



LURAH LEADERSHIP IN IMPROVING COMMUNITY EMPOWERMENT THROUGH KARANG TARUNA IN LANJAS VILLAGE, TEWEH TENGAH DISTRICT, NORTH BARITO REGENCY

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Abstract

Community empowerment can be done with the active participation of the community which must be facilitated by the presence of community empowerment actors who come from a leader. This study aims to find out how lurah leadership is related to community empowerment through cadet corals, and find out whether the inhibiting factors in lurah leadership in increasing community empowerment through cadet corals. In this study, data collection techniques were divided into 2 (two) types of data sources used, namely (1) Primary data, which is data obtained directly from respondents either through interviews, observation and documentation. (2) Secondary data is data obtained by reading books, literature, official documents, related laws and regulations. The analytical techniques used by Miles and Huberman's model analysis techniques are qualitatively formulated in order to produce descriptive data. From the results of the study, it can be seen that the leadership of the lurah in increasing community empowerment through cadets looks good with his leadership using participatory, situational, delegative and charismatic leadership styles even though community participation is still not optimal and there is a need for increased guidance from the village government. In improving community empowerment through cadets, they should further optimize their leadership abilities and qualities and improve coaching, setting an example and motivation for the community. it can be seen that the leadership of the lurah in increasing community empowerment through cadets looks good with his leadership using participatory, situational, delegative and charismatic leadership styles even though community participation is still not optimal and there is a need for increased guidance from the village government. In improving community empowerment through cadets, they should further optimize their leadership abilities and qualities and improve coaching, setting an example and motivation for the community.

Keywords: Leadership, Lurah, Community Empowerment, Karang Taruna.

INTRODUCTION

In the mandate of the 1945 Constitution, Indonesia is a unitary state consisting of provinces, regencies/cities down to the smallest point of the country, namely Kelurahan. The Kelurahan government as a pioneer in the regional government system will relate and have direct contact with the community, because in this case the system adopted by Indonesia is a decentralized system, namely the central government gives flexibility to manage their respective regions. Kelurahan is a government organization that is located at the forefront of city government.

The sub-district government organization as the leading institution in carrying out development, in line with the goals of independence and the hopes of the nation's founders, prioritizes how existing government agencies are able to carry out the wheels of central and regional government properly (Triputro, 2022) and are able to go hand in hand in increasing progress and accelerated development in Indonesia, for this reason, the function of the kelurahan is to be able to provide administrative services to the community and prioritize government objectives in terms of ideology, politics, social, economy, and security (Budi, 2015; Pratama & Sujianto, 2016). All of this comes from the humans who carry it out, because development is from by and for the people, meaning the humans themselves (Julaeha, 2019).

Law No. 23 of 2014 concerning Regional Government, Government Regulation Number 73 of 2005 concerning Kelurahan explained that the Lurah has the task of administering government, development and community affairs, so development carried out using the empowerment paradigm is indispensable to realizing community participation based on the principles of participatory development management in The scope of government presents an honest, just, democratic and responsible government. According to Septiadi & Yuniarti (2022); Pelenkahu et al. (2017); Haryani & Kuswoyo (2022) as well as in the social order they are involved in the development process such as giving power to improve the social, economic, cultural and political position of local communities,

The Kelurahan is led by a Lurah with the status of a Civil Servant in accordance with Government Regulation No. 73 of 2005. It is stated that the Lurah must have technical skills in the field of government administration and understand the socio-cultural conditions of the local community, in addition to a minimum working period of 10 years and a rank /class at least III/c (article 4). So it is not surprising that the position of lurah by the Regent/Mayor is often associated with the term The Right Man On The Right Place. Because the consideration of the ability to understand the area is sometimes a consideration for the Regent/Mayor in placing the Lurah, because the Lurah is the selected position form appointed by the Regent/Mayor. In contrast to elected positions such as village heads or regents/mayors.

Regional development and management of sub-district government will not be separated from the role of community participation which can be seen through the management framework of good governance (Prasojo & Kurniawan, 2008; Hidayati & Suwanda, 2022). The existence of good governance, according to Giddens, is a reform of the administration of public services and development which is directed at the development of governance management not only in government (Gedeona, 2010; Pratiwi, 2018). Policy is no longer centralized on the role of the government, but rather involves the active role of the community in realizing regional development (Sutisna, 2013; Said, 2018).

The existence of an active role or community participation is a form of regional development concept by empowering the community (Saragih & Agung, 2018; Rahmat & Mirnawati, 2020). Community empowerment is a development concept towards community welfare that involves social values (Andayani et al., 2017). Chamber explained that this concept

reflects a new paradigm of development, which is people centered, participatory, empowering, and sustainable (Widyawati, 2020).

This is where the lurah's role is with the use of his authority as a leader. Through the inherent formal impression as a leader. In addition to serving administratively and providing public services and complete infrastructure, the lurah as the leader in carrying out the mandate of Law no. 32 of 2004, has a duty in community empowerment (article 127 paragraph 3).

