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Ethical Review of Relation Between Formal and Informal Leaders in Building National Resilience in Bondowoso Regency, East Java

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Ethical Review of Relation Between Formal and Informal Leaders in Building National Resilience in Bondowoso Regency, East Java

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Abstract

What is meant by national resilience? National resilience is a dynamic condition of all aspects of national life that contains tenacity, strength, and toughness with the ability to develop national strength to face and overcome all threats, challenges, obstacles, and disturbances, both coming from within and outside the country, directly or indirectly. Endangering the integrity, identity, and survival of the nation, and the struggle to achieve national goals. National resilience is a fundamental need that must be pursued so that a nation continues to exist. Indonesia's national security has experienced disruption in the form of the Covid-19 pandemic. Bondowoso Regency responded in various ways to face and anticipate possible obstacles in the future. Of course, these efforts cannot be separated from the roles of leaders. Leaders play an important role in mobilizing and optimizing the resilience potential that exists in society. In Bondowoso, where the majority of the population is Madurese, there are at least two types of leaders: formal and informal. Formal and informal leaders in Bondowoso Regency actually have good relations with each other, synergize, and collaborate. Like Madurese society in general, the Bondowoso people have local wisdom in the form of a hierarchy of leaders that must be obeyed, and formal leaders such as the government are in fourth place. This article focuses on an ethical review of the relationship between formal and informal leaders in building strong community resilience. The model of good relations between leaders in society can be a model for building national resilience that can be imitated by other ethnic groups in Indonesia, because in various ethnic groups in Indonesia, there are two types of leaders: formal and informal.

Keywords

1 Introduction

Indonesia's resilience has experienced disruption because the Covid 19 pandemic has shaken the foundations of Indonesian life. However, Indonesians were able to overcome and recover to normal conditions. Of course, efforts to escape the Covid-19 pandemic in the Bondowoso Regency cannot be separated from the role of leadership which in the region is generally held by formal and informal leaders. Furthermore, cooperation between formal and informal leaders has resulted in progress in various fields. Resilience in the fields of education, economy, culture, and so on has increased, so the Bondowoso district is declared as not a disadvantaged area.

Leadership is an important element in creating order and peace in society which will directly or indirectly increase or decrease the level of national resilience. Both formal and informal leaders have a very important role, and their position is very strategic because society usually depends and reflects on its leaders, especially in societies that are still paternalistic. A good leader with an ideal model is necessary. Leaders, namely legitimate formal leaders and informal leaders, such as Islamic boarding school leaders or kyai, community leaders, and the like must be able to have good relationships and have positive synergy. The following questions were answered in my research: a. What are the leadership patterns found in the Bondowoso community in East Java? B. What is the relationship between formal and informal leaders? C. Is there a synergistic relationship and what is its role in maintaining and increasing community resilience?

According to existing literature, the Bondowoso community has a specific and unique social organisation. This community organisation can be seen from the concept of local wisdom in building houses like those of the Madurese people, especially in Sumenep. This housing or settlement system is an

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implication of the highland agricultural system of Madurese society in general (Razy et al., 2021, p. 67). As descendants or immigrants from Madura, the Bondowoso people have similarities with the Madurese people in general, so in culture, each family builds a new house in a new location (neolokal); this construction is intended to produce an original house, roma tongkhu, or original bengko (Ahmad, 2007 p. 101; Muyassaroh, 2022 p. 45). The first house was made to face south, in accordance with the belief that the Madurese in Bondowoso were the same as their ancestors in Madura, who originally came from the north, namely Nanking in South Asia. Wahid Oscar (1996, p. 93) states that Madurese initially did not dare to make their houses facing north. The house must also be in the northwest corner (Berek Dajah). The location of the house's kitchen is across the yard facing the house, next to an open space for various purposes such as placing a corn grinder, mortar, and so on, although currently this is rarely found. The cage is located behind the kitchen, while at the west end of the yard, there is a prayer room, the *langghar*. This is what later developed and became known as *tanian lanjang*, namely a group of houses with one yard and an elongated yard shape with three dimensions, namely the religiosity, social, and natural dimensions (Oscar, 1996, p. 196). The Tanean or courtyard is indeed the core of the Madurese people's lives. According to Muyassaroh Muyassaroh and Iskandar Dzulkarnain (2022, p. 45), *tanean lanjheng* is a structure or arrangement of a traditional house in which the house is inhabited by related families led by the main house or roma tongghu, namely the house that was first built.

