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**| RESEARCH ARTICLE**

**Application of Religious Values and Local Wisdom in Government Leadership in Morowali District, Central Sulawesi Province**

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**| ABSTRACT**

This study aims to identify and analyze the application of religious values, and local wisdom values, as well as reconstruct a model in local government leadership in Morowali district, Central Sulawesi province. The research used qualitative method. Data collection was carried out using a questionnaire instrument in the Jakarta, Bogor, Depok, Tangerang and Bekasi areas. This study uses an empirical sociological approach to looking at the reality that exists in the practice of life in society. So sociological research with an empirical approach must be carried out in the field using field research methods and techniques. In addition to interviewing informants, researchers must also hold Focused Group Discussions with stakeholders, especially within the Morowali Regency Government and communicate with the community. The research results show that the implementation of religious values in the Morowali Regency was realized; the application of local wisdom values in the Morowali Regency is carried out within the framework of the spirit of Tepe Asa Moroso (United then (we will) be strong/steadfast) from the government of Morowali Regency. Application of local wisdom values through the spirit of Tepe Asa Moroso, the construction of a new model in government leadership that was born through a leadership analysis method based on the application of religious values and local wisdom in Morowali Regency is the "BUNGKU" Leadership Model which means Congregational, Superior and Strong.

**| KEYWORDS**

Religious Values, Local Wisdom Values, Leadership Model Construction, Tepe Asa Moroso, Leadership "BROWN"

**| ARTICLE INFORMATION**

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**1. Introduction**

This complexity must, of course, be balanced with the inculcation of divine values and the value of togetherness as well as a high sense of nationalism in people's lives in a directed manner, where this can be achieved by the existence of a leadership that is sensitive to situations and conditions as well as the various potentials possessed by the community. Leadership is essentially evenly distributed, touching various aspects of life. The concept of leadership also describes the logical consequences of the life of human civilization, both pre-modern and modern civilizations. Starting from the religious context to socio-politics, it certainly holds leadership issues, so it is clear that leadership represents an essential subject that deserves study in various scientific disciplines.

In the context of life in Indonesia, the perfect typology that needs to be developed is the closeness of religion to the State, namely by building a symbiotic or dynamic dialectical closeness which is the beginning of Islamic religious norms which are institutionalized in the national legal system and must go through a legal, legislative process, so that these legal, religious norms enforceable. Religion and the State synergize to realize the aspirations and needs of religious communities and citizens. Second, the State synergizes to build national legal norms originating from Islamic religious norms as social ethics and public morality. In this ethical position, Islamic religious norms substantively integrate into the Indonesian political structure through state political



Regency has quite a large forest resource potential. In 2009 Morowali Regency had forest covering an area of 1,158,846 Ha, consisting of 436,756 Ha of Protected Forest, 181,366 Ha of Permanent Production Forest, 238,177 Ha of Limited Production Forest, 61,216 Ha of Convertible Forest and Nature Reserve Forest and Tourism Forest. covering an area of 241,331 Ha. Non-timber forest products, bark and leaves reached 29,777.185 Tons, and renewable products (honey) 23,604 liters. In 2009 Morowali Regency had forest covering an area of 1,158,846 Ha, consisting of 436,756 Ha of Protected Forest, 181,366 Ha of Permanent Production Forest, 238,177 Ha of Limited Production Forest, 61,216 Ha of Convertible Forest and Nature Reserve Forest and Tourism Forest. covering an area of 241,331 Ha. Non-timber forest products, bark and leaves reached 29,777.185 Tons, and renewable products (honey) 23,604 liters. In 2009 Morowali Regency had forest covering an area of 1,158,846 Ha, consisting of 436,756 Ha of Protected Forest, 181,366 Ha of Permanent Production Forest, 238,177 Ha of Limited Production Forest, 61,216 Ha of Convertible Forest and Nature Reserve Forest and Tourism Forest. covering an area of 241,331 Ha. Non-timber forest products, bark and leaves reached 29,777.185 Tons, and renewable products (honey) 23,604 liters.

Morowali Regency has many advantages in terms of Natural Resources (SDA) but not in its Human Resources (HR). From 2007 to 2013, it can be said that Morowali Regency went through a transitional period through the leadership of Drs.H.Anwar Hafid, M.Sc. In the first period leading Morowali, the elected Regent wanted to change the stigma about how with abundant Natural Resources (SDA), he was able to change the mindset of government administrators, in this case, the State Civil Apparatus (ASN) to become more advanced and modern so that they could serve the community and advance the Regency. Morowali is a pilot district in Central Sulawesi Province. In these conditions, the life of the Morowali people with only 6 hours of electricity a day and night and drinking water that is hard to find, not to mention the condition of the roads that are in a lot of damage, the community poverty rate is 27%, and the Community Development Index (IPM) is still low. The increase and need for electrical energy are in line with the rapid development of technology in both urban and rural areas.

Various policies of the Morowali Government are directed at improving the economic sector, which aims to increase the availability of jobs, reduce unemployment, and increase economic growth so that the purchasing power of the population increases. The poverty line limit for Central Sulawesi in 2011 was 168,025 rupiah per capita per month, meaning that every resident who has a total monthly expenditure (food + non-food) of less than 182,783 rupiah is included in the poor population (Morowali Regency, 2013). The number of poor people in Central Sulawesi in 2011 reached 432,175 people, or around 16.04 percent of the total population of Central Sulawesi. Of these, 39.8 thousand people are poor or 27% percent of the population of Morowali Regency. The results of the calculation of the Morowali Regency HDI figure are not yet included in the category of high welfare on an international scale (HDI over 80). The HDI of Morowali Regency in 2010 was 70.95, which means that it is included in the level of human development for middle to high welfare (HDI between 65.00 – 80.00) and increased in 2011 to 71.47 but still includes the level of human development for middle to high welfare.

