The Torch Theory of Youth Leadership in Nusantara Malay Archipelago: Four Typologies in Indonesian Cities

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Abstract

The present discourse on leadership has been dominated by literature centred on the baby-boomers and even on the older cohorts. Yet, with the rise of the millennial generation and their influx into the various spaces within the society, be they economic, social or political, there are limited studies and established theories of youth leadership in this era. Even more at stake is the draught of youth leadership theorizing based on home-grown communities, local identities and indigenous cultures. This is especially true in the cultural space of Nusantara Malay Archipelago, where Indonesia, Malaysia, Brunei, Singapore, southern Thailand and Philippines are situated. This article is based on a research to lay-down foundational constructs in order to address this empirical and theoretical vacuum. The objective of the research is to examine the paradigms of youth leaders. The sample involves thirty-five (35) youth leaders of community-based organizations (CBOs), born between 1980 to 2000, from four major cities in Indonesia. It employs an abductive research strategy whereby the constructs are built from the informants’ own conceptualization of meanings and practices of leadership. Through analysis of in-depth interviews and organizational profiling, the authors discovered four typologies of youth leadership. They are namely Piningit (saviour), Perantau (explorer) and Pemberdaya (enabler), together they form what the authors term as the Torch theory of Nusantara Malay Archipelago youth leadership as these leadership models are based on local wisdom, cultural values and heritage of the archipelago.

Keywords: Youth Leadership; Torch Leadership Model; Nusantara Malay Archipelago; Community-Based Organizations; Piningit; Perantau; Penyatu; Pemberdaya

Introduction

In the Nusantara Malay Archipelago history, which covers a wide spread of land and maritime space where Indonesia, Malaysia, Brunei, Singapore, southern Thailand and Philippines are situated, the youth have played a significant role in shaping its dynamics and social evolution. Depending on which side of history they stood, many have promoted certain idealism and progress for change and the betterment for their country. In the context of Indonesia, post reformation era of 1998, the development of youth organizations surfaced simultaneously with the improvements of information technology,
specifically with the rise of social media as a primary medium in forming a cross-regional network of communication in Indonesia. As young people get connected, they start to understand what is possible. They start to see role models for themselves from outside their own cultures and makes for success that did not indeed could not previously occur to them.\(^1\) Characteristics such as fluid, inclusive and flexible that differentiated youth organizations then and now were manifested in organizational practices, such as in the form of organizational structure and networking activities. Based on organizational structure, for instance, youth organizations that were formed before reformation were larger and each member had an official membership status after going through a certain recruitment process. This was vastly different from non-political or non-partisan-based youth organizations that emerged after the reformation, which were smaller in structure.\(^2\)

Today, Indonesia has thousands of communities throughout the country, and they are mostly run by youth. In recent years, communities in Indonesia have developed rapidly, not only the ones which already achieved and known nation-wide but also the small emerging communities, such as in schools or universities. The number of emerging communities is estimated to be thousands and the ones associated with youth or empowerment are many and varied. Initiators are individuals who possess purpose, trust, resources, needs, risks, predilections toward the intended issues.

One of the most powerful strengths is arguably their creativity torch. A key manifestation of their creativity, which can be measured as the rise of youth, is the creation of the diverse communities. Their creativity develops because they have opportunities to meet and discuss with like-minded people or those who share the same identities or common spaces. They realize that to become the agent of change, they need other peoples to work together to makes positive impacts within society. Consequently, they build a community that acts to broaden the scope of what they perceive as positive values. Using their creativity, they attempt to solve various issues such as environment, health, education, human rights, entrepreneurship, and youth empowerment.

These emerging Nusantara youth-led communities hold a significant role in shaping and establishing capacities and qualities of youth, particularly the leadership part. This is shown by the various programs of the activities held in escalating the intellectual abilities, technical skills, human skills, conceptual skills, and social intelligence. The communities formed also play different roles in raising awareness and consciousness of the youth to contribute; addressing local and national issues- and bringing positive impact to the environment. Along with the expansion of the online platform, technology allows youth’s active role and their involvement to spread across Indonesia. Notwithstanding the ills of digital space, the phenomenon of “The Internet of Kindness” has also enabled the expansion of their good deed and intention in the society, as it becomes the leverage in aiming social development goals. The massive role of various digital platforms has able to create power on some scale that has never seen before.