Mutrofin (1996, p. 177) states that Madurese society has several principles that are firmly held and cannot be negotiated in the context of human relations. First, the Madurese people, who of course are also the Bondowoso people, respect the four main groups. These groups are each - in the general conception of Bondowoso, Madurese society - "*bhapa, bubu, guru, rato*" which means father, mother, teacher and king (government). What is meant by father and mother are parents in a sense that is not just biological, who mediate the presence of their children on earth. The definition of a teacher is anyone or even anything that becomes a scientific transformation for someone, both in the formal sense (school teacher) and in the informal sense, for example a Koran teacher. Respect for ulama actually also exists in this context, not only because the ulama's level of religious experience is quite high, but also because ulama are seen as teachers who educate the public in religious matters. What is meant by the term rato is leader, ruler or government. Lists of honored persons were passed along continuously from generation to generation.

The social stratification that applies to Madurese society, including Bondowoso, has existed since the Singosari and Majapahit kingdoms based on a feudalism system. The nobility occupied the top position as *ghuste'* (gusti), the second tier of bureaucrats who ran the wheels of government were called *mantre'* (mantri), and the servant class were called *abdhi* (servants), apart from that there was still a group called *oreng dhume'* (commoners). This social layer has changed along with the times (Ahmad, 2007, p. 104-105).

Bondowoso society consists of three communities that have different cultural orientations, although almost all of them are Muslim. In terms of religion, the Madurese people of Bondowoso who adhere to Islam are the majority compared to other religions, even though in Bondowoso there is a symbol of religious harmony. The symbolization of religiosity is often seen in people's traditional houses, for example in houses that have a prayer room (*mushalla*) at the western end, especially for those who have performed the Hajj pilgrimage. The position of the place of worship is to the west because this is an analogue of the position of the Kaaba as a symbol of the Qibla of Muslims in the west of Indonesia (Hajar, 2022, p. 59)

The Islamic community itself in Bondowoso can be classified into 3: number one is the noble community (*parjejih*), namely those who are in contact with Western culture. Usually, it was the children of native aristocrats and bureaucrats who were the first to enjoy Western-style education, so they had a higher position in the bureaucracy than other people. Their cultural value orientation is towards bureaucratic careers, both civil and military. Community number two is the Islamic boarding school (Islamic boarding school) community of students whose cultural value orientation is Islamic boarding school culture. The ulama will be role models for them because the ulama are seen as the heirs of the prophet. People are usually very devout in carrying out their worship and uphold the values of the Islamic religion. Previously they had little contact with Western culture, so they were left behind in matters of government and technology. Community number three is the blater community, which is a group of people who usually don't care much about religious norms or state norms. Blatèr is considered an important type of society, apart from formal and informal leaders (kyai). They like to gamble, drink alcoholic drinks, enjoy caroks, and so on. However, they still behave politely in front of santri and bureaucratic elites. Usually, many of these people in old age become aware of and practice Islamic worship and repent seriously (Oscar, 1996, p. 200). The existence of blater, with its great influence on society, especially as a provider of security protection, is not much different from the position of kiai or religious figures in Madura (Sila, 2019, p. 185). Even though there are three different communities, according to Oscar (1996, p. 201), the Madurese people have an attitude of togetherness which is shown by various terms in the Madurese language such as *tok-*

otok, jak-ajak, rampak naung, and tadak tongkak tadak deih. The Bondowoso people also have a tradition of deliberation called *buk-rembuk* as a consequence of their egalitarianism.

