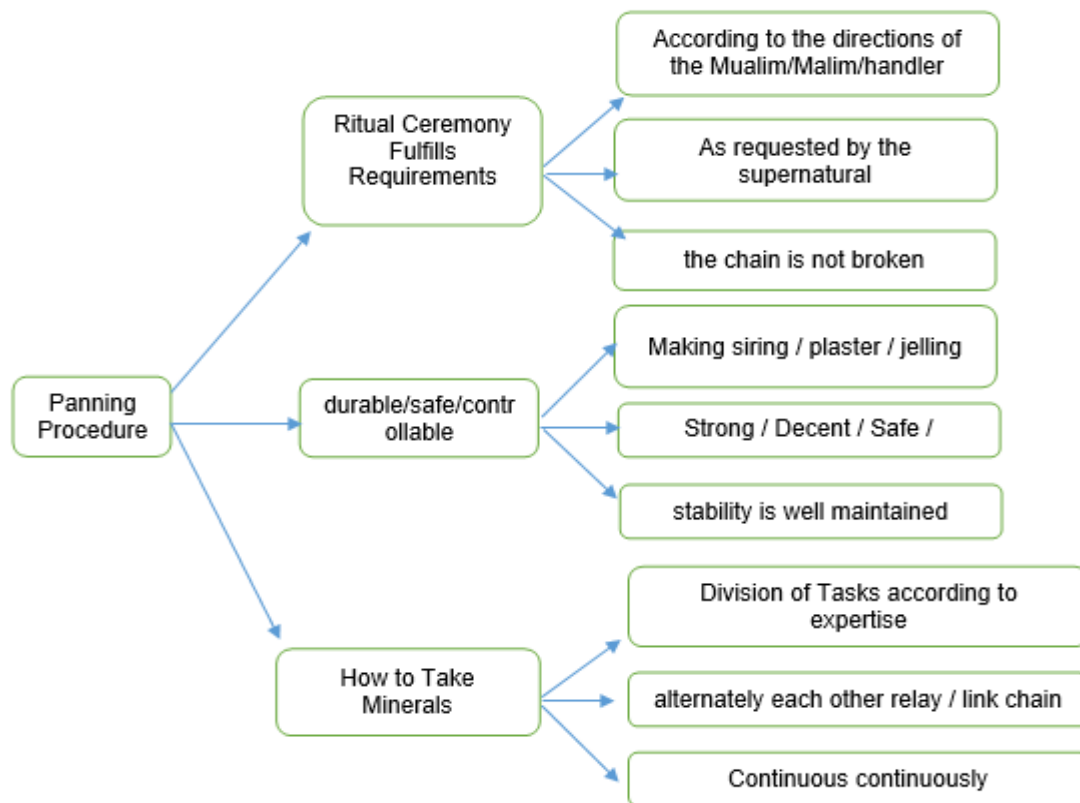
No.	<i>included term</i>	Semantic Relations	Domain
1.	Greetings	Is the cause of	Rituals
2.	Good luck	Is the cause of	security
3.	<i>Batatolongan</i>	Is the cause of	how to extract minerals

Source: Processed Data, 2022.

#### Taxonomic analysis

The selected domains are Ritual Ceremonies, security, and methods of extracting minerals. Pendulan procedure is a larger domain, and has been through interviews and observations to validate the analysis. According to the Big Indonesian Dictionary Procedurependulumis a series of specific actions undertaken by societypendulum. The complete taxonomic construction can be seen in Figure 2.

Figure 2. *Tatuha Luang*'s Taxonomy Understands and Understands Panning



Source: Processed Data, 2022

### Component analysis

The domain to be analyzed is Procedurependulum. Each element has identified all the contrasts that have been found, components have been identified as contrast dimensions that have two values, namely behavior and expressions that have been combined. This component analysis has prepared features that do not exist through questions and observations on research subjects. Component analysis matrix can be seen in Table 5.

Table 5. Results of Analysis of the Panning Procedure Components

Domain Analysis	Taxonomic Analysis	Component Analysis	
		Behavior	Expression
Panning Procedure	Rituals	Greetings	harmony
	security	Maintain balance	Respect the rights of the surrounding creatures
	how to extract minerals	Continuously	Help each other

Source: Processed Data, 2022.

### Theme analysis

The panning procedure is a behavior in speech that reflects the balance and harmony between the real creatures that are around them and supernatural beings that fortify the availability of diamond raw materials which, according to the miners' community, are guarding

them, so they demand the right to share, so that they are not disturbed and they can live in other realms. respect each other and respect each other's rights.

The *Tatuha Luang* community, in carrying out activities, never misses the "Basalamatan" or traditional ceremonies or ritual ceremonies that are inherent in each of its elements, carrying out these ceremonies to be able to express a sense of harmony between the creators. This is to maintain a balance between visible beings and invisible beings. Do not miss the *Tatuha Luang* Community in doing work intertwined with helping each other or helping each other.

### ***Tatuha Luang* has a Strong Founding and Principles and Serves the Needs of the Mining Team**

#### Domain analysis

The semantic relationships for analyzing *tatuha luang* have strong foundations and principles and serve the needs of the panning team using causation. The results of interviews with triangulation between informants showed that *Tatuha Luang* had strong principles and principles and served the needs of the panning team, such as optimism, mutual cooperation, and coaching.

According to the Big Indonesian Dictionary, optimism is an understanding (belief) of everything in terms of good and fun. According to the Big Indonesian Dictionary, *gotong royong* is working together (helping each other). According to the Big Indonesian Dictionary, coaching is an effort, action and activity carried out efficiently and effectively to obtain better results.

Judging from the acquisition of data collection for domain analysis, using the domain analysis worksheet method. Domain analysis worksheet, all included terms are entered into the semantic relationship type, and determine the domain can be seen in Table 6.

