

Analysis of Leadership Style in Corruption Prevention in Probolinggo, East Java, Indonesia

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Abstract

This study aims to assess the analysis of leadership style in the prevention of corruption in Probolinggo, East Java, Indonesia. This study uses a qualitative method. The result of this study are : there are many emerging leaders who was impromptu and low capability; leaders are less assertive in making decision; less interaction of leaders and down line or not pure (monopoly); democratic leadership which relied heavily on the voting system; and democratic leadership which in its practicing still using oligarchy. Corruption practices in Probolinggo, Indonesia, occurring because of the lack of morality and low ESQ intelligence of leadership in the workplace environment. Therefore, the spiritual leadership style is needed as an alternative solution in preventing of corruption. Spiritual leadership styles in Probolinggo is adopted by several agencies, but still individualized, yet planned and organized, and has not been implemented fully. Therefore, the researcher offers a reference about the prophetic spiritual leadership styles in more detail and completer which has been applied by the leaders of Dinas Pendapatan Daerah Probolinggo that cover: Siddiq, Amanah, Tabligh, and Fathonah which is combined with cultural values.

Keywords: Leadership Style, Prevention of Corruption, Probolinggo, Indonesia

1. INTRODUCTION

Leadership in the public factor is a social phenomenon, nationality, and of state influence on the development of the style and direction of social life, nationality and statehood. Leadership is also one of function that implements clean bureaucracy of corrupt practices. The problem of moral issues of leaders are not only experienced by Indonesia, but also other countries are too. For example, the Enron scandal of the United States, as well as occurring in Asian countries such as China; falsification of data to attract investors (Hsu, 2004). Given concerns about the morality of leaders continues to increase, some international psychologists conduct research to develop and measure of moral leadership. Research regarding the morality of a leader has been using two approaches. First, looking for relations with the moral component of leadership theories that exist today. Second, developing a new constructs about moral leadership or spiritual leadership (Hsu, 2004)

The rampant attitude of ignoring morals for personal gain has colored all historical periods. This attitude shows an uncontrolled urge. Weber has well illustrated this condition by adopting the words of a Dutch captain of the Sea, 'go to hell for profit, even though it will burn his sailing vessel' (Weber, 1992). This utterance describes a way to gain profit by 'justifying all means'. A cruel way of income does not recognize moral boundaries. It is like war and piracy. The ethical limits of behavior are considered strange and peculiar. According to Weber, this kind of behavior and view is a barrier to the development of the spirit of capitalism. This behavior is not only endorsed ethically but because it is compulsory and can not be prevented. Finally, it is left (Weber, 1992).

According to Weber, all power in the world is seen as a gift of God and it is believed that power is left to his holders as a sacred duty. Thus, the meaning of pursuit of profit in the material field is closely related to the existence of *calling* to worldly tasks. Weber asserts that the significance of the idea of *calling* is the way of applying to Protestant beliefs. *Calling* function makes the ordinary affairs of everyday life in the influence of religion. A *calling* for a person is an attempt to carry out the duties of God, a living thread, something clear where someone must work. Weber also states that unlike Catholics who view work as a necessity for survival. In other hand, Calvinism (the Protestant sect) has seen work as the calling of God. Work is not merely a fulfillment of necessity but a sacred duty. The purification of work is to deny the religious attitude of escaping the world (Weber, 1992).

Similarly in Probolinggo, although most of the people are muslim for about 1,043,967 inhabitants and in daily life they obey the tenets of his religion, but the religious life of the community do not reflect the appreciation and application of the present values of the teaching of religion in daily work activities. whereas, a religious ritual are not only functions as the role of God worship but also religion has a meaning and a broader function more than that. In that regard, the religion has an important role in the formation of a society, such as in the fields of law, politics and governance. Universally, all religions prohibit the actions of harm others, including corruption and manipulation. Religion has authority to his followers (especially those that claim to believe), in order his followers are not corruption-manipulation (a lie). Thus, although the religious tenets and carry out of their religion, the corruptor in Probolinggo does not reflect the existence of God's call on him.

the previous studies by international researchers have been conducted, a number of issues remain. First, most researchers are still focused on the development of concepts, but they have not yet developed moral leadership construct; therefore, an understanding of moral leadership does not seem to be comprehensive enough (Farh and Cheng, 2000). Western researchers have thoroughly analyzed the ethical values of advanced leadership theory (Bass and Steidlmeier, 1999; Kanungo, 2001), the concept of moral leadership (Covrig, 2000; Thompson, 2004), spiritual leadership (Fairholm, 1996; Kakabadse, 2002; Fry, 2003), and prophetic leadership (Beerel, 1997; Gill, 2002), but they have not yet described the constructs and measurements of moral, spiritual, and prophetic leadership. Secondly, empirical research to measure moral leadership is still considered to be lacking (Hsu, 2004). The studies to build the concept of moral leadership are realized to require empirical development (Farh and Cheng, 2000). Thirdly, many organizational researchers have discussed that to understand leadership and management theory, including moral and spiritual leadership, cultural understanding is needed cross-cultural discussions. Moral leadership cannot be separated from the interrelationship with social and religious values. However, moral leadership in different cultures needs to be understood in greater depth.

