

Local Governance Management in West Sumatera: A Reinforcement Model of Identity Leadership and Culture on Rural Governance

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ABSTRAK

Pro-kontra tentang kebijakan desentralisasi dalam manajemen pemerintahan lokal adalah hal yang menjadi latar belakang penelitian ini, dengan mencoba menjelaskan sebuah model identity leadership dan manajemen pemerintahan lokal di Sumatera Barat sebagai sebuah model yang telah didesain dalam managerial pemerintahan lokal pada level desa (nagari), dengan pertimbangan identity leadership dan pelibatan nilai kultural etnik dalam manajemen birokrasi pemerintahan lokal tersebut. Trend indigenous-knowledge dicoba diangkat menjadi tema analisis. Hasilnya menunjukkan bahwa identity leadership cenderung berdampak positif sebagai fondasi komitmen dan kapabilitas awal para leader and manager nagari. Juga ditemukan tiga variabel yang berpengaruh secara signifikan dengan kerja leader and manger pada pemerintahan lokal tersebut. Apresiasi terhadap tuntutan identitas dan budaya lokal pada level pedesaan sebagai modal sosial (social capital) dalam manajemen pemerintahan perlu dikembangkan terus sebagai sebuah model.

Keywords: *Management and Leadership identity, Local governance, nagari governance, komitment and capability of task and function, achievement motivation, Personality, experience, and education.*

I. INTRODUCTION

Paradoxical between the terms nationalism and primordialism/ethnocentrism, centralization and decentralization, and the terms globalization with localization (wrinkling and strengthening local cultural identity), are experienced by many countries

lately. These issues are really present in public policy of a country. Indication by John Naisbitt and Alvin Toffler about paradoxical, occurs in formulating public policy and governance management in nearly all countries. In Indonesia, this wrestling

was seen explicitly in making concession the distribution of power between local and central governance. The wrestling was documented in two local governance regulation called UU No 22/1999 and UU No. 32/2004. Indonesia is really having culture shock as predicted by futurologist.

Local governance regulation in West Sumatera province which is called *Peraturan Daerah (Perda)* No 9 year 2000 about Nagari governance (local governance at the smallest or lowest level) added by district regulation (*Perda Kabupaten*) affirmed that all villages in new order era should be reorganized and restructured in accordance with genuine character of that village (*nagari*) in ethnic culture of Minangkabau. Moreover, nagari, culturally, is cultural territory which has federal characteristic, *adaik salingkuang nagari*, (cultural regulation can only be applied in that *nagari* only, cannot be applied in other nagari).

Apparently, local governance decentralization in West Sumatera gives opportunity to nagari society to strengthen their ethnic cultural identity at the grass root levels and extended in the life of nagari society, and this is formalized in *Perda* (local regulation), even institutionalized in the structure of nagari, which its main task and function is explicitly explained in the regulation. It means

that strengthening identity and cultural value that they follow is an unseparatable part from nagari governance tasks. Nagari governance as lowest local governance has responsibility toward maintaining, preservation, building, and development of culture and religion (*syara*) in the area, even, becoming the place to operate conflict resolution about *sako* (immaterial inheritance) and *pusako* (material inheritance). It can be seen in *Perda* kabupaten 50 Kota No.1/2001, Solok No.4/2001, Pesisir Selatan No.17/2001, Pasaman No.16/2001, Sawahlunto Sijunjung No.22/2001, Tanah Datar No.1/2001, Agam No.31/2001 and Padang Pariaman No.2/2001.

More concretely, the strengthening of cultural identity can be seen in the main task and function of institution formulazed in *Perda* of nagari governance in West Sumatera No 9/2000, with the spirit to bring into reality the philosophy *Adaik Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)*. According to Benda-Beckmann & Franz¹ this approach or model has been new soul for Minangkabau ethnic to develop their

¹ Benda-Beckmann, & Franz, K. 2001. "State, Religion and Legal Pluralism: Changing Constellations in West Sumatra (Minangkabau) And Comparative Issue. *Working Paper* No.19. Max Planck Intitute For Social Anthropology. ISSN : 615-4568

identity in accordance with their culture.

Decentralization and the return to the nagari have led to a new interest in adat as a legitimation of political authority and rights to natural resources.