Table 6. Domain Analysis Sheet *Tatuha luang* Very Understands and Understands Panning

No.	<i>included term</i>	Semantic Relations	Domain
1.	<i>Bagawi Longitude</i>	Is the cause of	Optimism
2.	<i>Batolongan</i>	Is the cause of	Mutual cooperation
3.	<i>papadah</i>	Is the cause of	coaching

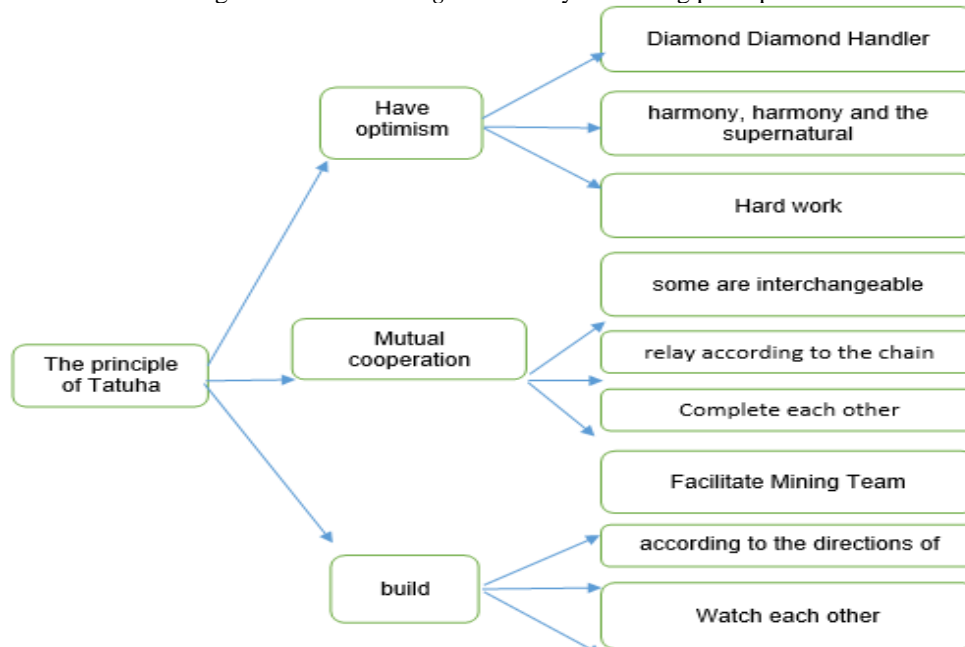
Source: Processed Data, 2022

#### Taxonomic analysis

The selected domains are optimism, mutual cooperation, and coaching. The principle of *Tatuha Luang* is the larger domain, and has been through interviews and observations to

validate the analysis. According to the Big Indonesian Dictionary, the principle of *Tatuha Luang* is a principle that belongs to the *Tatuha Luang* community. The complete taxonomic construction can be seen in Figure 3.

Figure 3. *Tatuha Luang*'s taxonomy has strong principles



Source: Processed Data, 2022

### Component analysis

The domain to be analyzed is the principle of *Tatuha Luang*. Each element has identified all the contrasts that have been found, components have been identified as contrast dimensions that have two values, namely behavior and expressions that have been combined. This component analysis has prepared features that do not exist through questions and observations on research subjects. Component analysis matrix can be seen in Table 7.

Table 7. Results of the Component Analysis of the *Tatuha Luang* Principle

Domain Analysis	Taxonomic Analysis	Component Analysis	
		Behavior	Expression
The principle of <i>Tatuha Luang</i>	Optimism	belief	Success
	Mutual cooperation	Filling each other	Compact
	coaching	Balance & harmony	Command

Source: Processed Data, 2022.

### Theme analysis

The principle of *Tatuha Luang* is behavior in speech that reflects what was said which becomes the basis for a joint decision, so that it reflects compassion, compassion and care in a

work team, there is no lie between them, so that all work and tasks that apply run wisely and wise.

The people of *Tatuha Luang* in doing work have high optimism or confidence. This means that in carrying out work istiqomah, it will reap success. This cannot be separated from the cohesiveness in panning for diamonds and the role of a pilot in directing.

### The Mining Society Believes in the Unseen

#### Domain analysis

Semantic relations to analyze the mining community believes in the supernatural using causation. Results of interviews with triangulation between informants that the mining community believes in the supernatural such as consulting the Mualim and following directions.

According to the Big Indonesian Dictionary, consultation is an exchange of ideas to draw conclusions (advice, suggestions, and so on). According to the Big Indonesian Dictionary, following instructions are provisions that give direction or guidance on how something should be done.

Judging from the acquisition of data collection for domain analysis, using the domain analysis worksheet method. Domain analysis worksheet, all included terms are entered into the semantic relationship type, and determine the domain. Can be seen in Table 8.

Table 8. Domain Analysis Sheet *Tatuha luang* Very Understands and Understands Panning

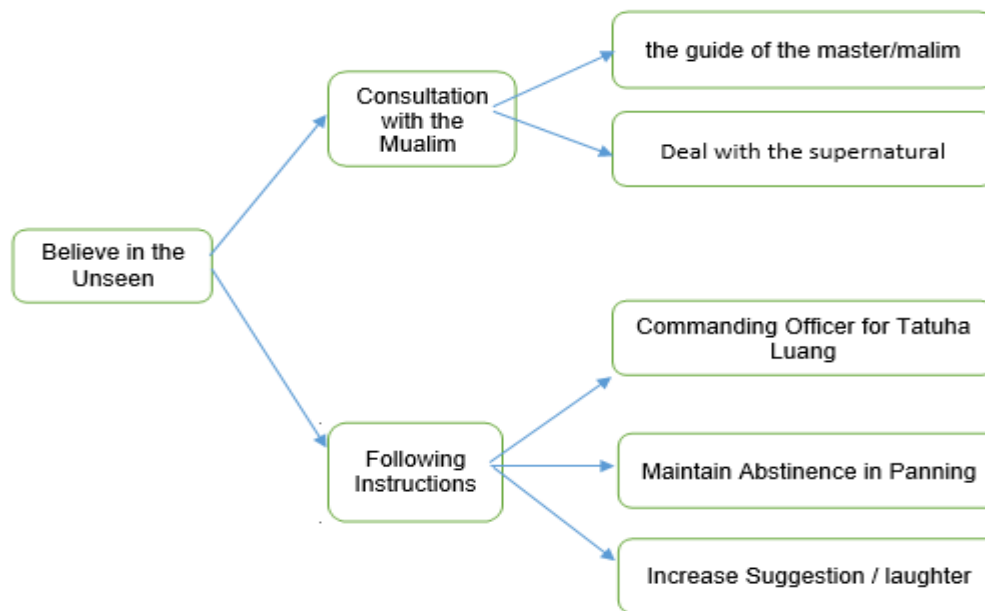
No.	<i>included term</i>	Semantic Relations	Domain
1.	Master teacher	Is the cause of	Consultation
2.	Papadah	Is the cause of	Instruction

Source: Processed Data, 2022.