In carrying out the administration of Morowali Regency, the Regional Head of Morowali Regency always cooperates with local religious values and local wisdom to create a bureaucratic process that serves not being served. In the field of government, this is manifested in one way or another with a bureaucratic system that cannot be separated from religious values. Only with religion can all matters be good because religion is the guardian of one's behavior so that it does not deviate from norms and rules, and it is also with religion that a person will work with full trust, and responsibility and feel that he is always being watched. Therefore, Islam firmly rejects the separation between religious affairs and the State (Government), as has been intensified so far by Islamic liberal thinkers lots of analysis,0).

In addition to religious values, there are also local wisdom values originating from local cultural treasures. The local wisdom value in question is not only used in society but also adopted in the world of government in Morowali Regency. Tepe Asa Moroso is one of the mottos or local wisdom that is often used by people in the Morowali Regency. This motto is often mentioned as a motto that has a unifying meaning for the Morowali people. Tepe Asa Moroso comes from the Bungku language, which consists of two syllables, namely tepeasa and moroso, tepeasa, which means united and moroso, which means tight or strong. So, in terms of terminology or language, Tepe Asa Moroso means to unite closely or unite to be strong.

## **2. Literature Review**

### **2.1 Science of Government**

#### **2.1.1 General Administration**

From a sociological aspect, government phenomena can be understood through the family as the smallest unit of analysis, as Maclver views in his famous book *Web of Government* which says that the family as the smallest unit is central to the development of social networks to form traditional to the most complex governments. Long before that, abstractive understanding could be approached through a classical (religious) view of the process of government formation. For example, in certain religions, the process of forming leadership as the core of government can be seen from God's signal before angels.

### **2.1.2 Local government**

On the other hand, Hamrin & Tanjung (2020) state that regional government is an organization where the right to exercise sovereign or supreme power is placed. Government, in a broad sense, is something bigger than a body or group. Regional governments, which are a sub-system of the national government administration system, have the authority to regulate and manage their own households. The authority to regulate and manage the household contains three main things in it, namely: first, the assignment of tasks and authority to complete an authority that has been handed over to the Regional Government; secondly, giving trust and authority to think about, take the initiative and determine for themselves ways complete the task; and third, in an effort to think,

### **2.1.3 Government Functions**

According to Nurul Aini in Haryanto (1997), the functions of government can be detailed as follows:

1. Regulatory function, this function is carried out by the government by making laws and regulations that will regulate relations in society.
2. Empowerment function, in this function, the government is burdened with the obligation to increase community participation in development and governance activities. Likewise, the participation of the private sector needs to be further encouraged. Besides that, empowerment is also carried out among the government officials themselves so that they are more qualified to implement it optimally if the implementation is tough and strong enough.
3. Service function, this function is the main function of government and is quite diverse. With this function, it is hoped that the government will be able to create a better life for its people.

### **2.1.4 Government Policy**

According to Jansson (2009), the definition of government policy is "a series of actions chosen by the government that have an important influence on a large number of people". The implication of this definition is that government policy consists of various activities that are strung and government choices and have an impact on many people. So the choice of action by the government whose impact is only felt by one or a few people, then it cannot be called a government policy.

### **2.1.5 Government Leadership**

One of the fundamental changes in the practice of administering local government in the era of regional autonomy is that the selection process for local executive leadership is no longer chosen and determined by the DPRD but directly by the people. The regional election output is expected by local executive leaders who can fulfill the preferences of the majority of local people and accelerate the formation of better regional government (good governance). That way, from a substance standpoint, the regional elections are expected to be able to carry out a process of selecting leaders who are considered by the people to be the best to carry out promising changes and provide benefits to the wider community.

### **2.1.6 Religious Values in Leadership**

In addition to the characteristics above, leaders should uphold religious values. Religion is the main pillar in building leaders with character because every religion teaches goodness and harmony in life, both in relation to humans and to God. According to Verhagen et al. (2006), character building must lead to the strengthening of divine values in accordance with the religious beliefs one adheres to, meaning that religious values must become the main foundation or foothold in building oneself with character. Religious values that are instilled in humans will be internalized within them so that all actions and behaviors that are carried out are always guided by religious teachings. Thus, religion becomes a reflection of self-identity seen from the attitudes and behavior displayed

### **2.1.7 The Value of Local Wisdom in Leadership**

Cultural values are abstract concepts about important and general things that are very important and valuable for people's lives. These cultural values become a reference for the behavior of most members of the community concerned. They exist in their minds and are difficult to explain rationally. Cultural values are permanent, cannot be easily changed or replaced by other cultural values (Latif, 2007).

## **2.2 Government Leadership in Indonesia**

### **2.2.1 Model Concepts and Theories**

As previously mentioned, from an academic point of view, models are useful for explaining phenomena or objects as a substitute for theory or confirmation/correction of existing theories), while from a managerial point of view, models are tools/supporters for decision makers, communication, learn and solve problems. The types of models, when viewed based on decision theory, namely: (a) Mathematical Model: a model that represents a system in mathematical symbols; (b) Information Model: a model that represents a system in graphical/table form.

### **2.2.2 Leadership Theories and Models**

Many theories regarding leadership have been proposed by experts, briefly some of which can be explained as follows (Robbins & Judge, 2015):

1. Trait Theory
2. Behavior Theory
3. Contingency Theory

Among these models include:

1. Charismatic Leadership is the ability to influence followers based on supernatural talent and attractive power. Followers enjoy being with charismatic leaders because they feel inspired, true and important.
2. Transactional leadership is leadership that helps organizations achieve their current goals more efficiently, such as by linking job performance to reward assessments and ensuring that employees have the resources needed to get the job done.
3. Transformational Leadership is a leadership perspective that explains how leaders change a team or organization by creating, communicating and modeling a vision for the organization or work unit and inspiring employees to strive to achieve that vision.
4. Visionary. Visionary leadership is the ability to create and articulate a realistic, credible, attractive vision of the future for an organization or organizational unit, one that grows and becomes better than it is today.
5. Attributional. The leader's main attributional task is to categorize the causes of follower or subordinate behavior on three dimensional sources: person, entity, or context.