In line with this idea, Reicher & Hopkins quoted by Kuper, A & Kuper, J.² (2004), support theoretically the use of leadership approach which based on identity as an approach needed nowadays.

Leadership is made possible by social identity (a common sense of 'us ness') that leader and followers share. Leadership flows from the capacity of individuals to embody the contextually determined character of the group, and leaders are 'entrepreneurs of identity' in the sense that their influence derives from an ability to create and embody a positive and distinct sense of 'who we are'

The problem is that it is needed to evaluate the truth by doing research about (1) how high is their commitment and capability to run the main task and function of the existing leadership and management in nagari governance with this new model? (2) Is there any significant relationship among levels of achievement motivation, personality, and experience toward commitment and capability to run the main task and function of this new model of leadership and management?

II. MODEL AND LIRATURE REVIEW

Model

From the local governance regulation published by local governance of West Sumatera and all districts, conceptual mapping, identity leadership and management in the form of juridical model can be formulated. This model will become theoretical perspective, because it is the central theme of this research.

² Kuper, A & Kuper, J. 2005. *The social science encyclopedia* (third edition), Volume I A-K. London and New York: Routledge

Table 1
Model of Identity Leadership and Management

Nagari Legislative <i>Nagari People Representative Body - BPAN</i>	Nagari Executive <i>Head of Nagari (Wali Nagari) and Staff</i>	Nagari Religious Judgment <i>Nagari Religious Deliberation Body - BMSN</i>	Nagari Cultural Perpetuation <i>Nagari Cultural Institution -LAN</i>
(1)	(1)	(1)	(1)
Maintaining and protecting religious value and perpetuation of life and developing culture	Managing organization of nagari governance	Giving judgement about the consistency of applying the phylosophy <i>Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)</i> in Nagari	Maintaining and perpetuating nagari culture
(2)	(2)	(2)	(2)
Forming nagari regulation	Managing nagari household affair		Developing nagari culture
(3)	(3)	(3)	(3)
Deciding nagari budget	Developing nagari economy	Maintaining the principles of ABS-SBK in Nagari	Expanding nagari culture
(4)	(4)	(4)	(4)
Supporting and conducting aspiration	Maintaining peaceful and orderliness		Resolving dispute of <i>sako</i>
(5)	(5)	(5)	(5)
Supervising toward regulation and implementation Nagari budget, nagari governance policy and implementing joint program among nagari	Resolving dispute of nagari society	Giving judgment actively to nagari governance about ABS-SBK	Resolving dispute of <i>pusako</i>
(6)	(6)	(6)	(6)
Processing the appointment and discharging of Wali Nagari.	Implementing nagari regulation		
(7)	(7)	(7)	(7)
	Growing over nagari culture		
(8)	(8)	(8)	(8)
	Growing over nagari religious		
(9)	(9)	(9)	(9)
	Activating potence of nagari people who settled abroad	Giving judgment as responsive effort to nagari government about ABS-SBK	
(10)	(10)	(10)	(10)
	Data collecting of nagari population		
(11)	(11)	(11)	(11)
	Having responsibility to nagari legislative		

Model identity leadership and management and cultural value above, beside containing substantial task in accordance with the identity and cultural value of Minangkabau culture, it also infiltrates the framework of modern governance management

which tends to make distribution of authority or distribution of power between the existing institution clearly. Not to take the constitution framework of the genuine Minang-

kabau culture, as pictured by Dijk³ that the model of leadership and governance management in nagari does not distribute the power distinctly, but unified in nagari body which is called *Kerapatan-Nagari*, with two forms of law unity organisation (*rechtsgemeenschap*).

The *first* form is family in the level of *jurai* (geneologist) headed by *Mamak kepala Waris* or *Tungganai*. *Jurai-jurai* is managed in family geneologist in the level *paruik* which is headed by *Panghulu Andiko* occupied by the oldest man from the oldest *jurai*. *Penghulu Andiko* of all families in one nagari have the same level in handling power in that nagari. *Kerapatan Nagari* decided and resolved all nagari matters. *Kerapatan Nagari* functions as executive, legislative, and judicative council.

