

Parabela Transformational Leadership Model in Tourism Development in Wabula District, Buton Regency

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Abstract: This study described the transformational leadership model of traditional leaders (*Parabela*) in tourism development in Wabula District, Buton Regency. The study used the qualitative method with data analysis technique consisting of three interrelated subprocesses: data reduction, data presentation, and conclusion or verification. Six informants in this study were selected using a purposive sampling technique. The sample consisted of traditional leaders (*Parabela*), tourism office workers, and cultural observers. The results showed that Parabela of Wabula's transformational leadership model in tourism development could be seen in four characteristics: 1) Idealized influence; 2) Inspirational motivation; 3) Intellectual Stimulation; 4) Individualized Consideration.

Keywords: transformational leadership, Parabela, tourism development.

巴顿摄政区瓦布拉区旅游发展中的帕拉贝拉变革型领导模式

摘要：本研究描述了布顿摄政区瓦布拉区旅游发展中传统领导人（帕拉贝拉）的变革型领导模式。该研究采用定性方法和数据分析技术，包括三个相互关联的子过程：数据缩减、数据呈现和结论或验证。本研究中的六名知情人是使用有目的的抽样技术选择的。样本包括传统领导人（帕拉贝拉）、旅游办公室工作人员和文化观察员。结果表明，瓦布拉的帕拉贝拉旅游发展变革型领导模式具有四个特点：1) 理想化的影响力；2) 励志动机；3) 智力刺激；4) 个性化考虑。

关键词：变革型领导，帕拉贝拉，旅游发展。

1. Introduction

Tourism is a belle of developing countries in increase the income resource outside of oil and gas and taxes. Apart from being an economic engine, tourism is attractive to reduce unemployment because the overall development of tourism is expected to create large enough jobs in areas that are tourist destinations. This statement is supported by United Nations World Tourism Organization (UNWTO) data. The tourism sector plays an important role in contributing 9% of the total world GDP. The tourism sector can accommodate a good amount of labor, making it one of the 11 jobs that absorb the most labor. In 2014, the tourism sector contributed 6% of total world exports or US \$ 1.5 trillion [1].

In Indonesia, tourism activities are carried out based on law number 9 of 1990 concerning tourism, which explains that tourism has an important role in expanding and equalizing business and employment opportunities, encouraging regional development, and increasing national income to improve the welfare and prosperity of the people. Additionally, tourism fosters a love for the country, enriches the national culture, and consolidates a country's development to strengthen national identity and friendship between nations.

Tourism has also grown and developed over the years, as have the tourists. Today, experienced travelers expect more than just a vacation trip. Tourists are looking for more meaningful experiences that contribute to their existing knowledge of tourism [2] because tourism meets every tourist's physical,

spiritual, and intellectual needs, increasing state income to promote people's welfare (Law No. 10 of 2009 on tourism, Chapter II, article 3).

Another important aspect of tourism development is intangible values. As every society has a tradition, culture, and different natural resources, the level of backing and society demeanor toward tourism development and perceived quality of life may depend on the nature of a destination. Besides, tourism could have different impacts on a community, which could be a major problem in developing countries [3]. So, conceptually, tourism development is interpreted as an effort to meet the current tourism needs without sacrificing or reducing the rights and needs of future generations [4]. The tourism development described above pays close attention to the leadership role that plays a crucial role in fostering and directing all components of tourism. Traditional leadership's broad participation and contribution can also provide a solid foundation for successful tourism development.

Experts agree in interpreting the sustainable development of tourism that is developed and maintained by an area (community, environment) in such a way that it is sustainable for a longer period without reducing or polluting the environment [4]. Furthermore, Teguh [4] added that the manifestation of locality is associated with the application of development principles that seek to maintain diversity, carry out integrated planning, involve the community in the form of stakeholder participation, local leadership, and sharing community objectives so that local community people can contribute to competitive tourism activities.

In developing the tourism sector, especially with regard to culture, the role of indigenous peoples is very much needed and supported by traditional leadership (Parabela), which has the power to carry out customs that have been in effect for hundreds of years. So, in handling a public problem, in this case, tourism, the involvement of other institutions or non-governmental organizations, including local non-governmental organizations or traditional institutions and communities living in society, is not enough [5]. This is where traditional leadership is needed as a key actor in tourism development.

