



The Role of Informal Leaders in Efforts of Economic Empowerment of the Local Crafts Community

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Abstract. The dependence of the community on informal leaders who act as traditional leaders, community leaders, certain cultural instruments is very high. This is because the community members believe that traditional leaders have certain abilities and advantages. The community believes that the presence of traditional leaders can bring peace and harmony. It can represent society to relate to ancestors. Traditional leaders are mediators between the community and their ancestors in relation to spiritual rituals. Thus, informal leaders/customary leaders have an important position and role. He is not only a traditional leader who acts as a community leader in customary law and protects ancestral traditions, but also as a figure who acts as a government mediator in the social and customary fields. In this social function, Informal Leaders have the role and ability to represent and represent the community in all fields including the economy and the pursuit of prosperity. This research is a doctrinal research with a literature approach that analyzes informal leadership theories with their potential to empower the local community they lead. The results show that informal leaders have a role to voice, sell, participate in and delegate various systems of cooperation that have the potential to empower the local artisans' economy.

Keywords: Informal leaders · empowerment · local crafts

1 Introduction

The history of Indonesia has also been influenced by informal leadership as a component of the country's current leadership structure, particularly when the country wrested independence from colonial control. For instance, Ki Hajar Dewantoro from academia, Prince Diponegoro from religious leaders, Sultan Hasanuddin from nobility. They are born into society in specific circumstances and situations to preserve the existence of a group or class by demonstrating their ability and charm to lead the neighborhood. Generally they come from influential elders in society, organizational leaders, a businessman or perhaps a cleric. Due to his broad circle of influence, which extends both inside and outside of his own neighborhood, this leader can affect a limitless region. This shows that informal leadership can be used as a yardstick for a society's progress, demonstrating the importance of its involvement in the social process.

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Some of the literature also explains that there are three factors that cause the emergence of this type of informal leadership in a society, namely, conditions, the community itself, the situation and the specifics of the community environment. In fact, informal leaders are also pioneers of reform (Agents of Change), although it can only be said at the scope or village level, their influence is enough to bring significant progress. Therefore, it is this potential that needs to be considered in order to integrate it into government programs so that its existence is more potential. Because he was born from the community itself, structurally this type of leader does not have definite rights and obligations according to formal law, because he does not have an official position in the government structure. Additionally, it lacks legitimacy, yet its leadership is determined by elements like charm, influence, and authority that have been accepted by the community.

The local culture of the Balinese people is a very valuable, treasure that only exists in Bali. Bali is the breath of compassion, friendly greetings to people who are obedient to the idealism of karma, Bali is the art of dance, Bali is the art of carving, Bali is the legendary sculpture, Bali is the harmonization of life contained in paintings, reliefs in temples, and Bali is all of these things combined. Bali is a soft cotton cloth, full of meaning and philosophy of life. Informal leaders play an important role where every tourist visiting Bali is obliged to uphold local customs, ethics and traditional norms. In this case, Informal Leaders who are traditional stakeholders have an important role in terms of creating conditions and social engineering so that Bali becomes a tourist location that is neatly organized with acculturation of customary rules and national laws that work well in synergy.

2 Research Method

Research conducted at libraries uses a variety of resources, including books, magazines, records, and historical accounts, to gather knowledge and data. (Mardalis: 1999), as Hersey and Blanchard used Ohio State studies to describe the 4 roles of a leader are:

1. Say/Telling
2. Selling/Selling
3. Participating
4. Dividing/Delegating/Delegating.

3 Discussion

Socio-politically, informal leaders are different from other types of leaders, namely seeing power as a social dynamic that voluntarily wants to serve for the social interests of "Human Relations". So this type of leader does not belong to the category of political elite who wants to maintain power or seize power, but its essence arises due to its natural character. This informal leader in relation to the implementation and development process clearly requires a planning, preparation, movement, guidance and supervision. If one of these elements can not work properly, it will cause inequalities in all its activities so that it can affect the achievement of goals. To do this requires a good leader.

A leader is a person who has the power to govern others, who in his work to achieve goals. As a leader, he has an active role and always intervenes in any issues relating to the needs of group members. Leaders should also feel these needs and be able to help stimulate their members in the activities carried out. Connecting with the social dynamics that occur, the existence of informal leaders is needed to provide creativity, initiative, opinions and suggestions that are useful for the community. However, this does not mean that the community is a passive object, but together they participate in determining the dynamic flow of life with a sense of belonging (sense of participation) and joint participation (sense of participation).

3.1 Telling/Menceritakan

In accordance with the focus of the first research, informal leaders are parties who are able to bridge, translate, say in language and logic that can be understood by local communities while at the same time fostering harmonious relations between cultural wealth, society, way of life and also people's perceptions of whatever happens in their social environment. Informal leaders are translators of the current paradigm. How something is reacted, how things are questioned both in their own hearts and in togetherness with the community. Informal leaders, of course, are the first to touch a sense of concern for any turmoil that hit society, including economic turmoil.

The Covid-19 pandemic that has hit since the end of 2019 has put people in their homes, overhauling the order of life and introducing new habits. Forcing teachers to teach in front of the monitor instead of in the classroom and placing students as viewers of the learning videos sent. The pandemic has also forced artists to stop their activities, art outlets are empty of visitors because people have to stay at home. There is no more recreation, no more tourists, Bali, which places tourism as its main pulse, is of course paralyzed and helpless. Handicraft shops are deserted, forced to close temporarily in order to save the main fix costs. The artists roll up their ideas, postponing any planned performances indefinitely. The role of non-formal leaders is to motivate, foster good brotherhood and also bridge the gap between the bourgeoisie and the proletariat. Non-formal leaders must be able to increase the confidence of their followers, be firm, kind, and so on.