Leadership is synonymous with power. The leader who leads a group can control or dominate in that society. Meanwhile, the power and corruption are like two sides of the coin. corruption always accompanies the journey of power. So, if being a leader, it will be wide open opportunities for corruption and depending on the leader's wish or not to corrupt.

Leadership in this research refers to public sector leadership. Public sector leadership is closely linked to strategic roles in both government and private institutions. In the context of public administration, public leadership becomes very important, because it is believed to be the determining the course of a nation's journey. so far leadership in the public sector tends to be chosen not based on commitment to make changes or track record of the chosen leader but because of things that are technical and even political. This situation makes the public sector often run normatively and get difficulty when it comes to making changes. Because many leaders prefer to position their institutions in comfort zones even though they sometimes bring institutional decline.

Based on this background study, the researcher views that this research becomes important to do. So, it is deemed necessary to examine under the title: "Analysis of Leadership Style in Preventing Corruption in Probolinggo, East Java, Indonesia."

2. LEADERSHIP ISSUES IN CORRUPTION PREVENTION IN PROBOLINGGO, INDONESIA

Based on the facts it was found that there are several problems of leadership in Probolinggo Indonesia, especially in some institutions; Dinas Pendidikan, Dinas Bina Marga, Banyuwangi Subdistrict, Kebonsari Subdistrict, and Curah Grioting Subdistrict of Probolinggo. The problems are: First, the emergence of impromptu leaders. It means that someone who is not a cadre of Political Parties, but suddenly riding on one political party by the capital money in order to run for leadership. A big ambition is often the only capital. This is a problem that occurs in the dynamics of leadership today. They feel that they are a leader and able to lead. Immediate leaders often appear to the political scene. Political parties are no longer a process of education to become leaders. political parties are only used as a political vehicle with money as the driving force. Another, the popularity also becomes an important indicator forced.

Second, the leader in Probolinggo is less firmly in the lead, so the people become confused with the emerging pattern of leadership. In addition, spices of political imagery becomes basis for action. So, if the problems arise, they require very long time to be anticipated and solved. Other things are also starting to develop the paradigm of thinking about a leader. The trend of the pattern of leadership is thought of himself as 'king' who should be worshiped and revered. When the leaders come to visit, the road blockades carried out under the pretext of security that could be considered excessive.

Third, the occurrence of interaction between leaders and subordinates are less or not pure sincere (genuine). A person who is ambitious of leader's position will constantly make efforts to influence others. Practically, it is often an act of manipulation to gain a good impression and sympathy. In this interaction, they are easier to agree and sympathetic to receive input from others. However, after getting support until elected, they will act according to personal taste and often authoritarian, and then call it is a style of leadership or policy.

Fourth, leadership in Probolinggo which is even democratic system remains problematic. The concept of democracy that existed from the beginning contained a defect that was barely identifiable, namely the voting mechanism of 50% + 1 vote (democracy attack by overwhelming numbers.). If the majority of the members consist of people who are lack integrity, so the decisions made (including choosing leaders) are also of low quality (not / less right and good).

Fifth, in practice, leadership in Probolinggo which is really democratic is still oligarchic. After the elected leader, the people's sovereignty turns to the elite leader and his close people. In fact, technology can help to create more democratic, especially by helping to convey the results of people's participation in making joint decisions, ranging from the grassroots level. Power in the hands of a handful of people is prone to bribes (bribes of treasure, bribe of thrones, and bribes of love). In the national context vulnerability comes from large capital owners, both from domestic and multinational. Bribes and collusion, not just money politics in elections, are the real threat and a waste of democracy.

Corruption in Probolinggo, Indonesia, is a systemic and deeply rooted phenomenon in all levels of bureaucratic structure. However, failure to combat corruption can not be imposed on a purely structural factor. The structure however is man-made. It means that the structure can be changed and preserved by

humans. Corruption is one form of human behavior in the organization, because it is the most important factor is the human, not the structure. Alatas (1987) says, "scapegoating the structure as a barrier to corruption prevention means diverting the problem of human responsibility as an actor to things that are external. External things are important in understanding the extent and manifestation of symptoms, but they are not the last. All of that is just the starting point. The end point is human nature. "

Corruption in Probolinggo, Indonesia, is as an act of exploiting public property for personal or group interests, it however is a deviation from the legal and moral values. Therefore speaking of corruption prevention can not be separated from the problem of moral and religious values. So that, the prevention of corruption in Probolinggo, besides being mobilized from above, must also be accompanied by efforts to reform and enlighten the mental and moral qualities of human beings.

