Leadership for Society Participation

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Abstract. The purpose of this research is to examine how community participation is influenced by leadership. This study was conducted in the neighborhood unit 005/016 Srengseng Sawah Jagakarsa, South Jakarta. This research employed a descriptive quantitative method by using a Likert scale for measuring attitudes, opinions, or perceptions. To obtain primary data, questionnaires were distributed to the community with a sample size of 33 people, and data were processed using the SPSS 27 program. The results of this study indicated that leadership had a positive and significant effect on community participation. This is evidenced by the significance value of 0.000 <0.05, with the Adjusted R Square coefficient value of 0.752, in the t-count value> than the t-table accounted for 9.697> 2.040. Community participation is needed in activities in the environment. Negative values in the era of globalization can cause a lack of community participation, which becomes the reason why this study was conducted by including leadership as a factor that plays a role in community participation. It takes leaders who have strong and good leadership traits to increase community participation in activities in their environment. This study showed the importance of good leadership of a leader in influencing community participation in the neighborhood.

Keywords: participation, community, leadership, globalization, environment

1   Introduction

Effective environmental stewardship necessitates the proactive engagement of the wider community. Public participation is not merely a supplement to environmental initiatives, but a foundational component—ensuring that actions are grounded in the lived experiences, values, and behaviors of society. This involvement legitimizes the derivation of practical insights by stakeholders—be they policymakers, communicators, or end-users—to shape interventions that are contextually relevant and behaviorally impactful. Classical Islamic thought underscores the moral imperative of such social utility. A hadith reported by Ahmad declares, *"The best of mankind are those who are most beneficial to others"*, affirming the ethical value of altruistic contribution. Moreover, the Qur'an reinforces the reciprocal nature of virtuous

action: *"If you do good, you do good for yourselves"* (Qur'an 17:7), suggesting that societal benefit is inherently tied to individual well-being and moral growth.

[1] state that public engagement is necessary for enhanced resilience. [2] Public participation means that society must be actively involved in all phases of the policy-making process, from planning and organizing to executing and analyzing programs to evaluate them. This involvement should not be restricted to input planning. The critical role of community leaders is in developing, maintaining, and activating community adaptive capacity. [3]Neighbors play an important role in providing support and ensuring that all existing activities are completed, emphasizing the important role local community leadership can play in building trust. [4]Community participation in neighborhood organizations and communal activities is another characteristic impacting the work of community leaders. [3] They also play a necessary role in encouraging public participation in environmental activities and a variety of other social, political, health, and cultural activities.

Based on the subject matter, this study was conducted objectively to understand how public engagement is influenced by leadership. The subject of this study was residents of Community Unit 016 as a part of Neighborhood Unit 005, known for its strong social cohesion. This area is located in Srengseng Sawah, a subdistrict of Jagakarsa under the municipal administration of South Jakarta, DKI Jakarta.

Effective public participation requires not only an enabling environment but also the presence of strong and capable leaders. They play a vital role in inspiring groups, fostering organization, developing trust, and fostering a supportive environment for public engagement. Leadership is essential in cultivating a just, progressive, secure, safe, prosperous, and orderly society.

Globalization has many positive values, such as advancements in knowledge and technology, ease of communication and information access, and the opening of new business and industrial opportunities, which have a significant influence on social patterns and behavior. On the other hand, it also has negative values, such as consumerism, individualism, and apathy, as well as a decline in local culture, a lack of concern for others, and social gaps. "Truly, Allah does not alter the course of events before they alter their circumstances" (Qur'an 13:11). Thus, needed values, culture, and strong traditions are needed to support these positive values. Society must remain steadfast in its love for the homeland, nation, and state. It can also sort and select with the help of good and wise influences from the current globalization to reap benefits without having to give up its identity.

Indonesia's state is based on Pancasila, which means the foundation of life that may provide knowledge, citations, and guidelines for public engagement. The relevance of Pancasila moral education lies in its emphasis on justice, kinship, togetherness, tolerance, and humanity as essential values for fostering a peaceful society and countering intolerance in the era of globalization. [5]. Public participation occurs not only as an object but also as a subject when the public has a duty, responsibility, and right to participate in the processes of planning, implementing, and using resources. Public involvement refers to the overall method by which the public is involved in the process and can make a contribution to it. [6]. Public participation is more crucial in many areas, such as empowerment and government. According to[7]Societal involvement is crucial for the implementation of good policies. [8]

highlights the significance of inclusiveness, social engagement, and public partici-pation in fostering a shared sense of identity and belonging among residents. Three crucial components of public engagement are the use of space, social capital, and participation tactics [9]. Allah says, "We made you into people and tribes so that you may get to know one another" (Qur'an 49:13). In addition, it is also stated that "Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression" (Qur'an 5:2).

