Wali Nagari women’s leadership style in the development of nagari government in Nagari Tigo Balai, Matur sub-district, Agam regency

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Abstract. The research focused on how Walinagari Women's Leadership in Tigo Balai Village, Matur District, Agam Regency. The results of the study showed that women leaders at Tigo Balai Nagari were considered capable of managing the Nagari government and had progressed from before, as evidenced by the improvement in service to the community and development in Tigo Balai Nagari. Walinagari Tigo Leadership Tigo Hall is a leader who is close to subordinates in making decisions involving subordinates or called democratic and not authoritarian leaders, responsible, communicates well, has a high attitude of participation. Continue to seek a balance between personal and social life. The female head of Nagari Tigo Balai can find a solution in the division of tasks that her staff will do. So that the task mandated to them can run optimally to serve social affairs.

1. Introduction
The existence of Village in West Sumatra has its uniqueness since the beginning of the Reformation of West Sumatra Government has declared that the Village Government System will return to the Nagari Government System. This policy is more popular with the term "Babaliak Kanagari". Nagari (local government) in West Sumatra is regulated in Regional Regulation No. 2 of 2007 Article 1 paragraph 7 concerning the points of the Nagari Government [1,2]. This policy is followed by all regions in West Sumatra, except for Mentawai who have different customs and cultures from other regions in West Sumatra. Nagari is the most important political unit in the Minangkabau realm, which considers itself to be an autonomous unit in the administration, finance, and other household arrangements.

The Nagari government explained that the implementation of the Nagari government was to regulate and take care of the interests of the community and to organize governmental affairs in Nagari. In its form, the Nagari Government is based on local wisdom which provides support for the re-emergence of the nagari government with its essence, considering the increasingly tenuous kinship, tolerance and concern in the lives of the community [3,4].

Nagari has a set of customary mechanisms to regulate all forms of social relations, such as the system of government, the economic system, the relationship between humans and the relationship between humans and nature. Nagari is governed by the principle of the tigo sapilin rope: namely the link between customary law, Islamic shari'ah and state law (or the Law). Local Keanian values that also deserve to be understood are the relationship between adat and Islam, the Minang people adhere
to the principle of *Basandi Syara’ Customary, Syara, Basandi Kitabullah*, to regulate and create a balance between human relations, nature, and God. Because indeed the influence of Islamic religion has brought changes in the life of ethnic Minangkabau. [5,6]

Nagari is led by a Walinagari, in running his government. Walinagari was chosen by the nagari children (nagari residents) democratically with direct elections for a 6-year term and then can be re-elected for the next term of office. Usually the chosen one is the person who is considered to be the most masterful about all aspects of life in Minangkabau culture, so that the nagari guardian is able to answer all the problems faced by the nagari children.

After the "babaliak ka nagari", the reality that occurred in the selection of the Nagari guardian in West Sumatra was the Nagari trustee selection process dominated by men, but after several Walinagari (Chief of local government at Nagari) elections there were several female candidates who participated, although the results obtained were still inferior to men. man, considering the number of nagari in West Sumatra is 802 nagari in 11 regencies, women's participation in local politics (Nagari government) women's participation in local politics (Nagari government) is still low (data from the regional secretariat of the province of West Sumatra) [7]

An interesting phenomenon in this writing is the victory of female candidates in the nagari tigo balai (Agam district), of course this is the nagari's first victory during the implementation of the walingari election process in the district, amid an unrelenting focus on low participation and advancement in women's political leadership. the nagari community turned out to be able to display female guardian nagari as a result of people's choice.

Jurniwati's victory as Wali Nagari in the Nagari Tigo Balai 2014 - 2020 period initially led to pros and cons. There are several parties such as traditional leaders who consider that Jurniwati is not worthy of being a Wali Nagari because she is a woman. This is because there are still thoughts that it is inappropriate for men to be led by a woman because women do not understand or do not know what to do in the park, in making decisions often experience obstacles, the difficulty of reaching an agreement in running a good system of government government programs that have not been implemented as a whole, the nature of leaders who are seen as too aggressive, higher stress levels

Eagly and Johnson in Jumiati who have determined that women's leadership style tends to take an approach that invites subordinates to come forward to develop in thinking and leaders take part in carrying out tasks to achieve goals, while different from men who have style leadership that tends to be only superior and subordinate relationships where subordinates do what they are told by their superiors without an emotional approach between subordinates and superiors. Women's leaders tend to involve more emotional ties with the people they lead, so that all affairs between leaders and people led can be carried out in ways that show more feelings of concern and more democratic where female leaders will invite the community they lead to participate involved in various activities and not authoritarian where the leader will tend to give orders to subordinates [8]. For this reason, the writer is interested in discussing about the Women Leadership Style in the administration of Nagari government in Nagari Tigo Balai, Matur Sub-district, Agam Regency.