3. SPIRITUAL LEADERSHIP IN PREVENTING CORRUPTION IN PROBOLINGGO, INDONESIA

Based on the results of the research, forms of corruption in Probolinggo is in the category of abuse / misappropriation and embezzlement. Abuse / misappropriation can occur when the administrative checks (checks and balances) and the examination and supervision of financial transactions are not going well. Examples of this type of corruption are falsification of records, misclassified goods, and fraud. Meanwhile, embezzlement is by embezzling or stealing the money the country , leaving little or nothing at all. The act of corruption in the Probolinggo is not a self-contained autonomous corruption system, and certainly involves private sector (private) corruption. This is because of the 'mutualism' relationship between corruptors in the bureaucratic body and corporations in the corporate realm.

Based on the facts, it was found that there were two things pursued by corrupt perpetrators in Probolinggo, Indonesia; First, enrich yourself. This goal is clearly visible from the benefits that corruptors get when hoarding the money 'hard work'. The money, dumped to spend what the corruptors want; Second, to enrich others. The corrupt allegedly is able to 'buy' the relationship he wants. Corruptors can bribe someone for his political needs. As one small example, such as the 'Poor Rice' assistance destined for poor families, entitled to Poor Rice is only two, but what happens in some villages in Probolinggo is evenly split. People who are not entitled to receive this will feel benefited, because who receive reduced ration should be 10 kg to two people, was divided by 4 people, two are not entitled to receive but given also, eventually became 5 kg. This is meant to benefit others.

This finding is also similar to that expressed by Chaplin (2002), that the emergence of corruption is driven by two motivations; First, intrinsic motivation, namely the impetus to obtain satisfaction caused by acts of corruption; Secondly, extrinsic motivation, which is the impetus of corruption from outside the self-perpetrator not an inherent part of the behavior itself. This second motivation, for example, corrupts for economic reasons, ambitions to reach a particular position, or bribes others for political needs, or a short-term career.

Some argue that corrupt practices can not be separated from the weakness of the value system and ESQ leadership in the workplace environment. Spiritual Quotient (SQ) is an intelligence to deal with and solve the problem of meaning and value of life, putting behavior in the context of meaning more broadly. According to Zohar (2001), SQ is the absolute requirement of IQ and EQ functioning effectively. SQ has existed in man from birth. It is intended to help human beings in building themselves as a whole. In the course of human life, not only based on the ratio alone, but also using the conscience as the center of SQ. Because true truth is actually more lies in the conscience. SQ is believed to be the highest level of intelligence, which is used to generate meaning and value. SQ is an integrated part of IQ and EQ.

The problem of corruption in Probolinggo, Indonesia, concerns moral issues. Rahman (1986) said, the rise of corruption in this country can not be separated from the moral depravity. Hanafi (2010) argues that the factors that cause a person to commit acts of corruption is a factor of encouragement from within oneself (desire, desire, will, etc.) and external stimuli factors (eg encouragement from friends, opportunity, lack of control, etc.) . The general factors that cause a person to commit acts of corruption are the weaknesses of religious and ethical teachings, and lack of education.

Therefore, overcoming the problem of corruption must also be seen from the side of individuals who do corruption because of the psychological factors that cause corruption. Therefore, it is necessary to eradicate corruption strategy that is more directed to prevention efforts based on preventive strategy. The success or failure of efforts to eradicate corruption is not only determined by the existence of a definite legal

instrument, but also by the existence of individuals who are psychologically aware of the principal values of their respective moral and religious values. According to the researcher, it needs to be built the concept of integration in addressing the problem of corruption through the education of spiritual-based character. Spirit-based character education in question is the Islamic values integrated in the personality structure autonomously.

Based on the results of the research, actually the spiritual leadership style in Probolinggo, Indonesia, began to be applied by some leaders. However, it is still individualized, unplanned and systematic, and has not been fully implemented. Therefore, the researcher offers a spiritual leadership style with a prophetic model. The author finds the application of prophetic values to the existing leadership in Dinas Pendapatan Daerah Probolinggo, East Java, Indonesia.