Public engagement and community activities play a vital role in achieving sus-tainable development [10]. Notably, citizen science has made significant contribu-tions to the Sustainable Development Goals (SDGs), with analyses indicating a sub-stantial impact on various SDG's indicators. According to[11], a democratic envi-ronment that incorporates social engagement is crucial for sustainable development. With respect to ongoing progress, Allah SWT commands, "And do not go about spreading corruption in the land" (Qur'an 2:60). It is also mentioned that "It appears that harm to land and sea caused actual human casualties." (Qur'an 30:41). Mankind has not provided nearly enough answers for a thriving natural world, which has led to a balance between nature and human existence. "In a sense, we do not create heaven and earth and everything that exists between them in vain" (Qur'an 38:27). Moreover, Allah also says "And don't You harm the earth after it was created with grace. Pray to God with fear and hope in abundance; after all, God's grace is very near to the one who did goodness" (Qur'an 7:56). In addition, it is also supported by one hadith "Whoever help needs his brother, then Allah will help the need" (Sa-hih al-Bukhari), "Whoever eases a believer's burden from the many problems of this world, Allah will ease the burden from the day of the apocalypse, and "Whoever makes things easier for those who are struggling will undoubtedly get Allah's favor both here on earth and in the hereafter" (Shahih Muslim). Lastly, "So, whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it" (Qur'an 99: 7-8).

In a natural setting, among other things, leadership is a crucial component of management groups and organizations. As such, effective leadership is required to achieve organizational goals [12]. Informal leadership based on a participatory so-ciety is crucial for promoting community involvement. The public will benefit more from qualified leadership that comes from someone with experience and education, if there is a greater connection and collaboration between leaders and society [13]. Village leaders have explored ways to involve the public in planning discussions, emphasizing the role of functional leadership in promoting public engagement [14]. Research on the village heads in the region focuses on how their leadership styles can enhance public engagement within the community [15]. Leadership plays a vital role in supporting and enhancing public participation in initiative, fund accounta-bility, and the decision-making process. It is essential to understand and apply ef-fective leadership styles and behaviors to foster engagement and collaboration.

An assertive approach to public participation in both government and commu-nity engagement is essential. Prophet Muhammad SAW said that a leader must pos-sess the following qualities: siddiq (honesty), amanah (trustworthiness), fathanahh (intelligence), and tabligh (effective communication). There is an example of hon-esty and morality, "We have sent you, O Prophet, only as a mercy for the whole world" (Qur'an 2:107). "O David! We have surely made you an authority in the

land, so judge between people with truth. And do not follow ˹your˺ desires or they will lead you astray from Allah's Way. Surely those who go astray from Allah's Way will suffer a severe punishment for neglecting the Day of Reckoning" (Qur'an 38:26). No matter what a person likes or dislikes, they must obey their leader and be submissive in all circumstances as long as they are not told to do something unethical. "No one must be obedient and submissive if the order is unethical (Shahih Bukhari).

2   METHODS

This research aims to investigate and explore a problem by using careful and thorough scientific work methods to collect, process, analyze data and draw conclusions systematically and objectively in order to solve a problem or test a hypothesis to obtain knowledge. [16] This research used a quantitative method. Based on the philosophy of positivism, this method is used on certain populations or samples using quantitative/statistical data analysis to collect the data with the aim of testing predetermined hypotheses [17]. Questionnaires were distributed by using a Likert scale for measuring attitudes, opinions, or perceptions in choosing answers about social phenomena [17], and a sample of 33 people was obtained as the primary data. This research was conducted in the Community Unit 005 as a part of the Neighborhood Unit 016 in Srengseng Sawah Village, Jagakarsa sub-district, South Jakarta. The data analysis techniques used was simple linear regression using descriptive statistics to process the primary data with the help of SPSS version 27 software.

3   RESULTS AND DISCUSSIONS

Table 1 and table 2 show an illustration to clarify the results of the discussion in this study. Table 1 shows that leadership has a positive and significant effect on community participation, which means that an increase in leadership will increase community participation. Then, the regression equation model is; $Y = 12.077 (\alpha) + 0.715 (X)$, which means that if the leadership value is constant or fixed, then community participation is 12.077. If leadership increases by 1 (one) unit, then community participation will increase by 0.715. Furthermore, it is shown in Table 1, the significance value is 0.000 <0.05, and the value of t count> t table is (9.697> 2.040).

Table 1. Hypothesis Testing

Model	Unstandardized Coefficients B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1 (Constant)	12,077	4,303		2,807	,009
Leadership	,715	,074	,867	9,697	,000

Table 2 shows that leadership affects community participation by 75.2% (seventy-five point two per cent) while the remaining 24.8% (twenty-four point eight per cent)

is influenced by other factors. Table 2 shows that the R Square value of 0.752 is obtained.

Table 2. Coefficient Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,867 a	,752	,744	1,200

4 CONCLUSION

The existence of active social participation is one factor that influences the activity environment. Globalization can alter societal patterns and behavior, and its negative values can cause a lack of social participation. Pancasila serves as the foundation of the state, which includes the five precepts that become the foundation of a life that may provide knowledge, citations, and guidelines for public engagement. In order to fulfill that necessary function to be present in the neighborhood unit, leaders must possess the qualities of strong and effective leadership, like Prophet Muhammad SAW did. The society participation in the subject area, Srengseng Sawah, Jagakarsa, South Jakarta, was positively and significantly influenced by leadership. There was a marked significance of 0.000 < 0.05 and computed a t value > t table, which is 9.697 > 2.040. The public involvement rate was 75.2% impacted by leadership, according to the Adjusted R Square coefficient of 0.752, while the remaining 24.8% was influenced by other variables.

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