According to Wahid Oscar (1996, p. 197-201), Madurese society is characterized by six things: a sense of togetherness; a work ethic accompanied by a spirit of wandering; love of one's homeland; a tradition of deliberation; and maintaining a good relationship with God, society, and nature. and independent of and with respect to time. Related to the ideal conception above, the issue of self-esteem is never separate or always goes hand-in-hand with this ideal conception. Even though the Madurese people in Bondowoso are egalitarian and like humor, they are very sensitive to self-esteem. The self-esteem of the Bondowoso people cannot be underestimated by other people, because if this happens, people who appear humble, friendly, and shy can suddenly change their faces to become fierce and angry. As with Madurese society in general, one of the symbols of self-esteem of Bondowoso people is their wives and families. Therefore, it is not surprising that many cases of carok (fights that generally use sharp weapons) start from this sensitive angle, for example, a wife being harassed by someone else. The wife (woman) is not only seen denotatively, because the land issue is also seen as a matter of the wife (woman), even though the wife (woman) is a symbol of her self-worth. Touching on land issues means having the same weight as touching on women's issues, namely, issues of self-esteem (Mutrofin, 1996, p. 216). An incorrect approach to land acquisition issues, such as the Nipah case, can have fatal consequences. Huub de Jonge's research (1988, pp. 60-61) can be used as evidence that in ancient times many farmers and fishermen rebelled because the land they owned was used without a good approach, even in the 1750s the Madurese people were incited to oppose their king.

Almost all Madurese residents, as well as Bondowoso residents from Madura, firmly adhere to Islamic religion. Often, it is not a problem if they neglect to carry out religious teachings, but they still uphold them. Any insult to Islamic religion is sufficient to use weapons to fight.

Abdul Gaffar Karim (1997) believes that the Madurese people are a society that always views life from a good, optimistic perspective. Humour is a part of life, even if they live poor or rich. Their sense of humour in life has never disappeared from their minds. Many anecdotes illustrate that this tribal community, which is second only to the Javanese, is described as a society that likes humour, is innocent, straightforward, egalitarian, and respects humans as humans. This attitude has nothing to do with a person's rank, wealth, social status, or education.

2 Methods

This research is a field research using qualitative methods. This method produces descriptive data in the form of written or spoken words from individuals or groups, as well as observable behavior (Moleong, 2018:3). On the other hand, researchers use a philosophical model, namely reflective systematic research with methodological elements including: (1) Description, (2) Interpretation, and (3) Reflection (Bakker & Zubair, 1996, p. 99).

This study was conducted in Bondowoso Regency, Madura, East Java. The research samples were taken from several ASNs within the Bondowoso Regency Government as well as several informal educational institutions, such as Islamic boarding schools that are related to the research topic, as well as people with a sufficient level of knowledge. The reason for sampling these locations was that the coverage was broad and strategic. The assessments and experiences of formal employees and informal leaders are expected to truly provide answers to the research questions.

In accordance with the research material objects above, data can be collected using various schemes, sources, and methods. Primary and secondary data sources were used. 1) Primary data sources are data sources provide information to researchers. Primary sources are books and journals, as well as mass media, as well as data obtained from interviews with sources or informants chosen by researchers and data from field observations. 2) Secondary data sources are sources that do not directly provide data to data collectors, for example, in the form of documents. Secondary data were obtained from agency document sources related to this research, as well as literature and previous research. 3) In determining the research subjects. The research subjects were several civil servants within the Bondowoso Regency Government as well as in several informal educational institutions, such as Islamic boarding schools, as well as the community.

In this study, data collection was carried out through interviews, observations, and documentation. Interviews are used to obtain primary data in the form of expressions from sources about their experiences, opinions, and knowledge. Interviews were conducted face-to-face using a list of questions (interview guide)

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and in-depth interview techniques. The author used a purposive sampling technique to obtain data through interviews. This technique uses quotes or samples from informants who are considered more knowledgeable about the information to be researched. To complete the data, I also carried out observations by directly observing events, phenomena, or images that occur, especially those related to the research topic. documentation complements the two previous methods. Documentation is a data-collection technique that involves recording and photographing data in the field and storing it in the office in the form of notes, literature, pictures, photos of activities, archives, and reports related to research problems.

