

Leadership Philosophy of Tau Samawa

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ABSTRACT

This research aims to explore and construct leadership values based on Tau Samawa culture. This research employed a literature review method. It is found that the current leadership in in crisis. The results shows that Tau Samawa as local wisdom has seven leadership philosophies as stated in the Musakara Rea Minutes of the Samawa Traditional Institute. These are Pamendi to Panyadu, mutual pedi', Saling Satingi, Saling Tulung, Saling Satotang, Saling Sayaman Ate, Adab Edab Boa Ela, and Satemung. These leadership philosophies are very much needed in building a human civilization that has a national religious character, since they manifest in leadership characters, namely religious, caring, sensitive, and most importantly, these philosophies will create leaders who are able to balance heart, mind, words, and actions.

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1. Introduction

In an organization the role of a leader is very important to influence, direct, mobilize and manage his subordinates [1]. It is impossible to achieve the vision and mission in an organization if there is no figure who organizes and drives it. Competent, professional and cultured leadership figures are needed in managing an organization or educational institution [2].

Currently, we are witnessing a leadership crisis phenomenon [3]. In the government space, narratives of leadership crisis and narratives of leader mismanagement have become a symbol of national leadership failure [4]. Research conducted by Gasa et al. shows that the government is considered not to have the characteristics of a crisis leader during a pandemic, namely being responsive, implementing performance management (rewards and consequences) and having good articulation in delivering communications [5]. Survey data to 663 young people in 2022, from the Peneleh Research Institute and Peneleh Activists shows that nationally, as much as 44% of young people did not like or did not want to enter the political space.

The emergence of a narrative of national leadership failure and crisis occurred due to the functionalist character of the country's leaders. The dichotomy of political and religious

values also means that leadership is no longer based on true truth, but on human desires without any divine values [6].

In the educational space, there are still many leaders who are unable to manage their institutions, and it is not uncommon for these institutions to be deactivated for various reasons. In Indonesia, according to data released by detik.com, there are 243 campuses that have been deactivated [7]. In Malang itself, for example, there are five secondary schools that are no longer operating due to poor management. Sastramayani's research results show that educational institutions have failed to respond to the changes that have occurred [8]. As a result of this inability to adapt, educational institutions are unable to rise to the top to achieve educational goals.

Several of these phenomena have become a blow to both national leadership and leadership in educational institutions. Currently, a leader is required not only to be ready to rule but to be ready to lead in a complete manner (*kaffah*) [9]. The ability to lead wisely must start from reflective work on history and efforts to restore noble values as a leadership philosophy.

In Islam it is said that the main key to a leader's success lies in the leader's personality because the leader's personality is a mirror for other people. This has been exemplified by Rasulullah SAW who had a great and noble personality. Furthermore, a person's personality is usually influenced by a paradigm or perspective. A dreamer must have a far-sighted perspective. He must be able to understand each problem that will occur and then be able to design constructive solutions to these problems. The ability to record and understand the reality and characteristics or personality of the leader is greatly influenced by the values and closeness of the leader to culture [10].

As a logical consequence, a leader must have or understand cultural values. The values held by a person will influence and color daily behavior, including leadership style [11]. A leader must have a distinctive personality or habit that differentiates him from other people [12]. Personality or typical habits and values are closely influenced by the surrounding environment [13]. For example, geographically, the character of people in eastern Indonesia is different from people in Java, this also influences the leadership characteristics of the two regions. In simple terms, local culture will influence a person's leadership style and patterns. The author calls this a leadership style based on cultural values.

Cultural values-based leadership is a leadership pattern that follows deeply rooted local cultural values [14]. We often encounter Indonesian cultural leadership in Islamic kingdoms in Indonesia, or the leadership of Islamic preachers in Indonesia. For example, there were nine preachers (*wali songo*) who are famous on the island of Java. In preaching, they not only spread Islam through cultural treasures, but their leadership characteristics also combine Indonesian culture with Islamic values.

However, it is unfortunate that currently we see leadership styles and patterns based on Indonesian values, especially local values, that are largely ignored and have been replaced by the West. Just look at people who talk about management science and it is very synonymous with the west and all its values. In fact, the archipelago itself has values contained in its leadership philosophy. Sumbawa for example, this land has its own

leadership philosophy. However, this philosophy is crumbling to dust and has faded in time.