Leadership is a process of influencing or setting an example by a leader to his followers in an effort to achieve organizational goals, so the success of an organization or area can be seen from the existing leadership. Likewise, within the kelurahan, good leadership can be seen from efforts in community service and development of an area. In leadership it takes a leader and officials to achieve common goals. A leader is someone who has the ability to influence individuals and or groups of other people to work together to achieve predetermined goals. A leader will not be able to become a good leader without the support of the officials who are his subordinates.

The process of good governance is reflected in the leadership of a leader. Leadership according to Hoyt in Kartono (2005) is the activity or art of influencing other people to want to cooperate based on the person's ability to guide others in achieving the goals desired by the group. A leader is the spearhead of success or failure in realizing the vision and mission it carries. The leadership of a people's leader is important in organizing the needs of the community in the area. People's leaders can foster trust in the people they lead with a leadership style that is in accordance with the wishes of the people.

Factors that can affect the level of community participation in development include: age, education, type of work, income level, length of stay in the village, level of communication and leadership (Tumbel, 2017). The key and main factor needed to improve the quality of human resources is leadership (Pasolong, 2008). Leadership is a very important factor in influencing community participation (Akbar et al., 2018). Leadership is very important and very decisive in the life of every nation, because the progress of society, the ups and downs of a nation, are determined by its leaders (Putra, 2019; Sinar et al., 2020).

In carrying out empowerment activities, the lurah does not only give directions to residents and their subordinates to carry out activities, he also always listens to or provides opportunities for residents and his subordinates to provide suggestions, opinions or even criticism in development activities to be carried out in his kelurahan. Lurah Lanjas always listens to their aspirations through deliberations to reach a consensus.

Community participation is very much needed in empowerment. Participation is a bridge between government policies and the interests of society. So that regional planning must be carried out using a bottom-up planning or participatory planning, but in reality the planning itself is still mostly carried out from the top (top-down planning) (Oktafani, 2008).

From the various problems that exist, namely the participatory leadership style applied by the lurah, it has been seen from the collaboration with various parties, both internal and external. The lurah's participatory leadership style in the decision-making mechanism has been seen to involve the participation of those around him, starting from the office staff, youth committee members and youth organization members. The lurah's participatory leadership style in providing motivation to his subordinates has reached all existing components in the organization both materially and non-materially including the lurah's work ethic as the motivation of the people around him. The leadership function in empowering subordinates has been carried out by the lurah. This empowerment includes delegating authority and giving responsibility, giving trust,

After the researchers conducted interviews and observations with respondents regarding the phenomena that occurred, the lurah also had a delegative leadership type. This delegative leadership is based on the lurah's leadership style by handing over all work to his subordinates without caring about the processes carried out by subordinates. In principle, the leader has the attitude of fully surrendering to his subordinates as long as the work can be completed properly. So this makes subordinates lose enthusiasm for work and do not feel the role of a leader. Even though the role of a leader is needed to rebuild the enthusiasm of his subordinates to work to achieve goals. Hasibuan (2012), leadership is a way for a leader to influence the behavior of his subordinates so that they want to work productively to achieve organizational goals.

Situational leadership recommends a dynamic and flexible type of leadership, not static. The abilities and experience of subordinates must be continuously assessed and evaluated to determine which combination of styles will be most adequate under flexible and changing conditions. To develop subordinates, increase their self-confidence, and mentor them to learn about their duties and responsibilities, you must change your leadership style continuously.

And charismatic leadership is one of the styles that exist in the lurah. Lurah has special characteristics or charms that can captivate his subordinates. So as to get followers to follow his orders.

Everyone has a different leadership style in order to see synergistic changes in society and infrastructure development in a region. Each region, especially the kelurahan, has several young people who will become the next generation of the nation's next generation, therefore youth must be supported and trained from an early age to shape their character. Thus the birth of a civilization on earth cannot be separated from the role of the youth.

Youth is the hope of the nation, the existence of youth determines the future of a country. Youth is a national asset that must get more attention not only from the family and community environment but especially from government officials, therefore the role of government, especially the sub-districts, is needed to help build youth character, namely by forming youth organizations commonly called Karang Taruna.

Meanwhile, the function of Karang Taruna in accordance with the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 77/HUK/2010 concerning the Basic Guidelines for Youth Organizations in article 3 paragraph 3 is as follows: creative, educational, economic, productive and other practical activities by utilizing all sources and potential for social welfare in their environment independently.

Karang Taruna in the Lanjas Sub-district during the leadership of the current Lurah in increasing community social activities, especially among youth, namely the Karang Taruna organization in the Lanjas Sub-District did not appear to be optimally involved in social activities where the Youth Organization was located, so that the Karang Taruna who there is now no sense of its existence as a youth organization representing young people in the Lanjas Village.

