

The Factors Forming Formal and Non-Formal Leadership Based on Minangkabau Culture in Padang

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Abstract

The purpose of this study is to establish and differentiate the concept and implementation of task function and task relation in Minangkabau leadership concept. This leadership concept implemented by three parties, namely, ninik mamak (clan leader), alim ulama (ecclesiastic) and cerdik pandai (intellectual). This study collected data by survey questionnaire administered to formal and informal leaders in Padang, West Sumatra, Indonesia. The sample was 720 leaders selected through purposive sampling in 4 districts in Padang. The instrument in this study was developed based on Minangkabau alternative leadership and transformational leadership. Data were analyzed using discriminant analysis.

Keywords

Traditional leadership; Transformational Leadership; Minangkabau

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Introduction

In the beginning of 1900th, leadership often associated with someone who did the great and significant job (Reardon, Reardon, & Rowe, 1998). This leader shows optimistic behavior based on experience. They used their power to influence another. In 1950th, the tendency shift to determine the characteristic of leaders and their fit to their organization. Then, started in 1980th, the research focuses more to the visionary leader. This leader inspired other with knowledge and

empowerment. Today, the development of leadership tends to influence organizational success (Reardon et al., 1998). Because of the reason, the implementing of right leadership is important to an organization.

As the diverse country, Indonesia has many ethnic, and one of them is Minangkabau, located in West Sumatra. Until recently, Minangkabau is one of the ethnic that loyal to their cultural system, including their traditional leadership. The social and cultural transformation that happened to Minangkabau

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civilization has significant effects on the concept and implementation of Tungku Tigo Sajaringan (TTS 1) and Tali Tigo Sapilin (TTS2) as Minangkabau traditional leadership. The concept of Tungku Tigo Sajaringan refers to an individual who carries out leadership known as ninik mamak (clan leader), alim ulama (Islamic scholar), and cerdik pandai (intellectual). Meanwhile, Tali Tigo Sapilin emphasizes to norms and values that become the reference for each leadership stated above. Interaction and communication between the leaders to implementing each leadership value harmoniously and merges bring out a force to move, directing, and guiding society to achieve prosperity.

The implementations of TTS1 – TTS 2 concept has positive and negative impacts. The positive impacts show that TTS1 – TTS2 would enrich individual leadership to be a collective leadership implemented by the clan leader, Islamic scholar, and intellectual. It could minimize authoritarian leadership. On the other hand, because the three implementing elements have adequate leadership roles and duties of each in the context of people whose leaders, those who are led and region, the leadership in communication patterns and interactions cause problems (Gani, 2002). Meanwhile, Naim (2007) viewed stakeholders and institutional leadership models of TTS1 culturally; clan leader guided by traditional values, Islamic scholar emphasizing religious values, while the leadership of intellectual refers to the values and implementation of knowledge. These three leadership functions can be implemented through individual or institutional.

Clan leader is the prince or nobleman from each society in the villages and regions represented by traditional institutions. Islamic scholar undertook by the clergy itself or by those who have the knowledge and competence to enlighten the public to religious beliefs and rituals, and represented by the Mosque and MUI board. Meanwhile, intellectual leadership which tends to be considered as a representation of the bureaucracy is still questionable, because of the bureaucrats are part of the government in a hierarchical manner. Therefore Naim (2007) questioned who and what are the requirements to legitimize the intellectual leadership in Minangkabau culture. This research intends to differentiate the factors forming formal leadership and non-formal leadership in Minangkabau.

In addition, socio-cultural transformations experienced by Minangkabau society have brought changes to society included in the leadership. The transformation occurred in areas that develop in urban areas characterized by pluralism, which tends to awaken bond in organizational terms. This condition is relatively different from the conditions that exist in rural areas or villages in Minangkabau, which relatively homogeneous bond based on kinship. These differences may affect the implementation of leadership in urban areas. Especially on clan leader, which concepts were duties carried out by the prince or nobleman; becomes relatively difficult to implement, because clan leader is the leader or tribe based on the maternal lineage that bears the heritage title.

Previous research conducted by Sulastris and Andriani (2013) formulated alternative leadership models in Minangkabau with ten dimensions of leadership value, set under the leadership value of TTS1 and transformational leadership. Non-formal leadership group represented by the clan leader, Islamic scholar, and intellectual; and formal leadership group represented by bureaucrats; in applying the ten dimensions of leadership in Minangkabau context.