Sumbawa as part of the Nusantara archipelago is important to be studied in terms of its leadership philosophy. This philosophy was born from the results of discussions between leaders in Sumbawa. The unique thing about Tau Samawa is that in terms of values, they are not only close to culture, but also to religious values. Leadership is no exception, to know that when a Samawa leader is leading, this means he is ready to bring prosperity (welfare and safety) to those he leads. Not only that, but this will lead also to *Takik Ko Nene* (fearing Allah SWT) as stated in traditional minutes of Musakara Rea, Samawa. This article will try to examine and explain the leadership philosophy of Tau Samawa. The author also tries to construct and reinterpret the Tau Samawa leadership philosophy which is being forgotten by even the Sumbawa people themselves.

2. Method

Library research or literature review was the method used in this research. The literature review approach is a descriptive analysis research approach. The research data collection is obtained from library data sources, or research results extracted through various library information such as books, scientific journals, encyclopedias, newspapers and documents. Then it is presented in the form of a descriptive research report [15]. In-depth literature review research will be able to comprehensively present data on reality.

To ensure that the article is deep and far from reality, the researcher employed reflexivity. Reflexivity is a researcher's attempt to express an opinion on what is being researched [16]. Reflexivity can also be interpreted as the writer's attempt to generate understanding of what is being written.

3. Results and Discussions

Tau and Tana Samawa. *Tau* in Sumbawa terms means people/society, while *tana* itself means land/country. *Tau* and *tana Samawa* are terms in the Sumbawa language which describe the existence and situation of the people and land of Sumbawa. Sumbawa is one of the areas located in Bara Nusa Tenggara (NTB). The area which is currently led by H. Muhamad Abdullah has a population of 457,617 people as stated in the national statistics body (<https://sumbawakab.bps.go.id/>, 2019). The area located to the west of Sumbawa Island is known as an island with abundant natural resources.

Sumbawa is an island located in West Nusa Tenggara, Indonesia (see Figure 1). This island has a long and rich history, covering various historical eras, such as prehistoric times, imperial times, and colonial times. In prehistoric times, Sumbawa was inhabited by people who lived by hunting, gathering and farming. Archaeological evidence shows that Sumbawa was inhabited more than 10,000 years ago. In the 16th century, Sumbawa became part of the Bima Sultanate, which at that time was the main power in West Nusa Tenggara. However, in the 17th century, Sumbawa separated from the Bima Sultanate and became an independent kingdom. In the 18th century, Sumbawa became the center of the spice and ivory trade in West Nusa Tenggara. The Sumbawa Kingdom established trade

relations with traders from Arabia, China and Europe, especially the Netherlands. However, at the beginning of the 19th century, Sumbawa became the target of attacks from neighboring kingdoms, such as Bali and Lombok.

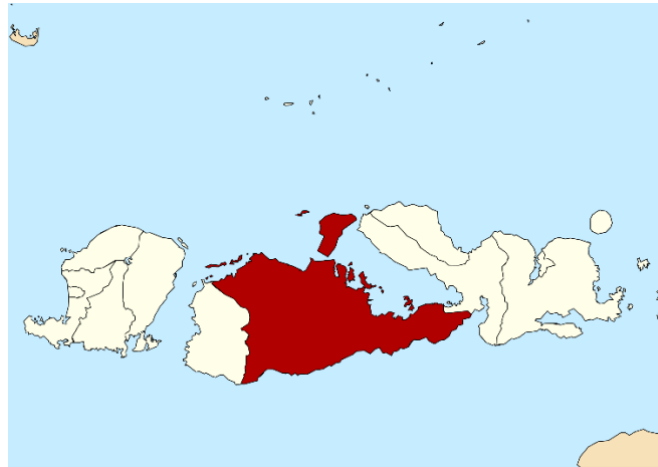


Figure 1. Sumbawa Island

In 1830, Sumbawa became part of the Dutch East Indies and was made part of the Bali and Lombok Residency. During the colonial period, Sumbawa experienced many changes, such as infrastructure development, clearing of agricultural land, and development of the mining industry. However, this development also has negative impacts, such as forest removal and environmental damage.

