

“Pohutu Momulanga”: Local Wisdom Values and The Model of Leadership Inspiration in Gorontalo

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Abstract

This article focuses on the study of Pohutu Momulanga values as the Gorontalo local wisdom in building good governance system. A good governance system requires a leader who has good character, therefore, it is interesting to examine the local wisdom values in relation to build a good leader in government. To explore the Pohutu Momulanga values and the leader work performance, this study uses library research. Data was collected through the book about Pohutu Momulanga traditional ceremony, the autobiography of the regent of Boalemo Regency in Gorontalo province and supported by interviews. Data analysis used triangulation techniques that matched the data in the literature and the results of interviews. The study showed that the Regent of Boalemo Regency in Gorontalo Province was awarded the customary title because he has the values of Pohutu Momulanga in his work performance, namely very religious, high-minded, self-discipline, insight, enamored, and brave.

“Pohutu Momulanga”: Penganugerahan Gelar Adat dalam Budaya Gorontalo untuk Membangun Sistem Tata Kelola Pemerintahan

Abstrak

Artikel ini berfokus pada kajian nilai-nilai Pohutu Momulanga sebagai kearifan lokal Gorontalo dalam membangun sistem pemerintahan yang baik. Sistem pemerintahan yang baik membutuhkan pemimpin yang memiliki karakter yang baik, oleh karena itu menarik untuk mengkaji nilai-nilai kearifan lokal dalam kaitannya dengan membangun pemimpin yang baik dalam pemerintahan. Untuk menggali nilai-nilai Pohutu Momulanga dan kinerja pemimpin, penelitian ini menggunakan studi kepustakaan. Pengumpulan data dilakukan melalui buku tentang upacara adat Pohutu Momulanga, autobiografi Bupati Kabupaten Boalemo Provinsi Gorontalo dan didukung dengan wawancara. Analisis data menggunakan teknik triangulasi yang sesuai dengan data dalam literatur dan hasil wawancara. Hasil penelitian menunjukkan bahwa Bupati Kabupaten Boalemo Provinsi Gorontalo dianugerahi gelar adat, karena memiliki nilai-nilai Pohutu Momulanga dalam prestasi kerjanya, yaitu sangat religius, berwawasan tinggi, disiplin diri, berwawasan, ramah, dan berani.

Kata Kunci: Pohutu Momulanga; penobatan gelar; tata kelola pemerintahan; Budaya Gorontalo

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A. Introduction

Discussions on local wisdom in relation to the implementation of government policies have been widely studied¹. However, not many articles discuss leaders who have leadership traits based on local wisdom. Therefore, this article is here to fill this void and examine local wisdom from a different perspective.

Local wisdom is the ideas or values, and views of the local area that are wise, full of wisdom, and of good value that are embedded and followed by members of the community². Local wisdom is wisdom or noble values contained in local cultural riches such as traditions, proverbs, and life mottos. Every local wisdom has cultural values that are considered good, right, and appropriate as agreed in the community.

These cultural values are formulated in culture and implemented in society and are revealed in self-direction or interactions, directly or indirectly, between community members in their various activities. These cultural values become the guide of life and even become an inseparable part of people's lives so that they can be observed through attitudes and behavior³.

Pohutu Momulanga is one of the local pearls of wisdom that exist in the culture of the people in the Gorontalo Province. This tradition is a traditional ritual related to the coronation or awarding of titles to a leader who is judged by the customary council to meet the requirements as a leader who is crowned with a customary title. The conditions that must be met are religious and high morals, know self-control and know how to use power, love for the people, know how to run the law, dare to act, and dare to face challenges.

The Pohutu Momulanga ceremony is held in a traditional house, which in Gorontalo language is called Bathayo Boide. A crowned leader must make a solemn

¹ Saharuddin, 'Pemberdayaan Masyarakat Miskin Berbasis Kearifan Lokal', *Sodality: Jurnal Sosiologi Pedesaan*, 3.1 (2009), 17–44 <<https://doi.org/10.22500/sodality.v3i1.5873>>.

² Desni Azlin, 'Kolaborasi Pemerintah Desa Dan Lembaga Adat Terhadap Pelestarian Kearifan Lokal Di Desa Bandur Picak Kecamatan Koto Kampar Hulu Kabupaten Kampar Tahun 2014-2016', *Jom Fisip*, 5 (2018), 1–15.