The *second* form is a set of relatives headed by *Penghulu Andiko*, a tribe which consists of a set of relatives headed by Chieftain of old Tribe among Chieftain of *Andiko*. Chieftain of Tribe together with Chieftain of *Andiko* govern its tribe in a Closeness of Tribe. For that Chieftain of Tribe assisted by *manti* (executive), *dubalang* (security) and *malin* (religious). Chieftain of Tribe with its three assistants referred as

Urang Ampek Jinih. While one taking hold in nagari is all the chieftain of tribe and a notable among them profess Chieftain of *Pucuak* or *pucuak nagari* (top leader) acting as *Wali Nagari*, the head of Nagari (executive). *Wali Nagari* always has deliberation with Chieftain of *Andiko* about the business of nagari. Conflicts are solved through two-storey of jurisdiction, they are at the level jurisdiction of tribe by Chieftain of Tribe and at the level jurisdiction of nagari by all Chieftain of Tribe existing in the nagari. Therefore, the power in nagari is executed together, and that collectivity is on tribe level and at the level of nagari.

When compared between management and leadership governance of custom which are two forms above with management and leadership governance of nagari which is formulated in local governance regulation, hence its difference is only laying in institution and its authority classification. But its substance did not show difference meaning. So, it can be said that management model governance of nagari resulting of local governance regulation formulation have used modern governance management framework with spirit and reinforcement of identity assess ethnic culture of Minangkabau which have philosophy of ABS-SBK.

Paradigm, mission and vision returning to Governance of Nagari

³ Dijk, V. 1979. *Pengantar Hukum Adat Indonesia* (terjemahan MR.A.Soehardi). Bandung: Sumur Bandung

according to local regulation of West Sumatra Province No. 9/2000 is that with governance management and leadership taking root at cultural value and identity (Minangkabau) believed will be more effective, quickly, and easy to strive empowerment of society itself. This paradigm is a model which needs to be monitored through various researches to see the impact and its relation to others.

Requirement of Identity Reinforcement

Kuper, A & Kuper, J⁴ have reviewed the growth of leadership approach leadership, model and theory until its last growth. The conclusion is that since Plato said that leader was born with a number of traits until year 1948 Stogdil has mustered 29 dimensions of personality which must be owned by a leader. But Kuper said that a lot challenges that “personal attributes were unreliable predictors of leadership”. Finally, efforts comparing it with behavior in the year 1950s arise, with a formula that leadership affectivity is determined by “consideration and initiation of structure”. Its growth again is the birth of contingency model that principled that the effective leader is determined by “personality of the leader and features of the situation in which he or she operates”. This model

is criticized as impractical and difficult to apply. At least there are four movement owning concept which are alike as critic of that contingent model, they are (1) Transactional Approach with principle “leadership emerges from of process of social change” and principle “followers are ... to support a leader if he or she elected rather than appointed”, (2) Transformation Theorists emphasizing that leader have to serve group, (3) Leader Categorization Theory which has opinion that “that leadership is grounded not in the creative behavior of leader, but in attributions that followers make”, and the last (4) Social Identity Approach which according to Haslam year 2004 formulating that “these ideas are currently being expended upon in work with broader questions of social influence, social categorization and identity development”

Based on the argumentation above it can be comprehended that there are three theories from four theories above supporting reinforcement of group identity and value of cultural led, what less strong support is only transformational theorist. Thereby it can be said that theoretically, model governance of nagari is model of leadership identity and management matching with recent growth. The following opinion is also made by other arguments which have the character of practice.

⁴ Kuper, A & Kuper, J. 2005. *Op cit*

Practically, according to Pitchas in Prasojo⁵ decentralization is the process of political change of an area taken as political instrument to strengthen democracy participation. Whereas target of political decentralization for example is democracy consolidation, accomplishment of satisfaction of social, religion and cultural, efficiency and affectivity of public service, contiguity of bureaucracy with society, beside acceleration of development aim to economics. Centralization does not have flexibility and ability of adaptation of situation as prerequisite of change in society. Tendency of cultural leadership in Japan become the main choice in their modern companies, because this cultural leadership is proven to make them more successful⁶. According to Tarigan⁷

cultural value of a nation is like interpersonal relation, trust, familiarity, and cooperate can become togetherness tying and reliable social capital. There are three positive factors of this social capital, they are function of facilitation, coordination, function of lessen risk.