After Indonesian independence in 1945, Sumbawa became part of the Unitary State of the Republic of Indonesia. Since then, Sumbawa has continued to develop and experience changes in various fields, such as economic, social and cultural. Today, Sumbawa is known as one of the attractive tourist destinations in Indonesia, with beautiful beaches, abundant natural resources and unique culture, one of which is the *Samawa* philosophy of life and leadership. For example, this philosophy is contained in the *Samawa tau tana* paradigm. There are at least four basic concepts of the value of *Samawa tau tana*: (1) *adat berenti lako syara' ke sayara' berenti lako kitabullah*; (2) *kerik salamet tau ke tana Smawa*; (3) *takit ko Nene' Kangila boat lenge*; and (4) *Santemung Pamendi ke Panyadu*. The basic view of the Samawa people is a modern and democratic religious view (musakara Rea minutes). The rich culture and values of Sumbawa are unique things that must be studied further.

Leadership philosophy of *Tau Samawa*. As a large country consisting of hundreds of tribes, Indonesia is rich in cultural diversity. Each tribe is unique in terms of regional language, customs, worldview, habits and philosophy of life. Philosophy as written by Prof. Buya Hamka is a basic reference or value for someone in living their life to reach the peak of truth. Philosophy in Islam is known as *hikmah* (wisdom). Mulawarman in the book *Paradigma Nusantara* explains the meaning of *hikmah* which is defined as wisdom from God so one possessing *hikmah* will possess wisdom or (*kesaktian*) spiritual power [17]. *Hikmah* is beyond rationality.

Mulawarman believes that *hikmah* is seeing reality differently from the perspective of modern philosophy which approaches reality and knowledge only with the power of

rational reason. *Hikmah* is used here as a differentiator in the definition of philosophy in the West which separates the discourse on profane reality, free from the sacred. *Hikmah*, like almost all Eastern views, especially those relating to the essence of things, is a philosophical tradition that cannot separate itself from the sacred. The *hikmah* tradition or Islamic philosophy, for example, has deep roots in the world view of Qur'anic revelation and the Cosmos (universe), where prophecy or revelation is accepted as an ethical reality and knowledge. The conception of *aql*/intellect is the unity of rationality and spirituality [18].

In the leadership space, wisdom can be interpreted as a way of seeing and moving a leader that is not only based on rational reason, but on the World of Revelation and the Cosmos [19]. The ability to unite rationality with spirituality. All of this is born from the process of individual interaction with culture [20].

We know big figures like HOS. Tjokroaminoto (Sarekat Islam), KH. Hasyim As'ari (Nadhlatul Ulama) and KH. Ahmad Dahlan (Muhammadiyah) with typical Indonesian leadership characteristics who have high values and alignments that are timeless [17], however, the charismatic figure of this Nusantara archipelago figure is now only a story of the times. The leadership crisis resulting from call historical amnesia is true today [21]. Current leaders are only oriented towards material things and rational thinking. It is rare to find a leader who is able to combine rationality and spirituality.

In the midst of the current leadership crisis, Indonesian people must return to noble values [22]. One of these noble values is constructed in the Musakara Rea Traditional institution of *Tana Samawa*. Musakara Rea is a meeting place for traditional leaders and community leaders in *Samawa* to formulate Sumbawa values. The results of Musakara Rea are contained in the Musakara Rea LATS Treatise or Minutes of Musakara Rea Traditional *Tana Samawa*. *Samawa*, as previously explained, has a noble philosophy that has high meaning. This philosophy was also born in leadership spaces. There are seven leadership philosophies, namely *Samawa Pamendi to Panyadu*, *mutual pedi'*, *Saling Satingi*, *Saling Tulung*, *Saling Satotang*, *Saling Sayaman Ate*, and *Adab Edab Boa Ela*. These seven philosophies are the result of Musakara Rea, the *Samawa* Traditional Institution.