#### Taxonomic analysis

The selected domains are consulting and guidance. Believes Alam Ghaib is the larger domain, and has gone through interviews and observations to validate the analysis. According to the Big Indonesian Dictionary, the procedure for believing in the Unseen is to admit or believe that everything in the heavens and on earth contains mystical things, while the complete taxonomic construction can be seen in Figure 4.



Figure 4. Taxonomy of *Luang Tatuha* Believes in the Unseen World

Source: Processed Data, 2022

### Component analysis

The domain to be analyzed is Believe in the Unseen. Each element has identified all the contrasts that have been found, components have been identified as contrast dimensions that have two values, namely behavior and expressions that have been combined. This component analysis has prepared features that do not exist through questions and observations on research subjects. Component analysis matrix can be seen in Table 9.

Table 9. Results of Component Analysis of Belief in the Unseen

Domain Analysis	Taxonomic Analysis	Component Analysis	
		Behavior	Expression
Believe in the Unseen	Consultation	Follow Command	Balance and harmony
	Instruction	Basalamatan Ritual	Exercising the rights of each real and invisible

Source: Processed Data, 2022.

### Theme analysis

Believing in the Unseen is a behavior in speech that reflects that in utilizing available natural resources you will never be separated from the obligation that must be sacrificed, therefore the Mualim as the handler can negotiate to respect each other both the real and the unseen realms, thereby creating a natural balance so that everything went smoothly and the expected target to be achieved can be achieved.

### ***Tatuha Luang* has Special Skills**

#### Domain analysis

Semantic relations to analyze *Tatuha Luang* have special skills using causation. Results of interviews with triangulation between informants that *Tatuha Luang* have special skills such as determining the location, procedures, facilities & infrastructure.

According to the Big Indonesian Dictionary, location determination is the process, method, act of determining; determination; appointment (position and so on); execution (promises, obligations, and so on) determines the place. According to the Big Indonesian Dictionary, procedure is the stage of activity to complete an activity. According to the Big Indonesian Dictionary, Facilities & Infrastructure are anything that can be used as a tool in achieving a purpose or goal; tool; media & everything that is the main support for the implementation of a process (business, development, projects, and so on).

Judging from the acquisition of data collection for domain analysis, using the domain analysis worksheet method. Domain analysis worksheet, all included terms are entered into the semantic relationship type, and determine the domain. Can be seen in Table 10.

Table 10. Gazette Analysis Domain *Tatuha Luang* Has Special Skills

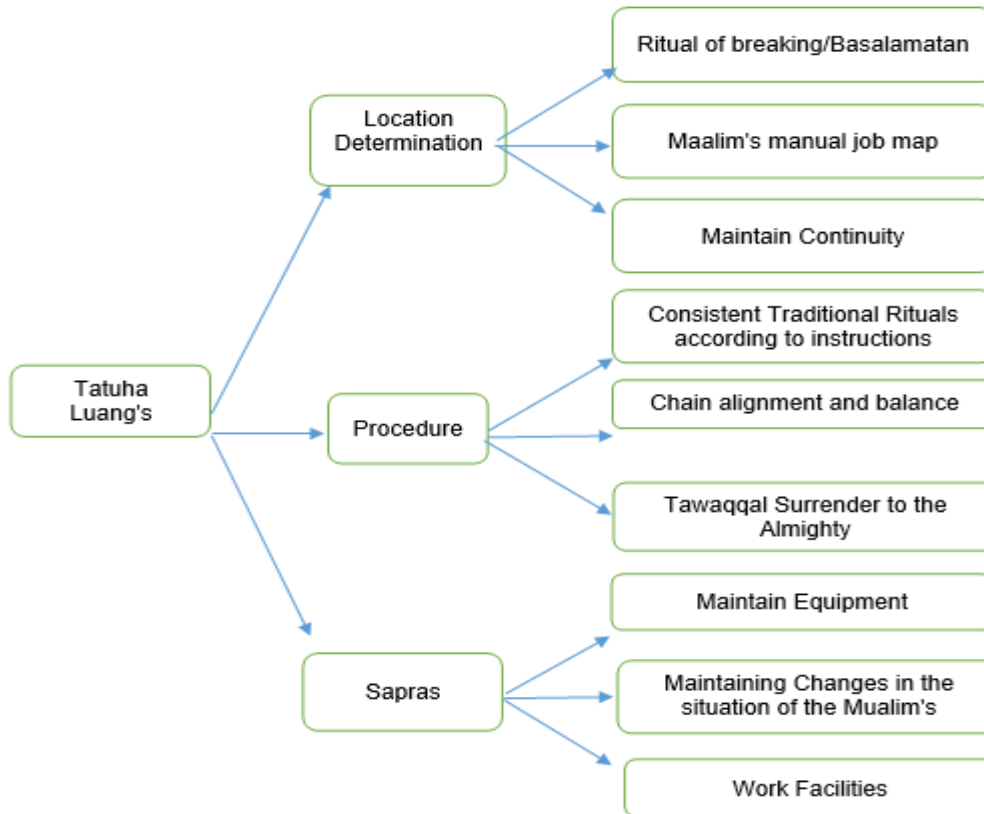
No.	<i>included term</i>	Semantic Relations	Domain
1.	<i>Maarahakan</i>	Is the cause of	Location Determination
2.	Baggage direction	Is the cause of	Procedure
3.	Uncle <i>gawian</i>	Is the cause of	Infrastructure

Source: Processed Data, 2022.

#### Taxonomic analysis

The selected domain is the determination of location, procedures, facilities & infrastructure. *Tatuha Luang*'s expertise is in the larger domain, and has gone through interviews and observations to validate the analysis. According to the Big Language Dictionary, *Tatuha Luang* Expertise is proficiency in a science (smartness, work) possessed by the *Tatuha Luang* community. The complete taxonomic construction can be seen in Figure 5.

Figure 5. *Tatuha Luang*'s Taxonomy of Expertise



Source: Processed Data, 2022

### Component analysis

The domain to be analyzed is *Tatuha Luang* Expertise. Each element has identified all the contrasts that have been found, components have been identified as contrast dimensions that have two values, namely behavior and expressions that have been combined. This component analysis has prepared features that do not exist through questions and observations on research subjects. Component analysis matrix can be seen in Table 11.

Table 11. Results of *Tatuha Luang*'s Expertise Component Analysis

Domain Analysis	Taxonomic Analysis	Component Analysis	
		Behavior	Expression
<i>Tatuha Luang</i> 's expertise	Location Determination	According to Instructions	Command
	Procedure	Stages	Procedures
	Infrastructure	Tool Use	Adequate

Source: Processed Data, 2022.