As such, this research investigates the characteristics of Indonesia’s youth leadership as perceived by them. The basic statute to define young people or millennial in Indonesia is the Youth Act (No. 40 in 2009), stating that young people are citizens aged 16-30 years. Pertinent to this age corridor, some explanations might be drawn to understand the phenomenon of unsustainable movements initiated by youth.

\(^1\) Salkowitz (2010, p.39)  
\(^2\) Raviola (2013, p.11)


**Youth and Community**

A community is can be described as “a social group that not only shares an identity and structured pattern of interaction but also a common geographical territory”. In addition, a community is not just a place where interaction occurs, but also an attitude of connection and commitment that sustains relationships and purpose. Communities may also have members who accomplish their goals through trust and teamwork.

Research studies have shown that young people who are civically engaged in their communities are more likely to serve as leaders during their college days and later in adulthood (Eccles & Gootman, 2002; Flanagan, 1998; Youniss, McLellan, & Yates, 1997). One valid reason the youth desire to have leadership roles and contribute to their community is that it provides a sense of meaning and feeling of being able to make a difference (Eccles & Gootman, 2002; Flanagan & Van Horn, 2003). Manifested through student movements, the role of students in social activities are carried out to increase their ability to organize and cultivate their proficiency to lead. In the archival records of Nusantara Malay Archipelago, specifically as highlighted in Indonesian national history, the incorporation of Budi Utomo in 1908, in essence, symbolizes a significant milestone for the development of national social-organizational mobilization. Although there are differing views about whether it is the first political congress or non-political society, historians have generally recognized Budi Utomo as an important national Indonesian movement with the youth as its backbone. It championed a national awakening of native intellectuals to advance education and culture of the nation.

Fast forward to the present generation, with exceptions of certain constraints, the youth continues to assert their leadership. With the digitization of societal activities, they are relatively more adept in embracing such technologies than are older generations. Nugroho & Tumenggung (2005) stated that one of the fundamental factors, which restricts the youths’ active involvement, is the political culture, which has been embedded and practiced since the New Order regime. This bears relevance to this research on Indonesian youth. In the construction of power, Indonesia had been portrayed as a vast family, a national family. As a family, young people were positioned as children that they are obliged to respect and obey the leaders or the elders. This perceived cultural psyche or perpetuating hidden hierarchy can be found within many organizations and governmental bureaucracies across Indonesia. Nevertheless, with the turn of the millennium, various digital platforms have emerged which in turn facilitate young people to transcend these structural, spatial and cultural borders to connect, interact and in many cases mobilize people for social change. Statements of hope of positive impact are echoed from the youth. As the Youth Employment Network asserted, “Youth organizations can play a powerful role both individually and collectively in working with regional institutions, through official participatory structures and by providing youth perspectives in decision-making processes as equal partners”.

This phenomenon has contributed to the main focus of this research with the agenda to further comprehend their leadership paradigms of how they conceptualize and give meanings to leadership and their very own leadership practices, especially in responding towards existing issues and eventually taking the initiative to move forward. This research brings the attention to a particularly group of youth leaders, namely community-based leaders. Against this backdrop of emerging social youth movements initiated

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6 Youth Employment Network (2007 p.32)
through communities and organizations, the youth leadership emerging from these local communities can also shed light to the Nusantara perspective of youth-led social change.

**Youth and Movement**

Many youth movements in Nusantara Malay Archipelago originally aimed towards a political purpose, as what occurred in 1998 in Indonesia. During those times, youth movements were compelled to retaliate due to the governing system that were not seen supportive of interests of the people and often were also perceived as corrupt. In addition, the ruling policies were seen as inefficient at best and exploitative at worst. There were also incidences of violence in the cities and inefficient policies transpired. Youth elements had the perception that the governing regime had to be corrected. With that basis, the youth carried-out massive protests against the existing government. Their retaliation was proven to be fruitful and eventuated in the founding of the Republic of Indonesia’s democracy.