3 Ethics and Leadership

The relationships between leaders and formal and informal leaders should be based on Leadership Ethics. Formal leadership is leadership related to an official position, while informal leadership emerges due to public recognition of the ability to carry out or practice leadership. The prominent difference between formal and informal leadership is that formal leadership is based on legal grounds or regulations in carrying out its duties, while informal leaders are not on formal legal rails, without the limitations of official rules, because this leadership model is based on public recognition and trust. A formal leader is someone who is appointed based on an official decision and appointment by a particular organization or institution to hold a position in the organizational structure, with all rights and obligations, to achieve organizational goals.

Ethics from a philosophical perspective is a branch of philosophy that is practical, critical, and tasked with carrying out investigations in the moral field, namely regarding human rights and obligations and about good and bad. (Zubair, 1987, p. 9-10). Ethics play an important role in investigating ideal conceptions, as well as actual and factual cases, because ethics is related to many problems faced by humans. This importance is seen when ethics is faced with questions about good and bad, good and bad reasons, about what is prohibited and what must be done, what must be done, and all of this concerns the nature of human life (Bertens, 1994, p. 28-29).

Ethics has another name, moral philosophy, which is a branch of philosophy. We can find the term philosophy in Arabic, namely falsafah, in English philosophy, and in the Greek term philosophia. The word philosophia in Greek consists of Filo (philo/philein which means lover, friend, love) and sofia (sophia/sophos which means wisdom, knowledge). A person who studies philosophy means that person loves wisdom, is a friend, friend, or lover of knowledge. People who want to befriend and love wisdom and knowledge must strive to obtain them. A person is called wise if he is able to philosophize. In ancient Greece, someone was called a philosopher if they had various kinds of knowledge. The Greek philosopher who first used the term philosophy was Pythagoras (6 BC). In a dialogue Pythagoras was asked "Are you a scientist capable of establishing laws?" Pythagoras answered, "I am not a scientist but only a philosopher who loves science. The term philosophy became popular during the time of Ancient Greek philosophers, for example, during the time of Socrates and Plato around 6 BC (Zar, 2004, p. 3).

Moral Philosophy is a science related to morality. As a branch of philosophy, ethics can help someone build wisdom, especially in matters of building moral awareness. Humans who study ethics will be guided to a correct understanding of freedom and responsibility, rights and obligations, conscience and decision making in action, moral awareness, universality, and normative relativity, the foundation for ethical life so that wisdom can be achieved. It is said to be trying to achieve wisdom, because philosophy is a tree of ethical branches, in general it is a human activity aimed at making humans wise, namely a) being able to have knowledge and awareness of "existence"; b) can think logically, validly, and straight; and c) can live with moral/ethical awareness, understanding the values of beauty, goodness, truth, supported by another knowledge.

Ethics is the science of morality (morals). What are the meanings of science and morality? H De Vos (2002, p. 2) further explains the meaning of moral science, namely science that creates narratives, rules of behavior, human habits in interacting with each other and confirms the criteria or types of things that are right and bad. Ethics is not just etiquette, etiquette, protocol, and technical matters, but also involves the reasons or arguments that something is considered morally good or bad. Therefore, on the one hand, ethics can grow and develop based on manners, etiquette, protocols and so on in accordance with applicable customs and in accordance with human rights in general. The basis for the growth of ethics is the need for a system that regulates relationships between humans, namely relationships in society, nation, and state. The system of social regulation so that people can respect each other is known as etiquette, etiquette, protocol, and so on. These social guidelines aim to protect the interests of everyone involved so that they are equally happy, calm, peaceful, protected without harming their interests, and that actions taken are in

accordance with applicable customs and do not harm the interests of other people which are against the concept of human rights.

Poedjawiyatna (1986, pp. 13-15) states that ethics is the field closest to human life, in which human actions are discussed. The material object of ethics is humans, whereas the formal object is actions carried out intentionally. Ethics seek to obtain truth and correct explanations as deeply as possible. The special task of ethics is the discovery of good and bad measures of human behaviour. Whether human actions matter can be seen from the factor of whether they were intentional.