### Theme analysis

*Tatuha Luang*'s expertise is behavior in speech that reflects expertise in using panning tools, as well as the direction of the excavation, how many degrees from the excavation hole

being carried out, how deep and the expanse of diamond grains that spread around the excavation of the panning hole.

### All Panning Community Teams Must Always Be Honest

#### Domain analysis

Semantic relations to analyze Mining community team must always be honest using causation. Results of interviews with triangulation between informants that Mining community team must always be honest such as how to dress, heart & feelings, nature of work.

According to the Big Indonesian Dictionary, how to dress is style; variety (such as shape, pattern) in wearing clothes. According to the Big Indonesian Dictionary the procedure of the heart & feelings is what is felt in the mind & feeling or mental state when facing (feeling) something. According to the Big Indonesian Dictionary, the nature of work is a characteristic that exists in something (to distinguish it from others) in something that is done for a living; livelihood.

Judging from the acquisition of data collection for domain analysis, using the domain analysis worksheet method. Domain analysis worksheet, all included terms are entered into the semantic relationship type, and determine the domain. Can be seen in Table 12.

Table 12. Domain Analysis Sheet The Panning Community Team must always be honest

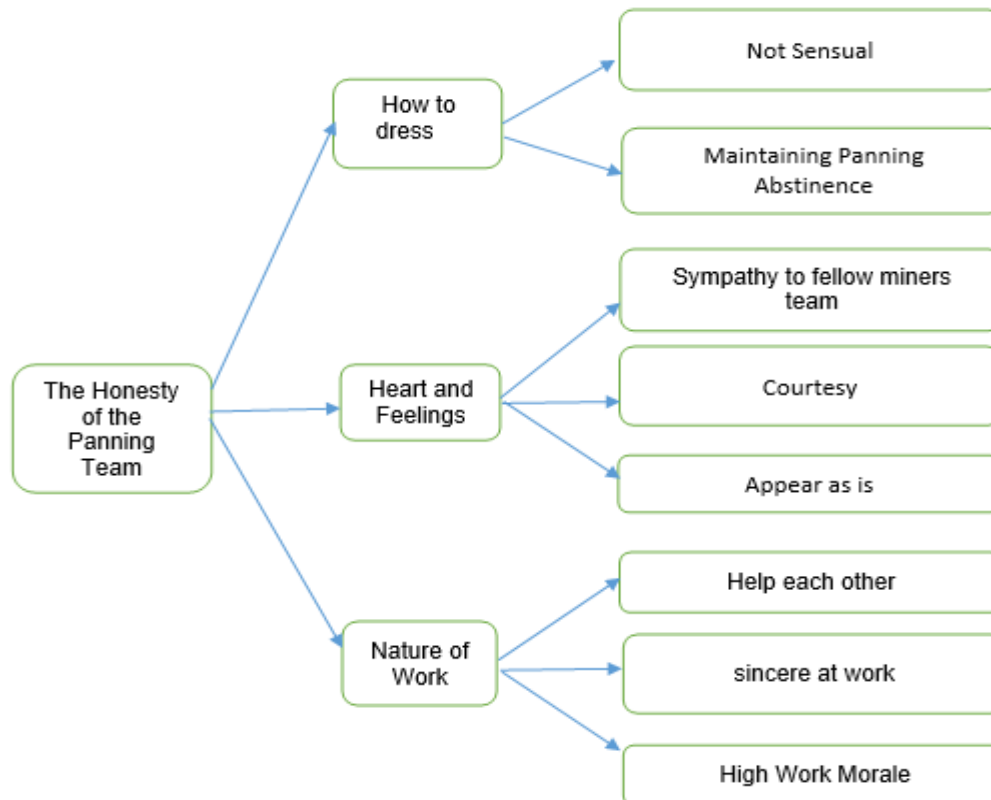
No.	<i>included term</i>	<b>Semantic Relations</b>	<b>Domain</b>
1.	sober	Is the cause of	How to dress
2.	Behavior	Is the cause of	Heart and Feelings
3.	Longitude Must	Is the cause of	Nature of Work

Source: Processed Data, 2022.

#### Taxonomic analysis

The chosen domain is how to dress, heart & feelings, nature of work. The honesty of the Panning Team is the larger domain, and has gone through interviews and observations to validate the analysis. According to the Big Language Dictionary, the honesty of the Mining Team is the sincerity (heart) of the Panning team. The complete taxonomic construction can be seen in Figure 6.

Figure 6. Taxonomy of Mining Team Honesty



Source: Processed Data, 2022

### Component analysis

The domain to be analyzed is *Tatuha Luang* Expertise. Each element has identified all the contrasts that have been found, components have been identified as contrast dimensions that have two values, namely behavior and expressions that have been combined. This component analysis has prepared features that do not exist through questions and observations on research subjects. Component analysis matrix can be seen in Table 13.

Table 13. Results of the Analysis of the Honesty Component of the Mining Team

Domain Analysis	Taxonomic Analysis	Component Analysis	
		Behavior	Expression
The Honesty of the Panning Team	How to dress	According to custom	simple
	Heart & Company	Uniform	Benefits
	nature of work	Longitude Must	Just the way you are

Source: Processed Data, 2022.

### Theme analysis

The honesty of the Panning Team is reflected in behavior, so that no one outperforms each other and also has the trait of ambition with greed and winning alone, this can be proven by habits that apply naturally from time to time.

## Collection of Minor Propositions

### Minor proposition 1

The findings of minor proposition 1 regarding *Tatuha Luang* Informal Panning Leaders are born from generation to generation, that is, there is a culture passed down from generation to generation, which is reflected by a long time, understand naturally, skillfully manage the same casting. This study limits the simple theory formed from the previous stage, then generalizes it into a stream of theory that has greater relevance.

Starting from the Banjar language "matan refined has been brought to panning", which has the meaning of making people a long time ago *Tatuha Luang* believes that leaders are born from generation to generation. This is evidenced by the leader *Tatuha Luang* "Mahir is very smart to see", the growth and development of the leader *Tatuha Luang* can naturally determine the panning of diamonds. Because "alah can because it's normal", through forging from an early age, leader *Tatuha Luang* is skilled in managing diamond panning. The theory of hereditary characteristics has relevance to leaders who are born and leaders who serve.