### **2.2.3 ASOCA Analysis Method (Ability, Strength, Opportunity, Culture, Agility) in Government Leadership in Indonesia**

Analysis of good governance does not only use SWOT analysis (strengths, weaknesses, opportunities, and threats), but also for Indonesia, according to the author, can use ASOCA analysis, which stands for abilities, strengths, and opportunities. , culture (culture), and agility (intelligence). ASOCA analysis adds elements of culture (culture) and agility (intelligence) as important elements in finding strategies for solving problems, making decisions, and can be developed in keeping with changes, developments in the times, and needs.

### **2.3 Framework**

The concept of Morowali Congregation is outlined in Regent Regulation Number 12 of 2015 concerning Obligations for Muslim Employees in the Morowali District Government Environment to carry out five daily congregational prayers at the mosque. The background to the presence of this Regulation was a form of anxiety that the Regional Leaders encountered in 2007 in their first term. He explained that the fundamental thing that had been for 7 years before his term of office was how the ASN routine pattern was rigid. In this first period, it is used as a period for making observations to come up with the right formula to correct patterns that have been wrong so far and to try to create a concept where the bureaucracy should run and not just walk because, basically, the bureaucracy must innovate in order to further the existence of good governance. Based on observations during his first period, in his second period, the elected Regent thought about what spirit and values could be internalized so that government performance would improve and improve; therefore, the Morowali Berjamaah spirit was present.

### **3. Methodology**

The study used a qualitative methods with descriptive techniques and with the form of field research (field research). It is descriptive and analytical in nature because the research conducted aims to create an objective picture of a situation in a situation (Soekanto, 2004). According to Sugiyono (2010), descriptive research is qualitative research. In qualitative research, social reality is seen as something that is holistic/whole, complex, dynamic, and full of meaning. Such a paradigm is called the post-positivism paradigm. The previous paradigm was called the positivism paradigm, in which, in viewing phenomena, it was more singular, static, and concrete. The post-positivism paradigm develops qualitative research methods, and positivism develops quantitative methods.

This study uses an empirical sociological approach to looking at the reality that exists in the practice of life in society. So sociological research with an empirical approach must be carried out in the field using field research methods and techniques. In addition to interviewing informants, researchers also held Focused Group Discussions with stakeholders, especially within the Morowali Regency Government and communicated with the community.

The research location chosen was Morowali Regency. This area was chosen as the research location because it is the location where the application of religious values and local wisdom is studied in this study. In addition, specifically, this research was conducted in the Government under the auspices of Morowali Regency, an area that has the Morowali Congregational and Tepe Asa Moroso program policies.

**4. Results and Discussion**

**4.1 Application of Religious Values in Government Leadership in Morowali Regency, Central Sulawesi Province**

Actualization of the expected leadership character is one that is able to deliver the nation's children from dependence to independence, then towards a complete self-maturation continuum to interdependence, requiring habituation through exemplary behavior of leaders engaged in the executive, judiciary and legislature in a conducive democracy.

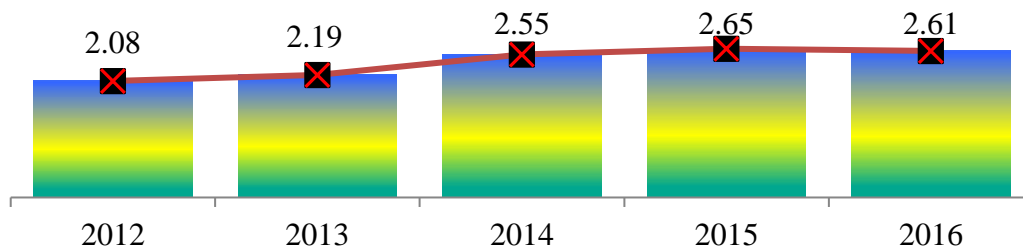
Before further discussing the application of religious values in the Morowali Regency, the researcher will first review how the socio-demographic characteristics of the Morowali Regency are religiously. The researcher obtained data from the Morowali Regency People's Welfare Bureau (Bureau of People's Welfare); the distribution of the Morowali population based on religion is shown in the following table:

**Table 1** Number of Religious Adherents in Morowali Regency Year 2021

Subdistrict	Islam	Christian	Catholic	Hindu	Buddha	Kong Hu Chu	Trust
Witaponda	16,749	810	193	2,568	69	1	3
East dude	12,579	106	7	64	1	-	5
Bahodopi	29,549	4,443	701	548	13	-	-
Great Earth	14.104	114	16	684	-	-	3
Menui Islands	13.201	7	1	1	-	-	5
Coastal	6,522	26	-	174	-	-	-
Bungku							
South Bungku	13,966	27	5	-	1	-	32
West Dude	13,679	67	12	659	-	-	6
Middle	29,742	529	59	27	9	-	11
Brother							
Total	150,091	6,129	994	4,725	93	1	65
Percentage	92.59%	3.78%	0.61%	2.91%	0.06%	0.001%	0.04%

Source: Morowali Regency Welfare Bureau(2021c)

The government is obliged to provide facilities for worship for citizens so that they can carry out their worship obligations properly. The ratio of places of worship to the population in Morowali Regency until 2016 reached 2.61. An overview of the ratio of places of worship can be seen in the image below:



**Picture 1** Rasio Tempat Ibadah Per Satuan Penduduk

Ratio of Places of Worship per Population Unit

Source: Morowali Regency in Figures for 2016

The latest data on the proportion of houses of worship can be seen in table 2 as follows:

**Table 2** Distribution of Houses of Worship in Morowali Regency in 2021

No	House of worship	Amount	Percentage
1	Mosque	205	83.60%
2	Church	10	4%
3	Temple	30	12%
4	monastery	1	0.40%
Total		246	100%

Source: Morowali Regency Welfare Bureau(2021b)

As can be seen in table 2 above, 205 mosques, 10 churches, 30 temples and 1 vihara have been built. If seen from its distribution, the proportion of the number of houses of worship and the proportion of religious adherents in Morowali Regency is quite appropriate because there are no gaps or large differences in numbers. This means that every religious adherent in Morowali Regency has the right to be able to worship and be given the house of worship facilities. The next data that the researchers obtained from the Bureau of People's Welfare were the names of religious leaders in Morowali. The majority of these religious figures come from the Muslim community in Morowali. Here is the data.