Innovation program finding in Jembrana Bali is in reality predominated by programs which are outside governmental institution compared to its locus in governance institution. One of its strength is because this local have double organization of governance of countryside society that is chief of village (*lurah*) and sub-regency chief or *camat* (formal) and cultural organization of custom; custom countryside (informal). One which is formal bears state norm, and one which is informal bears *awig-awig* (customary law norm). In execution of program, both run synergically⁸

With this model, Jembrana can create innovation and creativity in

⁵ Prasojo, E. 2003. "Agenda Politik dan Pemerintahan di Indonesia: Desentralisasi Politik, Reformasi Birokrasi dan Good Governance". *Jurnal Ilmu Administrasi dan Organisasi; Bisnis dan Birokrasi*, Volume XI/Nomor 1/Januari/2003, ISSN No.0854-3844, Jakarta: Depaartemen Ilmu Administrasi, Fakultas Ilmu Sosial dan ilmu Politik, Universitas Indonesia

⁶ Ouchi, W.G. 1981.. *Theory Z*. New York: Addison-Wesley

⁷ Tarigan, A. 2003. "Paradigma Baru dalam Pengelolaan Potensi dan Pembangunan Daerah: Suatu Tinjauan Terhadap Perencanaan Pengembangan Daerah, Kasus: Propinsi Banten dalam Era Otonomi Daerah". *Jurnal Ilmu Administrasi dan Organisasi; Bisnis dan Birokrasi*, Volume XI/Nomor 1/Januari/2003, ISSN No.0854-

3844, Jakarta: Depaartemen Ilmu Administrasi, Fakultas Ilmu Sosial dan ilmu Politik, Universitas Indonesia

⁸ Prasojo, E, Kurniawan, T & Hasan, A. 2004. "Peran Kepemimpinan dalam Program Inovasi Daerah: Studi Kasus Kabupaten Jemrana". *Jurnal Ilmu Administrasi dan Organisasi; Bisnis dan Birokrasi*, Volume XII/Nomor 3/September/2004, ISSN No.0854-3844, Jakarta: Depaartemen Ilmu Administrasi, Fakultas Ilmu Sosial dan ilmu Politik, Universitas Indonesia

overcoming poorness by creating indicator coming from local itself. The indicator is used to map public service what to be given high priority. The same thing is also conducted by sub-province of Enrekang. Both of this local governance has different indicators in accordance to condition of each area. Mapping of that poorness concerning whereof cause of poorness, why impecunious them, beside also map poorness sack becoming attention focus. Afterwards, restructuring bureaucracy and budget efficiency should be done. In Jembrana restructuring process happened bearing budget reallocation to public service with subsidizing health area and education. In reality, this reallocation affect significantly to going down of poorness number. The result indicates that in the year 2000 impecunious family in Jembrana were 12.206 families, 2001 down sharply to become 9.146 families, 2002 a little improvement becomes 9.210 families. Then, 2003 going down again incisively becomes 7.216 families, last 2004 going down to become 6.034 families. So, from year 2000 until 2004 Jembrana have been able to lessen poorness with creative and innovative program more than 50%⁹.

⁹ LIPI (Lembaga Ilmu Pengetahuan Indonesia). 2005. *Lesung*, www.ppk.lipi.go.id, edisi III No 04, November 2005

Marzali¹⁰ reveals that the birth of the concept "*putra daerah*" (local native people) and "*masarakat adat*" (custom society) which is on governance of Soeharto is taboo, now becomes local resistance identity at central governance which during the time predominate them politically and economically. So, altogether are demand for the reinforcement of ethnic culture identity and value which they embrace as self actualization in acrophobia of culture shock.

III. METHOD

This Research used quantitative approach. Its variables cover; level of commitment and capability of leader and manager governance of nagari in executing fundamental duty and their function as dependent variable; level of achievement motivation, personality, experience, education as independent variables, with indicator and questionnaire which have been content validated and empirical tried out and also have been reliable by using statistical analysis (*r* and *alpha*). As dependent variable, the data used Likert scale with spanned 1 until 10, while for the independent variables used Likert scale spanned 1 until 5.