³ Muhammad Takdir Mursak and STISIP Muhammadiyah Sinjai, 'PENGUATAN NILAI-NILAI KEARIFAN LOKAL DALAM PENYELENGGARAAN PEMERINTAHAN DESA DI KECAMATAN SINJAI TENGAH KABUPATEN SINJAI Oleh', *Jurnal Ilmiah Administrasita*, 10.02 (2019), 138–45.

and sincere pledge. The pledge contains agreement sentences which mean the leader's determination to keep the title that has been crowned upon him. In addition, it means the leader's compassion for the coronation is given because not all leaders who are elected in a government get a coronation ceremony. Only leaders who succeed in advancing the standard of living of their people and are liked by the people will be chosen to be crowned.

The leader who was considered to have the requirements to be crowned and given the customary title of Pohutu Momulanga in 2002 was a Regent in Boalemo Regency, Gorontalo Province for the period 2001-2004, 2005-2007 named Dr. Ir. Iwan Bokings, MM. He is known as a leader who obediently carries out his religious orders, likes to consult, is friendly, is very concerned with the interests of the people, and is firm. During his reign, he established a government system that prioritized religion as the foundation of social life. For example, he made a policy that every Civil Servant (PNS) Muslim in the Boalemo District must attend congregational prayers during working hours. Require female civil servants who are Muslim to cover their genitals, form remembrance assemblies at the village level to the district level, and so on. Therefore, since his leadership period, Boalemo Regency has been known by the slogan Boalemo Bertasbih, which stands for Faith, Taqwa, Safe, Healthy, Clean, and Beautiful.

Dr.Ir. Iwan Bokings succeeded in becoming a leader loved by his people and also succeeded in bringing Boalemo Regency, Gorontalo Province, to be known nationally as one of the regencies that excelled, one of which was when Boalemo Regency was ranked in the top 10 cities/districts that contributed the best Land and Building Tax (PBB) in 2022. Various policies were carried out during his leadership, such as reform of the Civil Service, decentralization of hamlets, and increasing the participation of women in the family economy. These policies eventually became the basis for the development of Boalemo Regency to date.

Referring to the explanation above, this article was written to explain the role of local wisdom values in shaping good leadership character. As explained earlier, not much information has been obtained regarding the figure of a leader who implements the value of local wisdom in carrying out his leadership. Therefore, this research is here to contribute to how important it is for a leader to

understand the value of local wisdom in his culture and implement it in his leadership system. This research was conducted on the value of local wisdom in Gorontalo culture, namely Pohutu Momulanga which is a title-giving coronation ceremony. This research is a literature study that studies the autobiography of a Regent or regional head in Boalemo Regency, Gorontalo Province, who ruled for two periods, 2001-2006 and 2007-2012. There are 2 (two) main references used, namely the traces of the government of the Regent, Dr. Ir. Iwan Bokings, MM entitled Boalemo⁴ Bertasbih (Civil Society-Based Development Model) and a book that deals with Gorontalo cultures entitled Four Aspects of Gorontalo Regional Customs⁵.

Thus, this article poses a research question on how the Regent of Boalemo Regency, Gorontalo Province, for the period 2001-2006 and 2007-2012, implemented the values of Gorontalo traditional wisdom, Pohutu Momulanga, in running his government?

B. The essence of Pohutu Momulanga

In the life of the Gorontalo people, there are 4 (four) customary aspects related to human nature itself, namely aspects of the custom of welcoming guests (Pohutu Motombulu), aspects of coronation customs (Pohutu Momulanga), aspects of marriage customs, and aspects of funeral customs⁶. Of these 4 (four) aspects, *Pohutu momulanga* is the subject of this research. *Pohutu momulanga* is one of the traditional ceremonies in the regional culture of Gorontalo Province which is related to the traditional coronation ceremony of a regional leader, for example, a mayor or regent⁷. In ancient times this ceremony was performed to enthrone royal leaders, but nowadays, it is used to enthrone democratically elected regional leaders.

Pohutu is a traditional ceremony related to religion, government, and society. Dj. Buloto Baate, Limboto District, divides *pohutu* into 4 (four) parts,

⁴ K Abdussamad, *Bertasbih (Model Pembangunan Berbasis Masyarakat Madani)* (Boalemi, 1985).