Leaders who are born are leadership built on the basis of a consensus of local wisdom values. If local culture and wisdom are related to leadership activities, then it becomes an entity that cannot be separated. Leadership cannot be separated from the cultural values and social life of the people it adheres to. It cannot be contradicted, but it must be related or even integrated. One of the characteristics of local wisdom is having a high level of solidarity with the environment. In the realm of Islamic sociology, Ibn Khaldun is known as the founder of the theory of community solidarity or known as the theory of 'Ashâbiyat. This theory is the embodiment of the theory of harmony ka al-jasad al-wahid in Islamic teachings, which describes the prevalence of mutually protecting and developing potential as well as complementing and helping each other. Leaders in Islam there are eight terms, namely; Imam in Surat al-Baqarah 124. Caliph in al-Baqarah: 30. Malik, al-Fatihah: 4, Wali in al-A'raf: 3. 'Amir and Ra'in, Sultan, Rais, and Ulil 'amri.

Servant leadership theory develops a leadership that is linked to ethics, benevolence and morality (Pekerti, AA, & Sendjaya, S., 2010; Parolinie et al., 2009). Servant leadership theory emphasizes service to others and recognizes that the role of organizations is to create people who can build a better tomorrow. (Parris & Peachey, 2012).

### Minor proposition 2

The findings of minor proposition 2 regarding *Tatuha Luang* really understands and understands Panning, that is, there is an understanding of panning, which is reflected in the Ritual Ceremony, safety, and the method of extracting minerals which have something in common. The word ceremony in English is "ceremony". According to the Big Indonesian Dictionary, ceremonies are signs of greatness. In the Banjar community, especially the *Tatuha Luang* tribe, they call it 'Basalamatan'. It means that the procession of eating together which is also preceded by the recitation of certain prayers and mantras. All concerned ask for safety and smooth running from God Almighty. This is very well preserved because the mining community believes that there is a universe that is guarding it. If so, this means that the culture of recognizing this when starting and starting the panning work will immediately begin. The purpose of this emananynggar is to maintain the balance of the real world and the unseen world so that the fortune that is human's right in the real world is not disturbed, thereby preserving nature both in safety and in harmony with a balance.

They also hope to ward off disturbances by spirits and "guardians" of the area during mining work. This ritual shows a close relationship between panning activities and Banjar culture in which there is a belief that connects humans with the universe and God as stated by Magnis Suseno (2001, Gerzt, 1960) is a basic human need. On the other hand, the *Tatuha Luang* community has 'Nahap Bagawi', namely the work process carried out at Pendulangan is not disturbed, therefore the enthusiasm for doing the work is maintained and they do not hesitate in the process of collecting raw materials. not disturbed, because his rights as guardian creatures have been fulfilled according to the instructions carried out by the panning community according to the directions of the muallim.

### Minor proposition 3

The findings of minor proposition 3 regarding analyzing *Tatuha Luang* has strong stances and principles and serves the needs of the panning team, namely there are principles instilled from an early age, reflected by optimism, mutual cooperation, and coaching. The *Tatuha Luang* community has principles in carrying out activities and life.

### Minor proposition 4

The finding of minor proposition 4 regarding the mining community believes in the supernatural, that is, there is belief, which is reflected by consult the Muallim and follow the

directions of the Mualim. *Papadah* is a guide given from the Mualim to the diamond miners. Remembering that the *Tatuha Luang* people still believe in supernatural things in obtaining clues. These instructions are consulted by experts who may be called Mualim.

#### Minor proposition 5

Minor proposition 5 findings regarding *Tatuha Luang* have special expertise, namely skills, reflected by determination of location, procedures, facilities & infrastructure. The mining of diamonds cannot be separated from 'Maarahakan' or the *Tatuha Luang* people who mentioned the determining location, where the location still contains diamonds that have not been touched by other tribes. Thus, the Gawian practice of the *Tatuha Luang* Community in diamond panning is still traditional and uses bagawi directions (procedures) directed by the Mualim. This means that according to the custom of the Banjar people, if there are a lot of diamonds, the soil dug up will also contain diamonds. This knowledge is the basis for the belief that a diamond mining area may very well not be machined. Such diamond panning is called temperature.

#### Minor proposition 6

The finding of minor proposition 6 regarding the mining community team must always be honest, namely honesty, is reflected by how to dress, heart & feeling, nature of work. The tradition of the *Tatuha Luang* community can be seen from the nature of work, where the nature of work in the Big Indonesian Dictionary is a characteristic that exists in something (to distinguish it from others) in something that is done for a living; livelihood. The nature of this work can reflect the way the people of *Tatuha Luang* dress who appear as they are so that the behavior of the *Tatuha Luang* people has nobility.

In reviewing the minor propositions that have been described, the major proposition can be illustrated. Major propositions are juxtaposed or matched with relevant theories and previous research. Arkani's *tatuha luang* leadership as stated by Northouse in the first part is process oriented. This is what can be seen in the diamond panning activities he leads. The process undertaken determines the success of panning. The right process alone does not necessarily produce the expected results, especially if the panning is carried out without the proper process. The series of processes carried out by Arkani began with leading a prayer. After finishing, as a *tatuha luang*, Arkani checked the readiness of the members, including the readiness of the equipment according to the panning implementation plan. When it's complete, only then will