According to the author's observations, it was found that the level of community and Lurah participation in social activities still needs to be increased, especially in the empowerment of social welfare businesses. This can be seen from the fact that there are still government programs that are not running well because they do not receive full support from the community, marked by not all people are willing to participate in social activities. The symptoms of the lack of participation mentioned above are allegedly due to the lack of attention and guidance from the Lurah to the community and the Lanjas Village Youth Organization. Several things or factors that influence the leadership of the lurah in community empowerment

such as the ineffective leadership of the lurah, there is a lack of increased human resources in the internal management of the Karang Taruna so that the lurah is deemed necessary to carry out coaching and a lack of cooperation between the sub-district government and youth organizations in optimizing Karang Taruna activities. This is due to a lack of communication between the Lurah and Karang Taruna members.

In connection with the background written above, the researcher is interested in conducting a study with the title: "Leadership of Lurah in Improving Community Empowerment Through Karang Taruna in Lanjas Village, Teweh Tengah District, North Barito Regency".

RESEARCH METHODS

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Types of Research

This research is a qualitative descriptive study. The research method is generally interpreted as a scientific activity carried out in stages starting with determining the topic, collecting data and analyzing the data, so that later an understanding and understanding of a particular topic is obtained. According to Moleong (2000) qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile descriptive research is research that seeks to reveal a problem and situation as it is, for this reason researchers are limited to only stating facts and not hypotheses.

Research Sites

This research was conducted in the area of Lanjas Village, Central Teweh District, North Barito Regency. The researcher chose this location because in that area the researcher wanted to know how the lurah's leadership is in increasing community empowerment through youth organizations seen from the aspects of participatory, delegative, situational and charismatic leadership in Lanjas Village and to know the inhibiting factors.

Informant

The informants here are direct data sources who are seen as having knowledge of the problem being researched, namely the leadership of the lurah in increasing community empowerment through youth organizations in Lanjas Village, Central Teweh District, North Barito Regency. Informants were selected through purposive sampling, including village heads (1 person), Kelurahan Secretary (1 person), Head of Government Section (1 person), Head of Karang Taruna (1 person), and Head of RT (3 people).

Data Collection Technique

Data collection was carried out through three stages, namely interviews, observation, and documentation. Interviews were conducted directly by researchers with informants who understood the problem under study. Observations were made directly in the field to find out and collect real data on field conditions when the research was carried out. Then, documentation is done by comparing or collecting information through related documents at the research location and from relevant references in accordance with the problems examined at the research location.

In-depth interviews are the process of obtaining information for research purposes and face-to-face question and answer sessions between the interviewer and the informant, with or without using an interview guide, where the interviewer and informant are involved in social life for a relatively long time (Juliansyah Noor, 2011). The reason researchers make observations

is to present a realistic picture of behavior or events, answer questions, help understand human behavior and evaluation, namely measuring certain aspects and providing feedback on these measurements (Burhan Bungin, 2007). Documentation is done by viewing and studying documents and recording written data related to the object of research.

Data Analysis Technique

Qualitative data analysis according to Bogdan & Biklen (1982) quoted in the book *Qualitative Research Methods* by Lexy J. Moleong is a step that is carried out by working with words, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, discovering what is important and what was learned, and deciding what to share with others. In addition, data analysis was carried out to find answers to data based on findings in the field with theories related to the problem.

According to Huberman and Miles in analyzing qualitative data using an interactive model. That consists of three main things: (1) data reduction; (2) data presentation; (3) conclusion/verification. These three activities are activities that intertwine at the time before, during, and after data collection in a parallel form to build general insight which is called analysis.

In order to obtain scientifically justifiable data, it is necessary to check the validity of the data. The data validation technique in this study uses triangulation. According to Nawari Ismail (2015), triangulation is a testing technique by verifying, changing-expanding information from one actor to another and or one actor until it is saturated.

RESULTS AND DISCUSSION

Research Result

Leadership and community empowerment can be said as efforts on the part of those who influence to show their influence on a person or other followers in a group. The ability to influence others implies the need for a leader to have personality characteristics that are sensitive to the conditions of each subordinate, adequate intelligence, emotional management skills and managerial skills, as well as the ability to create relationships and communication that are on par with the personal characteristics of each of his followers in the group. to achieve organizational goals. If the people who become activities to influence the behavior of people to work together towards a certain goal that they want together. In other words.

1. Participatory

Leadership in community empowerment as an interaction between group members. The leader is an agent of change, namely someone who has the ability to influence others more than the people around him. Leadership as a pattern of relationships between individuals who use authority and influence over other people or groups to form cooperation to complete a task. Leadership shows, in an organization there are people who have the ability to influence, direct, guide and also some people who have activities to influence the behavior of other people to follow what is the will of their superiors or leaders.