Tapscott and Williams (2008) stated that this is the era of ‘We the People’. It is no longer just a political expression of a hope for the power of masses, but it is also a description of how ordinary people have the power to innovate, create value, and lead. In essence, the rise of mass collaboration, it is argued, has changed the hierarchy of power like never before. A few years ago, collaboration mostly happened on a small scale. It took place among relatives, friends, and associates in households, communities, and workplaces. At present, with the emergence of new technology, the community can be formed, from the small and large scale.

A key difference between past and present is that community can emerge through an online platform as the consequence of the Internet, social media platforms and smart devices. Tapscott and William (2008) claimed that the growing accessibility of information technologies creates an opportunity for individuals to link up, involved in many discussions and giving raise to the birth of mass collaboration. Youth are considered key actors and partners in UNESCO’s mission to contribute to the building of peace, the eradication of poverty, sustainable development and intercultural dialogue. UNESCO believes that the participatory and strategic involvement of young women and men in outreach, volunteerism, and bureaucracy can bridge the gap between the formal institutions and youth, including vulnerable, disadvantaged and marginalized groups, filling a critical gap of unmet needs. Through the developments of time and technology, youth movements have experienced changes specifically with the issues which they address. The recent past has shown that previous youth movements’ voice orientated towards political change, currently it seems that these voices have diverted into the scope of social, cultural, environmental and economic change, etc. Consequently, technology creates two worlds: virtual or online and offline communities. Communities, online or offline, consist of a group of individuals who come together based on common identities, interests, beliefs, or values. Community members probably share a common culture, norms, and practices, desired attitude, and behaviours required for membership. This article analyses the leaders’ interpretation of how these elements come in their own leadership; hence, developing an abductive vantage point of reality.

**Youth and Leadership**

There are various perspectives of youth leadership. According to Wehmeyer, Agran, & Hughes, youth leadership means (1) “The ability to guide or direct others on a course of action, influence the opinion and behavior of other people, and show the way by going in advance”; (2) “The ability to analyse

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9 UNESCO (2013, p.3)
one's strengths and weaknesses, set personal and vocational goals, and have the self-esteem to carry them out. (Wehmeyer, Agran, & Hughes, 1998). It also includes the ability to identify community resources and use them, not only to live independently, but also to establish support networks to participate in community life and to effect positive social change” (Adolescent Employment Readiness Center, Children’s Hospital, n.d.) In another standpoint argued in the book entitled, The Social Leader: Redefining Leadership for the Complex Social Age, the social leader is “one who is able to harness the passions of networks of individuals by generating the Social Energy needed to achieve a common purpose”.10 Andrea Jung, president and CEO of Grameen America, and former chairperson and CEO of Avon Products said that “The social leader makes a compelling case for redefining how we think about leadership today.” “Leadership helps build social capital within communities. As youth learn leadership, they develop an increased awareness of what is expected of them as a leader”.11 Research suggests that “youth who learn leadership through a positive leadership development program gain a sense of autonomy and increased confidence”.12 The independence and confidence gained by youth gives them the tools to build relationships between community members. “Youth make contributions within their communities through involvement” (MacNeil, 2006; Zeldin & Camino, 1999. Pertinent to democracy, Golombek (2002, p.7-8) cited Santos Pais who stated that the Convention recognizes the status of a young person as “a subject of rights, who can form and express opinions, to participate in decision-making processes and influence solutions, to intervene in the process of social change and the building of democracy.”

Sheila Kinkade and Christina Macy in their book, ‘Our Time is Now: Young People Changing the World’, assert that the twenty-first century will be owned by the youth. This is shown with the influence of young people that contribute realistically in the name of improving the quality of its country. Their contributions have been channeled in various ways - some contribute to academic performance on an international level, and others make progress as entrepreneurs by improving the economic standards in society, and while many others strive as educators. It is argued that they must, therefore, be equipped with information, expertise, access to power and the humility and humanity to make decisions that benefit all people within their communities, regardless of gender or generation.