If it is analyzed, the leadership style applied by the Head of Dinas Pendapatan Daerah Probolinggo refers to the spiritual leadership style that conical to the leadership performed by the Prophet with indicators such as the attributes attached to the Prophet which is summed up into one-unity of nature must include: Shiddiq, AMANAH, Tabligh and fathonah, called the prophetic leadership style. As expressed by (al-Banjari, 2008), al-Tuwajiri (2007), Shihab (2006), Moejiono (2002), and Hasan (2004), four prophetic leadership traits are as follows:

1. *Shiddiq* (Honest)

Shiddiq means true in terms of words and deeds. In everyday life, a person who has this character will be consistent in the truth, both in speech, attitude and behavior. The Perspective of Administration Science, the mental attitude embodied in the form of honesty (shiddiq) of a leader is the credibility and personal integrity gathered in the person of the leader himself. A professional leader has various qualities that are gathered in him, such as possessing high motivation and honesty. These two components determine the success of a leader. A smart and highly motivated but dishonest person does not deserve to be called a professional, otherwise an honest and skilled person who does not have a high work ethic also does not qualify as a professional. Honesty has given birth to a leadership trait that is oriented towards showing exemplary form. On the contrary, the attitude of lying will only damage the relationship between the leader and employee

Siddiq is displayed by Chief DISPENDA Probolinggo in the form of seriousness and accuracy (mujahadah and itqan). It looks like punctuality, commitment, service, reporting, acknowledging weaknesses and shortcomings (not concealed), make improvements on an ongoing basis, refrain from doing lying and cheating (to yourself, colleagues, organizations and partners, including information through advertisements in the print and electronic media). Head of Probolinggo DISPENDA also apply honesty based on java ethics culture that has been ingrained in him through advices elder. Basically, to be honest is a universal character. Javanese regarded honesty as ethical standards must be adhered to and held by each of the Javanese. For example, the principles of honesty that is "jujur bakal mujur" (people who are honest will get lucky), and "goroh growah" (people who lie will get losses). Siddiq's stance and principles revealed by Head of Probolinggo DISPENDA can produce high morale and high loyalty of subordinates to leaders themselves, as in the performance of their duties, they do not feel hampered by a variety of lies that would ruin him.

2. *Amanah* (Trustworthy and Accountable)

Trust is everything that is entrusted to man, both concerning her rights, the rights of others, as well as the rights of God or something given to a person who is judged to have the ability to carry it. Perspective of Administration, Amanah is the same as the principles of accountability. Accountability is a degree of showing level officials responsible for the policy and the process of public service performed by government bureaucracy. In this case, there are two forms of accountability is accountability and accountability implicit split. Accountability explicit (or conceptually could be called answerability) is the responsibility of a government official or employee while he or she is required to answer and bear Consequence of the ways that they use in the performance of official duties. While accountability implicit meaning that any government official or employee is implicitly responsible for every policy, action or process undertaken public service (Dwiyanto, 2008).

One form of accountability Head of DISPENDA Probolinggo in budgeting of taxation is done based on Standard Operation Procedure (SOP), this is a standard in the tax service. Starting from data collection, setting up to billing. Clear procedures make tax management standard and measurable. The form of accountability of tax management is set forth in the Government Institution Accountability Report (LAKIP) which is made every field that is in the institution. In addition to applying the nature of trust according to the concept of Islam, it appears also Head of DISPENDA Probolinggo also apply the mandate based on the Advice of Ethics of Javanese Culture "urip ana sing nguripake" (life there is life) and one day will return to the lively, that is God. Because man comes from God and will return to God, man must be prepared to be accountable for all his actions during his life. In addition, the advice "eling sangkan paraning dumadi" is a reminder that people always maintain the attitude and deeds in the world because it will be held accountable before God. So that in living the Javanese will always be "golek dalan padhang", do straight, do not do things that God forbid.

3. *Fathanah* (Smart and Wise)

Fathanah is a trait that can understand the nature of everything that comes from the conscience, guidance and direction of God directly or through his messenger spiritually. Fathanah is smart, clever. A person who has this character he has good reasoning, wisdom in decisions, the ability to take wisdom from the phenomena encountered. As has been experienced by Prophet Muhammad SAW, the process of development, maturity, and perfection of self that he experienced is always in the guidance and direction of God.

The head of DISPENDA Probolinggo has had an IQ, EQ, and SQ stable and can decide policy wisely and fairly, so as to help members of his group overcome difficulties arise, for that leader will always need his group when facing problems. In addition, he is also able to analyze the problems facing the institution he leads. Helping does not mean that subordinates are always dependent on leaders, but leaders provide motivation and help in finding alternative solutions, so that subordinates are always accustomed to independently independent of the leader. An intelligent leader can position himself as the focus of attention and then make him a model figure (uswatun hasanah), because his professionalism and personality can foster a reassuring situation. The Head of DISPENDA Probolinggo also applies the principles of Javanese Culture Ethics in his leadership, such as: "rereh" (patience and self-restraint), "ririh" (unhurried in action), and "ngati-ati" Act). With the rereh, ririh, and ngati-ati, means the leader can control himself, master his lust. Man will be perfect if he can master the lust. In the meantime, the lusted person will be harmful to those around him. With the rereh, ririh, and ngati-ati will certainly be able to give birth to a good solution.

