

Kampung Urug's Leadership in Managing Natural Resources Toward Defense Management Perspective

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Abstract: Environmental problems have become a global issue in various parts of the world, including in Indonesia. In the perspective of Defense Management, environmental problems are related to natural resource management which is one aspect of defense management. Leadership is very important in defense management, among others in the process of managing national territory resources and national forces to their effective and efficient use in the context of universal defense. Leadership in managing natural resources for the benefit of the National can be learned from the leadership of several Customary Heads who have succeeded in managing the environment in their area. One of them is the customary head in Urug village who has rules on prohibited forests that can only be used for the treatment and repair of the Gedong Gede (house of the adat leader). This research uses descriptive qualitative research methods using interviews, observation and study literature to obtain research data. From the results of research in the management of prohibited forests in Urug Village, authority is held by a traditional leader who is chosen based on heredity. The traditional leader in Urug village is known as Abah Ukat. Abah Ukat is the customary leader of the Urug Indigenous Village of Lebak which is the center of the leadership of the Urug Indigenous Village and is one of the parents of a traditional village in West Java. Leadership of Indigenous Head of Kampung Urug who has a strategic vision in protecting his environment has helped to preserve the forest and the environment which affect the preservation of natural resources for the national interest.

Key words: customary head, defense management, strategic leadership

1. Introduction

Defense management must be able to maintain the basic elements consisting of values and territorial sovereignty, national objectives, safeguarding national interests, and maintaining national security by using management functions and managerial methods (Supriyatno & Ali, 2018, p. 47). Supriyatno and Ali (2018) state that defense management is about science and art, as a skill because it is a body of knowledge that can be learned and techniques that can be used with broad or narrow competencies. Defense management is how to regulate the means of violence, both in the form of human resources, war equipment, and the logistics of war controlled by the state to deal with threats. In addition, defense management is a process of managing national territory resources and national forces to their effective and efficient use in the context of universal defense. Leadership is very much needed in defense management.

Based on the theory of leadership based on the situation, leadership must have a high resilience/flexibility to

the leader to adapt to the demands of the situation, the surrounding environment and the era. These environmental factors must be a challenge to overcome. Then the leader must be able to solve the actual problems. leadership is a product of a situation. Leadership is dominated by the personality of the leader, the group of followers led and the current situation with all the events. Personal situation theory is more focused on the dynamics of interaction between leaders and members through interaction, to capture and fulfill the expectations and desires of its members fundamentally (Irawan, 2017, pp. 593–594).

The customary leader is an informal leader in a village who truly leads the community by adhering to adat and actual rules, does not take sides when acting, mediates in a case and is not biased in a decision (Asy'arie in Irawan, 2017, p. 594). Rules in the management of prohibited forests in Urug Village are included in unwritten rules which are recognized for generations. The prohibited forest should only be used for the treatment and repair of the Gedong Gede (house of the adat leader) provided that the felled tree is a tree that is older than 50 years (old). Even though the community is allowed to access the prohibited forest for medicinal purposes, the community must first ask permission from the adat leader there. The prohibited forest in Urug village consists of three regions namely cover forest, entrusted forest, and awisan forest. Cover forest is forest that is protected and must not be entered by the community. The entrusted forest is considered as a trust from God so that it must be cared for and preserved by planting it with various plants. Meanwhile, awisan forests are forests that are open for community use (Julistianto et al., 2014).

2. Literature Review

2.1 Leadership Theory

According to Gary Yukl (2001), the term leadership is a word taken from commonly used words and is a combination of scientific words that are not precisely redefined. Researchers usually define leadership according to their individual perspectives and the aspects of symptoms that most attract their attention, so that most definitions of leadership relate to a person's deliberate process to emphasize their strong influence on others, to guide, structure, facilitate activities and relationships within the group or organization. Some definitions of leadership from experts include the following:

- 1) Leadership is a process in which individuals influence a group of individuals to achieve common goals, this definition of leadership according to Peter G. Northouse (2013, p. 2).
- 2) Leadership is the process of making people understand the benefits of working with others, so they understand and want to do it (Drath & Palus, 1994, p. 4).
- 3) Leadership is a way of articulating a vision, realizing value, and creating an environment for achieving something (Richard & Eagle, 1986, p. 4)
- 4) Leadership is the process of providing goals (meaningful directives) to a collective effort, which results in efforts being made to achieve the goals (Jacobs & Jaques, 1990, p. 281).
- 5) Leadership is the process of influencing organized group activities to achieve goals (Rauch & Behling, 1984, p. 46).

Of the various definitions of leadership above, what is relevant to this research is the definition of Jacob & Jaques, because leadership in handling post-natural disasters is strongly influenced by the process of providing goals (meaningful directives) to a collective effort (handling natural disasters carried out collectively/together — same by individuals, community organizations, government agencies both civil and military.