According to Gary Yukl (2009), "participative leadership involves the use of various decision procedures that give other people a certain influence on the leader's decisions". Therefore, leadership can be understood as the ability to influence subordinates so that in the form of cooperation, followers or subordinates can be influenced by the leadership power possessed by superiors, so they will want to follow the wishes of their leaders consciously, willingly, and wholeheartedly. Leadership style is the way of a leader, in this case Pak Lurah

Lanjas, in providing direction and how to help his subordinates in completing a task or problem together.

In an interview with Mr. Norhidayat Sapitri, SE as the Head of Lanjas District, Teweh Tengah District, North Barito Regency, as follows:

"In the process of making decisions about my duties, I have an obligation to provide detailed directions to my subordinates about what they should do in the field so that there are no excessive explanations which can lead to confusion and a waste of time. Encourage them to always work together and solve problems together. (Interview on 26 November 2021)

From the interviews it was concluded that the lurah in his leadership was carried out in a persuasive manner, created harmonious cooperation, fostered reality and participation of subordinates. Leaders motivate subordinates to feel they belong. Participatory leaders seek to encourage the ability of their subordinates to make decisions related to maximizing the potential of the village.

Participatory leadership is closely related to the use of various decision-making procedures, which give other people a certain influence on the decisions of the leader. Other terms commonly used to refer to aspects of participatory leadership include consultation, shared decision-making, and power-sharing. The role of a leader is very important to achieve the desired organizational goals related to improving employee performance in carrying out their work. The performance of these subordinates can be achieved in an organization according to their respective authorities and responsibilities in realizing common goals.

Interview with Mrs. Yonasi Permai Sari A, S.STP as the village secretary said that:

"When the Lurah is not on duty outside, we are always solving a problem and solving a task together in accordance with existing and applicable procedures, always involving us as subordinates and invited to communicate and consult besides giving the widest possible freedom to subordinates to design problem solving in the Kelurahan and solve problems and then jointly make decisions, don't forget that the Lurah always gives directions to reach a joint decision" (interview on 27 November 2021)

Interview with brother Arsudin Pradana as Head of RT. 30 says the following:
"The Lurah is in making decisions whether fast or slow, here he always makes decisions quickly, precisely and effectively and efficiently. Because here the Lurah always makes decisions based on the results that are discussed and discussed beforehand with his subordinates. Pak Lurah always collects inputs given by subordinates, creative ideas from subordinates, and you also always include directions in every input issued from subordinates so that in making decisions and completing tasks can be achieved quickly, precisely and effectively and efficient" (interview on 27 November 2021)

Based on the results of interviews with some of the informants above, it can be concluded that the actions taken by the Lurah in his leadership style can be seen as an effective way of implementing the collaboration process in maintaining communication with subordinates in building positive perceptions.

It can be seen from the lurah's leadership that leadership always involves subordinates from all elements of the organization in making policies, implementing them together to carry out and completing tasks and demonstrating the behavior of working relationships between leaders and subordinates. Participatory leadership is also known as open, free or non-directive leadership. Leadership that always involves all elements of the organization in making organizational decision policies. There is togetherness, ability, timeliness, openness, and responsibility. Then the leader directs subordinates towards achieving consensus.

"The distribution of community social assistance is always taken as a joint decision, technical matters in the field and the lurah has an important role in the decision, so that there have never been any problems in the distribution of social assistance, it is always on target"

The potential benefits to be gained from this leadership style are, for example, better quality decisions taken, willingness to work together in finding a solution to a problem, high satisfaction with decisions taken together, growing and developing expertise in decision making.

This leadership style speaks of an ability to be able to give a sense of freedom, flexibility to each subordinate in participating in making a decision together. In this case the lurah is able to make decisions, cooperate and share knowledge and can order subordinates to complete the tasks assigned. Emphasizing high support in making decisions and policies as well as direction, power and sharing in solving problems together with subordinates, by consulting with subordinates before making decisions.

2. Delegative

Delegative leadership is when a leader delegates authority to subordinates, thus subordinates can make decisions and policies freely or freely in carrying out their work, and it does not matter how subordinates make decisions and carry out their work, it is fully left to subordinates, it is up to subordinates to do it as long as the work can finished well.

Providing some direction or support is highest likely to be effective with individuals at this level of maturity in terms of responsibility for carrying out the plan.

Interview with Sophan Sopian as Head of RT 06 said that:

"Each time we are entrusted with tasks or authorities that have been carried out, each settlement must be done by asking for the approval or opinion of the Lurah Head on the results of the work carried out, so that there are no mistakes and there are directions if there are errors in the results of the completion of the assigned tasks" (interview on November 24, 2021)

Interview with as Anton Sujarwadi as Head of Karang Taruna said that:

"Sometimes when the Lurah has business outside the Lurah always gives authority to complete the tasks given to us (subordinates) the work is completed according to the available working time but the Lurah does not forget to give directions to his subordinates on how to complete the tasks and responsibilities given. Don't forget that the Lurah always gives encouragement and support for the ideas we provide as well as a little guidance if there are mistakes in the ideas issued" (interview on 24 November 2021)