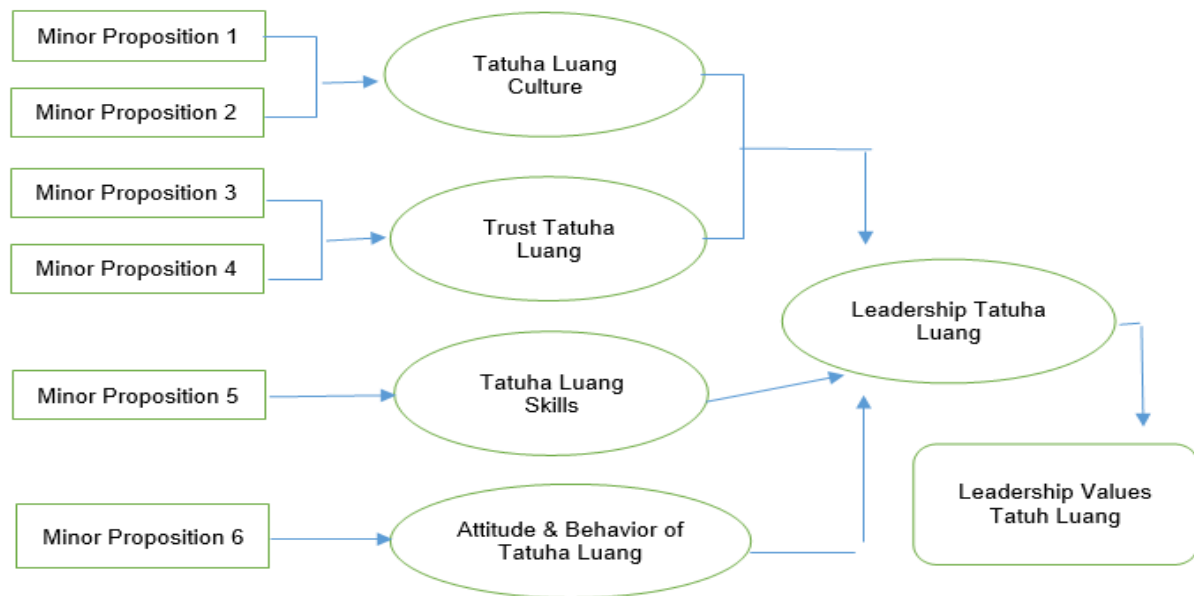


Arkani *Tatuha luang* divide the tasks for each member. In the world of diamond panning, the process is the main thing, while the result is a secondary matter. Second, leadership involves influence, because without influence, leaders cannot persuade. *Tatuha luang* Arkani has a strong influence on its members, because its members can be said to obey what Arkani commands. *Tatuha Luang* has an effect on its members. Third, leadership is in a group. That's what's in diamond panning too. That's what is called a group. The activity of repeating diamonds must of course be in the form of a group, not individually. Without a group, panning activities cannot be carried out so that the leadership of a *tatuha luang* Arkani can be ascertained as the leader of his group members. In other words, groups for diamond panning are the way it should be. Fourth, implies the existence of the same goal. In diamond panning, the goal is to get diamonds so that all the prerequisites must be agreed upon and carried out together. Results in the form of diamonds, as stated by *Tatuha Luang* Arkani, will be obtained, as long as they have the same goal. From the experience of *Tatuha luang* Arkani, several types of diamonds have been obtained with varying values. Starting from quite large, medium to small, as he often gets, he has experienced it. The belief that diamonds will be found will help prospectors achieve the expected results. In addition, belief will also generate optimism and form a spirit that never goes out in carrying out diamond panning.

In theory, *Tatuha Luang's* leadership adapts servant leadership, where a leader has vision, honesty, integrity, trust, service, sets an example or role model, opens the way, appreciates others and empowers (Parris & Peachey, 2012). On the other hand, servant leadership can empower and develop people, humility, authenticity, interpersonal acceptance, providing direction and service (Dierendonck & Stam, 2014). It can be said that *Tatuha Luang's* leadership itself is an informal leader, namely someone who is not officially appointed as a leader, but is an honor because he is considered to have advantages and is considered capable of influencing the psychological condition and behavior of a group (Koentjaraningrat, 1984; Northouse, 2013).

Based on the concept of leadership and the concept of culture, a major proposition can be formulated, namely: *Tatuha Luang's* leadership is caused by culture, traditional beliefs, behavior, and attitudes of the *Tatuha Luang* community. Meanwhile, an illustration of the conceptual model that can be built through major propositions, as a result of the findings:

Figure 7. Model Findings from the results of the *Tatuha Luang* Traditional Leadership Research based on the local wisdom of the Panning Community in Banjarbaru, South Kalimantan.



Source: Processed Data, 2022.

### Similarities and Differences in Research Results with Previous Research

Humans are social creatures in groups. This can be seen from the attitude, behavior, and culture of *Tatuha Luang*. On the other hand, the *Tatuha Luang* people have traditional beliefs, that is, they believe in the existence of the supernatural. Then, the *Tatuha Luang* people have interesting skills that are owned by each individual and group. So that the people of *Tatuha Luang* in diamond panning are still synonymous with mutual cooperation which cannot be separated from the direction of the leader.

Judging from the theory, leadership is the existence of power from the institution or organization he leads so that a leader can be called a ruler. All members of the organization have authority, including the leader. His authority includes tasks related to himself and the members he leads (Koentjaraningrat, 1984; Northouse, 2013). The *Tatuha Luang* community is seen from a leadership model using servant leadership (Dierendonck & Stam, 2014; Parris & Peachey, 2012) elaborated with an informant leader who indirectly has more abilities and is considered capable of directing the *Tatuha Luang* community in diamond panning.

Judging from previous research, Arifin (2013) revealed that leadership cannot be separated from the word 'power', because power is the capital to become a leader. The meaning of leadership itself is the process of influencing others to do according to the will of the leader. While leadership behavior can be categorized into 2 (two) categories, namely behavior that focuses on production results, and behavior that tends to focus on human resources. Traditional leadership behavior or what is often referred to as authoritarian leadership style is leadership

behavior that often gives a very narrow scope of freedom, creativity and initiative of subordinates. The subordinates always do what their superiors tell them to, the opinions and initiatives of the subordinates are almost non-existent.

The traditional leadership behavior of Islamic boarding schools belongs to leadership behavior whose attention tends to the welfare of human resources. This is because a kyai as a leader always treats his subordinates as relatives, not as employees (laborers). Meanwhile, the leadership behavior that is often raised by traditional pesantren leaders is the laissez-faire leadership style which is based on the patterns and working relationships of the pesantren which are based on three key words, namely, sincerity, barakah, and worship.

Wahyudi (2011) revealed that in the traditional Javanese leadership model, especially Central Java, a leader is emphasized to prioritize harmony and respect for the Creator, ancestors and parents. Meanwhile, the Islamic leadership model explains the importance of the characteristics of post-Prophet Muhammad SAW leaders, when the Islamic leadership was held by the caliphs and eventually split into groups, the largest of which were Sunni and Shia. These two groups have different understandings of leadership even though both of them use the same sources. This does not include other small groups, such as secular Islamic groups.

In every institution, including in society, nation and state, the presence of a leader is always needed. The role of a leader is very central and strategic because he is needed as a motivator, mediator and communicator in development. A leader in carrying out his leadership must gain legitimacy from the community. The attitude of a leader that is in accordance with the leadership model and ideal traits that are considered noble will make a leader an idol for the people he leads. There are various types or models of leadership and the ideal characteristics of leaders, in the traditional Javanese and Islamic leadership models, the leadership model and the characteristics of these leaders are seen as more in tune with the conditions of Indonesian society which is plural and the majority adheres to Islam.