Hypothesis: There are differences in factors forming formal and nonformal leadership based on Minangkabau culture

Conceptually, this study based on the theory of traditional leadership and modern leadership formulated through previous research. Traditional leadership theory refers to the theory of Minangkabau traditional leadership known by TTS1 leadership, while modern leadership theory represented by the theory of transformational leadership which more process-oriented, generated by Bass through his research in several countries. Bass (1990) defines transformational leadership as

leadership that extends and enhances the employees' interest, generate awareness and acceptance of organization goals and mission, and encourage employees to look beyond their self-interest for the sake of organization. The research details the four characteristics of transformational leadership, namely individualized consideration, intellectual stimulation, inspirational motivation, and charisma. Individual consideration explained that transformational leader show concern for followers, treating them as individuals, understanding them, listen to and take into consideration of their ideas. Intellectual stimulation associated with boosting intelligence, rationality, and individual problem solving carefully. Inspirational motivation explained that transformational leader has the ability to motivate followers to deliver exceptional performance. It also deals with how to communicate high expectations and goals that are important to explain in a simple way. Furthermore, charisma, who is often called the idealized influence, explains how leaders be a reference to the people around them. These characteristics are associated with providing clear direction, instilling pride and gain trust and respect.

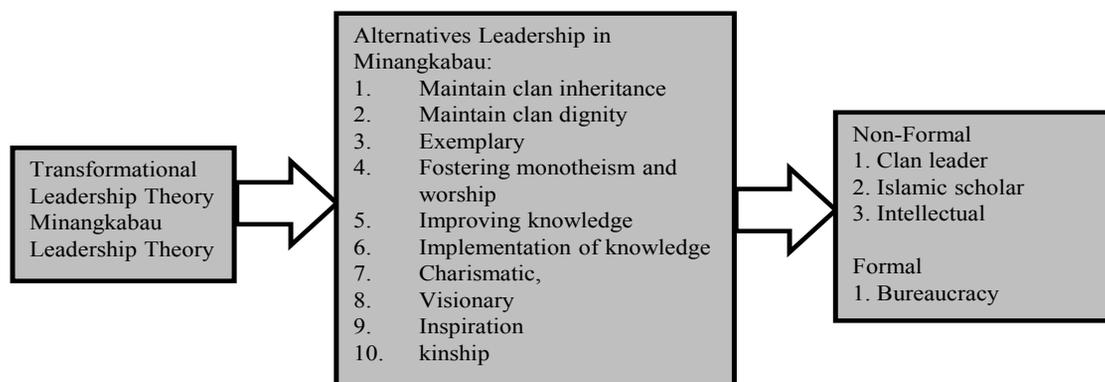


Figure 1. Conceptual Framework

TTS1 leadership theory formulated hereditary based on experience and the reality of Minangkabau traditional social order. One of the prominent features in the communal living was based on descent, is the agriculture-based village with full autonomy to organize their lives. Transformation of social, economic, technological and political change the social order in Minangkabau, and create urban communities in Minangkabau. In this case, the implementations of traditional leadership in Minangkabau require clarification and clarity both in its function and the level of each role.

Figure 1 illustrates that the theoretical concepts of alternative leadership in Minangkabau are built through the concept of TTS1 leadership and the concept of transformational leadership through research conducted by Sulastri and Andriani (2013). The dimensions of Minangkabau alternative leadership represent the leadership values that implemented in the Minangkabau community in urban areas.

Leadership value of TTS1 was terminated from traditional values, religious values, and the intellectual values. Traditional value is the domain of clan leader in carrying out the task function as the leader of his extended family. The task is explicitly decomposed in the duties to maintain clan inheritance, maintain clan dignity, and being guided by the child and nephew in his clan. Maintaining the clan inheritance related to maintaining clan inheritance for the next generation, while the task of maintaining clan dignity related to moral and honor of people. The meaning of inheritance in Minangkabau culture is similar to property or assets. Furthermore, to maintain clan dignity

meant clan leader is expected to guide the behavior and moral and maintain the dignity of his clan. These dimensions can be harmonized with the task to maintain the character and morals of his citizens, thus gaining respectability from the various parties.