2. Theory framework

2.1. Leadership style

According to Thoha that leadership style is a behavior norm used by someone when the person tries to influence the behavior of others as he sees it [9]. While Rivai stated that Leadership Style is a set of characteristics used by leaders to influence subordinates so that organizational goals can be achieved or it can also be said that leadership style is a pattern of behavior and strategies that are preferred and often applied by a leader [10]. A leadership style that shows, directly or indirectly, about a leader's confidence in the ability of his subordinates. This means that leadership style is behavior and strategy, as a result of a combination of philosophy, skills, traits, attitudes, which are often applied by a leader when he tries to influence the performance of his subordinates.
Leadership style in understanding the behavior of a leader who needs his ability in leadership. According to Kartono [11] states as follows: "The style of leadership is the nature, habits, temperament, character and personality that distinguishes a leader in interacting with others". Based on the notions of leadership style above, it can be concluded that leadership style is a leader who performs his leadership functions with all his skills and norms of behavior.

According to Sutikno leadership style or leadership behavior or often called Leadership Type [12]. The types of leadership that are widely known and recognized for their existence are as follows:

2.1.1. **Autocratic type**. This type of leadership considers that leadership is his personal right (leader), so he does not need to consult with other people and no other person should interfere. An autocratic leader has a set of characteristics that are usually seen as negative characteristics. An autocratic leader is a selfish person. An autocratic leader will show an attitude that stands out for his being, and always ignores the role of subordinates in the decision-making process, refusing to accept the suggestions and views of his subordinates.

2.1.2. **Type of Free Control or Bodo Period (Laissez Faire)**. This type of leadership is the opposite of an autocratic type of leadership. In this type of leadership, the leader usually shows passive behavior and often avoids responsibility. A leader with free control tends to choose a passive role and let the organization run according to its own time. Here a leader has free faith by giving the broadest possible freedom to subordinates so that all his efforts will be successful quickly.

2.1.3. **Paternalistic type**. A paternalistic leader's perception of his role in organizational life can be said to be colored by subordinate expectations of him. The expectation of subordinates is in the form of desire so that the leader is able to act as a father who is protective and worthy of being used as a place to ask questions and to obtain guidance, pay attention to the interests and welfare of his subordinates. The paternalistic leader hopes that the legitimacy of his leadership is an acceptance of his dominant role in organizational life.

2.1.4. **Charismatic type**. A Charismatic leader has special characteristics, namely his attractiveness which is very attractive, so that he is able to obtain a very large following and his followers cannot always explain concretely why the person is admired. Until now, experts have not managed to find the reasons why a leader has charisma. What is known is that such leaders have enormous attractiveness.

2.1.5. **Militaristic Type**. A militaristic type leader is different from a military organization leader. A militaristic type leader is a leader in moving his subordinates to use the command system more often, happy to depend on his rank and position, and happy with excessive formality. Demanding high and rigid discipline from his subordinates, and difficult to accept criticism from his subordinates.

2.1.6. **Pseudo-democratic type**. This type is also called manipulative or semi-democratic leadership. This type of leadership is characterized by the attitude of a leader who tries to express his desires and after that makes a committee, by pretending to negotiate but the truth is nothing but to validate his suggestions. Leaders like this make democracy a veil to get a certain victory. Pseudo-democratic leaders only seem to be democratic when in fact they are autocratic. This leader adheres to pseudo-democracy and leads more to the activities of an authoritarian leader in a subtle, coarse form.

2.1.7. **Democratic type**. The democratic type is a type of democratic leader, and not because they are elected democratically. The type of leadership where the leader is always willing to accept and appreciate suggestions, opinions, and advice from staff and subordinates, through a discussion forum to reach an agreement. Democratic leadership is active, dynamic and directed leadership. Control activities are carried out in an orderly and responsible manner. The division of tasks is accompanied by clear delegation of authority and responsibility, allowing each member to actively participate.