Discussions about leadership and ideal leaders become important when faced with the fact that the selection of leaders at almost all levels at this time has been tarnished by the practice of money politics and promises that are grandiose but not kept. This condition in turn encourages degradation and a shift in cultural values in society, especially regarding leadership. Leaders should try to establish relationships that make them close to the people. Without the people, they can do nothing. This is a form of people's longing for their leaders.

Pratt and Sekson Yongvanit (2016) reveal that what motivates local leaders to do what they do, where to learn to lead, challenges in leading, and local leaders' perceptions of what

mistakes local leaders do and why understanding mistakes is important. Because learning from past leadership mistakes has important implications for future leadership in Laos. This means that it is very important for informal local leaders today to learn from the mistakes of past leaders.

Wahyudin (2015) says that leadership values are values related to the actions taken by a leader. In terms of leadership behavior, there are "essential values" or values of faith, kindness, intelligence, skills, and so on, which naturally a leader must possess. In addition to "essential values" originating from religious teachings, there are also essential values originating from local wisdom. However, leadership values have undergone a transformation over time. This is inseparable from the growth of advanced civilization which causes leadership values that are rooted in religious teachings and local wisdom to shift to leadership values that are rooted in worldly teachings. In other words,

Bjorna (2021) finds that in a leadership system with limited formal political power, efforts are needed to build a soft power network that provides the capacity to act to gain power. Politicians can learn ways to secure their support and increase their power base from the identified reputation-building success factors. Meanwhile, Faisal (2015) states that there are six traditional leadership values in the Kajang customary community, namely: honesty, steadfastness, unity, simplicity, patience and concern for the natural environment. The value of honesty is the main value that must be practiced in everyday life, namely being honest with Turiek Akrakna, being honest with fellow human beings, and being honest with yourself.

The value of unity must be upheld as a form of solidarity and harmonization of life in society. The value of simplicity must be manifested in everyday life in accordance with the teachings of the tide. The value of patience must be practiced, especially for Ammatoa, to accept the fate of Turiek Akrakna. The value of caring for the natural environment is a manifestation of the attitude of preserving the natural environment in accordance with the teachings of the tide.

The Kajang customary community adheres to leadership values which are patterns of attitudes, behavior and actions for its leaders. These leadership values are very actual and flexible according to the times. These values are honesty, steadfastness, unity, simplicity, patience and concern for the natural environment. Some of these values are also practiced in everyday life by members of these indigenous communities. On the basis of these values, Ammatoa as a traditional leader including other customary stakeholders always practices these values and avoids attitudes and behavior that deviate from the values and norms that apply in

the community. In addition to practicing in this form, Ammatoa is always open, feels completely united, has one soul and feelings with its people, even the same fate and bear in the same struggle. Therefore, Ammatoa along with other traditional stakeholders are willing to provide services and sacrifices for their people.

Problem solving, such as theft, sexual harassment, fights and so on, is always resolved through *abborong* (deliberation). Decisions in *abborong* are the right, firm and correct decisions without discriminating between one another, including the family or relatives of the leader himself. Ammatoa as a traditional leader as well as a leader in every *abborong* event must have a firm and firm attitude to resolve cases.

The values of steadfastness and honesty must be put forward so that the decision can be accepted and convinced of the truth by members of the local community. Based on this, the values of leadership in the Kajang customary community need attention for coaching, development and preservation activities in the context of character building, especially for leaders. In addition, these leadership values can be used as a reference for the life of the nation and state, as well as a reference for the bureaucracy and government officials.

Saefuddin's research (2009) revealed that the traditional leadership played by the champions in Tegalsari Village was mostly applied by *debus* art leaders, martial arts teachers and magic teachers. However, the traditional leadership possessed by *jawara* can be a factor of integration and can also be a factor of conflict. Both cannot be separated from four things, namely supernatural powers, courage, command and leadership can be a source of integration. Therefore, the community will submit and respect the *jawara*. Even so, the community's obedience to the *jawara* is driven more by fear than by reluctance. That is, not a few people from the community carry out the *won's* orders, but behind them the people sneer. Such a society, see the command of the champion tends to be a threat so they have to carry out the order. As for research on traditional Banjar leadership, moreover the leadership of *Tatuha Luang* has yet to be found.

The traditional leadership of the *jawara* in Tegal Sari Village, Walantaka District tends to cultivate physical and mental strength or magic such as becoming a Silat Teacher, *Debus* Art, Spiritual Science Teacher. The traditional leadership owned by the *jawara* is based on consensus among the *jawara*. In general, seniority determines who will be the elder or *kokolot*. where those who are led are always followers. On the other hand, there is a kind of moral obligation of leaders to guide their followers on an ongoing basis, whether they are asked or not by their members.

The public's perception of Jawara has various understandings, ranging from positive to negative. The understanding of this diverse community is inseparable from the actions of the figure of Jawara in three historical periods in Banten, namely the period of the Sunda kingdom, the Banten sultanate, and the Dutch colonial period. However, in everyday conversation, jawara is used as a denotative term and also as a reference to identify someone. The term champion which refers to the identification of a person is a title for people who have physical strength in martial arts and have supernatural powers such as immunity from sharp weapons, being able to hit from a distance and so on.

Based on the description of the discussion above, there are several similarities and differences which can be summarized in the following table:

Table 14. Summary of Similarities and Differences

No	Researcher Name	Equality	Difference
1	Richard Pratt and Sexon Yongvanit (2016)	Speaking of Traditional Thai leadership	<ul style="list-style-type: none"> <li>- The meaning of the leader</li> <li>- Leader motivation</li> <li>- Perceived fault of the leader</li> <li>- Lead Obstacles</li> </ul>
2	Yusuf Wahyudin (2015)	<i>Leadership Values in the Life of Traditional and Modern Society</i>	<ul style="list-style-type: none"> <li>- Leadership behavior</li> <li>- essential values</li> <li>- local wisdom values</li> <li>- transformation values</li> </ul>
3	Hilde Bjørnå (2021)	<i>Reputational assets for local political leadership</i>	<ul style="list-style-type: none"> <li>- Building formal political capabilities</li> <li>- build a Soft Power Network</li> <li>- build identified Reputation</li> <li>- Determinants of success of local Politics</li> </ul>
4	Faisal (2015)	Traditional Leadership Values in the Kajang Customary Community in South Sulawesi	<ul style="list-style-type: none"> <li>- Honesty</li> <li>- Firmness</li> <li>- Unity</li> <li>- Simplicity</li> <li>- patience</li> <li>- concern</li> <li>- to nature</li> </ul>
5	Saefuddin in 2009	Jawara Banten: Study of Traditional Leadership in Tegal Sari Village, Walantaka District, Serang District	<ul style="list-style-type: none"> <li>- heroism</li> <li>- Debus art</li> <li>- Silat teacher</li> <li>- Master of Magic</li> <li>- Miracle</li> <li>- Courage</li> <li>- Command and integration</li> </ul>
6	Zaenal Arifin (2013)	Leadership Behavior Traditional Islamic Boarding School.	<ul style="list-style-type: none"> <li>- Leader's Capital Power</li> <li>- Influence others/</li> <li>- Kiayi Doctrine</li> <li>- Sincerely</li> <li>- Baroque</li> <li>- Worship</li> </ul>
7	Undergraduate Sigit Wahyudi (2011)	Traditional Javanese-Islamic Leadership in Javanese Society	<ul style="list-style-type: none"> <li>- Javanese and Islamic leadership</li> <li>- Leadership prioritizes harmony</li> <li>- Respect to the Creator</li> <li>- To the ancestors</li> <li>- to parents</li> </ul>