⁵ K dkk Abdussamad, *Aspek Adat Daerah Gorontalo* (Boalemo, 1985).

⁶ K Abdussamad.

⁷ K dkk Abdussamad. 33

namely (1) pohutu on Islamic holidays; (2) pohutu in coronation; (3) pohutu in marriage; and (4) *pohutu* in grief⁸.

First, Pohutu Momulanga was carried out to crown a leader equivalent to a regent or mayor is, known as *olongia*. The appointed official is crowned by the people's representative council called *bantayo poboide* after going through an election by the people's representatives who are members of the representative council. However, before a leader is appointed, he or she must go through an assessment stage carried out by the adat council. The assessment stage is called *tiiliqi* or *ilalo* in the Gorontalo language. *Tiiliqi* or *ilalo* requires processing time, until it is believed from a customary perspective that it is time for the assessed official to be given a title (Pulangga)⁹

Tiiliqi is done to avoid the mistake of giving the title because the awarding of the title is a sacred thing. The mistake of choosing a leader who is given a title is a disgrace and can tarnish customs.

Tiiliqi, or the assessment stage, is carried out based on 5 (five) indicators of a good leader, namely being religious (*pahawe*), implementing religious law (*oqoloqo butoqo syaraqa*); and implementing customary law (*oqoloqo motolowuqudu*): implementing government (*motonggolipu*); socialize (*motolongaalaqa*); *ilomata* (work)¹⁰.

Each awarding title must pay attention to the movements and behavior of leaders in religion, culture, government, and society. When a leader has been judged worthy of a title, it can be said that he has had work. In Gorontalo it is called *ilomata*.¹¹

In ancient times the implementation of *pohutu* in the five kingdoms in the Gorontalo region varied by using their respective regional languages. As is known, there are 4 (four) kingdoms in the Gorontalo region, namely Suwawa, Limboto, Tapa, and Atingola.¹² Each kingdom has its own language, according to the name of the kingdom. Although the implementation of *pohutu* varies, the aim is the same,

⁸ K Abdussamad.

⁹ K dkk Abdussamad.

¹⁰ K dkk Abdussamad.

¹¹ K dkk Abdussamad.

¹² K Abdussamad.

namely to give respect and a high position, according to the position that is crowned so that it has authority in the eyes of the community and that the position that is obtained democratically is for the benefit and benefit of society in general.

One of the coronation ceremonies that is still maintained is the traditional ceremony of awarding titles, known as Momulanga. Position title in Gorontalo language is home¹³. Officials who are given a position title are called *momulanga*, which means they have met the requirements to be given an official title.¹⁴.

The title of office (*ulanga*) is given to an official within the government, starting from the regent or mayor, deputy mayor or deputy regent, sub-district head, village head or *lurah*. The place of execution of *pohutu momulanga* is usually in the palace where the king lives, and now at the official house of the regent or mayor, or in the traditional house of each region.

Pohutu momulanga for an official has a very deep meaning and a very important meaning. Besides being important for the person concerned, it is also important for the community and for the preservation of the custom itself. If an official has the right to receive a title (*home*) and this is applied to him, it means placing the person concerned in a customary position. With his position in the custom, it means that the person concerned becomes the head of the customers so that it will positively impact the survival of the custom.

Pohutu momulanga will give strength and authority to an official in carrying out his duties so that his duties as government executor will run well. Community leaders and society, in general, give high appreciation to officials who are given titles. This full trust guarantees the implementation of the policies made, because whatever decisions the officials make will be fulfilled by the community.

The awarding of titles to government officials has conditions that have been determined based on customary agreements. There are 3 (three) main requirements for an official selected to obtain a title, namely (1) descent; (2) education; (3) temperament.¹⁵ In its development, the first condition is no longer decisive because the second and third conditions are the determining indicators.

¹³ K Abdussamad.

¹⁴ K Abdussamad.

¹⁵ K dkk Abdussamad.

The temperament that a leader must possess so that he is eligible to be given a title based on the *pohutu momulanga* custom is religious and has high morals, knows self-control and knows how to use power, has compassion for the people, knows to run the law, dares to act, and dares to face challenges.