In terms of history, Buton Regency is part of the territory of the former Buton Sultanate. The territory of the Sultanate of Buton consists of 4 Baratas and 72 Kadie. Barata is an area of power given broadly autonomous rights by the central government (Sultanate), while Kadie is an area directly under the control of the central government (Sultanate). Previously there were 72 active cadres. Now, there are only 21 active cadres led by a Parabela as Sarana Kadie (traditional institutions) [6]. Buton Regency itself has 11 Kadies. All of these Kadies have been active until now, carrying out their roles and functions of guarding

the socio-cultural life and customs from generation to generation since the days of the Buton Sultanate [6].

Wabula District has the potential for nature tourism, namely Kali Topa Beach. This beach began to be visited by many local and foreign tourists in 2018. Another natural beauty of the beach, located about 3 km from the sub-district center, is Lahonduru Beach in Wasuemba Village. Lahonduru Beach has an attraction; when the sea water recedes, a sand dune, commonly called Kabula-bula, will appear in the shallow sea water. The waves and sea water are calm, coupled with coconut trees that grow towering on the beach edge. In addition to nature tourism, there are also potential cultural tourism attractions, namely the Galampa Traditional House and the Lakambaebunga Boat.

The Galampa Traditional House is the place for the Wabula traditional and cultural attraction activities. This traditional house is always crowded with local and long-distance tourists every year.

The Lakambaebunga Boat is one of the historical objects located on the beachside of Wasuemba Village [7].

This study aims to describe the Parabela Transformational Leadership Model in Tourism Development in Wabula District, Kabuten Buton, which focuses on giving ideal influence, giving consideration to individual communities, intellectual stimulation, and providing motivation and inspiration.

2. Literature Review

2.1. Transformational Leadership

Transformational leadership is defined as a leadership approach that causes changes in social systems, organizations, and individuals. Transformational leadership occurs when one or more people engage with another person so that the leader and followers raise each other to higher levels of motivation and morality [8]. Transformational leaders have the charisma to arouse and inspire followers to achieve extraordinary goals [9].

Transformational leadership focuses on human assets in helping others become more committed to effective organizational change. This leadership model highlights the strategic role that followers have in the form of attitudes and values. The attitudes and values of followers can be increased to achieve better effectiveness and change [10]. So, transformational leaders are more likely to be more innovative and creative.

Many studies on transformational leadership in tourism development have been carried out. Transformational leaders are seen as leaders who motivate followers to work beyond expectations by activating high-level follower needs, encouraging a climate of trust, and encouraging followers to sacrifice personal interests for the sake of organization in

tourism development [11]. Tourism researchers also believe that transformational leadership can enhance and can positively influence employee success, including improved service quality, service recovery, service performance, and customer satisfaction [12]. In addition, the key to the success of the tourism program is through the leadership and commitment given by the surrounding community to implement the program. Transformational leaders can transform organizations through their vision for the future, and by clarifying their vision, they can empower employees to take responsibility for achieving that vision [13].

In the tourism and hospitality literature, the lack of attention to social entrepreneurial behavior such as transformational leadership and social entrepreneurship is a deficiency that needs to be overcome. The significance of social entrepreneurship in the tourism and hospitality industry has recently increased due to the role of social entrepreneurship in supporting sustainable development in the tourism and hospitality sector and the ability of social tourism entrepreneurship to encourage the creation of social values [14, 38].

Transformational leadership refers to an approach where leaders motivate followers to identify themselves with the organization's goals and interests and go beyond expectations [13]. Thus, transformational leadership is charismatic in providing better results by keeping followers open to creativity and innovations. So, it can be concluded that transformational leadership is a leader who creates a vision and an environment that motivates his followers to excel beyond expectations. In this case, the followers feel trust, admiration, and respect for the leader so that they are motivated to do more than expected. They rarely even go beyond what they think they can do.

These transformational leaders typically display four different behaviors [15]:

1) *Idealized influence*, whereby a transformational leader provides a positive example in attitudes and behavior for the community, especially to develop tourism in the Wabula sub-district. The leader pays attention to the community, gives a vision, and instills a sense of pride in the community of its customs, historical and cultural heritage from the time of its ancestors. Through this influence, the community will respect and trust the leader so that its members want to do the same thing as the leader.