Satemung Pamendi ke Panyadu. Throughout human history, leadership processes with various forms have taken place in society. Leadership as a process of influence carried out by leaders on the people they lead to achieve common goals as a community or group of people takes place in such a way that is based on the values of customs owned by the community or society concerned. *Satemung pamendi ke panyadu* is one of the values that underlies leadership in the *Samawa* tradition. The value of *pamendi* comes from *Bismillahirrahmaanirrahim* which contains the sacred meaning of Allah SWT, namely a feeling of love and affection that is active, sincere and sincere; while *panyadu* means a feeling of trust or belief that is sincere and full of hope. *Pamendi* as a leadership quality inherent in a leader towards the people he leads will be actively be realized so that the people he leads are protected in the broadest sense.

With *pamendi*, people will be protected from various stigmas - negative life conditions. With *pamendi*, the people will prosper physically and mentally, achieve peace and tranquility, prosper in justice and justice in prosperity, have their needs met, and provide a sense of security for the souls of their families and their property.

Panyadu is a spiritual atmosphere that influences the outward behavior of the people led (the people) who give sincere and sincere trust to the figure of the leader (king or sultan) as well as being the source of all hope for life and life. Hence, *satemung pamendi kepanyadu* (trust and empathy) are leadership qualities that are very dynamic and complementary and very democratic in nature. In governance, the elders remind all leaders at various levels to treat the people they lead well and wisely.

Satemung pamendi ke panyadu means that the leader who holds power is likened to a mangkar (stick); Power should not be used carelessly - it should not be used arbitrarily to oppress the people they lead, but it should be used with full wisdom (hikmah), which is motivating, encouraging, evocative, supportive and moving. *Satemung pamendi ke panyadu* also means that a leader must have the ability to combine reality with belief. So that every solution that is born cannot be separated from religious values (*panyadu*).

Saling Padi'. This means has the meaning of a soul full of peace based on affection. *Saling padi* in Islam is known as *mahabbah* which means clear and clean. For *Samawa*, leading means giving love and affection sincerely to everyone. *Saling Padi'* has the meaning of peace filled with love and affection. The concept of mutual *padi'* is to see everyone as brothers. In Islam, a leader is commanded to be gentle (QS Al-Syu'ara' [56]: 215).

The journey of preaching is not always smooth. There were many obstacles, including defection from followers. Mutual respect is not only to maintain the existence of a leader, but on the other hand, it is also to ensure that followers (the people being led) always feel comfortable when being led. Mutual care also means caring for other people. A leader who cares about the people is a leader who prioritizes the welfare and interests of his people above his personal or group interests. Leaders like this tend to have a far-sighted vision and a strategy that focuses on overcoming the problems faced by their people. Some of the characteristics of a leader who cares about the people include listening to the people's aspirations, providing concrete solutions [23], being open and transparent, prioritizing the welfare of the people, and having high integrity. A leader who cares about the people is a leader who has a strong commitment to serving his people and fighting for their interests. They always try to find the best solution to overcome the problems faced by their people and prioritize the welfare of the people above their personal or group interests.

Saling Satingi. In the political space, one another often tries to attack and unite each other. So, in the *Tau Samawa* leadership philosophy, the spirit of a leader always elevates other people (compares each other), not bringing them down as in our leadership concept. Satisfying each other also means that a leader must have the ability to uphold all followers and their beliefs (*panyudu*).

Saling Tulung which means helping each other. In Islam helping each other is our nature. Helping is an important thing in Islam, this is indicated by the mention of the word helping (*ta'awun*) several times in the Qur'an, including 5:2, 8:27, 18:19, 3:110, and also in several other verses. Leading means being able to embrace all those who are led. Because of the importance of helping each other, in the *Samawa* leadership philosophy, helping each other is a must. This means that a leader must not only be an organizer, but on the one hand, he must be able to be a sibling or parent figure who is always there in all situations [24]. This means that the task of a leader is very complex, he is not only required to have

the ability as a manager but also to be a companion who dedicates himself to those he leads.

Saling Satotang. In the Qur'an Surah al-Asr, one of the groups who do not lose is that they always use the time to remind each other to be kind and patient. Mutual *Satotang* has the meaning of reminding each other. The concept of leadership for the *Samawa* people is not just power and throne, but on the one hand, leadership means efforts to always spread usefulness and goodness. For *Samawa*, there is no concept of leadership that has a materialistic orientation, but generosity based on brotherhood.