Pohutu momulanga or coronation for awarding titles is a sacred event in Gorontalo culture because the process of awarding this title is not necessarily given to elected government leaders. The traditional leaders carry out an assessment process based on predetermined conditions before giving a title to an official. In fact, the title that has been given can be removed if the official concerned no longer has a good character.

C. The Regent of Boalemo, Gorontalo Province, Period 2001-2006, 2007-2012 and his Policies

Dr. Ir. Iwan Bokings, MM was the Regent of Boalemo Regency for the 1999-2001 period, which was the beginning of the formation of Boalemo Regency. After the formation of Gorontalo Province, Iwan Bokings was re-elected as a regent who served in 2001-2006. In the regional head election (regent) of Boalemo Regency in 2007, Iwan Bokings was re-elected as regent and served in the 2007-2012 period¹⁶.

Dr. Ir. Iwan Bokings, MM was born in Tilamuta, Boalemo Regency, on September 20, 1953. He was an alumnus of the Faculty of Agriculture, Samratulangi University, in 1981. Then he continued his education with the Master of Management at a University in Jakarta and graduated in 2000. He received an *Honoris*¹⁷ Causa Doctorate for his dedication to the field of government and received the customary title of Khalifa Al-Mustaqim or Tauwa LoMadala (leader of the country or king of trust)¹⁸.

In running the wheels of his government, Iwan Boking drives several development systems, namely, (1) building a civil society space system; (2) building a system. Civil service reform; (3) building a decentralized hamlet system; (4) building a women's economic productivity system; (5) establishing a system to

¹⁶ K Abdussamad.

¹⁷ K Abdussamad.

¹⁸ K Abdussamad.

reduce poverty; (6) building a system for empowering women through Family Welfare Development (PKK)¹⁹.

In building a civil society system, Dr. Ir. Iwan Boking, MM applies the principles of civil society, which emphasizes the principles of participation, legitimacy, transparency, accountability, competence, and compliance with the law and human rights. This civil society system made Boalemo Regency famous for its slogan "Boalemo Bertasbih"²⁰. The concept of civil society applied by Iwan Bokings is based on Surah Ali Imran verse 103:

"And hold fast to the rope (religion) of Allah and do not be divided (split in conflict). And remember Allah's favor upon you when you were (in the days of ignorance) enemies (in conflict). So Allah tamed between your hearts and made you, by Allah's favor, brothers. (Originally) it was as if you were on the brink (of destruction). And Allah saves you from it. (Qur'an, 3:103)

Unions or community groups are the hallmark of civil society and really have a place in the government-run system by Iwan Bokings. It is evident from the formation of various associations of community groups. From existing records, since 2001, there have been 33 union groups in Boalemo²¹ Regency and have received legitimacy for their establishment by the Boalemo Regency government.

D. Research Method

This study uses a type of qualitative research that aims to describe the leading figure of the Regent of Boalemo, who applies the values of local wisdom, namely Pohutu Momulanga, in his government system. The research approach uses autobiographical research by taking references that wrote the life of the Regent of Boalemo in Dr. Ir. Iwan Bokings, MM 2001 to 2010 for 2 (two) periods while leading Boalemo Regency, Gorontalo Province as primary data. Secondary data was taken through interviews with the community, including traditional leaders, politicians, educators, traders, and farmers. There is 1 book which is the main reference about the leading figure of the Regent of Boalemo, 10 books on

¹⁹ K Abdussamad.

²⁰ K Abdussamad.

²¹ K Abdussamad.

autobiography of leaders such as Fadel Muhammad (former governor of Gorontalo period 2000-2007), Jusuf Kalla (former vice president of RI period). There are 5 (five) figures who are the speakers in this study. The five sources are educators, politicians, women's leaders, community leaders, and traditional leaders. Data collection techniques using literature review and open interview techniques. The things reviewed in the literature study include the policies implemented by the Regent of Boalemo, Gorontalo Province, during his leadership. This was later confirmed during interviews with the characters. Data analysis used the triangulation technique, namely checking the validity of the data by matching the data obtained through library research and data obtained from interviews.

E. Results and Discussion

The results of the literature search and the results of interviews were combined to obtain an overview of the implementation of pohutu momulanga values by the Regent of Boalemo Regency for the period 2001-2006 and 2007-2012, namely Dr. Ir. Iwan Bokings, MM. The results of data analysis showed that Iwan Boking implemented 6 (six) policies in his government system so that he was entitled to be crowned and given the title of Caliph Al-Mustakim. These policies are described in the following sub-sections.