¹⁰Marzali, A, 2001. "Kekerasan di kalimantan: Sebuah analisa awal. Padang: Panitia Seminar International". *Jurnal Antropologi Indonesia*. Padang: Unand

Data were collected from 1014 respondents which consist of: managers and leaders as executive 367 people; as legislative 244 people; as Religious Institute (Syarak) - 174 people; and as Body Custom (adat) 229 people.

Technique of taking Sample was through 3 phases, they are (1) cluster sampling (*luhak* and *rantau*), (2) proportional stratified random sampling (taking 20% nagari per sub-province), and (3) purposive sampling (determined well-balanced or 50%:50% between ones located in center of regency capital with ones located in periphery). Thereby, there are 86 samples (35 in *luhak* and 51 at *rantau*). Then from 86 samples, it was obtained 1014 people. The data taken from the respondents were analyzed by using percentage, mean (for descriptive), Chi-Quadrant (especially for the correlation of education variable with commitment and capability), and multi-regression by

using program of SPSSPC+ of Nie (to analyze variable correlation of motivation to have achievement, personality, experience to commitment and capability in doing duty and function of leadership and management at governance of nagari).

IV. RESULT AND DISCUSSION

Commitment and Capability

The level commitment and capability of the leaders and the managers at local governance of nagari level in West Sumatra, in reality have affected positively. Their self-confident have grown. Our optimistic level also emerge that culture value and ethnic identity have given meaningful touch in execution of local governance management and leadership at rural level (nagari). Though they not yet experienced of training which related to substantial and procedural managerial but they have owned high commitment and capability.

Table 2
Leader and Manager Commitment of Local Governance at Rural Level

No	Level of Commitment	Legislative (f = 244)	Executive (f = 367)	Body of Syarak Consideration (f = 174)	Body of Adat Continuation (f = 229)	Mean
1	High	53.70 %	54.80%	60.30%	56.80%	56.40%
2	Low	46.30%	45.20%	39.70%	43.20%	43.60%
	Total	100.00%	100.00%	100.00%	100.00%	100.00%

Table 3
Leader and Manager Capability of Local Governance at Rural Level

No	Level of Capability	Legislative (f = 244)	Executive (f = 367)	Body of Syarak Consideration (f = 174)	Body of Adat Continuation (f = 229)	Mean
1	High	56.10 %	51.20%	48.30%	59.00%	53.65%
2	Low	43.90%	48.80%	51.70%	41.00%	46.35%
	Total	100.00%	100.00%	100.00%	100.00%	100.00%

Their commitment is measured from their level of willingness in realizing the fundamental duty and function of leadership management and governance of nagari. Then, indicator of capability was measured from ability which they perception in running their fundamental duty and function. Both indicators prove that they have with rate which tends to be high as seen in two tables above. It means that governance model which has soaked up value of identity and ethnic cultural value represent form which have succeeded to provide leadership facility and correct managerial.

Correlation between Variables and the Model

This research has found three variables which are able to improve commitment and at the same time capability in executing the function and duty of leadership of identity management, such as variables of motivation, personality, and their experience, besides there is one

variable which can only improve capability that is formal education level. Hypothesis testing to this variables have proven to be able to become explaining variable to us that the variables are open aspect to be intervened with activity of training and workshop so that there is expanding commitment and accretion capability of manager and leader of governance of nagari continually. More details will be elaborated as follows.

Supporting Motivation to have Achievement

Motivation of nagari managers and leaders to participate at this model of governance management of nagari, as a new model, in the reality have significant correlation with make-up of commitment as well as having correlation also significantly with accretion of their capability in running fundamental duty and function institute each. The motivation tested is achievement motivation of

McClelland which is measured by the following indicators: (1) liking to be challenged, (2) targeting the target of realistic and high, (3) conducting realistic approach to risk, (4) liking to have responsibility in finishing work, (5) liking feed back which is immediately and specific of its work, (6) tending to be aggressive so that like to work lateness, (7) do not worry to fail if/when that thing is happened, (8) tending to work self-supporting, (9) consistently try to look for the way to increase its performance¹¹.

