

A Critical Discourse Analysis: Leadership Model as Reflected in Local Wisdom of Karonese

Elkana Putra Tarigan

English Applied Linguistics, Medan State University
Medan, Indonesia
kanatigan@gmail.com

Abstract - This article contains local wisdoms of Karonese, it covers some proverbs that refers to leadership model. It is based on discourse analysis that scrutinizes some selected local wisdoms of Karonese. It aims to find the description of leadership model in local wisdom of Karonese and how they are implemented in social life. The research problem concerns with the description of leadership model in some selected traditional proverbs of Karonese in compared with contemporary leadership model. This study is conducted by using qualitative descriptive design. The data are taken from some selected local wisdoms of Karonese and analyzed based on Critical Discourse Analysis (CDA). The analysis shows that mostly Batak Karo's local wisdoms are in metaphor form to reveal leadership model. It shows that three elements of leadership reflected in some selected proverbs of Karonese, namely a leader as decision maker, leader as advisor or mentor and eight great characteristics of a leader (diligent, wise, brave, ambitious, optimistic, altruism, tactical and smart). It means that the base leadership concepts of traditional of Karonese can be used as a hint to manage or organize institutions in this modern era.

Keywords: *Critical Discourse Analysis, leadership model, local wisdom, Karonese*

I. INTRODUCTION

Discourse and text are interrelated terms which can be scrutinized to find social values in several disciplines. Titscher et.al.(1998) explains that ¹ discourse as such, broad term with many definition, which integrates a whole palette of meaning, ranging from linguistics, through sociology, philosophy and other disciplines. The variety of discourse has variety of meaning since ² discourses is defined as a meaning that is realized in text. It forms social context and one of the elements of social context is culture. ³ It is commonly understood that culture covers material aspects (dances, dress, architecture and music) and non material aspects (attitude, world views, ideals and rules of conduct). In line with this case, the use of discourse can refer to culture even to ideology and ³ the use of language for certain social function culturally bound and is commonly termed genre.

This study analyzes culture and ideology in discourse which is taken from some selected local wisdom or proverbs of Karonese. It deals with the study of meaning beyond the sentence. Therefore, Critical Discourse Analysis (CDA) paves this study. Fairclough and Wodak (1997) defines that ⁴ CDA can be seen as a language as social practice. Fairclough (1995) describes ⁵ CDA has tended to focus on semiotic in the service

of power and even to define its concern with language and ideology in such terms. Hence, the goal of CDA is to comprehend language use as a social practice. Van Dijk (1993) describes ¹ it is obviously not a fixed ruled nor a principle, but at most a shared perspective on doing linguistics, semiotics or discourse analysis.

Based on CDA, some selected local wisdom or proverb of Karonese reflect leadership model. To expose the understanding about them, CDA is applied to find what leadership model is in local wisdoms of Karonese and how they are implemented in social life. Many researches have been conducted by applying CDA to investigate the deep meaning from the text or discourse such as literature works, advertisement, newspaper, speech and so on. Sajad Farami (2009) investigates the CDA of wedding invitation cards in Iran. He finds that ⁶ the lexico grammatical feature and schematic structure illustrated a series social culture value as well as Iranian and Islamic norms regarding man and woman. Emanuel et.al (2013) perform CDA on Bush and Obama's speech about terrorism. They found that ⁷ Bush and Obama projected terrorism negatively and the use of language at war. Tahmina et.al (2015) do CDA on Robert Browning's Poem which reveals that ⁴ the philosophy Browning and representation of the character of man and woman in poem. Mirna Elfira does CDA on local wisdom of Minangkabau and she founds that leadership model which contain principal political concept of Minangkabau.

The finding of this result deals with leadership model in local wisdom of Karonese. The ideology contained in some selected local wisdom of Karonese is still implemented by Karonese People in various interpretations. Basically, leadership has a role important to organize someone or something to be successful. The main point in leadership, it does not only organize environment well but also social life. Therefore, it needs qualified human resource to lead their life at least. By having leadership soul, we will be able to organize ourselves, group and environment well. Other words, leadership covers large field, especially in social life. It has an important role to organize life well. In this globalization era, leadership model practice in Indonesia is commonly based on leadership model which derives from America, Europe, Japan and other advanced countries. It shows the impression that Indonesia does not have leadership model to organize or lead organization or foundation. Yet ⁸ various local wisdom of each tribe in Indonesia contains leadership model that can be

implemented to arrange the organization in this modern era. In accordance with the case, the study aims to find the description of leadership model in local wisdom of Karonese and how they are implemented in social life.

II. THEORETICAL BASIS

In conducting this research, it applies some theories that relates to CDA and leadership and local wisdom and Batak Karo.