4. *Tabligh* (Transparent)

From the view of language, Tabligh means delivering. While the meaning of the term, is the sermons convey the teachings of Islam received from God to mankind to guide and implemented in order to obtain good fortune. Someone who has this character he delivered a policy openly, involve others in decision-making and have an open attitude. Perspective of Administrative Sciences, Tabligh is the same as the principles of transparency. Transparency in government decision making and implementation of public policies to reduce uncertainty and can help inhibit corruption among public officials. To this end, rules and procedures are simple, straightforward, and easy to implement is better for those who give discretionary powers to government officials or are susceptible to varying interpretations. However well intentioned the last type of rule may in theory. This allows the general public access to information, clarity about government rules, regulations and decisions. This would mean reducing the uncertainty about the government's decision and public policy implementation, and also inhibit corruption among public officials (Khawaja 2011).

Head of DISPENDA Probolinggo is very adept at communicating with others. When these ways have been applied properly, it will create a pleasant leadership climate within the institution. Successful execution of the task of the leader is largely determined by the skill of establishing appropriate communication with all parties, horizontally and vertically, and pay attention to the background of the other person. In taking a decision, Head of DISPENDA Probolinggo not give much input but from his subordinates. But with the run of government began to maintain good communication between his subordinates or his staff by holding deliberations first before deciding or taking a policy. In the application of transparency, information facilities are provided related to service standards, regulations and updating of data related to the management of regional income in order to facilitate the public in knowing the information about

regional income. The availability of regulations relating to the administration of the government will openly facilitate the public in controlling the implementation of duties and functions of local revenue officers. The community will assess how the implementation of governance is based on existing regulations. The assessment also applies to the similarity of information provided by the institution

4. REKOMENDASI MODEL KEPEMERINTAHAN SPIRITUAL DALAM MENCEGAH KORUPSI DI PROBOLINGGO

Berdasarkan hasil penelitian yang dilakukan, peneliti menyampaikan beberapa kritik terhadap teori kepemimpinan spiritual Fry dan kepemimpinan profetik oleh al-Banjari, yang dijelaskan sebagai berikut.

Pertama, kritik terhadap teori kepemimpinan spiritual Fry. Teori Fry dibangun dan dikembangkan dalam model motivasi intrinsik yang terdiri dari tiga aspek yang saling berkaitan, yaitu nilai, sikap, dan perilaku pemimpin, yang meliputi visi, harapan / keyakinan, dan nilai-nilai altruisme, serta teori-teori spiritualitas di tempat kerja, dan kesejahteraan spiritual. Hal ini diyakini dapat membantu meningkatkan kepuasan sumber daya manusia yang membutuhkan spiritualitas melalui panggilan dan rasa sebagai bagian dari keanggotaan, yang pada gilirannya dapat meningkatkan pencapaian hasil organisasi seperti pembentukan faktor-faktor internal karyawan dalam kinerja yang mereka lakukan.

Fry mengembangkan konsep kepemimpinan spiritual mengingat tantangan abad ke-21 lingkungan organisasi yang terus berubah dan membutuhkan organisasi yang adaptif. Organisasi birokratis selalu mencerminkan orang-orang yang memprioritaskan sentralisasi, standarisasi, dan formalisasi. Organisasi semacam itu memotivasi pekerja mereka terutama dengan menimbulkan ketakutan ekstrinsik dan hadiah, dan tidak dapat menjadi sumber pertahanan spiritual. Sementara organisasi pembelajar memprioritaskan respons yang cepat dengan tanggung jawab yang tinggi, produktif, memotivasi pekerja dalam lingkungan yang mandiri, fleksibel, dan adaptif (Fry, 2010).

Kepercayaan telah diuji dan diteliti oleh Fry dalam konteks organisasi yang berbeda-beda dan hasilnya menunjukkan kemungkinan menerapkan model ini ke berbagai jenis organisasi. Untuk alasan ini, dalam penelitian ini akan dieksplorasi lebih lanjut bagaimana praktik kepemimpinan spiritual di Probolinggo. Dengan model kepemimpinan spiritual ini diharapkan dapat menjawab masalah krisis kepemimpinan dan pada saat yang sama dapat memecahkan masalah yang ada di Probolinggo, Indonesia.

Menurut Fry kepemimpinan spiritual adalah penggabungan nilai, sikap, dan perilaku yang diperlukan untuk memotivasi diri sendiri dan orang lain dengan cara yang intrinsik yang membuat mereka memiliki rasa pertahanan spiritual melalui panggilan tugas dan keanggotaan. Dalam makalah ini, Fry membangun teori kepemimpinan spiritual melalui kekuatan motivasi intrinsik yang berasal dari nilai-nilai spiritual yang ada pada manusia. Tulisan Fry juga masih membedakan spiritualitas dan agama. Menurut Fry, spiritualitas lebih luas daripada agama, tetapi agama dengan spiritualitas dapat dijangkau melalui cinta altruistik (Fry, 2003).