2) *Inspirational motivation* is the ability to communicate expectations and express goals in simple ways to build and develop own tourism. Transformational leaders can stimulate the enthusiasm of their citizens to work in groups, develop their confidence to achieve common goals, and inspire enthusiasm for work.

3) *Intellectual stimulation*, creating a conducive climate for developing tourism development ideas so that the community is involved in the problem formulation and finding the right solution in preserving

the customs and culture. Dissent is seen as a common thing. This will strengthen the community's self-efficacy so that subordinates will succeed in carrying out challenging tasks.

4) *Individualized consideration*: Transformational leaders give personal attention to their communities, respect each individual's differences, provide advice and recognition. Personal attention is the initial identification of the potential that the community has in tourism development, while monitoring and direction is a form of personal attention that is applied through acts of consultation, advice, and guidance given by transformational leaders.

In short, idealized influence or "charisma" refers to leaders who exhibit high moral and ethical behavior standards. They are self-confident, held in high esteem personally, and act as strong role models for followers. Inspirational motivation involves energizing followers by articulating a motivating and engaging vision. Transformational leaders inspire followers to share a vision and empower them to achieve it. Intellectual stimulation refers to a leader who encourages followers' creativity, presents new challenging ideas and various ways to solve problems. Individualized consideration involves paying attention to followers' individual needs for achievement and growth and providing coaching and guidance.

So, it can be concluded that transformational leadership creates a vision and an environment motivating the followers to exceed expectations. In this case, the followers feel trust, admiration, and respect for the leader so that they are motivated to do more than expected. They rarely even go beyond what they think they can do. The leadership model that has developed rapidly in the last two decades is based more on the efforts of leaders to change various values, beliefs, and needs of their followers.

2.2. Concept of Leadership in Tourism

The government's national development strategy includes equal growth for all regions of the archipelago. The tourism industry makes key contributions to regional development [16] and national economic development by improving people's welfare, creating jobs, and stimulating regional economic growth [17].

Tourism sector development is dependent upon the active participation of the people living in those sectors as well as the area's specific attributes [18]. Participation by community members is guided by their own way of thinking, using facilities, infrastructure, and processes (institutions and mechanisms). Tourist area development can generate income and facilitate the fulfillment of other life necessities for people living in those sectors [18].

Tourist area development requires that (1) trips are temporary, (2) journeys are made from one place to another, (3) whatever form of travel, it is always

associated with sightseeing or recreation, and (4) the people making specific trips do not earn their living in the places they are visiting and are consumers only [19].

Many tourism studies regard tourism as an orderly process, examining it through policy [20] and management approaches [21]. The policy approach studies policy concerns [22], implementation issues [23], and evaluation formulations [24]. The management approach addresses planning management [25, 26], strategic planning [27], strategic management [28, 29], and collaborative governance [30, 31]. All of these studies talk more about managerial, leadership, decision making. However, these studies still rarely touch deeply on transformational leadership carried out by traditional leaders (traditional institutions). Meanwhile, this research tries to unravel and find a model of the traditional leadership of *pimpina adat* (traditional institutions) in the Buton district called *Parabela*.

From a macro perspective, rural areas change rapidly, acquiring dynamic, diverse, and competitive production, consumption, and protection [32], where major partnerships have been established between local authorities and enterprises. As a result, tourism has increased rapidly in rural communities. This situation is especially true in ancient villages [33]. In response to this change, both developing and developed countries have adopted tourism as a useful method of promoting community development in rural areas. However, tourism is not a panacea for all rural communities because different rural communities have different cultures, are in different contexts, and have different resources. As a result, these communities have to face special problems in tourism development. Good community leadership plays a key role in addressing these development issues.

Rural tourism has played a major role in rural transformation and has been affected by this rapid transformation, undergoing a gradual transition [34]. This situation provides both challenges and opportunities for the role played by community leadership in rural tourism development, demanding more adaptive leadership to address the more complex and uncertain problems that arise in tourism development [32].