The result indicates that the contribution of motivation to have achievement of the managers and the leader's governance of nagari to their commitment is equal to 9.5% and have correlation at the level of significance 0.025. It means that there are 9.5% managers and leaders towards commitment in Nagari of West Sumatra are explained by motivation to have achievement. Whereas the contribution of motivation to have achievement to managers and leaders towards capability of governance of nagari is 10.5% and it has correlation at the level of significance 0.05. Thereby it means that the contribution

of motivation to have achievement is a little bit bigger towards capability than its contribution to commitment. Thereby it can be said that if the motivation to have achievement higher as a result of their commitment and capability to execute fundamental duty and function follow to mount.

If commitment and capability indicators are united, hence as dependent variable (Y) the result shows that the contribution of independent variable of motivation to have achievement is equal to 10.4 % with level of significance 0.01 %. Thereby it means that by academically it can be trusted that the motivation to have achievement have relation with execution of fundamental duty and function which have been concepted in the model reinforcement of management and identity of leadership of local governance of nagari level local in West Sumatra.

Its implication, if the situation of motivation to have achievement which they have is middle or low hence it is open to intervene through training and of a kind, so that their motivation mount, which is on its innings will improve their commitment and add their capability. In this research, it was found that, many of them owning low motivation to have achievement (49.05%).

¹¹Higgins,J.M. 1982. *Human Relations: Concepts and Skill*. New York: Random House Inc.; Koontz, O.Donnell, & Weihrich. 1984. *Management* (eighteen edition). Terjemahan: Antariksa. Jakarta: Erlangga

Table 4
Motivation to Have Achievement of the Leaders and Managers
of Local Governance at Rural Level

No.	Situation of Motivation	Legislative (f = 244)	Exsecutive (f = 367)	Body of Syarak Consideration (f = 174)	Body of Adat Continuation (f = 229)	Mean
1	High	54.90 %	49.30%	48.90%	50.70%	50.95%
2	Low	45.10%	50.70%	51.,10%	49.30%	49.05%
	Total	100.00%	100.00%	100.00%	100.00%	100.00%

If we compare motivation to have achievement above with the situation of motivation, owning by local Governance bureaucracy managers and leaders in level of Province West Sumatra, with the same indicator and questionnaire, hence motivation to have achievement at nagari is higher than functionary of local governance of province level. Research of Yunus, *et.al*¹² has found that motivation to have achievement (functionary of province) is only 39.3% among public governance and 38.4% among functionary existing in Body and only 35.8% among functionary of Department in Province. Likely,

¹² Yunus, Y, Lanin, D, Effendi, S, Frinaldi, A, Syamsir & Jumiati. 2003. "Karakteristik PNS dalam Penempatan Jabatan pada Pemerintahan Daerah Provinsi Sumatera Barat". *Laporan Penelitian*. Padang: Badan Penelitian dan Pengembangan Daerah Sumatera Barat.

leaders and managers in nagari are more enthusiastic and readier in doing their job with the model of leadership and identity management which has been specified compared to the functionary of province. This is an evidence again that the new approach of management and leadership identity can be a model which need to be supported.

The Contribution of Personality

It is found that, the personality of leaders and managers of governance of nagari have positively correlated with commitment at the level of significance 0.01. Its contribution is 19.6%. Whereas the contribution of personality to accretion of capability is counted 19,2% (significance 0.01).

When the score of commitment and capability indicators are united as dependent variable (Y), and personality as independent variable, it is also proven that personality has

relation at the level of significance 0.01 % or in trust level 99.99 %, as for that personality the contribution is equal to 20.3. Thereby it can be comprehended that the biggest contribution which can be accepted by dependent variable is coming from independent variable of personality compared to the contribution of variable motivation or contribution of variable experience which each only equal to 10.4 % and 8.1%. Thereby it can be known that personality gives the biggest contribution to reinforcement model of leadership identity and management.