In further interviews with Mrs. Puspasari Mawarni, S.IP as the Head of Administration and Public Services for the Lanjas Village said the following:

"When the Lurah has important needs outside, I as a subordinate are entrusted with the authority and great responsibility to review and supervise ongoing activities in the office as well as overseeing the determination, neatness and accuracy of the work of subordinates in carrying out tasks according to their work. Here, in terms of work, the leadership does not forget to provide flexibility in taking action to make a decision in completing each assigned task and responsibility but still coordinating with the leadership" (interview 30 November 2021)

Based on the interview above, it can be concluded that the leader gives authority and responsibility to complete the tasks given and make decisions. In mobilizing subordinates to prioritize organizational interests rather than personal interests, delegation of decisions and full

responsibility in carrying out tasks assigned to subordinates. There are several things that support such as flexibility, great opportunities, entrusting authority, knowing difficulties and agreement. This leadership style is based on the direction of communication and ways of making decisions and solving problems.

From the description of the informants above, it can be seen that delegative leadership is an effort to complete several tasks if given authority from superiors. With the magnitude of the leader's responsibility, it demands the ability of the leader to direct, move and supervise subordinates. The ability of subordinates to adapt to completing assigned tasks is the ability to move the organization to follow, anticipate and take advantage of changes that occur in a work environment and provide motivation and encouragement to achieve success by competing through excellence.

This involves high work relationship behavior and task and responsibility oriented behavior. In this type of leadership, a follower makes it possible for a follower to express his ideas or ideas so that they have the opportunity to realize their role in the group, where they have abilities that the leader can empower at any time for the progress of the group and organization they follow.

3. Situational

According to situational leadership there is no single best way to influence others. Which leadership style should be used for individuals or groups depends on the level of readiness of the people who will be influenced, from the leadership style described above, what will be adapted to Pancasila philosophy is to apply a democratic leadership style, because in this case the leader consults with his subordinates so that it can emphasize giving positive motivation accompanied by great attention to the human factor. A good leader is democratic everywhere, always prioritizing cooperation between the community or the subordinates he leads to achieve mutual success, provides opportunities to react and is open to criticism for mutual progress.

Leaders in the organization must have advantages compared to their subordinates. This is done to move, be active, have high effort to achieve the goals that have been set. This leadership style is leadership based on the relationship given by the leader. The pattern of leader behavior that is shown when leading when influencing the activities of others both as individuals and groups, this concept has been developed to assist people in carrying out leadership by paying attention to their more effective role in interacting with others.

Interview with Anton Sujarwadi as the Head of Karang Taruna said the following:

"... In the daily work of the subordinates, the village head often stimulates our creativity as youth youth to become better, to be a good listener for subordinates and encourages us to always find solutions to problems. Pak Lurah often gives directions to each subordinate in every difficulty in organizing and formulating the roles of tasks as the jobs and responsibilities of subordinates are varied and increasingly complex" (interview on 24 November 2021)

Interview with Yonasi Permai Sari A, S.STP as the Secretary of the Village of Lanjas said that:

"...Leaders always carry out performance evaluations, don't forget that the Lurah always creates an atmosphere of friendship and relationships of mutual trust and respect, gives lots of directions and provides lots of support. In addition to such relationships, we also always get good directions, for example by taking steps such as coordination meetings, deliberations with subordinates and direct observations with subordinates" (interview on 26 November 2021).

From the several interviews above it was concluded that leaders always provide direction, motivation and supervision to subordinates so that subordinates' performance can be better. Work behavior includes the use of communication, dictating tasks and notifications about what and how to be done by subordinates. Provide emotional support to subordinates. This behavior has a very dynamic quality and can change over time.

Here it can be seen that the efforts made by the leadership are adequate, namely with a comfortable work situation, supervision, direction, leader activities, and the leader provides instructions and directions if his subordinates do not understand the tasks assigned. The pattern of behavior shown by a leader when leading and when influencing the activities of others both as individuals and groups.

The involvement of subordinates greatly determines the strength of carrying out the main tasks to be done and better decision making. Carrying out specific tasks and demonstrating the behavior of the relationship between the leader and subordinates. This concept has been developed to help subordinates carry out a leadership style regardless of their role in a more effective interaction with the leader.

Opportunity to express opinions and choices before decisions are made, can have a beneficial effect regardless of how much influence these opinions have on the final outcome. Humans tend to feel treated with respect when given the opportunity to express opinions and choices regarding decisions that can affect them, and these humans become more satisfied with the decision-making process carried out.

The efforts made by the leadership are adequate, namely by providing instructions and directions if their subordinates do not understand the tasks assigned. The pattern of behavior shown by a leader when leading when influencing the activities of others both as individuals and groups. The involvement of subordinates greatly determines the strength of carrying out the main tasks you want to do, so the decision making will be better. Carry out special tasks and demonstrate the behavior of the relationship between leaders and subordinates.