In addition to the definition of leadership, the description of leadership is also important, because in his research the experts describe leadership with several approaches. Leadership experts in their research approach based on Trait versus Process, Leadership Defined versus Naturally Emerging, Leadership in Power, Leadership and Coercion, Leadership and Management (Peter G. Northouse, 2013), but the effectiveness of leadership is still influenced by three variables namely; Leader Characteristics (traits consisting of motivation, personality and values, beliefs and optimism, skills and expertise, behavior, integrity and ethics, influence tactics, follower traits), Followers Characteristics (traits consisting of needs, values, personal concepts, beliefs and optimism, skills and expertise, the nature of the leader, trust in the leader, commitment and task effort, satisfaction with the leader and the job), Situation Characteristics (type of organizational unit, size of the organizational unit, position of power and authority, structure and complexity of tasks, interdependence of duties, uncertain environmental conditions, external dependency). The description of leadership that underlies the approach in research by Gary Yukl (2001) is also almost the same namely; Characteristic approach, Behavior approach, influence power approach, situational approach and integrated approach. In this research the situational approach and integrated approach are more relevant to be used.

2.2 Theory of Human Capital

At present human resources have developed into human capital. The difference between the two is that human resources place people as resources, one of the components that contribute to the process of achieving organizational goals. Whereas human capital places humans as a very important factor in achieving organizational goals, such as capital that must be seriously invested (Kucharčíková et al., 2014). Macro human capital is a source of economic growth, through investment in education (by increasing the value of human capital) it will encourage economic growth quite intensively. Whereas in the micro context, human capital plays an important role in increasing organizational value. Human capital consists of six components, namely ability, expertise, both innate and learning outcomes, knowledge, experience, talent, and expertise in innovation. To increase the value of human capital owned by someone, it is necessary to invest in health, safety and security, knowledge, as well as research and education (Kucharčíková et al., 2014). Kreitner & Kinicky (2010) defines human capital as follows: "Human capital is the productive potential of an individual's knowledge and actions". Then from that definition human capital is the potential of individual knowledge and action

3. Research Methods

This research will take a lot of data in the form of words and activities of people or groups of people, as well as supporting documents in the form of notes, administrative documents, photos and others as supporting data. So in this study, researchers chose to use qualitative descriptive research methods. Researchers will carefully and carefully examine an activity, event, activity, process or group of individuals in a given time and region (Creswell, 2010). In this research, the type of data source that will be used is primary data consisting of several informants, and secondary data from the results of literature studies. To test the reliability and validity of data in qualitative research, explained by Sugiyono (2015) includes tests, internal validity (credibility), external validity (transferability), reliability (dependability), and objectivity (confirmability).

4. Results and Discussion

4.1 Kampung Traditional Profile of Urug

Kampung Adat Urug is located in Bogor Regency. Precisely in Urug village, Sukajaya sub-district. Urug Indigenous Village consists of 8 RW and 24 RT. Administratively, Urug Indigenous Village is included in the administration of Urug village, Sukajaya District, Bogor Regency. The land topography of the Urug Traditional Village is located at coordinates 6 34'42" south latitude, and 106 29'28" east longitude, with an area of 10 Ha. This Indigenous Village is surrounded by rivers including the Cidurian, Ciapus and Cipatat Leutik rivers. Urug Indigenous Village landscapes are complemented by mountains, namely Mount Pongkor which is a gold mining exploration site east of Urug Indigenous Village. While directed south towering Mount Manapa and oil palm plantations managed by (PTPN).

The name "URUG" comes from the word TEACHER who is reversed in how to read it. The existence of the Urug Indigenous Village began with the sending of the Pajajaran royal figures (1482–1579 AD) who were experts in agriculture to look for fertile areas as agricultural land. These figures stopped at Panjaungan Village and established a place to make agricultural tools called Gosali or blacksmiths. After stopping at Panjaungan, the leaders continued their journey to Parung Sapi then traced the Cidurian River until they reached the Urug Indigenous Village. These leaders found suitable land for agriculture and it was in this village that these leaders taught agricultural sciences. Therefore, at first this village was called "GURU". Then the figures are hidden in the mouth of the Ciapus Leutik river with the aim that the agricultural sciences owned by the leaders are unknown and only known by their dependents who will later become the successors in preserving the knowledge. This is the background of the word reversal from Kampung "GURU" to Kampung "URUG".

4.2 Legal Sources in Urug Tradities as a Strategic Culture

In connection with the law, the residents of the Urug Indigenous Village use three laws, namely Kasepuhan law, religious law and state law which they symbolize in three traditional buildings, namely:

a) Gedong Gede

Gedong Gede is a building that has a function as a place of consultation and also a community meeting hall when there are problems relating to customs, agriculture and a reception area and guest accommodation.

b) Upper Gedong

In front of Gedong Gede there is a pangung building but it is taller and much smaller, there is only one room, called gedong luhur (gedong paniisan), panisan means shelter, but not a shelter for the residents. This place is used as a place to meditate abah kolot.

c) Gedong Alit

There is a small building called gedong alit which is a place of ancestral graves, this tomb is often scolded by residents when there are traditional events such as seren tahun and seren patahun. The three gedong is a symbol of the enactment of the law in the Urug Indigenous Village community. The law is Kasepuhan law, religious/laden law and also state law, state law or formal law applies to regulate those related to social life of the community, which is related to the buying and selling process, while sareat or religious law is a set of values that originate from The religion that is embraced is the religion of Islam that regulates worship, while the Kasepuhan law is a law formed in the teachings of the concept of Self-Koran, Pamali culture and culture of gotong-oyong is a set of laws that govern and apply in view of life, customary rituals and also in use for the needs of social, cultural life.