**Table 3** List of Names of Religious Leaders in Morowali Regency

No	Names of Religious Figures	No.	Names of Religious Figures
1	Chaplain. H. Nusan Punduh	15	Chaplain. Arman
2	Chaplain. H. Nasir, Amd	16	Chaplain. Surahman
3	Chaplain. Jasmudin Rone	17	Chaplain. Sumarno
4	Chaplain. Hashim Sonaru	18	Chaplain. Suheri
5	Chaplain. Mauludin, M. Fil (Chairman of MUI)	19	Chaplain. Ahmad Ardi
6	Chaplain. H. Kaskiah	20	Chaplain. Supendi
7	Chaplain. H. Basir Salam, SH (Chairman of BKPMRI)	21	H. For Whom
8	Chaplain. H. Ismail Saleh, SH	22	H. Nur Nanga
9	Chaplain. Mahyudin	23	H. Usman
10	Chaplain. Ahmad Maleggapa, S.Pdi	24	H. Nasir
11	Chaplain. Zainuddin Ali, S.Ag., M.Si	25	H. Rahim
12	Chaplain. Moh Ichwan	26	H. Lasipan
13	Chaplain. Salim	27	Abd. Razak, S.Ag
14	Chaplain. H. Mahmud		

*Source: Morowali Regency Welfare Bureau(2021a)*

The Morowali Regency Government during the Regent's Leadership era at that time created a concept of "Morowali Congregation" as part of implementing Islamic religious values in the Morowali Regency. One of the implementations of this Morowali Congregation is the issuance of Morowali Regent Regulation No. 12 of 2015 concerning Obligations for Muslim Employees in the Morowali Regency Regional Government to Carry out Five Daily Congregational Prayers at the Mosque. Movement

**Table 4** Fragments of the RPJMD of Morowali Regency related to Religion

Mission	Objective	Target	Indicator
Strengthening legal awareness and environmental awareness to create sustainable development	Optimizing legal awareness and environmental awareness to create sustainable development and disaster management	1. Implementation of enforcement of rules as well as legal protection and certainty for the community	1. Number of Local Regulations and Regent Regulations stipulated 2. Number of violations of regional regulations and district regulations that have been disciplined 3. Percentage of community members who received socialization of legal products
		2. Fulfillment of guarantees of security and order in social life	1. Ratio of Pol-PP Number per 10,000 Population 2. Ratio of the Number of Siskamling Posts Per 10,000 Population 3. Decreased crime rates 4. Declining number of demos
		3. Development of religious life	1. Decent ratio of places of worship 2. The ratio of religious leaders who receive facilities from the local government 3. Number of District FKUBs formed
		4. Effective, efficient and environmentally friendly management of potential natural resources	1. Compliance with the RTRW 2. The percentage of space utilization is in accordance with its designation

	3. Percentage of natural resource management in accordance with UKL/UPL/AMDAL, SPPLH
	4. The ratio of buildings with building union permits
	5. Compliance with the RTRW
	6. Productive area
	7. Industry area
	8. Flooded area
	9. Drought area
5. Implementation of mitigation, emergency handling, logistics, as well as equipment, rehabilitation and reconstruction of disaster management	1. Percentage of Villages that have participated in Disaster Care Community Group (KMPB) activities
	2. Percentage of apparatus certified in Disaster Response Training

Source: Morowali District RPJMD(2013)

This objective is then followed up with the formulation of Strategy and Policy Directions. The Strategy and Policy Directions related to the Target "Development of religious life" can be seen in the following table:

**Table5** Targets, Strategies, and Policy Directions related to Religion

Target	Strategy	Policy Direction
Development of religious life	Improving the facilities and infrastructure of houses of worship Improving services for managers of houses of worship Improving the quality of religious and religious education	1. Providing houses of worship 2. Provision of incentives for managers of houses of worship 3. Cooperation and good relations between the government and religious leaders 4. Increasing inter- and inter-religious communication and plurality

Source: Morowali District RPJMD(2013)

To realize the Strategy and Policy Direction, the Morowali Regency Government then reduced the Strategy and Policy Direction to a number of Performance Indicators which can be seen in the following table.

**Table6** Performance Indicators and Regional Development Programs related to Religion

Performance Indicator	Target		Regional Development Program	Affairs Field	OPD in charge	Support OPD
	Early Year 2012	Final Year 2018				
Development of religious life	Good	Improve Better	Community Development Program	People's welfare	the regional Secretariat	Entire District
Percentage of religious leaders who receive facilities from local government	15%	35-50%	National Insight Development Partnership Program	National Outlook	the regional Secretariat	Entire District



Percentage of the number of District FKUBs formed	50%	100%	Religious Life Improvement Program	Religious	the regional Secretariat	Entire District
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Source: Morowali District RPJMD(2013)

#### 4.1.1 Traits (Hanif/Good)

Hanif (Arabic حنيف plural حنفاء, hunafaa') is an Arabic term that refers to a pre-Islamic monotheistic religion that was neither Jewish nor Christian. In particular, the expression refers to the pre-Islamic Arab people of the Jahiliyyah (الجاهل) who followed the teachings of monotheism. Hanifis are a group that rejects shirk; they refuse to worship many gods besides Allah. According to the Islamic view, Hanif is a kind of expansion of the monotheism that has existed since the time of the Prophet Abraham and defends part or all of the teachings of the Prophet Abraham, i.e. surrender to God. However, until now, most Jewish and Christian theologians have not agreed on the monotheistic religious status of the Prophet Abraham (Hans 1982).