Furthermore, the current discourse delves into development of youth leadership. Youth leadership can be developed if young people are able to engage in challenging activities around issues that reflect their genuine needs and offer authentic opportunities to make decisions and effect change, in an environment of support in which young people can reflect on their experiences. “Leaders inspire their followers to recognize desirable ways and ask them to recognize their leader and to reach to the desirable state that he has specified”.13 As youth learn leadership, they develop an increased awareness of what is expected of them as a leader.14 The independence and confidence gained by youth gives them the tools to build relationships between community members. Youth make contributions within their communities through involvement.15

Nevertheless, with all the dearth of literature on leadership, there is a vacuum of systematic theoretical explanatory framework on indigenous youth leadership of this millennium. This article is based on a research to address this lack. The purpose of the research is to enable such indigenous theory-building. Its objectives are to examine how youth leaders define leadership and leadership ideals as well as how they in turn interpret and give meaning to their own leadership practises and organizational experiences.

10 Guglielmo & Sudhanshu (2014, p.7)
11 (Smith, Gary, & Ketring, 2005)
12 (Rose-Krassnor, et al., 2006; Richman & Shaffer, 2000)
14 (Smith, Gary, & Ketring, 2005)
15 (MacNeil, 2006; Zeldin & Camino, 1999)
Methodology

This current study employs the abductive research strategy which is most suited the objectives of the research. It aims to understand social reality and construction of meanings from the social actors’ point of view without boxing their responses into the researchers’ views or any existing theories. The abductive research strategy differs from the deductive or inductive logic. The researcher is not the instrument. The lenses are not deduced from certain theories. Its purpose is not to test a certain hypothesis or to confirm an existing orthodoxy but to enable the social actors or informants to build their own perspectives of the phenomena; hence leading towards theory-building. It is a kind of an abductive theorizing by capturing insights and interpreting social realities through the lenses of the informants themselves. This abductive research strategy enables a new type of indigenous theorizing of Nusantara’s very own youth leadership paradigms. The constructs originate from the informants; hence the resulting categories and eventual emerging typologies of Nusantara youth leadership are anchored on their insights and experiences.

Using a purposive sampling approach, the research conducted in-depth interviews with 35 Indonesian young leaders of a community-based organization (CBOs). Their organizations are based in major cities in Indonesia, namely Jakarta, Bandung, Bogor, Malang, Tangerang, Surabaya and Medan. They are either founders or part of the founding committees who continue to lead the organizations. The sample does not include political or faith-based organizations, as the ideological or behavioural orientations of this type of organizations may have probably been pre-defined or have been structurally determined.

Building upon the findings from the interviews as first order constructs, the analysis advances by including organizational profiling as a supplementary and secondary data in the second order construct. The patterns emerged from the analysis eventuated into four typologies, which can be encapsulated and termed as the torch model of Nusantara youth leadership.

Findings and Torch Theory of Youth Leadership

The ‘Torch’ in the CBO-based youth leadership symbolizes a leadership model that is anchored paradigms that focus on issues, ideas or agendas related to social movements, communities, and organizations run by the youth. The term ‘Torch’ constructed in this research vis-à-vis youth leadership means the everlasting flame of the leadership where the illumination can provide direction towards positive change suited to the current state of affairs. The flame of ‘torch’ can also be defined as the symbol of the struggle, journey, and effort put in by the youth who strives to achieve his/her vision through the personal mission to bring positive change in various aspects. The ‘Torch’ model also depicts the four Nusantara typologies of youth leadership in the Indonesian millennial generation born within the decade 1985-2000.
The ‘Torch’ consists of 4 (four) typologies of youth leadership model, they are ‘Piningit Leaders’, ‘Penyatu Leaders’, ‘Perantau Leaders’ and ‘Pemberdaya Leaders’. Based on the analysis of the informants’ organizational profile and in-depth interviews, the research maps out the ‘Torch’ leadership model into 10 characteristics, (1) Integrity (2) Risk Taker (3) Influence (4) Communication Skills (5) Intellectual Humility (6) Strong Ideology (7) Team Oriented, Supportive and Collaborative Culture, (8) Momentum (9) Platform (10) System of Regeneration. As these are leadership born out of indigenous or local community-based organizations with their own local wisdom, indigenous culture, the four labels chosen are also localized and anchored on this Nusantara Malay Archipelago heritage. The leadership labels cannot be translated literally with precision. Nevertheless, they loosely have the following meanings - Piningit’ (saviour / messiah), Penyatu (unifier), Perantau (explorer) and Pemberdaya (enabler).