Task behavior is a leader's behavior to organize and formulate the roles of subordinates, the activities that must be carried out by each member and how these tasks must be achieved. Relationship behavior of a leader who wants to maintain interpersonal relationships between himself and group members or followers by opening lines of communication, delegating responsibility, and providing opportunities for subordinates to use their potential.

In leadership, this shows that in an organization there are people who have the ability to influence, direct, guide and also some people who have activities to influence the behavior of other people to follow the wishes of their superiors or leaders. Therefore, leadership can be understood as the ability to influence subordinates to form cooperation within the group to achieve a goal.

4. Charismatic

Charismatic leadership is a type of leadership that relies on the charisma of a leader. The charisma of a leader is shown by the authority possessed by a leader to influence those he leads. Authority comes from the psychological and physical aspects of a leader.

Charismatic leadership is one of the special factors that need to be considered in mapping a leader who will later have legal authority to determine a policy. Charismatic leadership is a special quality of leaders whose purpose, power, and assertiveness are different from other leaders (Andrew, 2005).

The charismatic leadership theory is based on the assumption that charisma is an attributional phenomenon. Where it is said that the attribution of charisma by followers

depends on several aspects of the leader's behavior. These behaviors are not assumed to exist in all charismatic leaders to the same degree, and the relative importance of each behavior to be attributed to charisma depends to some degree on the leadership situation (Conger and Kanungo, 1987 in Syahrir Natsir, 2004).

From several theories about charismatic leadership provide a number of competing explanations for the influencing processes contained therein. Conger and Kanungo's (1987) explanation seems to emphasize personal identification as a primary process and internalization as a secondary process. Meanwhile, House's theory (1977), emphasizes personal identification, generating motivation by leaders, and the influence of leaders on the goals and self-confidence of followers.

Charismatic leadership may not always be necessary to achieve high levels of employee performance, but charismatic leadership may be most appropriate when the follower's task has an ideological component. This can explain why charismatic leaders are more likely to appear in political, religious, wartime contexts or when introducing a completely new product or facing a crisis that threatens their lives.

Providing some direction or support is highest likely to be effective with individuals at this level of maturity in terms of responsibility for carrying out the plan.

Interview with Arsudin Pradana as Head of RT.30 said that:

"The Lurah always pays attention to us by giving direction, support and appreciation" (interview on 27 November 2021.)

Interview with Yonasi Permai Sari A, S.STP as the Secretary of the Village of Lanjas said that:

"In making decisions the Lurah does not forget to always provide guidance to residents by emphasizing a sense of responsibility and teamwork in order to provide a sense of comfort in implementing the decision" (interview on 29 November 2021)

Interview with Sophan Sopian, SE as Head of RT 06 said that:

"In daily work, when the Lurah has the opportunity and is not busy, he directly observes the Lurah, gives directions on what methods and how we should do it and we are happy so that we and the residents want to participate" (interview on 24 November 2021)

From the results of the interview above, it shows that in his leadership the lurah has energy strength, extraordinary attractiveness that will be followed by his followers in carrying out the agreed program. His subordinates obey the orders or instructions given by the lurah. Charismatic leadership is a type of leadership that relies on the charisma of a leader. The charisma of a leader is shown by the authority possessed by a leader to influence those he leads. Authority comes from the psychological and physical aspects of a leader. A charismatic leader is a gift that someone can have, because a charismatic leader has high self-confidence so that he is able to influence other people around him. Apart from having confidence

5. Factors Obstacles to Lurah Leadership in Improving Community Empowerment Through Karang Taruna in Lanjas Village, Central Teweh District, North Barito Regency.

Obstacles found in the Implementation of Lurah Leadership in Improving Community Empowerment Through Karang Taruna in Lanjas Village, Teweh Tegah District, North Barito Regency. The following describes some of these factors:

a. Limited Financial Resources

In every government agency, the budget is of course very important to be fulfilled according to the needs required by the agency, especially in government agencies such as sub-districts. The budget factor is one of the factors that becomes an obstacle for the lanjas sub-district in organizing optimal community empowerment and to support facilities and infrastructure. Because with a small budget, it certainly cannot provide maximum empowerment programs to the community.