#### 4.1.2 Environment (Fathanah/Intelligent)

The intelligence of a leader, in this case, also means "smartness" and/or "agility". The relationship between intelligence and the environment is closely related to how a leader uses his ingenuity and agility to capture and take advantage of opportunities and then convert them into a solution to the problems faced. Meanwhile, the relationship between intelligence and culture in their environment lies in how a leader is able to use his ingenuity and agility to anticipate cultural influences in dealing with social change and the dynamics of his government.

#### 4.1.3 Personal Situation (Shaleh / Lurus)

Leaders who have the spirit that leadership is not only an agreement with their people but also an agreement with their God, in line with the meaning of pious (straight). From an etymological study, the word Shaleh comes from the Arabic word "Shalih", which means avoiding evil or danger. The word Shalih is also often combined with the word "charity", which becomes the word "Amal Salih", which means an act that can prevent someone from badness and damage. The Al-Qur'an and the hadith of the Prophet also explain the meaning of the word pious, which means a person who is righteous, a person who is good, not corrupted or a person who is suitable and in accordance with the teachings of the Al-Qur'an. In other words, a pious person is a person whose behavior and morals are in accordance with the teachings of the Qur'an.

#### 4.1.4 Interaction-Expectation (Rahmah / Humanist)

The theory of interaction and expectation assumes that the more frequent interaction and participation in joint activities, the more mutual feelings of liking between the leader and his subordinates increase. When the relationship between a leader and his subordinates is good, the organization will run well. The relationship in question is how a leader can identify his subordinates and then embrace his subordinates so that their relations are well established and clarify each other's understanding of group norms. Therefore, this theory contains several variables that cannot be separated, namely the variables "action", "reaction", "interaction", and "feelings".

#### 4.1.5 Exchange (Istiqamah / Teguh)

This theory indicates that there is social interaction between leaders and their members, such as exchanges between a leader and his subordinates. The exchange process makes all parties feel valued and get something they don't have. This effort is carried out by developing the behavior habits of a leader so that it influences members to participate in various leader policies. The social process between the leader and the led takes place continuously because each party feels that they are gaining mutual benefits. Leaders get a positive response from their members so that their policies can be realized, and members receive guidance and direction from their leaders to fulfill their needs.

#### 4.2 Application of Local Wisdom Values in Government Leadership in Morowali Regency, Central Sulawesi Province

Application of religious values and local wisdom in Regional Government Leadership in Morowali Regency emphasizes the application of local wisdom values, one of which is the use of the motto Tepe Asa Moroso which means 'united we are strong/steadfast'. Tepe Asa Moroso Morowali is like Indonesia's Bhineka Tunggal Ika, where a diverse community needs unity so that the community is strong and firm. As diversity is a reality that has existed for a long time in Indonesia and Morowali, so strong support is an obligation and authority that is a big mandate for the government.

*Tepe Asa Moroso* is one of the mottos that are interpreted and used as a symbol and basis of the local wisdom of the Morowali community. This motto contains a unifying meaning and is an expression of the Morowali people who want to live harmoniously in a society where all elements of society can work together, and respect each other without distinguishing between ethnic groups and beliefs. (Dehi, 2014).

One of the commitments from the Regional Government of Morowali Regency related to *tepe asa moroso* is to attach it to the regional symbol, as can be seen in the following image:



**Picture 2** The motto of *Tepe Asa Moroso* On the Regional Symbol of Morowali Regency

*Source: Local Government of Morowali Regency*

*Tepe Asa Moroso* become, the soul of the Morowali Regency Government. The regional symbol then becomes a symbol of unity for all elements of Morowali society. This emblem was designed by Freddy Mantow through a competition held by the Regional Government of Morowali Regency based on Regional Regulation (Perda) Number 1 of 2002 concerning Regional Symbols (Morowali Regency Regional Gazette of 2002 Number 01, Supplement to Morowali Regency Regional Gazette Number 0073) which was stipulated on the 3rd June 2002 and promulgated on June 4, 2002.

#### **4.2.1 Traits (Persuasion)**

Based on this theory, the basic assumption raised is that a leader must have leadership traits that have been inherited from him. Trait theories identify certain personality or behavioral characteristics that are common to leaders. Leadership requires a certain set of traits or traits that guarantee success. The success of a leader lies in the personality of the leader himself. Therefore, from the perspective of adherents of trait theory, this theory can be developed by exploring the innate characteristics of leaders that have occurred, both successful and less successful.

The resilience and strength of the Morowali leader can be seen in how regional heads can play a role in realizing social welfare and economic equity in their communities, overcoming poverty, and unemployment and creating job opportunities.

#### **4.2.2 Environment (Solution)**

This theory assumes that the emergence of a leader is the result of time, place, and circumstances. In other words, a person can become a leader because of a challenge or important event, so these conditions and situations make him/herself 'rise up' to become a leader. This theory assumes that leadership will be successful if the leader is able to face challenges at the time.

#### **4.2.3 Personal Situation (Competence)**

Personal-situational theory (Personal and situational theory). This theory is a combination of nature theory and environmental theory. A person cannot be said to be a leader just by the traits he has. Therefore, this personal and situational theory is a combination of trait and environmental theories so that the leader (with the leadership traits that exist within him) is able to act professionally in facing various challenges. With different problems in different situations, the leader is able to change his leadership style according to the demands of the leadership situation and organizational situation. The criteria for an ideal leader are not only based on the traits that exist within him but the traits he has can be used in any situation and condition to face challenges.

#### **4.2.4 Interaction-Expectation (Participation)**

The theory of interaction and expectation assumes that the more frequent interaction and participation in joint activities, the more mutual feelings of liking between the leader and his subordinates increase. When the relationship between a leader and his subordinates is good, the organization will run well. The relationship in question is how a leader can identify his subordinates and then embrace his subordinates so that their relations are well established and clarify each other's understanding of group norms. Therefore, this theory contains several variables that cannot be separated, namely "action variables", "reactions", "interactions", and "feelings".