2.2. **Women's leadership**
Women are part of civil society which is a key element in any changes both social and political. by providing opportunities for women to act as leaders, governments and organizations this is the power of emancipation itself. there are five characteristics of female leaders [13]

- the ability to persuade, generally female leaders are more persuasive than men, empathy will not disappear
- prove wrong criticism. women have lower levels of ego power than men, meaning they can still feel difficult due to rejection and criticism. but the high level of temperance, friendliness and flexibility they recover quickly and learn from mistakes and move forward with a positive attitude
- female leaders tend to apply leadership style comprehensively when solving problems and making decisions
- have strong charisma, persuasive, confident and strong-willed to complete tasks energetically
- dare to take risks and dare to break the rules

3. Research methods
The research method used in this study is a qualitative descriptive research method that is used to solve or answer the problems faced in the current situation. According to [14] Judging from the type of data the research approach used in this research is a qualitative approach. As for what is meant by qualitative research is research that intends to understand phenomena about what the research subject experienced holistically, and in a way description in the form of words and language, in a specific context natural and by utilizing various scientific methods.

Ali the said this research was carried out by taking steps to collect, classify, and analyze or process data, make conclusions and reports with the main objective of making an objective description of a situation in a description of the situation [15].

4. Results of research and discussion
Structurally the nagari government institution is led by a nagari guardian as the chief executive. The reality that occurs in the selection process of walinagari, is always dominated by men. But lately women have also begun to show their existence in the nagari government, even though they are a bundo kanduang, as a wife for their husbands and a mother of their children.

The phenomenon that occurred in Agam district, the mature sub-district precisely in Nagari Tigo Balai, namely the emergence of a female leader, after the implementation of the nagari general election. This woman was the first woman to become the nagari guardian in Agam district.

Being a walinagari in the sub-village of Nagari must have a great responsibility to the community. Nagari which is a form of social constitution from the Minangkabau community in implementing political regulation, highly upholds "adat basandi syarak, syarak basandi Kitabullah" and is governed by the customary foundation called the customary mutual cooperation ".

The appointment of walinagari experienced pros and cons, some people could accept Jurniwa ti as a leader, but some did not, because they were considered not in accordance with the prevailing customs. What the Chairman of Kerapatan Adat Nagari (abbreviated as KAN) is a traditional Minangkabau institution at the nagari level which is the guardian and preserver of the Minangkabau customs and culture. KAN is under the supervision of the Minangkabau Natural Density Institute (LKAAM) starting from the sub-district to the provincial level.

Revealed when interviewed about the leadership of the female nagari guardian who said:"......enough for this time a woman becomes a nagari leader, she hopes that in the future mamak will choose a male leader because after all the top leaders in Minangkabau are the head and the head there is no woman.”

Which means that ninik mamak in Nagari Tigo Balai does not want to be missed in the next election. For walinagari, it is then returned to men. Now let the mother of the democratic system be fully lived for 6 years
The election of Jurniwati as walinagari cannot be separated from her experience of being an important person in society. It is this experience that has become more value for the community in making choices in choosing the Tigo Balai walinagari. Jurniwati had served as The Village Community Resilience Institute (LKMD) is one of the community institutions in the village Andaleh Village in 1994-1995, to andaleh village in 1995 to 2000, PJS nagari tigo balai in 2000-2001 and chaired the Bundok Kanduang institution in 2002-2006. This was reinforced by the statement of the head of Jorong Surau Lubuak, Mr. Rio Dasril, who said: "Mrs. Jurniwati for me is not just a leader but she is like a mother who is valued who is respected and respected, in the leadership system she runs is a system of security where we as guardians of jorong do not have to enter the office but are given the responsibility of fully administering administration in the nation and we also as supervisors ongoing nagari implementation program. Throughout the journey, a nagari guardian had many good things received by the community, ranging from assistance, for example, the assistance of houses that were not suitable to be dissected, the provision of achievement scholarships, but less able and many others. The success of Walinagari today is inseparable from its experience of being the leader of the Andaleh village head and only making the Andaleh suspension bridge as a connecting path by the community when he served as the village head."

In the concept of leadership, walinagari is a formal category, because it is appointed and there is legality from the district government. While the leadership style of women in this study is the democratic leadership style applied by the Tigo Balai walinagari, which is seen from the leadership and assessment of subordinates and the community in the organization of Nagari government.