Religious values are implemented through Islamic scholar leadership which enlightening associated with monotheism, worship, and religion to society. The main functions of Islamic scholar in the community are to provide exemplary and fostering religious monotheism or belief. Give exemplary shown through attitudes and behavior of leaders who explicitly can be realized through the activities to become an Islamic scholar, gave a speech at the mosque, praying, or involved in religious institutions. While the dimensions of fostering monotheism and religious beliefs actualized through a leadership role in fostering confidence in people, and lead them in worship. Accumulate religious values as one of the sources in the order of life together is also recognized by Sae (2005) which states that religious values can shape the personality and attitude of society.

Intellectual values accommodated through the intelligence leadership with its task function in society. Intellectual obliged to direct the development and implementation of knowledge in society. This task requires a leader with sufficient power expert, where they recognized for their competence and knowledge and reflected through the special skills and abilities of their rationality (Slocum, 2008). Intellectual role in the developing and implementing knowledge, including guidance and the

use of knowledge in decision-making or policy and to internalize the interests of citizens in the sense of knowledge in the form of applied technology in all areas of life.

Furthermore, the concept of modern leadership, which known as transformational leadership through values formulated idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Riggio, 2006) also emphasized the task pad and task relations function. Through the concept of transformational leadership research, Sulastri and Andriani (2013) managed to identify four leadership values as complementary leadership in shaping Minangkabau alternative leadership that is charismatic, visionary, inspirational and kinship. Charismatic refers to emotional attachment and pride in a leader. Visionary refers to the formulation of the vision and mission as well as the achievement of clearly and rationally. Inspirational includes setting goals together, accept criticism, as well as provide ideas. Kinship determines by sharing values and understanding the needs of society.

Research Method

This study was conducted in Padang urban areas, applying the principles of leadership based Minangkabau culture and transformational leadership. The study population is the formal leadership (leaders of society based on the rule of laws which apply in the territory of the Republic of Indonesia) and non-formal community territory in the Minangkabau urban area, especially in Padang (leader whose presence in the community

occurs because the system leadership based Minangkabau culture).

The population in this study is all of the districts in Padang, which consists of 11 districts. This study used four districts as a sample. In each village of the district that taken, as many as five people from each of the elements of a clan leader, Islamic scholar, intellectual and bureaucrats collected (720 respondents).

Data were collected through a questionnaire with 40 items of questions were developed through the concept of Minangkabau alternative leadership. Minangkabau alternative leadership consists of 10 dimensions. Validity and reliability test are conducted through factor analysis (cut off 0.5) and Cronbach alpha (cut off 0.6). In line with the purpose of research which will see the extent to which the opportunities of each leadership dimension used in establishing and distinguishing formal and informal leadership both in the context of the task function or relation. Hence, statistical analysis used is discriminant analysis (Hair et al., 2010).

Result

This section presented the results of the descriptive analysis that describes the tendency of data analyzed. Discriminant analysis results explain the variables that create and distinguish leadership values of a clan leader, Islamic scholar, intellectual and bureaucrats in Minangkabau urban areas.

Descriptive analysis of research variables

This study used four dependent variables with categorical data and ten

independent variables with metric data. Therefore, grouping and orientation data used to calculate the average score of each independent variable to explain

the urgency of each dependent variable. The average score of the independent variable on dependent variable is described in Table 1.

Table 1. Average Score for Each Variable

No.	Variable	Clan Leader	Islamic Scholar	Intellectual	Bureaucrats	Total Average
1	Keeping Monotheism / conviction	23,82	23,50	22,73	22,91	23,24
2	Maintaining Clan Inheritance	17,36	15,89	16,70	16,80	16,69
3	Inspirational	15,67	15,27	15,80	15,92	15,66
4	Kinship	9,63	9,52	9,67	9,89	9,68
5	Charisma	9,46	9,27	9,40	9,28	9,35
6	Improving Knowledge	9,22	8,98	9,43	9,39	9,26
7	Exemplary	6,54	6,56	6,32	6,29	6,43
8	Maintain Clan Dignity	6,58	6,17	6,28	6,39	6,35
9	Implementation of knowledge	6,18	6,14	6,50	6,16	6,24
10	Visionary	5,87	5,70	6,01	6,01	5,90

Source: Descriptive Analysis

Table 1 illustrates that leadership function in maintaining conviction or religious beliefs has a total highest average score among other functions. The total average score for each leadership function are maintaining clan property, inspirational, kinship, charisma, improving knowledge, exemplary, maintain clan dignity, implementation of knowledge, and visionary. However, the average score rank for each of leadership groups; clan leader, Islamic scholar, intellectual and bureaucrats respectively show the

difference in ratings on each leadership group studied, this condition in more detail illustrated in Table 2.