Kelemahan dari penelitian Fry tentang kepemimpinan spiritual adalah tidak menghubungkannya dengan ketuhanan dan tidak mengabaikan sisi spiritual manusia. Namun, Tobroni melengkapi penjelasan Fry, bahwa konsep kepemimpinan spiritual adalah kepemimpinan yang membawa dimensi duniawi ke dimensi spiritual. Tuhan adalah pemimpin sejati yang menginspirasi semua bentuk perbuatan, mempengaruhi dan menggerakkan hati nurani hamba-Nya dengan cara yang sangat bijaksana melalui teladan, oleh karena itu kepemimpinan spiritual juga disebut sebagai kepemimpinan berbasis etika agama (Tobroni, 2005).

Kepercayaan spiritual dalam membangun budaya organisasi dapat dilakukan dengan empat langkah: (1) niat suci, yaitu untuk membangun kualitas batin pemimpin yang unggul. Dengan kualitas batin yang unggul, komunitas organisasi akan memiliki perhatian dan ketekunan dalam pekerjaan yang menghormati tugas masing-masing; (2) membangun budaya kualitas dengan membangun keyakinan dan nilai-nilai inti komunitas organisasi yang percaya bahwa kehidupan dan pekerjaan pada dasarnya adalah pengabdian kepada Tuhan, ini harus dilakukan sebaik mungkin; (3) membangun persaudaraan di antara anggota komunitas, sehingga kerjasama, sinergi antara individu dan kelompok / unit dalam organisasi dapat diciptakan untuk memaksimalkan potensi dan kekuatan maksimum; (4) mengembangkan perilaku etis dalam pekerjaan melalui penanaman rasa syukur dan kesabaran dalam menjalankan perintah (Tobroni, 2005).

Namun, menurut peneliti kepemimpinan spiritual juga harus mempertimbangkan tuntutan efektivitas dalam mengukur keberhasilan sebagai tren kepemimpinan kontemporer. Standar efektivitas ini dapat diukur melalui tiga hal, yaitu: budaya organisasi yang kondusif, proses organisasi yang efektif, dan inovasi dalam organisasi.

Second, criticism of the theory of prophetic leadership by al-Banjari. The author incorporates this prophetic style of leadership into an intrinsic style of leadership because prophetic leadership has a common source with a spiritual leadership style, that is, individual values and beliefs of religious or other values. Then the prophetic leadership involves an autonomous and intrinsic awareness of the individual in his activity. Prophetic leadership style can not be separated from the value of leadership that existed in the Prophet. The nature of the Prophet's leadership is: (1) Shidiq (honest), (2) Tabligh (deliver), (3) Amanah (trustworthy), and (4) Fathanah (intelligent and wise). Prophetic leadership is one's ability to influence others to achieve goals as the prophet did. These prophetic values refer to the example of Prophet Muhammad SAW that comes from the Qur'an and as-Sunnah as the basis of morality karimah in organizing the intrinsic life itself (al-Banjari, 2008).

The difference in the concept of intrinsic leadership style above, in general, the study conducted by Fry did not relate it to the divine problem and did not offend the spiritual side of man. Meanwhile, the concept of spiritual leadership with prophetic leadership is built from a spiritual foundation. But both have basic differences about the spiritual source. Spiritual leadership is derived from worldly and natural humanitarian values. For example, one can find that spiritual meaning from work. Another difference between these intrinsic leadership styles lies in conventional and shari'a aspects. Spiritual leadership style and transformational leadership style is conventional, while the style of prophetic leadership is syar'iyah

However, based on the results of research and discussion found that the prophetic leadership applied by the head of DISPENDA Probolinggo, Indonesia, is different from other prophetic leadership, because the application is very thick with values with Javanese culture and ethics behind it. The combination of prophetic leadership values and Javanese cultural values applied.

Thus, the results of this study can be used as criticism as well as complement to the theory of Spiritual Leadership revealed by Fry (2003) and the theory of Leadership Profetik expressed by al-Banjari (2008). So far, it is understood that the spiritual leadership style is derived from intrinsic motivation that is conventional, while the prophetic style of leadership that is syar'iyah. However, the results of this study indicate that prophetic leadership not only derived from conventional intrinsic motivation and syar'iyah only, but equipped or combined with extrinsic motivation in the form of cultural ethics background and surround the leader.