A. Critical Discourse Analysis

CDA closely relates to all genres of text, as Batstone (1995) explains that ⁹CDA seeks to reveal how text are constructed so that particular (potentially and indoctrinating) perspectives can be expressed delicately and covertly, because they are covert, they are elusive of direct challenge, facilitating what Kress calls the “retreat into mystification and impersonality”. The main grounded theory of CDA is M.A.K Halliday, Systematic Functional Theory (SFL). The theory underlies this research is that of SFL. Basically, SFL has two components, systematic grammar and functional grammar. They are two inseparable parts for integral framework of linguistics theory. Systematic Grammar deals with the internal relation in language as a system net work, while functional grammar deals with language as a mean of social interaction. ⁸Halliday thinks the procedure of stylistics analysis can be divided into three logically ordered phrases: analysis, interpretation and evaluation. ⁵SFL has tended to take a wider view which takes ideology as permeating linguistics and other semiotic systems. On the one hand it suggesting every choice for meaning is ideologically motivated on the other it focuses attention on the distribution of meaning in culture.

2.2 Leadership

Leadership is generally the way to influence people to be what we want. According to Stodgill (2007) ¹⁰leadership is the process of influencing group activities toward goal setting and goal achievement. Ever body has their own leadership model to achieve what their goals are. Joan Marques (2007) says that ¹¹engaging in awakened leadership entails developing the proper knowledge, intelligence, or connection to accomplish any task. Skills, education, knowledge and experience are tremendous importance in our world today.

Curtain (1995) explains that ¹¹some styles involves in awkward leadership which is categorized into three elements: 1). Autocratic, in which the leader issues detail orders and expects them to be carried out automatically, 2). Laissez Faire, in which the leader tolerates subordinates to virtually do as they please, 3). Democratic, in which the leader allows workers to participate in decision making. In addition to that, Joan Marques (2007) explains six characteristics of great leadership. ¹¹six leadership traits from an important set of characteristics of the practice of awakened leadership, they are: 1) the desire to lead, 2) honesty, 3). Integrity, 4) self confidence, 5) cognitive ability, 6) knowledge of business. While Robert Hellar (1999) notes five things to create an

effective leadership, ⁸they are: 1) have ability to lead a team to achieve the goal by way of improving each process and product constantly, 2) have ability to maintain and develop vision, mission, value and the direction of organization, 3) have ability to guarantee that the follower will be motivated, controlled well, 4) have capability to use every resource efficiently to achieve the goal, 5) have capability to guarantee that every vital process works effectively.

C. Local Wisdom

¹²Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things (Nakorntap et. al., 1996). Local wisdom is simply defined as the wisdom or noble values that contains in the wealth of local culture.

Each region has its own identity and local wisdom as well as universal wisdom held in common. Proverb is one of kind of local wisdom. It is the words or statement that is habitually used in daily life. Proverb can describe the truth based on logic and experience referring to humanity. Richard (2017) explains proverb is a short, pithy statement of a general truth, one condenses common experiences into memorable forms.

D. Batak Karo

The karo, or karonese people, are a people of the “tanah Karo” of North Sumatra. The karo people speak the karo language. They are divided into clans or marga. The karo marga are ginting, tarigan, sembiring, perangin angin and karo karo (Olivia 2014). They believe that these five marga are the origin of people. Karo people adhere with the philosophy *Rakut sitelu, Marga Silima, Tutar Siwaluh*. *Rakut si Telu* consists of three parts :

1. *Kalimbubu*, it can be simply interpreted wife’s family
2. *Anak beru*, it can be simply defined as family to marry
3. *Senina*, defined as family of one clan

Marga silima consists of five parts:

1. *Sembiring*
2. *Tarigan*
3. *Karo karo*
4. *Ginting*
5. *Perangin angin*

Tutar siwaluh consists of eight parts:

1. *nini*/great grand parents
2. *kempu*/grand child
3. *bapa*/father
4. *nande*/mother
5. *anak*/child
6. *bengkila*/ aunt’s husband
7. *bibi* /aunt

8. mama/uncle

The philosophy *rakut sitelu, marga silima, tutur siwaluh* is the principal of kinship terms in Batak karo. It becomes guide to lead social life in Batak Karo. Other words, it is one of the pride for Karo people in social interaction and it is realized kinship terms, culture, social life and other aspects.

III. RESEARCH METHODOLOGY

The research is conducted by using qualitative descriptive design. Patton (2002) defines qualitative research as an attempt to understand the unique interactions in a particular situation. The aim of qualitative research is to truthfully present findings to others who are interested in what people were doing. This research analyzes leadership model in selected proverb of Karonese. It covers the characters of leadership of Karonese people. Besides that, in accomplishing this research, there some steps of data collecting procedure. Firstly, to perform library research is to look for the suitable proverbs. Secondly the data taken from some selected proverb of Karonese are considered as the main data.