The first thing that can be conveyed from the information that was successfully explored in this regard is that the application of religious values manifested in the Morowali congregational movement, Morowali recites, as well as the application of local wisdom values, namely by echoing *Tepeasa Moroso* in government leadership in Morowali Regency, in fact, gave birth to creations and innovation and even regional competitiveness as evidenced by the numbers. Even Morowali is known by many regions in Indonesia

with programs related to innovation in the application of local wisdom values and religious activities. This is as conveyed by 2 young leaders of Morowali Regency that:

"Religiosity and local wisdom during the reign of the Regent when he came to the field periodically and continuously, it was always focused and always involved his staff and staff, policies were made and even program activities. Vision, mission, objectives, targets, strategies, policies, programs and activities, then budget and costs. This means that the mission descends from the vision, goals, and objectives that also follow the mission. Strategy and policy, strategy follows goals, policies are based on established strategies, and the program refers to policies. To improve it on an ongoing basis, compiling joint movement programs such as Morowali Congregation, and Morowali Koran.

The Morowali Regency Government has opportunities and opportunities amidst all the limitations to continue to be able to exist and be on an equal footing with other regency city governments in Central Sulawesi province. These opportunities and opportunities come from the regional potential sector and its utilization and others.

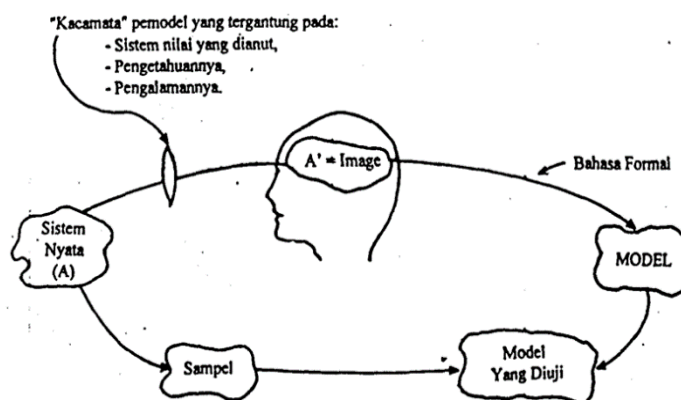
**4.3 Leadership Model in Government Based on Religious Values and Local Culture**

The word "model" comes from the Latin word mold or pattern in English. A model is a representation of an object, objects or ideas in a simplified form of natural conditions or phenomena. According to Simatupang (1995), the model contains information about a phenomenon that is made with the aim of studying the actual system phenomenon. A model can be an imitation of an actual object, system or event which only contains information deemed important for study. The definition of a model can be viewed from three types of words. As a noun, model means an image, representation or symbol. Model as an adjective means ideal. Model as a verb means to demonstrate, show or show off. So that the three meanings of this model are used in the modeling process, in modeling, the model is designed as a depiction of the real system operation, ideally to explain or show the important relationships involved.

The purpose of a model is to determine which information is considered important to collect so that there is no unique model. One system can have multiple models, depending on the viewpoint and interests of the model maker. System modeling is a collection of activities in model making where the model is a representation or abstraction of an object or actual situation, a simplification of a complex reality. In addition, modeling is also a process of building or forming a model of a real system in a certain formal language. And the model that has been formulated can be scientifically tested for its suitability with the real system. So to minimize development errors and the results of the model, certain adjustments can be made (Simatupang, 1995).

The model-based analysis is important to do as a step to determine or develop a model that can understand the interrelationships of problems so that it is expected to have a behavior change effect on the real system under study. As Wallece in Shoemaker (2014) states: "Modeling is the process of developing and providing an abstraction of Reality". In line with the above opinion, Kaplan in Shoemaker et al. (2014) further said: "sometimes the words used to represent "a model of a theory which presents the letter purely as a structure of uninterpreted symbol," what Kaplan called a "Formal Model".

Experts suggest starting the modeling process by decomposing all the components that will affect the effectiveness of the operation of a system. After the list of components is complete, the next step is to filter which components will be used in the assessment. This is generally difficult because of interactions between variables which often make it difficult to isolate a variable (Arif, 2017). The following illustrates how a modeling process occurs:



Picture3 Process Modeling

Source: Muhammad Arif, 2017. System Modeling. Yogyakarta: Deepublish

Abstract modeling accepts input in the form of feasible alternative systems. This process forms and implements mathematical models that are used to design selected programs that will be practiced in the real world at a later stage. The main output of this stage is a detailed description of the decisions taken in the form of planning, controlling or other policies.

The first step of modeling is to determine the type of abstract model to be used in line with the objectives and characteristics of the system. After that, the modeling activity is centered on building a realistic, abstract model. In this case, there are two ways of approaching forming an abstract model, namely:

1. Black Box Approach (Black Box)

This method is used to identify the system model from data that describes the past behavior of the existing system. Through various statistical and mathematical techniques, the most suitable model with operational data can be derived.

2. Structural Approach

This method begins by carefully studying the structure of the system to determine the basic components of the system and their interrelationships. By modeling the characteristics of the system components and the constraints caused by the interrelationships between the components, the overall system model can be arranged in sequence. This structural approach is widely used in the design and control of physical and non-physical systems.

In certain cases, these two approaches are used together. Thus, the use of these two approaches can provide better information and produce a more effective model than using only one approach. This modeling phase also includes a careful study of:

1. Model assumptions
2. Internal consistency in the structure of the model
3. Input data for parameter estimation
4. Functional relationship between actual condition variables
5. Comparing the model with actual conditions as far as possible.