For example, food security is associated with rice cultivation.

The prohibited forest is an institutional form that has taken root in the life of the Urug village community, so that the rules that apply even if not written down remain obeyed and accepted by the local community. The community already knows that the existence of the prohibited forest is very guarded and should only be used for taking medicinal plants with permission from the customary leader. If the community or outsiders violate these rules and utilize natural resources contained in the forest prohibited for personal gain, they will get sanctions. This is one of the cultural strategies adopted by the Urug Indigenous Village community under a traditional leader, so that a good strategic culture continues to be entrenched in an organization in a village.

Natural resource management in this case the local wisdom of a prohibited forest is one form of defense management, specifically in the field of natural resource management. Forest is an important thing in life in Indonesia, currently the number of forests in Indonesia continues to decrease despite having laws that govern forest and land governance. Therefore, the local wisdom of a prohibited forest is seb

4.3 Leadership of the Head of Indigenous Village, Urug, in Managing Natural Resources

Since the ancient ancestors, cooperation and mutual protection have emerged together with human peradap. The collaboration arises in the social life order of the community or groups of people in order to defend their lives against the wildness of animals and face the natural surroundings. Departing from these shared needs, there is collaboration between people and starting elements of leadership. The people who are appointed as leaders of the group are the most powerful and brave people, so there are rules that are mutually agreed upon, for example, a leader must be born of aristocratic descent, healthy, strong, brave, tenacious, clever, influential and others. There are several types of leadership, namely charismatic, paternalistic, authoritarian, militaristic, and democratic types.

In the management of prohibited forests in Urug village, authority is held by a traditional leader who is chosen based on heredity. The traditional leader in Urug village is known as Abah Ukat. Abah Ukat is the customary leader of the Urug Indigenous Village of Lebak which is the center of the leadership of the Urug Indigenous Village and is one of the parents of a traditional village in West Java. Abah ukat became the Customary Chairperson in Urug Lebak Village in 2004 and is the 11th generation of adat leadership. Before serving as the head of Abah Ukat adat, he worked as a seawater fish trader in the Leuwiliang market, but because the previous Adat chairman (his uncle) died and according to the wangsit, Abah Ukat had to be the next Adat leader, so he left his profession (Julistianto et al., 2014).

The case occurred several years ago, when Perhutani officials cut down trees in the forest and prohibited it was sold for personal gain. People who know this, immediately go to the residence of Perhutani officers with the aim of expelling the officer from Urug village. The sanction was initiated by the local community without an order from the adat leader, because according to the narrative of the adat leader, so far the community has strongly obeyed the rules of the prohibited forest so that the adat leader never gave sanctions to the community (Julistianto et al., 2014). Based on the explanation above, the leadership type of the traditional leader of Urug Village is a charismatic type, that is, this type has an extraordinary appeal and trait, so they have a large number of followers. Loyalty and obedience of followers arises from trust in the leader. Leaders are considered to have the ability obtained from the power of the Almighty.

5. Conclusion

Local wisdom in the Urug Indigenous Village includes the teachings of the concept of Self-Koran, Pamali

culture, and mutual cooperation culture which are used down and down. This local wisdom is a traditional belief of the Urug Kampung community about spiritual belief in their ancestors and becomes the norm that regulates community behavior. In the management of prohibited forests in Urug village, authority is held by a traditional leader who is chosen based on heredity. The leadership type of the traditional leader of Urug Village is a charismatic type, that is, this type has an extraordinary appeal and trait, so they have a large number of followers. Judging from the benefits of local wisdom in the Urug Indigenous Village in natural resource management, local wisdom can be a way of Indonesia's defense to overcome food crises and prevent natural damage, especially forest damage in Indonesia. The Leadership of the Indigenous Head of Kampung Urug has made a real contribution in maintaining the preservation of the National Sumer Daya, especially Natural Resources, which can ultimately be utilized for Regional Logistics in the Universal Defense System in the framework of National Defense.

6. Suggestion

Based on the results of the study, there are several recommendations in the form of theoretical suggestions and input for the development of science and practical suggestions for improving the implementation of activities. These suggestions include:

- a) The theory used and the results of this study can be used as a reference for subsequent researchers.
- b) There are several topics that have not been discussed in this study, for example about the synergy between institutions in the management of National Resources for the benefit of National Defense.
- c) Synergy between the Ministry of Defense and the Ministry of Villages, as well as the Ministry of Forestry and the Environment must continue to be maintained and improved, in the framework of managing National Resources for the benefit of National Defense.
- d) Government regulations made by the Ministry of Defense in the framework of managing National Resources should be accessible online by those who need them.

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