Javanese Culture Ethics in Probolinggo is different from other Javanese culture, that is acculturation between Javanese culture with Madura or commonly called Javanese Penhalungan. However, to date due to the limitations of the study and reference, the notion of Penhaling is still vague. There is no clarity when exactly the term 'Terrorism' is used. Indeed, in practice, ordinary people often say that when the Javanese mixed and interacted with the Madurese, was born Penhalungan. Some experts seem to use a lot of meaning like that. Harry Yuswadi gives a simple definition of Precursion as (1) a mixture between Javanese and Madurese cultures and (b) Madurese people born in Java and adapting to Javanese culture. Administratively, the peninsula culture area includes Pasuruan, Probolinggo, Situbondo, Bondowoso, Jember, and Lumajang (Yuswadi, 2008).

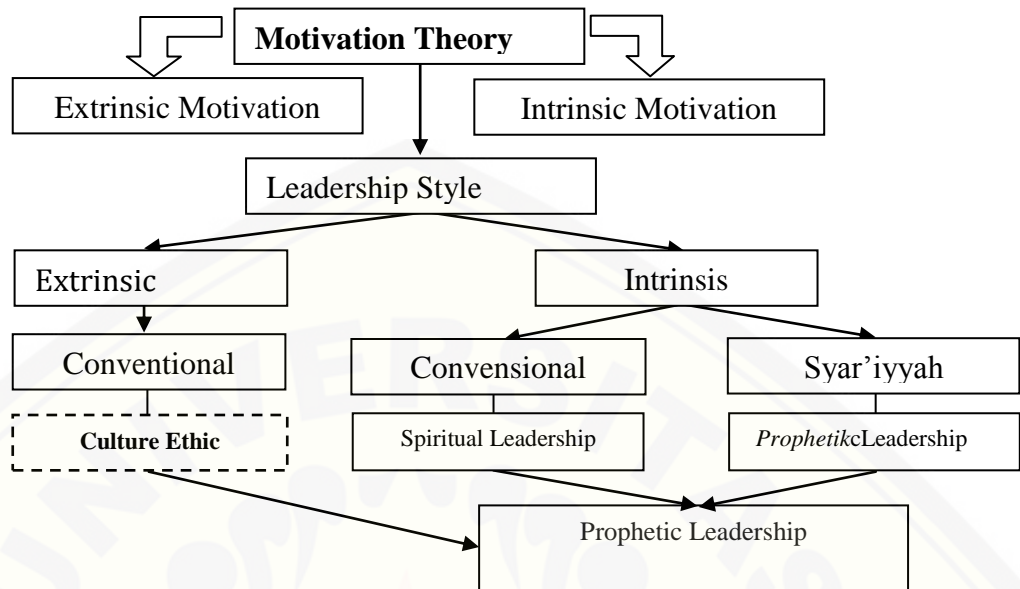


Figure 1. Criticism of Fry and al-Banjari Theories on Spiritual-Prophetic Leadership
 (Source: Fry, 2003; Al-Banjari, 2008; Modified)

If it is linked to the problem of corruption, it must also be seen from the side of individuals who do corruption. Therefore, a more directed strategy is needed on prevention based on intrinsic preventive strategies. Success or failure to eradicate corruption is not only determined by the existence of a definite legal instrument, but also by individuals / personal who are psychologically aware of the principal values of their respective moral and religious values.

Thus, it takes the process of forming personal prophetik leadership based on cultural ethics. Systematically, the researcher have analyzed the process of forming personal prophetic leadership based on cultural ethics can be seen in the following figure.