The CBO’s characteristics are classified according to the results of the interviews of 35 young leaders, act as founders from different communities. These ten characteristics describe how CBO young leaders succeed in making positive changes to their surroundings within the Nusantara context. This model describes ‘leadership’ as an emergent process that a particular youth undergoes, gains achievement, and manages to bring about real change to the youth’s environment. It is based on the interpretations and meanings of the youth leaders themselves. At the organizational profile level, they have various programs, ranging from sponsorship, social services, disaster management, education, health, environment preservation to economic empowerment. In contrast to social organizations or NGOs, community-based organizations are mostly independent. The management structures are fluid, interactive, and supportive of community involvement, especially young people.
Table 1:
Typologies of Community-based Organization (CBO) Youth Leadership Matrix

<table>
<thead>
<tr>
<th>Typologies of CBO Youth Leadership</th>
<th>People-oriented</th>
<th>Task-oriented</th>
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<tbody>
<tr>
<td>Internal in scope</td>
<td>Piningit Leaders (Savior)</td>
<td>Pemberdaya Leaders (Enabler)</td>
</tr>
<tr>
<td>External in scope</td>
<td>Penyatu Leaders (Unifier)</td>
<td>Perantau Leaders (Explorer)</td>
</tr>
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**Piningit Leadership (People – Internal)**

Based on the analysis of the organizational profiles as well as the meanings the youth leaders attach to their paradigm and practices of leadership, the research has constructed the first typology as the *Piningit* leaders. *Piningit* leaders lead by championing and advancing the local stakeholders of a particular geographical community based on certain issues. *Piningit* leader is chosen as the first youth leadership typology because *Piningit* begin to display their talents while still living in their place of origin (internal) and create additional values for the local community and also create deep impact - welfare among society (people). They are risk taker and willing.

The term *piningit* comes from Javanese cultural tradition. *Satrio Piningit* (Gedrik Javanese: Satriå Piningit, Javanese Hanacaraka means "Hidden Knight/ Hidden Kshatriya") is a Javanese character of Jongko Joyobhoyo (Jayabaya Prophecies) which is considered as one who would become a Great Leader of Nusantara (modern-day Indonesia) and rule all over the world from Java. Heroes represent the society’s hope for change. From the Indonesian perspective, the phrase ‘Satria piningit’ was suddenly popular at the fall of the New Order in 1998, referring to an embodiment of the Javanese dream of a culture hero who brings about change in a chaotic situation of economic crisis and endless conflict among social groups. In other traditions around the world, Satrio Piningit has similarities with the ‘divine figures’ as in the Messiah in Judaism, or Maitreya in Buddhism or Imam Mahdi prophecy in Islam. The figure, who owns the characteristics of a ‘*Satrio Piningit*’ is considered as a chosen human being, who has the integrity and capability to turn words into actions.

*Piningit* are people-oriented leaders; they prefer to stay in their homeland or village and strive to improve their surrounding environment as well as the community’s standard of living with their competence, expertise, and experience. This occurs in the cases of several big cities in Indonesia such as

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Banten, Sumedang, Bandung, Bogor, Garut, Malang, etc. *Piningit* youth leaders tend to have high emotional self-awareness, empathy, service orientation, organizational awareness, developing others, catalysing change, conflict management, and achievement drive. They are also 'high achievers' who have previously completed college, get a lot of achievements and received appreciations from various internal and external parties from their affiliations. This is certainly a positive change that needs to be appreciated by society; in this case, the local government is supposed to engage with local youth to be involved in various activities and government programs. The benchmark of being a success for young *Piningit* leaders is to be able to answer social problems and present solutions with creative, solution-based oriented and innovative approaches to the surrounding environment.