Based on the above understanding, the efforts to reconstruct concepts and models for existing problems as well as the empirical findings obtained in the research field, the researchers can describe based on the following stages:

***4.3.1 Description of the Problem Situation (Real System/Real System) Against the Application of Religious Values and Local Wisdom in Government Leadership in Morowali Regency, Central Sulawesi Province***

The results of existing research are in harmony with current and developing literature, especially those with the theme of ASOCA. In addition, the use of ASOCA analysis is also used in the development and monitoring of regional autonomy policies in Indonesia. Research by Prabowo(2019)explained that regional autonomy, which has been implemented for more than two decades, has not been fully successful. An evaluation of the implementation of regional government shows that many regional heads are entangled in legal cases, poor financial management, and several other problems at various levels of government. Therefore, it is necessary to study the implementation of development and supervision policies aimed at ensuring the effectiveness of regional autonomy. His research used a two-stage mixed method, with a quantitative approach using multiple regression analysis and continued with a qualitative triangulation approach and the ASOCA analysis method (Ability, Strength, Opportunities, Culture, and Agility).

The use of the ASOCA strategy was also recorded in a study with the theme of using ASOCA in the post-disaster period. The research was done by Setyowati & Wulandari(2021), who stated that Indonesia is classified as a country prone to natural disasters. Our country should be responsive to the emergence of existing natural disasters. Responsiveness is marked by three things, including disaster-prone disaster education and socialization programs, management programs when disasters occur, and post-disaster response and recovery programs that occur.

ASOCA, as a unit and an applicable analytical framework, is able to see a phenomenon from a slightly different point of view from other analyzes, such as SWOT analysis, because it separates and removes the elements of ability and agility from strengths as internal factors and incorporates elements of culture into external factors. Environmental analysis is a strategic analysis that looks at the environment from the inside (internal) and outside (external) to know and identify and formulate the elements that are the determining factors in action. In ASOCA, internal factors consist of Ability, Strengths and Agility, Opportunities and Culture.

From a number of research presentations regarding existing studies and studies, the researcher sees that this research has a contribution to filling the gap in the literature, which still does not discuss much ASOCA from a leadership perspective, especially government leadership resulting from the political process, where so far elections to the regions have only been contested. Politics (horizontal contract) which must be accounted for to fellow human beings and is rarely used as political contestation but also at

the same time as a field of good deeds that are planted in the world and are useful in the hereafter as a form of responsibility (vertical contract) to God Almighty who must be held accountable before God.

Based on the factors and elements contained in ASOCA, it is to analyze the performance of government leadership in Morowali Regency, which has had many big impacts and changes not only for the Regional Government of Morowali Regency but have also provided many benefits to the people of Morowali in general. This analysis of the internal and external environment was carried out in order to obtain accurate information and also provide inspiration for other regions and even leadership at a higher level of government, namely government leadership at the provincial level and even national leadership.

#### **4.3.2 Construction of Bungku Leadership Concepts and Models in Government Leadership**

Based on the description/illustration of the situation and condition of the problems in the real system (Real System) regarding the application of religious values and local wisdom in government in Morowali Regency, researchers need to put ideas and concepts in the form of models that are abstract but capable of explaining actual (real) situations and conditions as well as being able to provide solutions and alternatives in solving problems so that an ideal model is obtained as the best problem solving effort.

#### **4.3.3 Together**

In terms of leadership, there are many actions and decisions that must be taken, both direct and indirect. In leadership to the regions in Morowali Regency, all of these processes are, of course, part of joint work which can be interpreted as a congregation in general and not only in matters related to religious rituals. When there is a problem in the community without the need to wait for meetings and so on, immediately give it to the head of the work unit to do it right away without going through lengthy procedures. Formally meetings are held at the beginning of every week for all heads of work units to obtain information and input on many issues.

Furthermore, informally, the first thing is activities such as discussing with the leaders of the work unit after the routine morning prayer is carried out under the name Gebyar Subuh as part of the application of religious values. At the end of the morning prayer in the congregation, it is a very suitable moment to hold joint deliberations with many parties, not only elements of the regional administration but also with the community in general. The consolidation and coordination model after congregational prayers like this is very appropriate and suitable to be applied to each work unit head because it can make policies more quickly to enter the office first. It is routinely carried out every dawn so that if there are community problems and so on, that dawn will end there.

#### **4.3.4 Superior**

Investment is believed by many people to be able to improve the economy of a country because it is classified as a leading sector. One of the efforts of the Government of Indonesia to get out of the economic crisis that has occurred since mid-1997 is to increase investment. In line with the implementation of regional autonomy, which began on 1 January 2001, the authority to handle agencies was delegated to district/city governments. Therefore, it is natural for district/city governments to try to attract investors to be willing to invest in the districts/cities they manage. Various strategies have been implemented by district/city governments to attract investors, such as providing land, facilitating permits, and providing infrastructure, but these efforts have not produced encouraging results.

Administratively until 2009, the area was  $\pm 15,490.12 \text{ Km}^2$  and was divided into 14 districts, 230 villages and 10 sub-districts. Morowali Regency is a tropical area that has two seasons, namely, the dry season and the rainy season. The economic development of Morowali Regency is still based on the agricultural sector, with the main contribution to the food crops and plantation sub-sectors. In the food crops sub-sector, especially rice production in Morowali Regency, it is quite high. In 2009 total production was 51,017 tonnes with a productivity level of 40.08 kw/ha, with a harvested area of 12,700 hectares. This production includes paddy rice, with a total production of 49,442 tonnes with a productivity of 40.74 kw/ha and dryland paddy of 1,457 tonnes, with a productivity of 25.84 tonnes.