Through interviews with a number of communities and their tools, it was concluded that female guardians cannot be underestimated. Although many do not like his leadership, he really proves that a female leader must be able to carry out his duties as a leader, firm, brave, professional, responsible for having high integrity and discipline.

During his tenure there were many programs implemented starting from facilities and infrastructures such as roads, bridges, improvement of apparatus and community resources through education and training, program socialization in the implementation of nagari governance, improvement of services, village fund transparency, improvement of welfare and others -other.

In line with the results of the interview with Ms. Jurniwati, the writer concluded that there had been a lot of changes because indeed she was truly committed to keeping the mandate of the top leadership, namely the regent and the Tigo Balai Nagari community itself. he did try his hardest and his mind to advance the tigo balai nagari and prove that women could become leaders. He told how his long journey before and after his election as a walinagari were all inseparable from the pros and cons that occurred so that the inner conflict he felt did not deter his enthusiasm to run the nagari government.

All that can be seen from his performance as a leader where all his subordinates and nagari devices including guardians are involved in collaborating to build nagari in accordance with their respective duties and functions, the work culture that he instills is a family work culture without having to impose a will but slowly embrace like his children obey his parents without being forced. The interesting thing from the female leadership is trying to instill the nagari customs which is to foster a love of the community for customs where he has begun to apply it in the nagari guardian's office that every Thursday the nagari wali office employee is dressed as official, then Friday is required to wear kuruang clothes for women and koko clothes for men.

Not only employees but also the nagari people who deal with the nagari guardian's office must kuruang dress (long dress) clothes for women and clothes that are polite for men even though they are not sounded in an order but verbally have been able to influence the community to participate in preserving nagari customs. Likewise, in wedding parties, women also have to wear kuruang clothes, not to be robe, or to use basimpuah for women and baselo for men. Kuruang's dress plan will be used also when it wants to market because indeed, he wants to implement the 12th discord in the Tigo Balai village.

Every person who comes to the walinagari office must greet each other and say goodbye to each other. In the management of the organization according to the author, he is a professional, good
management because all related matters must be completed at the office, he does not want to deal at home because he has his own activities such as taking care of his family, gardening and other household activities. In addition, he also maintained the view of people that he was a woman who had left her husband for death.

So great is Jurniwati's dedication in leading from the village head to her election as the nagari guardian, with a supportive and charismatic background that she is able to organize the nagari government, find solutions in the division of tasks to be carried out by her employees and the tools. So that the tasks mandated to employees are able to run optimally to serve community affairs. The effectiveness of the system of division of tasks towards service to the community is felt to have a positive impact from the community. Where people feel the service performance of employees can run quickly and does not result in waiting too long to be served.

In making a decision the leader doing it in a democratic way often involves subordinates in decision making and not only siding with his own desires, so as to provide an opportunity to express opinions that may also be different and challenging with others. But all of that in the end with a joint decision is not just one party. In this case open communication is established, encouraging the participation of all organizational members and leaders close to subordinates. The success of leadership depends on its ability to engage good subordinates when making decisions. Decisions taken by involving subordinates will be carried out by subordinates with good and happy and the similarity of expectations between superiors and subordinates so as to cause morale, intimacy, harmony.

So from the observation of the author, it can be seen that quickly and responsibly employees do work in serving the needs of the results of the analysis conducted on female subjects as leaders found that the subject has a democratic leadership style, which describes high moral individuals, can cooperate, prioritize work quality and can direct yourself. Individuals who have a democratic leadership style prioritize the maintenance of interpersonal relationships, tend to be selfless and care for others.

This trait is classified on the nature of leaders who have a democratic leadership style, plus the nature of motherhood that is very attached to Walinagari so that it tends to have a democratic leadership style because Walinagari feels called to give something better to the environment where he leads. Individuals with a democratic leadership style, generally do not appear on the outside of the individual's nature, but if we dig deeper then the basic characteristics of the individual we can recognize. The hard character outside is only used as a protector in order to survive in an environment full of men making women who as leaders rather tend to have an autocratic leadership style, but after being explored more deeply, the truth of the nature of feminine gender roles can be seen clearly and this is the nature of democratic leadership style.

5. Conclusion
Walinagari woman in Tigo Balai Nagari is considered capable in running the Nagari government, a lot of progress from before seen from the implementation of their functions and functions in the nagari government structure, improving service to the community in decision making always involves the nagari device so that governance runs optimally.

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