1. Building a Civil Society Space System

This policy was carried out by Iwan Boking by applying the principles of *Civil Society*²². A prominent politician in Boalemo Regency shared his memories with the Regent Iwan Boking:

“Mr. Iwan Bokings is a leader who is very close to the people, he is always open to the aspirations of the community, whether conveyed at formal events or non-formal events. Pak Iwan Bokings always takes the time to chat with the community on the sidelines of his work visits. He is a leader who applies democratic principles by opening the faucet for dialogue between leaders and their people. It is not surprising that during his leadership, 33 Non-Governmental Organizations (NGOs) have been institutionalized by the local government of Boalemo Regency.”

²² K Abdussamad.

The description of Iwan Bokings' leadership in building a civil society system was also shared by a prominent educator, a former teacher at SMA Negeri 1 Tilamuta.

“Mr. Iwan Bokings is a successful leader in setting an example of carrying out religious orders, especially Islam and instilling Islamic values in the younger generation. During his leadership, Islamic values were felt in people's lives, especially in schools. He required Muslim teachers to be proficient in the Koran and wear the hijab for female teachers. In addition, the policy is to perform the dhuhur congregational prayer at school with the students. Therefore, under the leadership of the Regent Iwan Bokings, Boalemo Regency has the slogan Boalemo Bertashib.”

In building the civil society space system, several rules are set related to improving the morale of the community, especially civil servants (PNS)²³, namely:

- a. Require Muslim female employees to wear the hijab and dress in white for all employees on Fridays
 - b. Require Muslim employees to be proficient in reading the Qur'an
 - c. Carry out the Zikr Assembly after every Fajr prayer and perform congregational prayers during working hours
 - d. Conducting seminars on the theme of bribery and usury in terms of Islamic law
 - e. Strengthen anti-corruption socialization.
2. Reform Civil Servants (PNS)

Mr. Regent Iwan Bokings carried out the reform of Civil Servants (PNS) as outlined in the mission of the Regent of Boalemo Regency for the period 2001-2004, namely (1) preparing quality government apparatus; (2) application of reward and punishment system; (3) development of government organizations as needed; (4) computerized management of

²³ K Abdussamad.

government administration; (5) regional development; (6) regular meetings with the legislature; and (7) formulation of excellent service standards²⁴.

A retired Civil Servant (PNS) who was active during the leadership of the Regent of Boalemo Regency, Gorontalo Province said.

“During the reign of Regent Iwan Bokings, Civil Servants (PNS) felt peace at work and guaranteed welfare. Because during his leadership period, a system of reward and punishment was implemented for employees. Reward awarding is known as the Regional Performance Allowance (TKD). This provides its motivation for employees always to show their performance well.

During the leadership of Iwan Bokings as Regent, several policies related to reward and punishment have been implemented.

- a. Award certificates for exemplary teachers, exemplary civil servants, exemplary honorary staff, and exemplary servant staff;
- b. Provision of performance allowances for structural officials and incentives for functional officials;
- c. Provision of adequate honoraria for Regency Government honorary staff, teachers, and medical personnel;
- d. Providing honoraria for village officials and hamlet heads;
- e. Provision of THR for all Regency Government officials and religious leaders;
- f. Giving prizes to villages/sub-districts who excel in depositing Land and Building Tax (PBB);
- g. Placement of honorary staff through selection and rationalization;
- h. Assess the worst agency by raising the black flag in front of the agency
- i. Cutting regional performance allowances and honorariums for undisciplined employees
- j. The dismissal of 10 honorary workers at the Transportation Service who were proven to have committed irregularities
- k. Demotion of several civil servants who were proven to have falsified administrative promotions (2003).

²⁴ K Abdussamad.

3. Hamlet decentralization

Dusun decentralization is a system of delegation of authority from the top level of the organization to the level below it in a hierarchical manner. Through the delegation of authority, the government at lower levels is allowed to take the initiative and develop creativity to find the best solution to the problems encountered in daily tasks. The government of Boalemo Regency under the Regent Iwan Bokings implemented decentralization with a policy of hamlet autonomy²⁵. The Regent's mission is to focus on hamlet-based development. Therefore, in 2007, the Regent issued a Regent regulation on Guidelines for the Election of Dusun Heads, intending to foster democratic life and community participation and obtain candidates for Hamlet Heads who truly matched the aspirations of the people (Shadiqin Nursa, 2007: p. 205) .