4 The Importance of Leadership Relationships in Building National Resilience

The resilience of a nation is needed to guarantee and strengthen the ability of the nation concerned to maintain its unity, face threats and disturbances, and seek resources to meet the needs of life. National resilience is influenced by eight aspects, *astagatra*, namely the geographical position and location of Indonesia, the state of natural wealth, the state of the population's capabilities as a natural aspect as three aspects, *tri gatra*, ideology, politics, economics, social culture, and military/defense as a social aspect as five aspects, *pancagatra*. Quoting from Rekso Hutomo, Wisnu Mahendra Wismayana and Ni Komang Desi Pinatih (2020, pp. 3-10) stated that *astagatra* is a national conception in regulating and implementing welfare and security in geographical aspects, natural wealth, population capabilities, ideology, politics, economy, socio-culture and security defense. Resilience is important for creating perceived power, maintaining independence, sovereignty, and survival of the nation and state, as well as facing and overcoming all threats, disturbances, obstacles, and challenges faced by the Indonesian nation currently and in the future. If the Indonesian nation can face it and overcome every threat, disturbance, obstacle, and challenge it faces, then its independence, sovereignty, identity, and national integrity can be maintained, and its survival can be fostered towards the glory of the nation and state in the future. To achieve good national resilience, good cooperative relationships are needed between community leaders, both formal and non-formal, both at the regional (regency) level and in the central government. For example, Bondowoso Regency has achieved the status of a disadvantaged area as a form of good cooperation between the Bondowoso Regency Government and the Bondowoso Regional People's Representative Council and the entire community (Husdinariyanto, 2018), in this case involves informal leaders

Good relations between formal and informal leaders in the Bondowoso Regency are still ongoing. This was conveyed by formal and formal leaders, totaling 30 respondents. Some answers to questions regarding local Madurese wisdom in Bondowoso can be seen in the summary of the questionnaire below. Is the philosophy of Madurese local wisdom, namely the commandments of the people obeyed by Bapa', babhu' guru rato, still valid? The research objects gave the answer that it is still valid; this philosophy is still categorised as a guideline for local communities to respect more mature people or leaders in certain situations. Therefore, in accordance with Madurese's philosophy regarding the order in which people should be respected, even the government respects ulama. What is the government's relationship with informal community figures such as Kyai and ustadz in implementing welfare and security development in Bondowoso? The answer is very good because the culture of involving informal community figures such as kyai and so on in various events related to government is still strong, as is the case in society. Building prosperity and security in society is carried out through many activities that synergize with religious activities, so that the involvement of religious figures is always prioritized. How is the synergy or cooperation built between formal leaders/State Civil Apparatus (ASN) and informal leaders such as ustad, kyai, bindere, lora in Bondowoso in anticipating or overcoming potential disturbances to security and public order? A form of collaboration can be carried out by providing enlightenment or basic notification regarding the topic being discussed using the views of both formal and informal leaders, so that the public understands better in assessing what disturbances they should not make. The state apparatus plays a role in overcoming and stopping social conflicts so that they do not cause loss of life or give rise to other more serious conflicts, and these conflicts are under the control of the state security apparatus. However, if this control does not exist, then conflict will reappear, or be even worse than before. Therefore, informal leaders such as Ustadz and Kyai are needed so that society does not only depend on the sense of security from the state civil apparatus, but also on the sense of security created by people's reasoning and thinking.

However, there was one opinion from the respondents that it was interesting to pay attention to, because it was different from other opinions. to explain the relationship between formal and informal leaders in detail. However, from the in-depth interviews conducted by the researcher, it emerged that for him, the Madurese philosophy regarding the order of people who should be respected still applies, but in reality

regarding the relationship between formal and informal leaders, less than harmonious relationships can still occur, especially in the atmosphere leading up to the general election. This is because the two are involved in political competition. After the general election atmosphere passes, relations will improve again to create community resilience.

However, due to cooperation between formal and informal leaders in particular, increased national resilience was achieved; for example, Bondowoso district was free from the title of an underdeveloped area. This was conveyed by the Bondowoso Regent that the achievement of releasing the status of a disadvantaged area was a form of good cooperation between the Bondowoso Regency Government and the Bondowoso Regional People's Representative Council and the entire community, of course in this case including ulama (informal leaders).

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