Bogdan and Biklen (1992: 106) define ¹³data as the rough materials researchers collect from the world they are studying; they are particular that form the basis of analysis. Data include materials the people doing the study actively record, such as interview or telephone transcripts, and participant observation field notes. Data also include what other has created and the researcher finds such as diaries, photographs, official documents, and newspaper article. In this research, the writers only use one kind of data, some selected proverb of Batak Karo. In conducting this research, In the process of data analysis, Miles and Huberman (1984: 21) ¹⁴ maintain the steps in qualitative analysis include: (1) data collection (2) data reduction; (3) data displays; and (4) conclusion drawing/ verification. The data are collected by observation technique and select the proverbs of karonese. The data will be displayed to be analyzed by using CDA which paves the way analytical study. CDA is used to investigate leadership model in local wisdom of Batak Karo.

IV. ANALYSIS AND DISCUSSION

Batak Karo is one of locality that builds diversity of culture in Indonesia. Their life style still sticks to their traditional culture and it controls the kinship terms, traditional ceremony, and attitude or behavior in their daily life. Culture represents ideal norms and behavior which covers ideology to legitimate the element of life. The words *la eradat* (people who ignore culture) commonly refers to those who have bad attitude and do not obey the traditional norms, for example, ignoring the kinship terms. This is considered as humiliating or it can degrade reputation. Other words, the terminology of culture underlies Karo people which can be realized in their daily life, especially in leadership terms.

The interaction of Karo people is organized by philosophy *rakut sitelu, marga silima, tutur siwaluh*. It becomes social control, to perform traditional ceremony or to

decide something referring to public interest must be based on the philosophy. Based on *rakut sitelu, marga silima, tutur siwaluh* reflects the togetherness and sense of belonging. It is line to leadership model that a leader must be able to unite various people to be one or family. The deliberation must be consisted of *rakut sitelu, marga silima tutur siwaluh*. It shows the principal of democracy in Karo. In addition, some proverbs clarify the element of leadership referring to make decision as the first element leadership for Karo people. A leader decides something to make better life. In this case, some elements to make decision should be considered by a leader. In deciding something, a leader or manager should have strong basic. It must be considered and reviewed over and over in order that the decision can be performed well.

The first element in making decision is to focus on the goal or target as follows *Tarum ngayak-ngayak page erdangen itadingken page buron, piahna sada pe lanai rani*. (pay most special attention to plant paddy more, ignoring to harvest other plants, you get nothing).

To make a decision should be based on the result of deliberation and responsibility, *Siagengen radu mbiring, sikuningen radu megersing, adi sician-cianen, sipecat-pecaten, pekepar rugi, pekepar mbau. Tapi adi siajar- ajaren, sisampat-sampaten, pekepar merim, pekepar menahang*. (Give charcoal each other will blacken everyone; give chalk each other will whiten everyone)

In making a decision, a leader is expected to be firm, selective and detailed, as the bellow proverb implies *Ula bagi Sanggar uru-uruk. Arah ja angin rembus, kempak e ialakenna*. (Don't be a sedge grass on cliff, it follows the wind direction)

Inexact decision can lead people to get more risky life or it will create new conflict among of the society. Hence, the preparation and readiness must be considered to decide something, as the proverb implies: *Ula sempat Pajek Gara Api, E lanai lit jalan keluarna e si ugapane pe enggo siap Keri-keri arang besi la tembe Keri i modali la seh sura-sura*. (the fire has been ready and the coal will be over)

The second element leadership deals with advisor or mentor who will direct someone into right way or place. A leader does not only to tell but also to show. Some advices found in this case emphasizing to love all relatives, respect each other and keep the harmony of life. There are some substances in advising someone. Firstly it must contents wise sentences. *Ula belasken kata la tuhu, kata tengteng banci turiken* (it is better to say suitable or exact words than true words). Secondly, advising someone refers to self introspection. Judging someone's deficiency can create new conflict so it is needed trick to advise someone. Therefore, people will not be offended. *Ula kekurangan kalak enca sipandangi, kekurangenta lebe pepayo* (it is better for us to see our deficiency than someone's deficiency). Thirdly, advice refers to apology. To create conducive situation or peaceful atmosphere in one community is needed apology. A leader should advise his/her members to apologize each other in order that the community or organization works peacefully. It is trick to avoid conflict among the members. *Beliden untungna si apul-apulen, asangkan si juru-jurun* (it is better to apologize

than disdain each other). Fourthly, advice refers to humbleness. Giving someone advice humbly can increase sense of brotherhood or belonging. *Ula min kita pejengki-jengkiken, kalaklah min mujikenca* (Do not show off much your pride to your capability, let other judge)