A community leader who is still feeling the impact of the village decentralization policy said:

“During the leadership of Regent Iwan Bokings, we felt the ease of accessing various community needs. For example, we don't have to go to the village office to pay taxes because the *dusun* heads are actively collecting taxes from house to house. So, participation in tax payments has also increased. In 2004, 2005, and 2006, Boalemo Regency, Gorontalo Province, was ranked in the top 10 tax payments nationally. In addition, we feel the ease of access to clean water with the healthy hamlet program promoted by the Regent”.

Dusun decentralization helps the Boalemo District Government implement community welfare improvements through the Dusun Sehat program. There are 25 activities programmed in the Healthy Hamlet, including structuring and developing healthy homes, providing household clean water, providing waste management and trash bins, etc.

4. Building a Women's Economic Productivity System

In an effort to reduce poverty and improve women's economic productivity system, the Government of Boalemo Regency, Gorontalo Province, under the leadership of Mr. Iwan Bokings, has implemented an integrated

²⁵ K Abdussamad.

program called P2WKSS (Improvement of Women's Roles Towards Healthy and Prosperous Families). Although this program is a central government program, Mr. Regent Iwan Bokings managed to implement this program so that he could bring several villages in Boalemo Regency to win the P2WKSS program at the provincial level, such as Polohunggo Village and Dulupi Village, Dulupi Sub-district managed to become champions of the P2WKSS environmental management competition at the Gorontalo Province level. . In 2003, Bubaa Village and Lito Village, Paguyaman Pantai District, won the P2WKSS competition again. Similarly, in 2005, Pontolo Village and Bendungan Village, Mananggu District, won the P2WKSS championship at the provincial level. In 2006, Jati Mulya Village and Suka Mulya Village, Wonosari District won the competition again.

From the narratives of women leaders in Boalemo Regency who took part together with the Regent of Boalemo Ian Bokings, it can be seen that the role and performance of the Regent in advancing and increasing the participation of women in development:

“I am truly amazed by the figure of a regional leader like Mr. Iwan Bokings, who is selfless in advancing the welfare of the community, including women. He did not hesitate to come directly to approach the community so that they would participate in village development, for example, when we held community service on Friday mornings. He often joins us without any prior notice. So it becomes a motivation for us to be more active in realizing the P2WKSS program. In addition, the women involved in the P2WKSS program were given training in cooperative management.

5. Empowering Women through the Family Welfare Empowerment Program (PKK).

The Family Welfare Empowerment Program (PKK) is central to the regional government program. It is one of the mandatory programs that must be implemented in every village in a region. During the reign of Iwan Bokings, the PKK program was directed at the formation and development of the Women's Economic Productivity Improvement Forum. From this forum, the

government of Boalemo Regency has succeeded in increasing women's economic productivity by planting corn and making goose-neck toilets.

A female figure as well as a traditional leader who is the administrator of the Women's Economic Productivity Improvement Forum (FPPEP) stated:

“The Regent and the Regent are very supportive of increasing the potential of women to participate in the creative economy. When Boalemo Regency implemented the one million corn program, FPPEP participated in planting corn on 32.5 hectares of land in Pontolo Village, Mananggu District. This forum also has a business unit, namely the manufacture of goose-neck toilets.

The success of the Regent of Boalemo Regency during the period... namely Dr. Ir. Iwan Bokings, MM in running the government cannot be separated from his leadership character. The customary title given to him is Tauwa LoMadala which means King of the Country, reflecting his character and attitude in leading. Likewise with the slogan he chose as a symbol of Boalemo Regency, namely Boalemo Bertasbih.

Iwan Bokings has the characteristics of a leader according to the guidance of the Qur'an and the sunnah of the Prophet Muhammad SAW, namely trustworthy (trusted), intelligent, concerned with the public interest, and courageous. These characteristics are in accordance with the figure of a leader described in Islamic religious guidance, namely knowledgeable, physically and mentally healthy, gentle, deliberation, trustworthy, fair, and trusting.