All these sectors are moving dynamically and are directed toward the development of this region. The leading sectors in question include:

1. Marine and Fisheries Sector
2. Agriculture and Plantation Sector
3. Mining Sector
4. Culture and tourism sector

#### **4.3.5 Strong**

Morowali Regency is a tropical area that has two seasons, namely, the dry season and the rainy season. In addition, Morowali Regency has various tourism potentials. Ranging from natural tourism to cultural tourism, which is quite diverse, one of which is:

1. Wana Tribe. This tribe has unique and very natural cultural characteristics. Located in the North Bungku sub-district and this tribe is one of the destinations for local and foreign tourists to visit.
2. Morowali Nature Reserve. The Morowali nature reserve is located in North Bungku District with an area of ± 225,000 Ha. Having a complete natural panorama and a wide variety of flora and fauna, this protected area is located in North Bungku District and is the place where the Wana tribe lives, so this nature reserve becomes more complete. In this area, there are also two large lakes, namely Lake Rano Bae and Lake Rano Kodi. For tourists who like to explore caves in this area, there are karst caves with naturally sculpted stalactite and stalagmite ornaments.

Customs are hereditary habits adopted by the ancestors of the Morowali people, so this needs to be maintained for today's younger generation. Traditions have been proven by the predecessors of the To Bungku community, so they need to be upheld in developing the area. Prior to the existence of laws and regulations, the ancestors of the earth *tepe as amoroso* were already able to build commitments in the form of habits, namely always being enthusiastic about doing everything that was passed down from generation to generation, which became their guideline for life at that time, so that they could live in harmony, progress and maintain their lives.

*Tepe asa moroso*one of, which is manifested through customary deliberations, is a way to develop local wisdom values so as to make a real contribution to building a better, advanced and developing Morowali Regency. This cultural value is a selfless persistent spirit. With enthusiasm, the ancestors were able to trade well; open agricultural land was able to develop regions even though armed with makeshift equipment.

In building an area, you can't just look at the equipment, but the value of selfless spirit that needs to be emulated. Enthusiasm cannot be defeated by time because it is this spirit culture that belongs to the ancestors that need to be explored to be included in every movement of regional development. This deliberation can produce recommendations that can be used in the framework of developing Morowali Regency. In addition, the Regional Government of Morowali Regency has also formulated the development of Bungku City as a modern city without leaving Bungku's cultural values so as not to lose the identity that has been fostered for a long time.

#### ***4.4 Theoretical Implications***

*Traits theory*(Traits Theory). The basic assumption of this theory is that a leader must have leadership traits that have been inherited from him. Trait theories identify certain personality or behavioral characteristics that are common to leaders. Leadership requires a certain set of traits or traits that guarantee success. The success of a leader lies in the personality of the leader himself.

*Environmental theory*(Environmental Theory). This theory assumes that the emergence of a leader is the result of time, place, and circumstances. In other words, a person can become a leader because of a challenge or important event, so these conditions and situations make him/herself "rise up" to become a leader. This theory assumes that leadership will be successful if the leader is able to face challenges at the time. In the context of this study, from the application of religious values, a leader who has intelligence (*fathanah*) was found, and from the application of local wisdom values, a leader was found who was able to provide solutions to the current situation/problem.

*Personal-situational theory*(Personal theory and situation). This theory is a combination of nature theory and environmental theory. A person cannot be said to be a leader just by the traits he has.

*Interaction-expectation theory*(Theory of interaction and expectations). The theory of interaction and expectation assumes that the more frequent interaction and participation in joint activities, the more mutual feelings of liking between the leader and his subordinates increase. When the relationship between a leader and his subordinates is good, the organization will run well.

*Exchange theory*(Exchange theory/social interaction). This theory indicates that there is social interaction between leaders and their members, such as exchanges between a leader and his subordinates. The exchange process makes all parties feel valued and get something they don't have. This effort is carried out by developing the behavior habits of a leader so that it influences members to participate in various leader policies. The social process between the leader and the led takes place continuously because each party feels that they are gaining mutual benefits.

#### ***4.5 Theoretical Implications***

This model seeks to be present in the academic pulpit as a theoretical/academic proposition by raising religious values and local wisdom, which are seen as capable of interpreting the situation and providing solutions to problems of government leadership in Morowali Regency and even in various other regions in Indonesia in accordance with religious values, potential/advantages, and local wisdom in each area which has its own specifications and uniqueness as an ideal model/concept in running Government leadership that has not been perfectly defined through approaches in existing leadership theories.

## 5. Conclusion

Based on a series of research results with the title "Application of Religious Values and Local Wisdom in Morowali Regency, South Sulawesi Province", the conclusions can be formulated as follows

1. The application of religious values in Morowali Regency is manifested in a policy of Morowali Regent Regulation Number 12 of 2015 concerning Obligations for Muslim Employees in the Morowali Regency Regional Government to carry out 5 (five) congregational prayers at the mosque. Furthermore, based on the Regent's Regulation, it was concretely implemented with a movement called Morowali Berjamaah. The application of Morowali Berjamaah's religious values was studied from the perspective of Trait theory, and it was found that the leader had a hanif (good) spirit; from the perspective of environmental theory, it is found that the leader has intelligence (fathanah); from the perspective of Personal-situational theory (personal and situational theory) it is found that the leader has a pious (straight) personality; from the perspective of interaction-expectation theory it is found that the leader has a compassionate (humanist) attitude; and from the perspective of Exchange theory (theory of exchange/social interaction), it is found that the leader has an attitude of istiqamah (steadfast).
2. The application of local wisdom values in Morowali Regency is carried out within the framework of the spirit of Tepe Asa Moroso (United then (we will) be strong/steadfast), from the government of Morowali Regency. The application of local wisdom values through the spirit of Tepe Asa Moroso was examined from the perspective of Trait theory (Theory of Traits); it was found that the leader had a Persuasive character; from the perspective of Environmental theory (Theory of the Environment) it was found that the leader was able to create Solutions; from a Personal- situational theory (personal and situation theory) found that the leader has competence, from the perspective of interaction-expectation theory (theory of interaction and expectation) it is found that the leader has and provides space for participation, and from the perspective of Exchange theory (theory of exchange/social interaction) it is found that the leader is consistent.
3. The construction of a new model in government leadership that was born through a leadership analysis method based on the application of religious values and local wisdom in Morowali Regency is the "BUNGKU" Leadership Model, which means Congregational, Superior and Strong.

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