3. Research Method

This research used the qualitative method. Its choice was based on a theory or model used as a reference in data collection. The proposition was not tested but only verified or confirmed by field data collected through qualitative analysis methods. However, it was possible to use quantitative data as supporting data. The informants in this study were selected using a purposive sampling technique. The total number was six people consisting of traditional leaders (*Parabela*), tourism office workers, and cultural observers.

The data obtained underwent descriptive and qualitative analysis using the interaction analysis model of Miles and Huberman [35], which consists of three interrelated subprocesses: data reduction, data presentation, and conclusion or verification. Data reduction selected the main things that were in accordance with the focus of the study, aimed to provide a clear picture of the results of observations, and made it easier to find observations related to this research. Data presentation was carried out in a narrative form to design a dense and integrated information construction according to the research objectives to see what was going on and determine whether it would be possible to draw the correct conclusions or further data collection and analysis should be carried out. The next stage was making conclusions and verification. At this stage, the researchers were involved in interpreting and determining the meaning of the data presented [35].

4. Result and Discussion

4.1. Leadership in Wabula Community

Traditionally, Wabula was located in the Pale Sukanaeo area, west of the center of the Buton Sultanate. In the traditional Buton government system, Wabula and Wasuemba were trained by the central official of the Buton Sultanate, Bontona Peropa. In carrying out local government affairs (*kadie*), Wabula had a *Sara Kadie*, consisting of one *Parabela* official and six *Wati* officials.

The people of Wabula District were led by a sub-district head who was an extension of the Buton Regency government. The village head was the leader of the villages in the Wabula sub-district government area. In addition, the Wabula people in the traditional community knew that there were three government structures in operation:

1. Sara - Religion (*Parabela* and Its Apparatus)
2. Sara - *Hukumu* (Imam of the Mosque and his apparatus)
3. Village/Sub-district Government, Sub-district head, Regent

The traditional governmental power system of the Wabula people was based on kinship like the life of a household, which was placed by the human Wabula Mpu, which *Kumaha* still preserved as *Raja Wabula*:

1. *Parabela Wabula*, as the supreme leader of Sara - Religion, was the father of the Wabula community titled *Amano Liwu*, with a role in exercising governmental power in the life of the Wabula community in the government executive, the people's legislative council, and the tribunal/traditional/judicial court.
2. Imam Wabula, as the supreme leader of Sara - *Hukumu*, was the mother of the Wabula community titled *Inano Liwu*, with a role in carrying out various

religious activities in the life of the Wabula community.

3. The relationship between Parabela Wabula as the father of the Wabula community and Imam Wabula as the mother of the Wabula community was like the relationship between two parents in a household.

4. The relationship between Parabela Wabula as the father of the Wabula community, Imam Wabula as the mother of the Wabula community, and the Wabula community are like the relationship between two parents and their children in a household.

5. Relationships between members of the Wabula community were like siblings in household life.

4.2. Parabela Transformational Leadership Model in Tourism Development in Wabula District, Buton Regency

A leader has a very important role regarding the future of the institution he leads. If an institution could not prepare seriously by paying attention to long-term orientation, it might experience shocks and an orientation crisis.

Parabela's leadership model in Wabula District leads to the concepts developed by Bass [15]: idealized influence, inspirational motivation, intellectual stimulation, and individualized attention.

4.2.1. Idealized Influence

Transformational leaders could provide positive examples in attitudes and behavior for their society. The leader cares for his community, gives a vision, and instills a sense of pride in his community. Through this influence, citizens would respect and trust their leader so that they would want to do the same as the leader.

Parabela Wabula's leadership in tourism development took two ways so that people wanted to be involved and enthusiastic in developing cultural tourism, which could be described as follows:

a. Delivering the Vision and Mission So That the Community Would Be Involved

Traditional leaders, in this case, Parabela, continue to develop what was owned by the community, including traditional rituals and historical relics such as our sites where rituals are performed for the sites to be maintained. In addition, Parabela was also the Head of the Wabula Village so that, in building communication with the Wabula indigenous community, there was no obstacle. However, it could not be denied that differences in views remain, which was normal, but every such difference was always resolved in Galampa so that it was easier to identify tourism potentials in engaging the community. Communication between the community and the Government places Parabela as a bridge in all matters, including tourism development. In convincing the public, there were not too many obstacles in sharing understanding and knowledge

through light and soothing discussions that we always encountered in Galampa.