Each leadership group showed different levels of interest towards implementation of the alternative value of leadership roles in Minangkabau. The results were quite interesting shown by the values of leadership to maintain monotheism or religious beliefs which for all group leaders resulted in the highest average score.

Table 2. Average Rankings of Leadership Score

No	Variable	Clan Leader	Islamic Scholar	Intellectual	Bureaucrats
1	Keeping Monotheism / conviction	1	1	1	1
2	Maintaining Community Property	2	3	2	2
3	Inspirational	3	2	3	3
4	Kinship	4	4	4	4
5	Charisma	5	5	7	6
6	Improving Knowledge	7	6	6	5
7	Exemplary	8	7	8	8
8	Maintain Clan Dignity	6	8	9	7
9	Implementation of knowledge	9	9	5	9
10	Visionary	10	10	10	10

Source: *Descriptive Analysis*

As for the other values of leadership from each leadership group differ, stating the level of interest in the implementation of their leadership tasks. The high score of the average values of leadership to maintain monotheism or religious beliefs on clan leader leadership, Islamic scholar, intellectual and bureaucrats in Minangkabau urban area indicates that philosophy of indigenous communities in Minangkabau recognized and applied by whole elements of both formal and non-formal leadership. Once this condition proves that the philosophy is customary indigenous savannah acts do not vary by age and time. But on the other hand, the lower value of visionary leadership in all groups indeed describes the leadership that the leader of formal and non-formal urban areas Minangkabau still did not assume the importance of formulation of vision and mission as well as achievement of a clear target in their leadership.

Results of Hypothesis Testing (Discriminant Analysis)

Discriminant analysis was used to determine the variables that create and distinguish the implementation of leadership values in four leadership group studied (clan leader, Islamic scholar, intellectual and bureaucracy). The analyst's stepwise discriminant analysis produced three consecutive discriminant functions generating eigent value maximum cumulative that is equal to 100%. The detailed results of each of these functions amounted to 58.3%, for the second function amounted to 89.8% and for the third function at 100%. This figure shows that all these independent variables studied have been used to establish the function generated models.

The results of the analysis also showed that the model fits indicated by the level of significance Wilks' Lambda produced models at the level of 0,000. Thus discriminant models produced can be used to predict the trend of leadership implementation values which studied

in the formal and non-formal group in Minangkabau urban areas.

The results of the analysis showed that from ten independent variables that used to establish and differentiate the implementation of alternative leadership values in Minangkabau to four group leadership studied, proving that the leadership values used as predictor of these variables that make a leadership model of formal and non-formal in Minangkabau urban areas. The result supports previous studies by Sulastri and Andriani (2013).

Furthermore, the discriminant analysis also proved that the four variables: maintain community property, charismatic, visionary, and inspirational declared as variables that create but

did not distinguish the implementation of Minangkabau alternative leadership in all four groups leadership. While six other variables that maintain clan dignity, implementation of knowledge, foster monotheism, improve knowledge, exemplary, and kinship proved as variables forming and differentiate the implementation of Minangkabau alternative leadership in all four group leadership studied. Although the accuracy of the model in determining the variables distinguishing only amounted to 37.4%, it does not mean that the findings are weak or can be ignored because in leadership practice (TTS1-TTS2) which although fused but have differences in their respective groups. Table 3 illustrates the findings.

Table 3. Variable that Distinguish Leadership

Not Differentiate	Differentiate
1. Maintain community property 2. Charismatic 3. Inspirational 4. Visionary	1. Maintain clan dignity 2. Implementation of Knowledge 3. Keeping Monotheism/ conviction 4. Improving Knowledge 5. Exemplary 6. Kinship
Correctly classified (hit ratio) = 37,4%	

Source: Discriminant Analysis

To view the contribution of each variable that creates and distinguish four leadership groups, we used coefficient generated in each group (Hair, Black, Babin, Anderson, & Tatham, 2006). Coefficients generated through discriminant analysis for each leadership group are described in Table 4.