Support of personality is obtained from measurement by empirical indicator which is formulated from theoretical study which determines someone's performance. They are; (1) liking to keep abreast of science in his area, (2) thinking and solving problem in various perspective, (3) able to have best plan from many alternatives, (4) liking to learn from experience of execution of duty, (5) owning self confidence and not hesitate to execute its duty, (6) owning wise attitude, wisdom, and not hopelessly in executing duty, (7) accepting risk realistically, (8) tolerance to the attitude and value of others, (9) being patient to frustration that happened in his duty, (10) orienting to duty than egoist private interest, (11) developing happy attitude with owned duty, (12) owning

consistent attitude to its duty, (13) doing various means, (15) finishing time and energy for its duty, (16) seeing others, object, and deed realistically, (17) acting upon situation reality or new natural situation, (18) accustoming to hard work, (19) owning attitude of affiliate, intimate, and chummy with every person who is related to its duty, (20) owning skill and perception as according to objective condition especially its work, (21) making objective decision as according to fact¹³.

Its implication, if the situation of this personality is still low, it requires intervening to the make-up of commitment and accretion of capabilities. In this research, still many them owning low level of personality that is almost 50% (49.75%).

¹³Anderson, J.E. 1981. *The Psychology of Development and Personal Adjustment*. New York: Heuri Holt and Company; Blos, P. 1941. *The adolescent personality: A Study of Individual Behavior*. New York: Appleton-Century Grafis, Inc.; Hall & Lindzey. 1978. *Theories of Personality* (third edition). New York: John Willey and Sons; Hjelle, L.A. & Ziegler, D.J. 1981. *Personalities Theories Basic Assumptions, Research and Applications* (second edition). Auckland: McGraw Hill International Book Company

Table 5**Personality of Leaders and Managers of Local Governance at Rural Level**

No.	Level	Legislative (f = 244)	Executive (f = 367)	Body of Syarak Consideration (f = 174)	Body of Adat Continuation (f = 229)	Mean
1	High	47.50 %	49.30%	54.00%	50.20%	50.25%
2	Low	52.50%	50.70%	46.60%	48.80%	49.75%
	Total	100.00%	100.00%	100.00%	100.00%	100.00%

When we compare those personality backwardness to personality backwardness of leaders and managers of local governance of West Sumatra province level at the same period, with the same questionnaire and indicator, functionary of province level in the reality is more backwardness, that is in group of governance of public is still lower counted 57.1%, Department 57.9% and Body 56.5 (Yunus. et. all, 2003). It means that the personality of leaders and managers of governance of nagari is better than the leaders and managers at the province level. Thereby, there is no guarantee that the leaders of managers at higher level having better personality compared to there under, even they are from education facet, experience, physical facility, training and finance is far better than the leaders and managers of nagari. There is an intangible that is in the form of social capital which culturally still owned by society taking

hold at governance of nagari. This is potential strength of model reinforcement of management and leadership identity had by governance of nagari in West Sumatra. This is additional evidence.

The Role of Experience

The role of experience theoretically is no doubt again in management reference and any profession. The result of its significance test to the commitment and capability of governance of nagari indicates significance 0.028 for commitment and 0.05 for the capability. Its contribution to make-up of commitment is equal to 6.8%, and to accretion of capability is equal to 8.8%. When independent variable of experience attributed to dependent variable that is commitment and capability of the execution of fundamental duty and function of governance of nagari as model designed, the result obtained is

significant at the level of significant 0.1% with the contribution of experience variable to the execution of fundamental duty and function is equal to 8.1%. It means that there is equal to 8.1% dependent variable (Y) supporting by the experience of the managers and the leaders of the governance of nagari.

It is clear that specifically the experience of the managers and the

leaders of nagari governance becomes something needed in making-up the commitment, beside also it is needed to accretion of their capability. The picture of experience is measured from efficacy level in their previous work, and descriptively their successful experience shall be as follows.

Table 6

Experience of the Leaders and Managers of Local Governance at Rural Level

No.	Level of Success	Legislative (f = 244)	Executive (f = 367)	Body of Syarak Consideration (f = 174)	Body of Adat Continuation (f = 229)	Mean
1	High	48.80%	47.70%	46.00%	51.10%	48.40%
2	Low	51.20%	52.30%	54.00%	48.90%	51.60%
	Total	100.00%	100.00%	100.00%	100.00%	100.00%

The table above drawn that they feel sure that they have efficacy level which is still lower counted 51.60%. Although previously they have worked in so many areas, in the reality, the level of efficacy in work which they have elaborated is still low. Hence, its implication is that there are big opportunities to support them in accordance with the role of this variable to make-up the commitment and accretion of the capability of leaders and managers of governance of nagari.