No	Researcher Name	Equality	Difference
8	Tatuh Luang	<i>Tatuha Luang</i> Traditional Leadership in Diamond Mining	Profession as Traditional Informal leadership Utilization of Natural Resources

Source: Processed Data, 2022.

## IMPLICATIONS

### Theoretical Implications

In terms of the research findings, several theoretical implications are obtained to be able to enrich the body of knowledge in the field of human resource management, especially in studies of leadership, while the theoretical implications are as follows:

- 1) The results of this study can contribute to the development of local wisdom-based leadership theory. Previously there were several perspectives of leadership theory, namely: transformational leadership, transactional leadership, service leadership, paternalistic leadership. Referring to the research results, it can be added, namely the leadership of *Tatuha Luang*. The leadership of *Tatuha Luang* for the panning community in Banjarbaru, South Kalimantan, is a leader who has local wisdom culture, based on traditional beliefs, has the skills, and attitudes & behavior of the typical Banjar tribe, especially in the diamond panning community called *Tatuha Luang*.
- 2) The results of this study gave birth to a new leadership concept with the local wisdom of the Banjar people which can be called the *Tatuha Luang* Leadership in the diamond panning community. The model findings from the results of this study contribute to the body of knowledge on service leadership studies which are quite a lot of debate, especially in the social sciences especially in local culture such as the culture of community leadership which is known as *Tatuha Luang's* leadership. On the other hand, the results of this research can be developed further by examining in more depth, although it is based on local wisdom, it has universal values and requires proper publication for the pride of the panning community in Banjarbaru, South Kalimantan.

### Practical Implications

Based on the research results, practical implications can be identified, which can be conveyed in the following points:

- 1) Diamond panning, which is synonymous with the pride of the Banjar tribe led by *Tatuha Luang*, has proven that the people there have been able to practice service leadership, which is called *Tatuha Luang* leadership. *Tatuha Luang's* leadership is very

unique and only exists in the Banjar people in South Kalimantan. *Tatuha Luang's* leadership can not only be practiced only in diamond panning but can be practiced in all aspects of life because it has universal local wisdom values. Bearing in mind that *Tatuha Luang's* leadership contains values that have cultural characteristics and behaviors typical of South Kalimantan, which have traditional beliefs, have many skills, and attitudes & behaviors that are unique to the noble values of the Banjar tribe.

2) The model findings in this study can be used as a reference for local wisdom-based leadership studies that contain Universal meanings and philosophies. This finding model can be used as an established self-reflection by the community he leads in the diamond mining community by *Tatuha Luang*, so that in order to be able to improve the spirit of leadership through the local wisdom of the Banjar tribe called *Tatuha Luang* it really needs to be developed going forward.

### Research Limitations

This research is not free from research limitations, but does not reduce the essential meaning of the research findings that have been found during interviews, observations, and documentation. Exposure to these limitations can be explained in the following points:

1) This research is a new research that has never been studied by other researchers regarding leadership based on local wisdom typical of the panning community in Banjarbaru, South Kalimantan. In fact, determining key informants, key informants, and complementary informants is not as simple as previously imagined. The fact is that to find what is meant above requires relatively long time, effort and observation, because as a source of information you are required to be able to explain in detail and in detail and explain it.

2) There are limited sources of information on leadership bibliography based on local wisdom so that *Tatuha Luang's* leadership is leadership that contains the values of collaboration and synergy of the balance of the real world and the supernatural which is unique and special, especially in the panning community in Banjarbaru, South Kalimantan.

3) The lack of a centralized facility for research results and leadership based on unique local wisdom, so that it will add to the scientific repertoire of local wisdom-based leadership with other regions in Indonesia, so that the leadership of *Tatuha Luang* in Banjarbaru, South Kalimantan, gives its own color compared to other leadership



based on local wisdom in Indonesia and can be practiced not only in the panning community, but can be practiced universally in other fields.

## CLOSING

### Conclusion

Based on the description and explanation from beginning to end in this closing chapter, there are several things that are the conclusions in this study:

- 1) In the panning community in Banjarbaru South Kalimantan, there are communities of people who earn their living from exploiting their natural resources by exploiting and digging the bowels of the earth to mine diamonds and diamonds, which has been passed down from generation to generation since a very long time.
- 2) In the process of panning, many use local wisdom which has been passed down from generation to generation in a unique way that has been in effect since their ancestors until now, which is still valid and remains consistently valid today.
- 3) From the explanation and description from the beginning to the end of writing this research is still going well and is being maintained.
- 4) The results of the findings are 6 minor propositions which consist of its implementation being passed down from generation to generation, panning procedures that are maintained, Belief in the balance of the real and supernatural worlds, expertise in utilizing natural resources, working with honesty, sincerity and sincerity by upholding moral beliefs by avoiding taboos and prohibitions, then this leadership is called the *tatuha luang* leadership.
- 5) The findings of the major proposition with a leadership model based on local wisdom which has universal values and can be applied not only in the mining community but can be used in all lines of life in the wider social organization.

## RECOMMENDATION

Judging from the conclusions, there are several suggestions for academics and practitioners, namely:

- 1) Academically, the results of this study contribute to leadership theory based on local wisdom, especially in the findings of a conceptual model, namely the leadership of *Tatuha*

*Luang* which prioritizes the local wisdom of the Banjarbaru community in particular and in South Kalimantan in general.

2) Practically, the results of this research model can be implemented for the diamond mining community in Banjarbaru in particular and in South Kalimantan in general, and even other community organizations can adapt it for community organizations.

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