The result of four equations to describe the variables that model, fostering monotheism, kinship, improve

knowledge, maintain the dignity and implementation of knowledge are variable that distinguishes implementation of leadership values in Minangkabau alternative leadership groups studied. This is proved by the level significant obtained in all variables that smaller than 0.05. The results show that each variable has a coefficient of different magnitude in each group leader.

Table 4. Discriminant Coefficient of Independent Variable

Leadership Value	Discriminant Coefficient				
	Clan Leader	Islamic Scholar	Intellectual	Bureaucrat	Sig. Level
B	-31,609	-30,889	-30,051	-30,440	
Exemplary	1,895	2,080	1,845	1,748	0,30
Conviction	1,256	1,241	1,072	1,115	0,00
Kinship	1,071	1,099	1,135	1,304	0,00
Improving Knowledge	0,673	0,580	0,703	0,792	0,00
Maintain Clan Dignity	0,416	0,077	0,237	0,363	0,00
Implementation of Knowledge	0,146	0,006	0,339	0,181	0,00

Source: Discriminant Analysis

If: $Z_{jk} = a + W_1X_{1k} + W_2X_{2k} + W_3X_{3k} + W_4X_{4k} + W_5X_{5k} + W_6X_{6k}$

$Z_{nm} = -31.609 + 0.416X_1 + 1.859X_2 + 1.256X_3 + 0.673X_4 + 0.146X_5 + 1.071X_6$

$Z_{au} = -30.889 + 0.77X_1 + 2.080X_2 + 1.241X_3 + 0.580X_4 + 0.006X_5 + 1.099X_6$

$Z_{cp} = -30.051 + 0.237X_1 + 1.845X_2 + 1.072X_3 + 0.703X_4 + 0.339X_5 + 1.135X_6$

$Z_{br} = -30.440 + 0.368X_1 + 1.748X_2 + 1.115X_3 + 0.792X_4 + 0.181X_5 + 1.304X_6$

Exp:

X_1 = Maintain Clan Dignity

X_2 = Exemplary

X_3 = Maintain Monotheism/Conviction

X_4 = Improving Knowledge

X_5 = Implementation of Knowledge

X_6 = Kinship

Z_{nm} = Discriminant of clan leaders

Z_{au} = Discriminant of Islamic scholar

Z_{cp} = Discriminant of intellectual

Z_{br} = Discriminant of bureaucrat

Discussion

The exemplary variable has a higher coefficient in all leadership groups compared with other variables. Foster monotheism and kinship have a relatively high discriminant coefficient, but with varying rank on the entire leadership group. Further variables maintain clan dignity (honor), improve the knowledge and implementation of knowledge have a smaller number of discriminant coefficients compared with another variable in each leadership group studied.

The descriptive analysis specifically shows the calculation of the average implementation rate differences dimensions of alternative Leadership in Minangkabau by clan leaders, Islamic scholar, intellectuals and bureaucrats in Minangkabau region. Dimensions nurture and guide monotheism and religious beliefs are the dimensions with the highest ranked in all four groups leadership studied. This finding indicates that the leadership still firmly holds the values of Minangkabau society

philosophy. A leader is their steadfast in his religious beliefs and at the same time be able to direct and enlighten society in religious life. The level of implementation of the ten dimensions of leadership alternative in Minangkabau as variables that create the leadership of formal and non-formal in succession can be seen in Table 1 and 2.

The dimension of leadership used in this study was built through the conception of leadership theory by the traditional leadership and community-based cultural and transformational leadership theories that represent modern leadership and considered more rational and universal. The results showed that out of ten of these dimensions can be fused with the rank of random, thus these findings show that in leadership practice in non-formal and formal urban areas Minangkabau although still retains the values of their culture, they also adopt leadership practices nowadays. The emergence of rational values in Minangkabau society has been going on for a long time, at least in political thereafter reciprocation by the Dutch government and continued until the Japanese occupation in Indonesia (Fatimah, 2011). It is almost as implemented by the Japanese people through the concept of paternalistic leadership which accommodate the values of the collectivity of their society (Luthans & Doh, 2012). The results of the discriminant analysis succeeded in proving that the ten independent variables used are the variables that makeup and implemented by the group's fourth world leader duties and conduct relations (task function and relation function) in their leadership roles. These findings are consistent and once reinforce what has been discovered by Sulastrri and