Maintaining the purity of customs and preserving nature was part of the life of the Wabula community through the imposition of Kaombo, Sasi, and other traditional rules. This made it easier to build a vision and mission for tourism development.

Parabela's position in society was very important and became a role model. The government, in this case, the tourism office and the sub-district head as the government extension, felt helped in developing the tourism potential in Wabula District, the role of Parabela in communicating with the community in the vision and mission of tourism development. If there were differences of views or opinions, Parabela had always resolved them through deliberation in Galampa and took decisions acceptable by the government, community, and customs as the backbone of the preservation of the customs and traditions of the Wabula people.

To grow and increase community awareness, Parabela took a group communication approach by holding two meetings with the primary (all traditional instruments) and secondary (all traditional and community officials) groups. Relationships with family, playmates, and close neighbors feel closer, more personal, more touching our hearts [36].

Parabela always held meetings and discussions at Galampa with the hope that later, the community could participate in preserving sustainability and developing cultural tourism as a historical legacy of the Buton Sultanate, which was almost extinct. From this, it could be seen that even though Parabela was the leader in the Kadie region, in carrying out its duties and solving a problem, Parabela was always democratic. Decision-making was carried out by deliberation with traditional officials and community leaders in Baruga. Each Parabela decision has the power to bind the community as a joint commitment because everything was communicated to the community. The dialogical communication carried out during group meetings conducted by Parabela became a force in inviting the community to participate in maintaining the customs.

b. Influencing the Community to Want to Be Involved

Parabela was very influential in the Wabula society because Parabela was a traditional leader and a role model for society and resolved problems democratically. The government always communicates persuasively with the community and Parabela. Tourism development was part of the community habits and customs, so it was not difficult to get the community involved; there was no need to influence it because this was the life of the Wabula people, cleaning historical sites, traditional rituals, this was part of our glorifying God and the ancestors.

Parabela is a very influential figure in society. Previously, the government built Parabela communication related to tourism development,

especially cultural tourism, so there was a dialogue to share understanding about culture and areas with tourism potential. After that, Parabela gave its views to the community regarding government program plans in tourism development. The communication was built above Galampa to explain what was meant by the government, as conveyed by Parabela. It got a clear point that in addition to the customs preserved, it would also support the community's welfare. The people's enthusiasm had emerged at this time because the community still adhered to the values of local customs and attractions developing in society.

The development of tourism, especially cultural tourism in Wabula District, was strongly influenced by the role of Parabela, which was so sacred in society. Apart from that, sharing experiences and knowledge were also ongoing between the government and indigenous peoples. Discussions were always built until reaching a conclusion that could preserve customs and support the community's welfare.

This was in line with the thoughts of Husain et al. [36], who said that the Butonese were also very obedient and respectful to Parabela's orders because it was believed that the orders of a Parabela were also orders from their ancestors and are always followed by "reinforcements". Hogg and Reid [37] added that traditionally, norms were conceptualized as information about the nature of reality or as a reflection of obedient behavior to gain social acceptance and avoid social censure.

4.2.2. *Inspirational Motivation*

In providing inspiration and motivation, by looking at Parabela's position as the traditional leader in Wabula, who was responsible for preserving customs and nature, Parabela must be supported by all parties, both the sub-district head and the community. It must be admitted that all was not easy. Parabela has always motivated, hopes to keep the customs, cultures, and ancestral rituals, and gave the idea that this was very important. We had to start with ourselves so that everyone wanted to follow.

In addition, the customs preserved since ancient times were also religious teachings. The inspiration for mutual respect and love shown by Parabela and its instruments was a separate motivation because, in that religious teaching, it was also taught. That custom and religion could not be separated.

This inspired the government to preserve the cultural data started by traditional institutions since the time of our ancestors. With preserving and maintaining the purity of priceless assets—customs, there was no reason for the government not to collaborate with indigenous peoples, who in fact were the owners of those unique customs. The wisdom possessed by Parabela and its tools for preserving nature and customs inspired the government to continue

passionately promoting and supporting annual traditional activities and rituals.