6. Community Empowerment

Some of the policies carried out by the Regent Iwan Bokings in empowering the community is:

1. Equalization of perceptions and updating of poor household data through workshops
2. Strengthening community institutions in community empowerment
3. Presenting low-income families as VIP guests at every Boalemo Anniversary celebration activity

4. Giving cards to low-income families in the form of empowerment cards equipped with barcodes
5. Development of area-based Vocational High Schools (SMK) in underdeveloped areas
6. Functioning of the poverty reduction and empowerment committee.
7. Direct assistance to components of the poor
8. Provision of business capital on a rolling basis with the priority of low-income families.

In addition, the Regent of Boalemo Regency implements the customary value of *motonggolipu* (implementing governance) by implementing regional budget efficiency in the form of:

1. Strict and efficient financial control
2. Savings in the expenditure of the regent/deputy regent and other work units.
3. Regent/deputy regent road fees in 2005 are a maximum of 120 million per year and a maximum of 1 time a month
4. Lowering the regent's expenditure post from year to year
5. Eliminating official travel costs within the region for regents, officials, and civil servants (to provinces and sub-districts).
6. Limiting the use of official vehicles for free by the official's family by requiring the payment of a vehicle levy

Law enforcement

1. Socialization of the anti-corruption law with Gorontalo Corruption watch to district government officials
2. Help LBH provides legal advocacy for the poor
3. Bonuses for staff who report corruption in their respective institutions
4. The signing of the MoU on the prevention and eradication of corruption with the Public Prosecutor's Office

Transparency

1. Drafting local regulations on transparency
2. the inclusion of the amount of official salaries in an open manner
3. openness of service types and procedures

4. Examination of the 2003 CPNSD exam transparently
5. Asian community services (mail/phone/SMS/coffee morning)
6. Elimination of fences and monkey posts for the office of the regent/deputy regent

Participation

1. Preparation of participatory local regulations
2. Entrusting LPM to lead the musrebang
3. Preparation of regional planning documents with universities and involving community components
4. Review the RAPBD with youth/students
5. Appointment of sub-district head by considering community aspirations
6. Allocation and village

Reform of the Procurement of Goods and Services

1. General auction mechanism (tender)
2. Taking the oath for the tender committee at the mosque
3. Formation of a special committee in examining the work of the tender committee
4. Rotation of treasurer every year
5. The winning contractor is required to explain the details of the activity to the community

Formation of a legal advocacy team in project supervision as a manifestation of the bupati's "built in control"

A trustworthy or responsible leader will lead his people to prosperity and prosperity. Therefore, a trustworthy leader only calls for the good and avoids everything contrary to Allah's prohibitions and the laws of a region. He tries to carry out the mandate given by holding fast to the provisions of Allah SWT. In Surah Al-Hajj verse 41 Allah SWT says:

"Those who, if we had established their position on earth, they would have established prayer, paid zakat, ordered to do good and forbid what was wrong; and to Allah all matters return. (Surat Ali-Imran:103)

A leader must have a contemplative nature so that he can listen to all suggestions and criticisms from his community and make a fair decision. Deliberation makes decisions made by a leader acceptable to the whole community, and they will feel protected.

Effective leadership is reflected in the gentleness and good words of a leader. The people will like a gentle leader because he is easy to communicate with and exchange opinions. In addition, he will be more sensitive to what is felt by the people he leads

The values of Islamic leadership are also found in the values of the coronation ceremony or the giving of traditional titles to a leader in Gorontalo culture. The coronation ceremony in Gorontalo culture is known as Pohutu Molmulanga. This ceremony means the inauguration of officials for traditional titles given for the achievements and performance of the leader in advancing the welfare of the community. However, not all of the leading officials received the traditional ceremony. Therefore, some conditions must be met by a leader. *Bathayo Boide* or the customary council will consult before determining the award of the title by looking at the conditions for granting the title. The conditions for awarding the title relate to the characteristics of Islamic leaders, namely, religious and high morals, knowing how to control themselves and know how to use power, love for the people, knowing to run the law, dare to act, and dare to face challenges.

During the coronation ceremony, the crowned leader is asked to read poetry in a loud and solemn voice, such as coronation sentences that have a very deep meaning about the character of a leader.