Andriani (2013). Through exploratory research found that clan leader, Islamic scholar, intellectual and bureaucrats as the head of the urban community considers Minangkabau tenth variable is a variable that is important and necessary for their leadership. The further meaning of these findings is that the leadership of TTS1 that are culturally carried out by three groups, namely clan leader, Islamic scholar, and intellectuals separately, starting transform accordance with the transformation of Minangkabau society itself. This condition is consistent findings Oktavia and Kadarisman premises where it has been a shift in the role.

The results of discriminant analysis also showed that the ten leadership variables or dimensions used not only serve as variables that make up the leadership model formal and informal urban communities in Minangkabau but also distinguish the urgency of each of these dimensions in the implementation by each group leader. Six dimensions implemented by each group studied were leaders; maintain clan dignity, applied knowledge, fostering monotheism and religious beliefs, increases knowledge, modeling and familiarity shown to vary significantly. These differences indicated by the level of significance of the coefficient discriminant analysis obtained on each of the dimensions referred to (see Table 4).

Exemplary is a dimension inherent in the leadership domain teachers, although proven to be a dimension that makes up the leadership of non-formal and formal urban areas in Minangkabau but also a dimension that is a statistically significant difference implemented by

the group leaders. This means that each group leader will carry out the functions or exemplary dimensions differently. While Islamic scholar, more tends to give exemplary in the context of acts of worship, clan leader is an example in maintaining clan dignity and clan property, the intellectual leader will provide exemplary in promoting and applying knowledge and rational thinking and scientific nature. Bureaucrats leader as a representation of formal leaders must apply and provide exemplary leadership. Bureaucrats exemplary more referring to the implementation of the rules and laws that apply, whether written or agreed jointly in the area of hierarchical leadership.

Dimensions guiding monotheism, as a dimension or variable with a total score highest average in all group leaders implemented differently by the four group leaders studied. Although the absolute difference between the coefficients little way, but to the difference is statistically significant. Dimensions guiding monotheism derived from the task function of intellectuals who act as a leader in the village, and act as a facilitator in the implementation of religious values, not only carried out by the Islamic scholar itself but also by the leadership group, clan leader, intellectual and bureaucrat.

One dimension built through transformational leadership theory is a kinship. Transformational leadership implemented through the concept of individualized consideration (Bass, 2006; Luthan and Doh, 2012), requires a leadership can empower and develop those they lead according to the characteristics and needs of each. This

principle is identical to the conditions that exist in a family where each member can get to know and understand each other as counsel and depth. The principle was implemented differently by leadership into four groups studied. Traditionally, implementation of traditional leadership is not only limited by the respective roles of the leadership group, but was also described by their leadership area. Regional differences in the de facto leadership will differentiate the people which they led. Events This is one of the causes of different implementations familial dimension in a leadership clan leader, Islamic scholar, intellectual and bureaucrats. This finding supports previous research by Gani (2002).

Dimensions improving knowledge is the task of leadership scholars the concept of TTS1 leadership. In addition to functioning as a shaper of Minangkabau alternative leadership models, the dimensions of improving knowledge are practiced differently by each group of formal and informal leadership. Develop knowledge manifested in the form of encouraging, facilitating nephew, children, and citizens as well as people headed to enhance their knowledge. Referring to the traditional Minangkabau culture of leadership that is both a community and culture, these findings can be interpreted that all four group leaders studied in the exercise of leadership will act as a motivator and facilitator in promoting and developing knowledge and technology in their respective communities.

Domain-based clan leader values that form the indigenous Minangkabau alternative leadership and a leadership model in distinguishing only between

the four leaders of the study is to preserve the clan dignity. Dimensions maintain the honor is implemented through the leader's role as a backrest moral, social and economic impacts of the people he leads. Leaders act as moral guardians of citizens based on the values and norms agreed upon, the same thing expressed by (Hughes, Ginnet, & Curphy, 2009) where the main values are terminated for a leader in defining a problem. In social leaders demanded to create a climate procedure and mutual harmony between fellow citizens lead. Hence, the leader asked to become backrest economy in the form of creating a conducive environment, providing the facility of both physical and non-physical so that residents can live in prosperity does not depend on other parties. Through good moral, harmonious social relations, and adequate welfare level headed citizens will gain honor and can be aligned with citizens or other nations. However, the implementation of the maintain clan dignity dimension is practiced differently by the four leaders studied. The difference has mostly described the scope of the situation and characteristics of residents led by each group leader.