Saling Sanyaman Ate. Mutual *Sanyaman Ate* means that a leader's job is to provide inner and outer calm to those he leads. Under any circumstances, for *Tau Samawa*, a leader must try to provide good news to the people he leads. Even with the rapid development of information technology, the flow of information, whether true or hoax, spreads freely. On the other hand, a leader must be able to straighten out all the information circulating to provide calm to those he leads.

Adab Edap Boa Ela. *Tau Samawa* considers a leader to be *uswah* in thoughts, words and actions. For this reason, a leader must be able to balance the three. Being able to think correctly, speak the right words and continue to take concrete actions, this is what *Tau Samawa* calls *adab edap boat ela*. Leadership does not mean making promises to maintain existence, but leading means making efforts in the form of concrete, constructive movements. In general, *adap edap boa ola* is interpreted as manners in speaking. This means that a leader must guard every sentence he utters, lest it hurt one party, as written in the Musakara Rea Treatise. For us, maintaining *kalam* is not just thinking about the sentences that are issued, as at the beginning, the author interprets it as a continuity between heart, mind, words and actions. In summary the seven philosophy is shown in Table 1.

Reflection of *Tau Samawa* Leadership from Time to Time. In addition, the seven leadership values are also contained in *Pasatotang Adat*. In the past, the oath that was said in front of the people was not only for the king but also for the government positions under the king. Those positions should not be passed down from generation to generation, but depend on who is able to carry the position. The king is sworn in by *Juru Palasan (Dipati)* and the office under the king is sworn in by *Ran*. Here is the sound of the oath:

"Lamin no adil mu parenta rayat, mu entek ko olat bau kau bele. Mu tama ko ai bau kau balo (telan). Lamin mu jempung mu bosok. Lamin mu sonap mu pongong. Ya' mo pupu soro kau. Ya' mo teming tampo kau ling umak. Laknat kau ling Karoan telu pulu jis".

Transliteration by Head of MUI Sumbawa 2018-2023, the result of the author's direct interview with Mr. Syukri Rahmat:

"If you are not fair in ruling the people. You will be eaten by snakes. If you go into the water, you will be attacked by crocodiles. If you jump or try to dodge then you will also be damaged. If you try to sneak in, your back will swell. If you are cunning or dishonest in your behavior then you will lose a lot of things. If you try to build a fort from the ground, it will surely be blown away by the waves. You too will eventually be cursed the 30 juz Al Qur'an"

Table 1. Leadership Philosophy of Tau Samawa

Philosophy	Meaning	Leadership consequence
<i>Samawa Pamendi ke Panyadu</i>	Bringing Feelings and Trust Together.	Leading must not only be rational, but must also be balanced with strong spirituality.
<i>Saling pedi'</i>	Have mercy on each other.	Leading means being willing to give love and affection to all without discrimination.
<i>Saling Satingi</i>	Lifting each other up	Leading means being willing to elevate the status of whoever is being led, with wisdom and justice.
<i>Saling Tulung</i>	Helping each other	Leading means being ready to help all groups in truth and goodness.
<i>Saling Satotang</i>	Reminding each other	Leading is not only commanding, but is always a reminder of obedience for others (those who are being led).
<i>Saling Sayaman Ate</i>	Taking care of each other's hearts	Providing peace and tranquility of soul for those led.
<i>Adab Edab Boa Ela</i>	Maintaining manners and words	Act and speak politely

This oath is pronounced by the swearer by replacing the words "YOU" with "I". The word in the sentence shows the equality of the people with their leaders, without setting aside the worldly reality to lead to a better afterlife. At that time, snakes and crocodiles filled the forests and small estuaries in Sumbawa, which of course humans were very easy to fall prey to if they were simply thrown. In the government of *tau samawa* there is a law called *rappang*. *Rappang* is different from custom. *Rappang* in *tau samawa* government refers to the Sunnah of the Prophet and Al Quran while adat is a custom that is considered good according to the time but does not contradict *rappang*. Every *tau samawa* should be able to feel that he is a supervisor over himself in carrying out the orders of the leader or the king, without wanting to deceive himself.