Determination of budget ceilings for offices/agencies is the decision of high-ranking regional officials, namely the North Barito Regent and the Regional People's Consultative Council (DPRD) of North Barito Regency. Determination of official/agency budget ceilings is not only adjusted to the main tasks and functions of related agencies/agencies, but also adjusted to the policies of high-ranking regional officials.

b. Lack of support from some Lanjas Kelurahan staff

The inhibiting factor for the village head in empowering the community was the lack of synergy between the village head and staff regarding community empowerment activities in the Lanjas Village, the staff were unable to properly translate what the village head wanted. This is why the Lanjas sub-district head sometimes takes over these activities by going directly into the community and is often overwhelmed with carrying out these activities. It is known that the inactivity of some kelurahan staff was due to the lack of money from this activity and the absence of a special budget for community empowerment activities for the staff. In general, empowerment activities like this are more social in nature and spend more time and energy. In addition, because of its social nature, this activity is generally carried out more outside working hours.

c. Lack of Information and Socialization

Another inhibiting factor is that some communities in several RTs (Rukun Tetangga) don't contribute much to community empowerment activities, community participation in community empowerment activities is very important to realize community empowerment activity programs. However, in several neighborhoods in the Lanjas Village, some communities are less able to participate in the activities that have been carried out. This is because the community does not know the information because they do not socialize with other residents. The community prefers to be at home with their families rather than participating in these activities so that activities such as those carried out in other RTs that are already running cannot be realized because the community has not been able to work well with one resident and another. Community continuity in empowering this activity requires a sense of kinship with other communities so that this activity can run well.

d. Human Resources

The ability and quality of a leader who has not or is still lacking because of the background of the educational level factor that is not linear with the duties and functions of the related position. In this case the placement of officials in a government position or in an agency/institution must be based on a linear level of education with the duties and functions attached to certain positions, and/or based on individual abilities and expertise.

e. Facilities and infrastructure

The next obstacle factor is the facilities and infrastructure that are not yet owned by youth organizations. This can be seen from the lack of facilities to support activities such as buildings still not available, computers, printers and other supporting equipment. This certainly hampers the performance of youth organizations. So far, in its activities, the youth group uses the youth organization's house and the computer used is the personal property of the youth group or occasionally uses the facilities at the sub-district office.

Discussion

In the participatory leadership type, harmonious communication has been established between the leader and his subordinates, because in this type of leadership the leader always communicates in two directions, organizational plans and programs are prepared together, every problem always seeks a solution and is resolved together, even every decision taken is the result of deliberation between leaders and subordinates so that the decision is an organizational decision.

This leadership is known as open, free and nondirective leadership. People who subscribe to this approach have little control over the decision-making process. Only presenting information about a problem and providing opportunities for team members to develop strategies and solutions (Afandi, 2013; Handoko, 2022; Prasetyo, 2022). Participatory leadership type, is a type of leadership that gives subordinates the opportunity to train themselves to solve organizational problems and their subordinates are not aware that this is an effort to teach subordinates that one day they may become leaders (Putri, 2022).

Delegative leadership, usually the leader already knows the abilities of his subordinates, namely intellectual ability, emotional maturity, ability and willingness to advance the organization, have self-confidence, be able to think critically and analytically and have a high sense of responsibility. According to Baharuddin & Umiarso (2012), delegative leadership or delegation, its application to subordinates who have high ability and willingness. The leader places high trust in his subordinates and some leadership authority is delegated to his subordinates. Leaders only coordinate, because the maturity level of their subordinates is between middle to high levels.

In carrying out "interaction" with those led, the lurah always chooses the most appropriate "way" to lead based on a clear vision, the situation being led and the environmental conditions that influence it. By considering these three things, he can use one or a combination of the following ways of leading: directing, setting an example, guiding, influencing, facilitating, supporting, encouraging, motivating, delegating, and/or other appropriate ways. According to situational leadership theory, the behavior of an effective leader also depends on the level of readiness being led. Readiness in question is the extent to which the leader has the ability and ability to complete a task. If the readiness of the led increases, it is suggested that leadership moves gradually from directive (dominative) to coordinating, to supporting,

The charismatic leadership type has extraordinary influence and charisma, attractiveness and personality to influence others so that they will do what they are told and usually have a very large number of followers. The magnitude of the leader's influence on his followers, makes his subordinates obey what is ordered sometimes without paying attention to the rationality of the order. All organizational activities are centered on the leadership, subordinates or people they lead, always obey and obediently follow what is ordered by the leadership or always follow the will of the leadership.

This type of leader has extraordinary abilities, he has a lot of inspiration, courage and has firm beliefs. The totality of a charismatic leader's personality exudes extraordinary influence and appeal, so that all organizational plans and programs will run well.

The discussion of leadership and community empowerment aspects can be linked to Suharto's (2005) view that empowerment is a process and a goal. As a process, empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, especially individuals who experience poverty. As a goal, empowerment refers to the circumstances or results to be achieved by a social change, namely people who are empowered, have power or have knowledge and ability to meet their physical, economic and social needs such as having self-confidence, being able to convey aspirations, have a livelihood, participate in social activities, and be independent in carrying out their life tasks.

Development as a goal is often used as an indicator of a successful empowerment. The empowerment process can be carried out individually or collectively. Etymologically, empowerment comes from the word "daya" which means strength or ability. Starting from this understanding. According to Sulistiyani & Wulandari (2017); Hayati & Suparjan (2017) empowerment is interpreted as a process of obtaining power, strength or ability, and or the process of giving power, strength or ability from those who have power to those who are less or not yet empowered.