Formal Education

Conceptually, education will make someone more knowledgeable and able cognitively. From correlation analysis between education levels with level of capability obtained by the result of X^2 calculated equal to 6.31% while X^2 Critical with significance 5% is equal to 5.99%. Thereby, it means that between education and capability is proven significantly. On the contrary it is also found that the correlation of formal education and the level of

commitment is obtained with the result of X^2 calculated equal to 5.28 % while X^2 critical at the level of significance 5% is equal to 5.99. it means that there is no relationship between formal education levels with commitment level.

If both indicators of commitment and of capability are united in variable of Y, hence the result shows that among education with commitment and capability execution of fundamental duty and function of leaders and of managers of nagari governance are not correlated significantly. Because X^2 calculated is equal to 6.8% while X^2 critical at level of significance 5% is equal to 5.99%, is the number proving that there is no relationship significantly. Perhaps problem of commitment might not earn to be studied in just formal education, peculiarly psychological training and resuscitation of responsibility of work are needed. Responsibility in work is also related to moral, ethos and ethic work even religion in deeper dimension.

Discussion

Reinforcement of ethnic cultural value and identity which represent integrated part of this model governance of nagari have come to separate added value. The Intangible value which in the form of cultural social capital, having an effect on implicitly in

mechanism of fundamental duty and function of governance of nagari. Their involvement does not have the character of financial calculative, but its involvement have had the character of normative. Likely, there is a spirit laboring naturally. This prospect model can be accepted by nagari managers and leaders because it might be possible more at home and familiar for them.

Irfan¹⁴ gives opinion of Lawang that there are three factors which must be analyzed in relation to developing countryside, they are physical factor, cultural social and public administration of countryside. Cultural social factor can accommodate genuine institute (indigenous). If we only comprehend regulation which oriented to local 'unknown institute', undoubtedly institutional or capacity building will not run optimally. "So many efficacy of best practices best in various area, supported by many indigenous-knowledge". Presumably this model reinforcement of cultural value and identity of West Sumatra

¹⁴ Irfan. 2003. "Aspek Politik Kelembagaan Pembangunan Daerah: Subsistensi atau di Persimpangan Jalan?" *Jurnal Ilmu Administrasi dan Organisasi; Bisnis dan Birokrasi*, Volume XI/Nomor 1/Januari/2003, ISSN No.0854-3844, Jakarta: Departemen Ilmu Administrasi, Fakultas Ilmu Sosial dan ilmu Politik, Universitas Indonesia

have given evidence of the truth of this opinion.

The next prospect is believed that by intervene through training motivating to have achievement, personality and apprenticeship to give experience, will progressively intertwine between public administration factor with cultural social factor. Hence, reinforcement of ethnic cultural value and identity represent policy which has been precisely gone through to develop autonomous and humanist countryside. Thrusting upon mistake of nation disintegration and local lately, of the mistake of policy of autonomy and decentralization which have assumption to animate primordialism, ethnocentrism as threat to nationalism and unity, as long as this research finding is an attitude of scapegoat madcap which need to be obviated.

V. CONCLUSION

Firstly, commitment and capability of local governance managers and leaders at nagari level in West Sumatra placing ethnic cultural value and identity of Minangkabau as their fundamental duty and function with ABS-SBK spirit (table 1), proven to stay in high category that is equal to

56.40% for commitment and 53.65% for the capability (tables 2 and 3), though they are proven to have low and moderate level of motivation to have achievement, personality, and experience. It means that with condition of motivation, personality and experience which is not yet adequate, they have had potential commitment and capability.

Secondly, the level of motivation to have achievement, personality, and experience are partially proven correlate significantly with indicator of commitment and capability of managers and leaders of governance of nagari in executing fundamental duty and its function as there are in local governance model of nagari level in West Sumatra. However, there is an exemption that formal education level is proven not correlate significantly with the level of commitment of the managers and leaders of governance of nagari, but it only has correlation significantly with indicator of capability. The relevant suggestion from the result of this research is that leadership identity and management need to be developed continuously in various management area, so that management progressively more humanist.

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