If this traditional value can be applied to development in the present, then this value will certainly become a spirit of faith that will strengthen the path of the government's trust towards its people as a form of trust from God that will be held directly accountable. In the course of history, the Sumbawa Sultanate's government structure has always been carried out with the principle of a three-stranded rope between Datu Ranga as Mangkubumi or Head of the Council of Ministers, who holds the State, Judge Department, and Kitabullah Law Department. These last two positions are different from each other, because judges

are appointed by anyone according to their ability, while the position of Law of Kitabullah does not decide matters but develops customs to be in accordance with Kitabullah. While the king is the supreme wisdom taker only gives decisions based on the real conditions of the people from the agreement and consensus of *Mamanca Lima, Lelurah Pitu* together with the Council of Ministers. The king has no chance to do as he pleases. This is of course very different in today's time where the role of leader is often easily overridden by the party for the sake of achieving electoral interests and undermining the rights of the people. That is the *tau samawa* tradition that is strengthened to uphold *Rappang Tana Samawa*. Currently, customs and government departments seem to have no restrictions. Overlapping roles in the government actually makes the people become pacifist.

It should not be known that *Samawa* is desperately fighting for himself to become the highest leader, because of a sense of *ilaq*. This sense of *ilaq* is very thick gathered in the basic nature of the Sumbawa people which is impressive because it seems that *samawa* are people who do not want to take advantage of opportunities. In the writings of Zulkarnain Aris (2008:34) *tau samawa* has four conditions namely: (1) *Suru-Lalo*. *Suru* means order or command, *Lalo* means go or execute. In *suru* leadership it can be in the form of giving tasks from the leader to subordinates, orders from the Sultan to his people, orders from parents to their children, where the order is from the leader then the party who receives this order must immediately be ready to carry out his duties; (2) *Kelek-Datang*, which means calling, Calling means coming to meet the leader to get a task or advice. *Kelek* can be interpreted as a command call to come to see the leader. Coming is the attitude or obligation of the person being led to obey and come to meet the leader in accepting tasks or instructions; (3) *Eneng-Beang*; which means a command in the form of a request from the people to the leader. *Beang* is an order to the people to give the leader what he asks for or an attitude of obedience to the leader by carrying out orders; (4) *Beang-Tangko*: *beang* means a gift from the leader to the people, and the people as the party who is given must immediately accept the gift or advice or order. In the language of leadership this is called *pamendi*.

There are four conditions in *Samawa* culture that bind the people, leaders and fellow citizens. In this context, there seems to be attachment and obedience based on love and affection between the leader and the led, according to the principle of human caliphate on this earth. Therefore, all orders and orders of the king will always be preceded by mention: "*Kasuka Dewa Masmawa serta Tana Samawa*" because responsibility for national security with the people is a burden of trust on the shoulders of leaders.

In the book *Kepeminpinan dalam Adat dan Rappang Tana Samawa*, Zulkarnain Aris wrote that there are 16 requirements for a leader that must be met when entering the government of *tau samawa* [25]: Common sense; Be knowledgeable in order to have a rich point of view and be mature in deciding matters; Being able to control anger; No physical disability; Good at reading and practicing Al Quran Hadith; Healthy physically and spiritually; Politeness in speech and actions; Have a commendable character; Be firm mainly in defending the oppressed; Loving his people; Forgive family mistakes except those related to law and *syara'*; Orderly giving orders and work (on time, right on target, and right on quality); Learn a lot from history and stories; Emulating the behavior of a just

king and above all to Rasulullah; Examine and weigh all decisions well; and not negligent in worldly work but also must be strong in matters of the hereafter.

A *Tau Samawa* from an early age has instilled the attitude of *toq basa* or politeness in children and families so that people who do not know *toq basa* or do not know the rules are not called *tau samawa*. From those sixteen traits, we can know that not only cultural customs values are protected, but also descendants in the present are successfully protected by the government in *tana samawa*.