Widjaja's analysis (2003) community empowerment, especially in kelurahans, is not enough just to increase productivity, provide equal business opportunities or capital alone, but must also be followed by changes in the socio-economic structure of society, supporting the development of community potential through increased roles, productivity and efficiency.

Based on the several definitions of empowerment put forward, it can be concluded that in essence empowerment is a process and effort to obtain or give power, strength, or ability to weak individuals in society so that they can identify, analyze, determine needs and potential as well as problems faced and at the same time choose alternative solutions by optimizing resources and potential independently.

There are four principles of community empowerment according to Najati, Agus Asmana, I Nyoman N. Suryadiputra, namely a. The principle of equality is the main principle that must be adhered to in the process of community empowerment, namely the existence of equality or equality of position between the community and the institutions that carry out community empowerment programs, both women and men. The dynamics that are built are equality by developing a mechanism for sharing knowledge, experience, and expertise with one another. Each acknowledges each other's strengths and weaknesses so that a mutual learning process occurs. b. Participation, empowerment programs that can stimulate community self-reliance are programs that are participatory, planned, implemented, supervised, and evaluated by the community. However, To reach this level, it takes time and a mentoring process that involves assistants who are highly committed to community empowerment. c. Self-reliance or self-reliance, the principle of self-sufficiency is to appreciate and prioritize the ability of the community rather than the help of other parties.

This concept does not view the poor as objects with no ability (the have not), but as subjects who have little ability (the have little). They have the ability to save, in-depth knowledge of the constraints of their business, know the conditions of their environment, have the workforce and willingness, and have social norms that have long been adhered to and are sustainable.

Empowerment programs need to be designed for sustainability, even though initially the role of the assistant is more dominant than the community itself. But slowly and surely, the role

of the companion will diminish, and eventually be abolished because the community is able to manage their own activities.

The purpose of Community Empowerment, discussed by Usman (2004) the purpose of community empowerment is to provide capacity and make the community self-sufficient, especially from poverty and underdevelopment/gap/powerlessness. Poverty can be seen from the indicators of meeting basic needs that are not sufficient/proper. The basic needs include food, clothing, housing, health, education and transportation.

Underdevelopment, for example low productivity, weak human resources, limited access to land even though dependence on the agricultural sector is still very strong, weakening of local/traditional markets because they are used to supply international trade needs. In other words, the problem of underdevelopment is structural (policy) and cultural. The goal to be achieved from community empowerment is to form individuals and communities to become independent. This independence includes. Independence to think, act and control what they do.

Increasing social activities for youth organizations run by youth youth organizations and the community has been going well. Improving human resources through training, technical guidance, is a need for youth youth to increase knowledge in line with the changing paradigm of implementing community empowerment.

The leadership of Lurah Lanjas, Teweh Tengah District, has been well implemented, this can be seen from his leadership which is use a particular type of leadership to achieve those goals. But the lurah can also combine several techniques or other leadership styles so that it becomes a varied style of leadership.

Despite the fact that in community empowerment there are still obstacles both from within and from outside. Internal constraints such as limited financial resources which have an impact on the lack of facilities and infrastructure and the lack of communication between the lurah and his subordinates resulting in miscommunication which in the end empowerment becomes less than optimal. One of the important points in determining the success rate of community empowerment is the level of community participation. The government has made efforts to educate the public through notifications/appeals and socialization both in public places and during activities in the village in an effort to increase public awareness so that they want to participate in community empowerment. Certain people are easier to receive information that is easy to understand and sounds familiar, according to the language they use every day.

CONCLUSION

Based on the results of the study, it was concluded that the lurah's leadership in increasing community empowerment through youth organizations in Lanjas Village, Teweh Tengah District, North Barito Regency had been carried out well based on indicators of participatory leadership, this can be seen from the leadership of the lurah who always gives directions, always involves all organizational elements in taking every policy and decision of the organization. In delegative leadership, the village head performs well by delegating full authority to his subordinates both for making decisions and policies in carrying out work. In the situational leadership type it is known that the lurah is doing well in terms of its role of always providing direction, motivation and supervision so that the performance of its subordinates can be better. And based on charismatic leadership indicators, lurah leadership is good. The lurah is able to influence his subordinates to obey orders or instructions given because of his communication skills and self-confidence.

Factors that hinder the lurah's leadership in increasing community empowerment through youth organizations in Lanjas Village, Tengah District, North Barito Regency are the lack of available financial resources to support activities related to community empowerment programs and support facilities and infrastructure. Lack of support and synergy from some village government staff in carrying out community empowerment programs so that village head leadership is not carried out optimally. The lack of communication and coordination built by the sub-district government (lurah) and the community is still not optimal and the lack of ability of the lurah in leading is motivated by education that is not linear with the position he holds. Another inhibiting factor is the facilities and infrastructure that youth organizations do not have as supporting tools and facilities to support youth youth activities.

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