The values of the traditional coronation ceremony or awarding of this title are one of the local policies in line with Islamic values so they must always be preserved. Therefore, this research is here to recall that Indonesia is rich in local cultures and can be used as a reference to create a generation of good character, as the current government slogan is the National Movement for Mental Revolution. The leadership values contained in the mental revolution are integrity, work ethic, and mutual cooperation. Integrity means conformity between what is said and what is done, telling the truth, adhering to truth, morals, and ethics. Work ethic means an attitude oriented towards the best results, a high spirit in competing,

optimistic, and always looking for productive and innovative ways. *Gotong royong* means a belief in the importance of doing activities together and voluntarily so that the activities carried out can run quickly, effectively, and efficiently.²⁶

It is increasingly apparent that the values of the traditional Pohutu Momulanga ceremony or coronation ceremony are also in line with the values of Pancasila and the Indonesian government system. Thus, it is very relevant to use the results of this study as an example for selecting leaders who have the characteristics of Dr. Ir. Iwan Bokings, MM, Regent of Boalemo Regency, Gorontalo Province 2001-2006 and 2007-2012.

Local wisdom is the values or norms of life that come from a culture that has been developed from generation to generation and is embraced by the community where the culture is developed. Therefore, each region has local wisdom that is implemented in their lives and even affects the way they live their lives, for example, how to socialize, how to trade, and how to grow crops²⁷.

The values of local wisdom can inspire local government policies to build a prosperous, prosperous, and peaceful society. Mapalus culture²⁸ in Temboan Village, South Langowan District, Minahasa Regency, North Sulawesi Province. Mapalus culture is a culture of mutual help which means that humans live or help each other. This culture is one of local wisdom and has positively impacted the community. The people of Temboan Village, South Langowan District, Minahasa Regency, North Sulawesi Province, feel the benefits of Mapalus culture; for example, when there are uninhabitable houses, the village community works together to build the house, which is known as house renovation. Another example is when a villager dies, other villagers will collect funds and give them to the bereaved family. Therefore, there is an association called the pillars of mourning in the village. When the values of local wisdom are applied in government services, the community feels comfortable and safe in managing the required population

²⁶ Muhammad Ansori Lubis, 'Revitalisasi Nilai-Nilai Kearifan Lokal Masyarakat Hukum Adat Batak Toba Dalam Melindungi Eksistensi Danau Toba Di Mata Dunia (Kajian Hukum Progresif)', *Jurnal Darma Agung*, 27.3 (2020), 1234 <<https://doi.org/10.46930/ojsuda.v27i3.607>>.

²⁷ Fitri Rukhaini Rahmawati, 'Karakteristik Pemimpin Dalam Prespektif Islam (Kajian Tafsir Ibnu Katsir)', *Manajemen Dakwah*, 2.1 (2017), 1–12.

²⁸ Cendy Lidya Lalu Marthen Kimbal and Sofia Pangemanan, 'Pembangunan Berbasis Kearifan Lokal Di Desa Temboan Kecamatan Langowan Selatan Kabupaten Minahasa', *Jurnal Eksekutif*, 1.1 (2017).

administration, , as happened in Sinjai District, Sinjai Regency, South Sulawesi Province²⁹. The community was impressed by the services provided by the officers who were friendly, polite, and quickly responded to the needs of the community.

F. Conclusion

A leader at the district level has succeeded in implementing the values of local wisdom from his culture in running his government. He applies leadership characteristics that are traditional, Islamic, as well as national, namely trustworthiness, fairness, honesty, gentleness, courage to face challenges, responsibility, and prioritizing cooperation in completing work. He succeeded in combining these three principles, so that he could bring his region towards improving people's living standards, for example during his reign, Boalemo Regency won national awards such as the top 10 payments for Land and Building Tax (PBB), improving the welfare of Civil Servants (PNS) by paying performance allowances, increasing community participation in worship, such as requiring Muslim civil servants to pray in congregation during working hours, forming remembrance councils for each village, and organizing *taklim* assemblies. Thus, the value of local wisdom can be one of the references for fostering the character of future leaders because these values do not conflict with religious teachings and Pancasila and the Indonesian Constitution as the basis of nationality. Therefore, research on the values of local wisdom in Indonesia must continue to be carried out because Indonesia is a very rich nation in culture.

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²⁹ Mursak and STISIP Muhammadiyah Sinjai.

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