The evidence of Islam in Tau Samawa Life Philosophy. According to archeological evidence, Islam entered Sumbawa long before the Information of Utan Kadali (Wathan) in 1623. The truth and glory of Islam was quickly accepted because it did not influence Hinduism and Buddhism too much on this island. Immigrants since the 7th century are merchants who are missionaries who spread far to the corners of Sumbawa. This can be seen in the tau *samawa* treatment method, starting from determining the ingredients to how to mix the medicine cannot be separated from the principle of who treats, who is treated, what is treated, with whom to treat, all of which have a *sufistic* nuance. It means that the shaman's position realizes that he is only an intermediary while the healer is only God. Taking medicine begins with *sholawat*, ingredient 44, which is the pillar of Islam + the pillar of faith + the 13th pillar (salat) and of course begins with *basmalah*, which God willing will be effective.

If we take a closer look at each element such as language, economic system, technology system, social organization, knowledge system, and art and religion, it will become increasingly clear that the characteristics of *Samawa* culture breathes Islam. This is of course important to study at the end of this research discussion because it is an absolute condition that the value of tau *Samawa* leadership can also be implemented universally as a blessing for the world.

In the Language System, the Sumbawa language obtains a lot of influence from the Malay and Arabic languages. There is even a saying "leaving a motorcycle on the side of the road with the key for days in Sumbawa, God willing it won't be stolen by *tau samawa*". In the Technology System, the ceremonial system of starting work and planting seeds that protect generations is a philosophical expression of Islam that strives to achieve well-being for humans and the nature of Sumbawa. Social Organization System, *Balong boat, Balong can*, in the structure of Samawa society, has no level division between nobles and ordinary people. Everyone is the same, the only difference is faith and piety as Islam teaches. A good King is worshipped, while an Oppressor King is contradicted, firmly rooted in the principle of *tau samawa*. In fact, tolerance is kept very high, for example for followers of the accounting system, they are willing to "bend" or postpone fasting for a day just for the sake of Eid prayer together. In the Knowledge System, *tau samawa* has more mastery of the *falaq qamariah* science system compared to *syamsiah*. The procedure for determining the direction of the house, the procedure for felling trees, all of which have Islamic nuances, with the intention of not wanting to damage nature. Cutting down trees must face the Qibla, must have seeds first before cutting down, and various other nature conservation rituals. In the Art System, Sumbawa fine art expression does not highlight the motif of creatures because it is forbidden in Islam. In the art of music that is brought to life like *ratib* and *zapin*. Sumbawa's poems through the ages, the language is very high and they all

have a philosophical meaning. *Adat Baarenti Ko Syara', Syara' Baarenti Ko Kitabullah*, is an absolute standard in the life of *tau samawa*. This means that there can be no conflict between custom and religion. Just as leadership principles cannot conflict with religious teachings.

4. Conclusion

The value of Tau Samawa leadership in Sumbawa customs and culture is not only seen from the aspect of rationality and power, but also seen from the aspect of spirituality, wisdom, love, and the well-being of the people. Tau Samawa's philosophy shows that a leader must have a balance between wisdom in decision-making and concern for the well-being of the people.

In the leadership values of *Tau Samawa*, there are concepts such as *Satemung Pamendi ke Panyadu* (meeting feelings and beliefs), *Saling Pedi'* (merciful to each other), *Saling Satingi* (raising each other), *Saling Tulung* (helping each other), *Saling Satotang* (reminding each other), *Saling Sayaman Ate* (giving calmness), and *Adab Adab Boa Ela* (keeping manners and words). These concepts reflect the close relationship between leaders and people, where leadership is not only about power, but also about service, love, and justice.

In addition, the reflection of Tau Samawa's leadership values over time shows that Sumbawa customs and culture have a strong philosophical foundation in forming leaders who are responsible and committed to the interests of the people. In its history, leadership in Sumbawa is colored by values such as *suru-lalo*, *kelek-datang*, *eneng-beang*, and *beang-tangko*, which show the attachment and obedience between the leader and the led.

Although these values have strong roots in Sumbawa culture, challenges in the context of modernization and globalization require adaptation and expansion so that these values remain relevant and can be implemented in the increasingly complex order of society. Defending and developing the values of traditional leadership while still accommodating the changing times is a challenge that needs to be overcome so that the continuity of Sumbawa's culture and noble values remain awake.

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