3.2 Selling/Menjual

According to the second focus, the informal leader is also responsible for "selling" which in a narrow sense can be interpreted as an economic activity selling the work of the local community so that the wheels of the economy spin but in a broad sense selling can also mean giving a good image, taking good care of it. Anything that can be an attraction for anyone who later becomes the goal of sales activities. In this case, he urges the public to always be kind to tourists or visitors to Bali.

The government as a regulator tries to raise enthusiasm by providing stimulation, including compensation for efforts to keep residents at home. But that's not enough, it takes real stretching from the closest people, who knows the main selling value of a work, it takes a dream regulator figure who understands the way of life and the basic ideals of society. Informal leaders who are the main owners of the power of social

engineering in their territory are forced to play a role in efforts to revive the economy towards community welfare.

Informal leaders, as it is known that they live and live their lives together with other people, grow up in the same cultural frame, even become the face of the culture itself. Informal leaders have the ability to represent the community. On behalf of the local community for economic empowerment towards financial independence and a better life. Informal leaders of public trust or known as public trust can have the ability to move, manipulate, create conditions in the midst of the community they lead. This places informal leaders as representatives, or icons, of mascots, a center of attention where the informal leaders receive attention from people outside the group related to their presence in the area they lead. Informal leaders can easily introduce local products made by the community in their area to informal leaders from other regions or leaders of other trade organizations, as well as private parties, especially with the government.

3.3 Participate/Ikut Serta

The concept of economic revival is designed to of course foster and implement slick cooperation between communities represented by informal leaders and third parties or even local governments as managers of tourism sites. Informal leaders as the main movers, unifiers and carriers of change, representatives of community voices who understand very well the needs and abilities of the local community. In this case, the concept being promoted is how to increase sales of local Balinese handicraft products, such as Balinese fabrics, sculptures or Balinese carvings. It is through the unrest that spreads among the community that the role and presence of informal leaders holds a very important role in influencing any public judgment. Informal leaders also try to participate in economic development activities in their environment.

Empowerment comes from the word "power" which gets the prefix ber which becomes the word "empowered" which means having or having power. Daya means strength, erdaya means having power. Empowerment means making something empowered or having power or having power. Empowerment in Indonesian is a translation of empowerment in English. Empowerment as a translation of empowerment according to the Merriam-Webster Dictionary contains two meanings:

- a. To give ability or enable to, which is translated as a member of the ability/ability or enable.
- b. To give power of authority to, which means giving power.

Whereas in this case what is meant by empowerment as referred to in the title of the manuscript is how to increase sales of local products through cooperation agreements between the community represented by informal leaders and entrepreneurs or the government. The main idea to carry out economic empowerment is to ensure that local handicraft products are absorbed by the market through tourists or tourism services. Today tourism has grown rapidly in accordance with the high level of stress in urban communities who demand recreation or relaxation of the mind so that they can return to being productive in their daily work.

3.4 Delegation/Sharing/Mempercayakan/Membagi Tugas

The main idea of the concept of economic empowerment which is overseen by this informal leader is cooperation in the field of selling traditional art products resulting from the creativity of the surrounding community with high levels of tourist arrivals or visits in certain areas. Concretely, it can be described as a community group of craftsmen or an association of Balinese cotton fabric craftsmen working together with a particular hotel with the concept of bundling or a special bonded program. That by staying at a hotel in collaboration with a group/association of Balinese cotton fabric craftsmen or renting a certain room, the tenant/hotel guest will get merchandise/souvenirs in the form of a piece of Balinese cloth with distinctive motifs and patterns. The room rental price includes the price of the Balinese cloth. Another idea is to make a bundling/bonded package for the entrance ticket to a certain tourist destination, for example entering a certain beach or entering a certain entertainment area, by paying a ticket, you will automatically get merchandise in the form of Balinese cloth or Balinese sculptures/carvings, the ticket price can be adjusted.

If there are 500 visitors are recorded per day, 500 pieces of Balinese cotton cloth are also sold/500 small Balinese carving sculptures. Besides, when these tourism visitors or tourists return to their respective regions, the merchandise/gifts will be brought home, being a representative of the great and noble character of the Balinese people, becoming a passive advertisement for Bali, wherever the tourist is. This is a form of participation by informal community leaders in creating a comfortable, investor-friendly situation, and so on, so that the economy of the local community, especially craftsmen, can develop.

With this bundling or tied sales cooperation, local craftsmen do not need to make sure their products are not absorbed, because they will be absorbed according to the number of tourists visiting tourist sites that work together. Or a hotel that has cooperation. Besides that, this is a good marketing concept where when tourists finish their vacation and return to their respective regions, it is very possible that the bound merchandise is also taken home, then in their home area they can become representatives of the island of Bali and a fun holiday story. The analysis of customary law in accordance with the decision theory put forward by Ter Haar states that customary law is what is contained in the decisions of customary leaders. In this case, of course, informal leaders in the midst of Balinese society.

4 Conclusion

Based on the results of the research and paying attention to the theory that is the focus of the research, the conclusion of this study is that Informal Leaders have a major role in revealing the economic potential of local craftsmen in their area. Informal leaders must also be able to play a role in telling the abilities and uniqueness of the handicrafts of the community in their area to parties outside the community. The Informal Leader acts as the main seller of the work, also participates in managing it, applying certain standards or controlling certain quality over the handicraft products. In the end, informal leaders build awareness of the local craftsman community to work independently and lead to a more prosperous social life.

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