Dimensions boost for the knowledge concepts developed through the leadership of TTS1 and into a task function of the intellectual. Egghead means intelligent and has a broad knowledge and experts in specific fields. They referred to the characteristics of leadership mandate was due to the expertise that they have, which in modern leadership theory called the expert power. Increasing evidence of the dimensions of knowledge in shaping and differentiating in implementing leadership among the group leaders

surveyed explained that each leadership group is responsible for increasing the knowledge of citizens who lead in shades and different contexts. Leaders provide encouragement and motivation and act as a role model in promoting knowledge, meaning a leader in addition to encouraging citizens to smart they themselves must show their real efforts to improve their knowledge.

The results of the discriminant analysis which proves that the ten independent variables used are the dimensions that make up the implementation of alternative leadership in Minangkabau urban areas can be used as an initial step to explore the universal nature of Minangkabau traditional leadership through the combination of complementary with the concepts of modern leadership. For the studies were broader and deeper both in terms of scope, methods used and conceptual and theoretical study should be continued. The evidence of the four variables did not differ, and six different variables in the implementation of the leadership of formal and non-formal urban areas Minangkabau (Padang city) suggests that the general concept of leadership is built on the values of TTS1 leadership and transformational leadership theory used by the clan leader, Islamic scholar, intellectual and bureaucrats in the task of leadership with a different emphasis. Application of the same happened to the dimensions of maintaining the property, charismatic, and visionary, inspirational, while different applications performed on dimension, pattern, fostering monotheism or religious beliefs, applied knowledge, kinship, maintains clan dignity and improve the knowledge.

The descriptions above shows that these research findings have proved that the leadership values of TTS1 still exist and are used in urban communities in Minangkabau. In addition, the development of the concept of modern leadership represented by transformational leadership can be implemented in harmony and complement each other by the formal and informal leaders.

This study results concluded that: (1) one person can implement the values from fourth types of the leader (clan leader, Islamic scholar, intellectual, and bureaucrat). This finding answer research question stated by Gani (2002), (2) problem stated by Naim (2006) that there are no boundaries of each leader responsibilities.

Conclusion

This study shows that four leadership dimensions did not different or having an equal chance of being implemented by clan leaders, Islamic scholar, intellectuals, and bureaucrats in the context of alternative leadership models in Minangkabau. Three of the four dimensions were developed through transformational leadership theory as a representation of the concept of idealized influence and inspirational motivation. The idealized influence concept was developed into the charismatic and visionary dimension, while inspirational motivation developed into the inspirational dimension.

The concept of transformational leadership (individualized consideration) formed through familial dimension has different opportunities to implement by clan leaders, Islamic scholar, intellectual and bureaucrats. However,

the concept of intellectual stimulation does not appear explicitly, but implicitly represented by the intellectual leadership through implementing and improving knowledge dimensions. This dimension implemented differently by leadership groups studied. The dimensions are derived from the domain of leadership clan leaders in particular to maintain clan dignity and Islamic scholar in fostering monotheism and religious beliefs, as well as exemplary also be applied differently.

The findings of this study led to the conclusion that the alternative Minangkabau leadership dimensions that build on the concept of leadership of TTS1 and transformational leadership theories are applied and used in the practice of formal and informal leadership in Padang. In this case, Padang is expected to represent more pluralistic and diverse Minangkabau urban areas. Four different dimensions are not applicable compared to other dimensions and six applied differently by formal and non-formal leadership group. Based on these findings, it can be said that in general there are no differences between the leadership groups. Differences only occur in the application of dimensions.

Limitation

This research used a purposive sampling technique, a nonprobability sampling method. For future research, it's likely to use a probability sampling method, for the better result. Hence, this research is survey research, where we cannot control respondent responds to the questionnaire, which could lead to the bias of the answers.

Notes on Contributors

Sulastrri is a lecturer and researcher at Universitas Negeri Padang. Her interest in the research included leadership, human resources management, organizational culture, and organizational behavior.

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