The expected figure ought to have intelligence, assertiveness, politeness, humbleness, not arrogant, ethical, and with a confident-looking family. The *Satrio Piningit* is an individual who cares about his or her people, highly knowledgeable, and has decided to do something. This type of person is hoped to fight for justice and malice and to build a better civilization. Based on the informant backgrounds, several of the *Piningit* community-based leaders choose education issues for their interests. This preference emerges because the empowerment of people in the rural through education is a long-lasting transformation. Education will lead to potential personal growth and capacity development. In addition, education's purpose is to bring expectations for a better and probably sustainable living.

One of the examples is ‘Forum Putera Daerah Membangun’ (PDM). This platform allows young people with the same vision, based on their background similarities and sense of family, to connect and dedicate themselves to social services. The same background similarities emphasize the strong willingness to build Indonesia from the places they respectively were born. The sense of family highlights the meaning of bringing the change with full cooperation and support with one another. This forum, that gathers young people from 25 provinces, 64 cities, and regions, is consisted of three young initiators and 75 young local people. The objective is to create a cross-sectorial empowerment ecosystem across the provinces.17

According to Harahap (2018, p.76), one of the country's development agenda is the development of rural communities. Over the past 15 years, urban areas in Indonesia have grown by 50 million people, while the total rural population has shrunk by 5 million. In 2016 alone, the net outflow of people from rural to urban areas stood at about 7 million people. 45 percent of the population now live in rural areas, and while 1/3 of the formal labor force country-wide is still in agriculture, their job becomes even more important. With constant rural-urban migration, and despite population growth overall, Indonesia has fewer people living in the rural areas every year.18 Based on Indonesian national law ‘UU No. 6 Year 2014’ on the village, mentioned that village development is an effort to improve the quality of life and the greatest welfare of the village community. To achieve that, the village community is obliged; (a) participate in various activities in the Village; (b) encouraging the creation of a safe, comfortable and peaceful situation in the Village; (c) encouraging the creation of activities of the village administration, village community development; and the empowerment of good village communities; (d) maintain and develop the value of consultation, consent, kinship and cooperation in the Village; and (e) establishing and maintaining the village environment. *Piningit* also can be described as a ‘Liberator’. This type of young leader often considered to be a ‘hero’ or even ‘savior’ of the communities. The main focus of a *Piningit* leader is to ‘improve surroundings’. Through the character spirit of ‘Bahaduri’(*Knights*), the *Piningit* strives to achieve with a high quality of integrity, nationalism, and idealism.

According to Horton in Harahap (2018, p.77), the development of rural society means that the development of a traditional society becomes modern man, the development of rural society means to build self-reliance and self-belief. Based on the previous statement it can be concluded that the

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17 https://www.republika.co.id/berita/nasional/umum/18/01/09/p2amak282-membangun-indonesia-dari-desa
development of rural communities is a national development aimed at improving the living standards of rural communities, fostering the active participation of every young people of the community towards developing and creating a harmonious relationship between the community and its environment. As the subject, as well as the actor of the growth of youth roles in the development of rural communities, is important to be analyzed. Due to the situation, Indonesia urgently needs more Piningiti leaders in the rural areas.

It is also observed that currently, the number of young Piningiti leaders is growing and is becoming a new wide-spread phenomenon in Indonesia. Today is different from the prior condition when some young people in the rural chose to move to the urban area especially DKI Jakarta. Nevertheless, today many of them have started to care, move and contribute to creating something that has a good impact on their hometown (village). This young Piningiti leader decides to stay in their hometown and strives to improve their surrounding environment as well as the community’s standard of living, with their competence, expertise, and experience. They are also ‘high achievers' who have previously completed college, get a lot of achievements and received appreciations from various internal and external parties from their affiliations. This is certainly a positive change that needs to be appreciated by many parties, in this case, the local government must engage local young people to be involved in various activities and government programs. The benchmark of being a success for young Piningiti leaders is being able to answer social problems and present solutions with creative and innovative approaches to the environment.