According to Islamy [5, 6], the existence of traditional institutions in Buton Regency is important because they maintained cultural preservation in the form of rituals or sacred traditional ceremonies. Parabela and its apparatus always collaborate with religious and government leaders and pray for the physical and mental safety and welfare of the community in each area they lead. Traditional institutions were highly respected and respected in carrying out their roles and traditional rituals. However, traditional institutions, together with the government, have a responsibility to social life, including people's welfare and safety, and to solve social problems that arise [6].

4.2.3. *Intellectual Stimulation*

Transformational leaders sought to create a climate conducive to developing ideas. For this reason, the community was involved in identifying problems and finding solutions. Dissent was seen as a common occurrence that strengthens the community's self-efficacy, so community members would be able to successfully carry out challenging tasks.

In terms of tourism development in the Wabula sub-district, Parabela's role was reflected in efforts to provide understanding or stimulate knowledge related to social problems, including tourism. Waci assisted Parabela in the implementation of cultural and traditional activities for the Wabula community.

In addition, efforts to preserve the Parabela customs and instruments are always carried out using intellectual stimulation, which is transferred from generation to generation. This was done by the Wabula indigenous people with the aim of preparing cadres by training future generations to carry out cultural activities. The Wabula community called it *Lakatade-tade lakahora-hora*. This group was prepared to serve in the structure of the traditional apparatus, or Sara—the religion and Mukimu group, which was prepared to serve in the position of Sara—Hukumu.

In this process, there were innovative thoughts from future generations in the sense that cultural preservation efforts were carried out by involving the entire community while still opening space for discussion, which was carried out in *Galampa*. In the discussion, there was little criticism but a unification of understanding.

Parabela and its apparatus developed communication spaces with the community and government because equitable knowledge sharing was very important in building community participation in tourism development. This role was carried out from generation to generation by preparing cadres to continue preserving the customs and culture of the Wabula people, including efforts to conserve the environment.

Additionally, in building a discussion room, Parabela upholds the value of kinship as part of community wisdom. The discussion space was built without any conflicts. It was unavoidable that differences of opinion must occur by producing innovative thoughts while maintaining ancestral habits.

4.2.4. Individualized Consideration

Transformational leaders paid personal attention to their subordinates, respected individual differences, and provided advice. Personal attention was the initial identification of the potential of subordinates, while monitoring and direction were forms of personal attention that were applied through acts of consultation, advice, and guidance given by transformational leaders.

The traditional governmental power structure of the Wabula people was based on kinship, like the life of a household. Parabela Wabula, as the supreme leader of the Sara religion, was the father of the Wabula community held by Amano Liwu. Parabela was born in society. As a leader of traditional institutions, he tried to understand problems with customs, had a firm attitude, and was always fair to all communities. Both large and small problems were resolved through customs and kinship. Because of Parabela's dignity and wisdom, Parabela was not only a leader, but also a public servant for matters of life and death.

During tourism development in Wabula District, Parabela was always emotionally close to the community and government in the sense that Parabela was willing to listen attentively to government input, pay attention to specific community needs for tourism development, and increase tourism resources.

Sharing information on tourism development with local governments was an integral part of tourism development in the Wabula district. Parabela was at the forefront of efforts to preserve the environment and local culture of the Wabula community; therefore, the government, through tourism services, always involved Parabela in sharing discussions and comparative studies in other areas with more advanced tourism sectors so that it was easier to adjust to the conditions in Wabula.

5. Conclusion

Parabela Wabula's transformational leadership model in tourism development can be seen in the four characteristics that follow:

a. *Idealized influence*: In conveying the vision and mission of tourism development so that the community was willing to be involved, Parabela always communicated well. To this day, they have not had any obstacles because the synergy between the community, traditional institutions, and government agencies continues to be guarded.

b. *Inspiration and motivation*: Parabela, as the customary leader in Wabula, was responsible for maintaining and preserving customs and the

environment. Of course, he must be supported by all parties, including the sub-district head. Parabela always provided motivation and hoped to maintain these customs, cultures, and rituals inherited from the ancestors, and illustrated that doing so was crucial.

c. *Intellectual stimulation*: Parabela and its tools have always developed communication with the community and government because equality of understanding and knowledge was very important for community participation in tourism development.

d. *Individualized consideration*: As a leader, Parabela continued to interact with the community by opening discussions that were part of the community's ancestral wisdom.

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