The third element of leadership in Karonese is the characteristics of leader, they are

1. Diligent . *La ngidah ikur babi pe. Pagi-pagi lampas ku juma, ikur babi pe lenga teridah. Karaben pe kenca gelap maka ku rumah, ikur babi lanai ka teridah* (You cannot see pig's tail)
2. Wise. *Bagi gundur teruh papan. kerik-keri la litna gulen maka ia i gule* (Like pumpkin under the board)
3. Brave. *Bagi Cipi-cip Munuh Gaja. Cip-cip niman lau sada bulung kamuna, gajah minem lau sada telagah. Dungna mate gajah* (Bird can kill elephant)
4. Ambitious. *Bagi Gambo-gamo. Galang lau, kitik lau, mekeruh lau, meciho lau, ia tetap arah datas.* (Be the top one)
5. Tactical. *Bagi Nipe. Tujunna pinter, tapi perdalanna meluk-eluk. Banci nagut, banci ngelengkar, banci nelin* (Be agile like snake)
6. Smart *Bagi Perkis, Rubat gajah ras perkis, masuki perkis ku bas cuping gajah. Karatna, mesui akap gajah. Antuk-antukkena takalna ku kayu, pecah takalna, mate.* (Be Like an ant)
7. Optimistic *Aras jadi Nam. Kalak si mesera babanna nggeluh jadi kalak bayak* (Pool can be changing into lake lake)
8. Altruism *Bagi Katak. Megembur pe arah pudi labo dalih, gelah meciho arah lebe* (Be a frog in kinship)

In accordance with the above characteristic of leadership, it can be found that all the characteristics are expressed by using metaphor. The diligent one is analogized to someone who never see pig's tail (pig was the most pet in Tanah Karo) since they are busy to look after their plantation. The wise is analogized to pumpkin under the board (pumpkin can last for long time. When long dry season comes it can be one of food source. The brave one is analogized like *cip cip* (a small bird like hummingbird). It can kill a big elephant by asking elephant to drink a lake till dry. To be number one is analogized to hyacinth. When the tide and recede change, it is always on the surface of the sea. The tactical one is analogized to Snake. Snake is very agile; it can bite, peck, and twist its enemy. The smart one is analogized to ant. It can kill a big elephant. Optimistic one is illustrated a pool can be a lake suddenly when rain comes. The altruism one is portrayed like a frog. When a group of frog walks in river bank, the behind row frog always gets muddy water since the front row frog has made muddy water.

Based on the description of Karo's proverbs, it can be said that leadership model in Karo which reflected in the proverb is in the line with leadership model of Joan Marques (2007), Robert Heller (1999), and Curtain (1995)

A. Leadership Model in Institution of Karo Regency

Regent, head of district, head of village and other leader of organization often use some traditional wise word of

Karo to encourage the society. The brotherhood system (kinship) sticks to performance of the government. For instance, each village in Karo Regency habitually holds the celebration of harvest season, called as *kerja tahun* (annual party). It will not be carried out if *rakut sitelu* (consisted of kalimbubu, sembuyak and anakberu) and village head have not deliberated firstly. One event can be postponed if the unity of *rakut sitelu, margasilima, tutur siwaluh* is not complete. A common slogan that delivered by government whether in regency, district as well as village frequently is *kam kap aku, aku kap kam* (you are me, I am you). Togetherness values in local wisdom of Karo Regency are adopted by local government to grow the harmony among the society.

Pijar Podi is slogan of Karo Regency. It is applied in several documents such as youth and religion organization, Credit Union, Cooperation even Official government. Figure 4.1



(By Bastanta P Sembiring)

Pijar Podi refers to ideology of Pancasila which means *gotong royong* (mutual aid). Figure 4.1 shows different pictures containing a meaning based perspective of local wisdom. ¹⁵Darwin dictionary of karó, *Pijar Podi* means special solder to get strongest relationship. The value of *Pijar Podi* is derived from local wisdom of Batak Karo that shows kinship, togetherness, and mutual aid. They are implemented by government of Karo regency in ruling society and Karo society also implements them in getting along with others.

V. CONCLUSION

Referring to the previous explanations which deal with the analysis of proverbs in selected proverbs of Karonese, it can be concluded 1) Karo's local wisdom reflects leadership model that cover how a leader makes a decision 2.) Substances of leadership model in Karonese consist of three elements, how to make decision, how to advise, and the characteristics of great leader covering diligent, optimistic, wise, smart, and altruism 3). The characteristics of leadership in proverbs of Karonese are in metaphoric. 4) The value of local wisdom is still applied in government of Karo and society

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