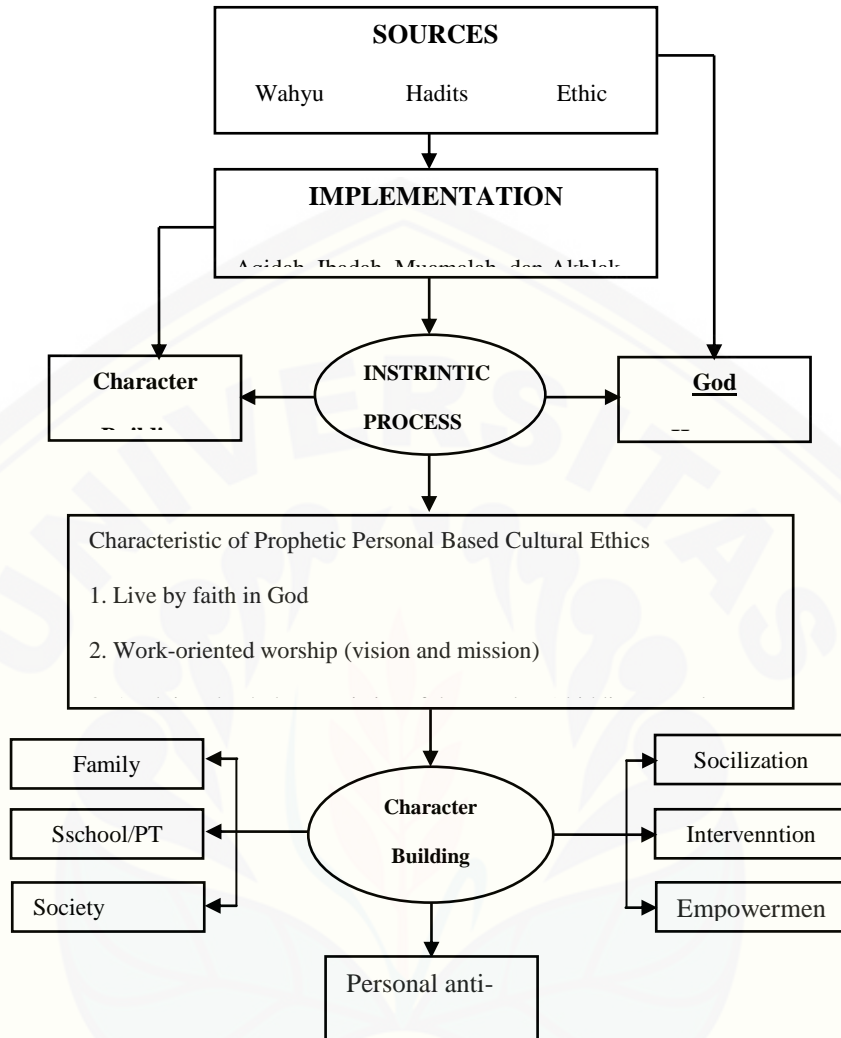


Figure 2. The establishment of Personal Prophetic Leadership based on Cultural Ethics
(Source: Theory and Results Research processed)

According to the researcher, it is necessary to establish the concept of integration in overcoming the problem of corruption through intrinsic based character education. The formation of intrinsically based characters in question is the prophetic values integrated in the personality structure autonomously. The value is collected and personal, called personal prophetic leadership based on cultural ethics, namely prophetic leadership style that is individual that not only owned by the leaders alone, but also owned by every person who consciously and consistently run the teachings of his religion, so realized the consciousness of autonomy And intrinsic individuals in their activities.

Based on the study of the problems that occur, the need for the development of character building intrinsically, then it is time for this great nation, and especially in Probolinggo regency built by individuals with prophetic character based on cultural ethics. Therefore, the presence of personal prophetic leadership based on cultural ethics as an alternative is needed in overcoming the nation's problems, especially corruption, and re-arrange a better life. Therefore, as the foundation of prophetic leadership, it is necessary for these four traits to be the basis of consideration of one's election to be a leader. Leadership does not arise only because of the factors of being born not made, not just being formed by society (leader is made not born). But the leadership arises because it has a talent from birth on leadership and is developed with the development of training and opportunities given to becoming a leader

5. CLOSING

The problems of leadership style in Probolinggo, Indonesia, are: there are still many impromptu leaders and their ability is still low; Leaders who are less assertive in decision making; The interaction between the leader and the subordinate that goes on is less or not purely sincere (monopoly); Democratic leadership but relying heavily on the voting system; And democratic leadership but the practice is still oligarchic. The practice of corruption in Probolinggo, is inseparable from the weak moral and intelligence of ESQ leadership in the workplace environment. Therefore, a spiritual leadership style is needed as an alternative to corruption prevention solutions. Spiritual leadership style in Probolinggo indeed began to be applied by several agencies, but still individual, unplanned and systematic, and has not been implemented optimally. Therefore, the authors offer a more detailed and structured reference to the prophetic leadership style applied by Dinas Pendapatan Daerah Probolinggo, which includes: shiddiq (honest), trustworthy (trustworthy and accountable), fathonah (intelligent and wise), and tabligh (Tansparan).

This study criticized and complemented the theory of Spiritual Leadership revealed by Fry (2003) and the theory of Leadership Profetik expressed by al-Banjari (2008). During this time, it is understood that the spiritual leadership style derived from intrinsic motivation is conventional, while the prophetic style of leadership that is syar'iyah. However, the results of this study indicate that prophetic leadership not only derived from conventional intrinsic motivation or syar'iyah only, but equipped or combined with extrinsic motivation in the form of cultural ethics background and surround the leader.

The study also offers a concept of spiritual leadership that proves to be effective in developing organizations of educational and learning institutions. This is due to the spiritual leadership there is a relationship between the concept of Spiritual Quotient (SQ) disclosed by Zohar (2000) with Religious Ethic (ER) revealed by Izutsu (1996) and Inner Worldly Asceticism (IWA) or worldly asceticism revealed by Weber (1992). All three have been understood separately, when actually connected and unity. SQ without the ER based on it will give birth to the mystical behavior of the world (Inner Worldly Mysticism) and ER without ER is only a 'knowledge'. The combination between SQ and ER is what will give birth to IWA or $SQ + ER = IWA$.

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