Perantau Leadership (Task – External)

To be a Perantau (explorer) is part of the Nusantara tradition as people in the Malay Archipelago are mostly sea-fearers. The sea is their land and the lands are their sea. In many of the local cultures, a young adult, especially a man, is expected to prove his metal by being a Perantau travelling to build himself and his fortune and returning home as a better person. In the context of this research, the typology of Perantau has become gender-neutral. These are leaders are said to lead by exploring new spaces of innovation for social contribution conceptual explorers. A Perantau leader is the type of youth who gives deep meanings to the perceived achievement and impactful contribution (Task) from outside his home origin (External). According to the interviews, they migrate from their hometown with the hopes of improving the quality of life and seek to establish a more promising future. They risk their career and having no financial insurance to create a platform that benefits a wider society. This survival predicament has driven the Perantau to be fully motivated and have a strong ambition to achieve or be actively involved in a social movement. This growth cycle continues to reach the Perantau’s peak of self-realization.

One can argue that the Perantau leaders are similar to problem solvers. They invent a project that provides a good solution to society by using the technology. They have a deep understanding of the problem through a different perspective and enabling them to develop distinctive solutions. Perantau leaders deliver a service through technology, like a website, application or chat-based program (Whatsapp, LINE or SMS). By resolving a specific problem using web or mobile, Perantau leaders can serve more publics than direct service access alone. Based on the findings, Perantau leaders use social media which is essential for making a real transformation. They bring an increased awareness about collective and communal issues and translating into actual change by using the digital platform. Therefore, Perantau leader adapt the technology platform and digital invention to express their ideas and increase the society potential to gather extraordinary levels of effectiveness and efficiency. One of the

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Perantau Leaders has created a platform named Ruangguru which enables and connects private teacher and student in Indonesia. It also offering wide variety of course that can enjoy by society with minimum price. Another Perantau leader make platform named kitabisa.com that can be used for donation. They use technology to bridge people who want to donate or making donation for good cause. The philosophy behind it is everyone in Indonesia adhere gotong-royong principle, so that everyone can do goodness anywhere.

*Perantau* helps build communities/organizations and yield benefit from bright ideas as a fertile medium to project aspirations, hopes, voice, passion, and commitment to bring better change. Most of *Perantau* leaders are the inventors whose ideas help society improve inconvenience or productivity. *Perantau* youth leaders tend to have a high level of visionary leadership, achievement drive, initiative, catalyzing change, service orientation, adaptability, teamwork, and collaboration.

The Perantau’s natural sense of empathy and sensitivity to current social issues push the respective youth to contribute to building communities, leading movements, and other productivity. The youth of this type features an intense passion, evident from early in their ventures, which enables them to acquire skills naturally. The other characteristic of the *Perantau* leader is as an ‘accelerator’, where they are adapted to bringing additional value to currently available resources. This leader displays high initiative and persistent adaptive innovation. *Perantau* leaders also show high accountability in being responsible for the venture they initiate.

The *Perantau* leader’s real contribution and benchmark are innovative, positive impact and widely utilized works by many. They tend to own and execute new ideas and thought that have never existed before. The work produced by *Perantau* leaders are a long and cumulative effort, including many decision-making processes, from discovering new ideas to implement in the marketplace. Technology becomes the main capital for *Perantau* leaders to produce the latest works and innovations whose main purpose is to make human’s work and activities easier. *Perantau* leaders are insightful young leaders, supported by a high level of education and risk-taking capability. *Perantau* refers to a person with a high fighting spirit who has the best stock of knowledge to be able to adapt to new situations and environments. Some of the *Perantau* works independently and do not work under any other companies, yet they start their businesses and work from the beginning to succeed, and have widespread impact. Therefore, most *Perantau* leaders have good self-management and manage things in a balanced and professional manner.

*Penyatu Leadership (People – External)*

*Penyatu* basically means unifier. This group of leaders conceive and believe in unity for their community. As reflected in the analysis, *Penyatu* leaders are passionate about by bringing people together including followers, leaders, community members, peers, or different parties or organizations to serve a social cause and fighting for a specific issue (People). *Penyatu* shows strength in lobbying and persuading. They are adept communicators who inspire other youths to be involved and contribute to the society (External). *Penyatu* leaders are those who embody the cause of change or someone who contributed to expediting change.

The analysis of the findings indicate that *Penyatu* leaders uphold the following social agendas: (1) to facilitate the establishment of social network between communities and the public to create a habit to meet and collaborate each other through projects; (2) to support other young people over the growth of positive projects over the social issues di Indonesia and (3) to encourage diversity as an advantage for the entire society. Based on the findings through a community-based youth leader’s perspective, they act as *Penyatu* because they can influence others. They can capture the emotions, spirits, thoughts, and energy
of others. They think that Penyatu leader’s criteria are inspiring, persuading and encouraging. The success of Penyatu leader is to moving and affecting people towards achieving collective, cooperative, communal, mutual and united goals. A strong nonprofit leader drives a sense of mission down through the organization, upward into the board and outward into the community. They are willing to do whatever it takes to enable the organization to follow their mission effectively.20

A Penyatu leader places high priority in striving to discover and support social causes through community social work, and they direct their efforts toward key issues to have a wider impact within the society. In their mind, they act as a medium or channel in facilitating social issues in their surrounding community. Many Penyatu leaders used to be ‘activists’; they have experience in coordinating and managing organizations or communities. A Penyatu puts the organization under their microscopic scrutiny, as the Penyatu is skilful in handling the ins-and-outs of an organization from the micro levels up to the macro levels of operations. These leaders are formulators who plan and strategize for the whole organization. Penyatu leaders also get involved in social causes because they care, and they trust factual involvement need action and sacrifice. The scope of issues developed by Penyatu are psychological (e.g. suicide), green and environmental issues, culture, political and human rights, they create social campaigns, social projects, and social awareness. Penyatu youth leaders tend to have a high level of social awareness and self-management, especially in terms of service orientation, empathy, high level of confidence, trustworthiness, the ability of building bonds, service orientation, good persuasion skill, the skill of communication, teamwork, and collaboration.

Based on their leadership paradigms, the Penyatu leaders are dedicated to a particular organization and they have an interest, strong commitment, and willingness to fight for the community or organization. Oftentimes, the talents of a Penyatu already display throughout their years of study from elementary to tertiary level. Based on the interview and findings explain that most of the Penyatu leaders are also good communicators and public speakers. They said that a good leader is a good storyteller and spokesperson. Therefore, to become effective Penyatu, they think the importance of learning of how to be authentic and to be able to persuade, negotiate, connect and collaborate with the best. The Penyatu is also an executor; he/she who brings into reality not only various organizational programs but even schemes or programs for the regeneration of communities and organizations.

Penyatu leaders can also be a collaborator. In their organizational profile, they openly collaborate with others to support their program or movement. They champion the idea of being coordinators who are able to bring synergy from the various people involved in an activity. In general, collaborators show strength in lobbying and persuading. They are adept communicators who inspire other youths to be involved and contribute. Additionally, collaborators may show talent in interpreting social ‘trends’ and in identifying interests of a community. Some may take the role of navigators for the youths in working together to achieve a goal. Penyatu leaders are also regarded as ‘stimulator’s in the sense that they sow the seeds of interest and arouse curiosity for other youths to self-develop through massive and platform for collaborative activities. This means that they responsible for building and maintaining relationships that enable the community to flourish. Based on the findings, one of the greatest challenges lead community-based organizations is to retain and recruit the members and build a culture that shapes morale. The regular activities facilitated by a Penyatu who focus on the role of stimulator can range from hosting a conference, mentoring, coaching, and presenting at seminars and workshops periodically for other youths. These channels of activity often are funded by external interests such as government or commercial sponsors. These youths are especially involved in community organizations such as political

parties, social communities, labor workers, farmworkers, student societies, and women’s movement. The *Penyatu* actively bring into realization the objectives of a particular society.

In their leadership paradigm, *Penyatu* leaders display a strong personal commitment to develop both personally and the organization he/she is currently part of. They establish solid networks with others for the well-being and needs of the organization. Functioning under the principle of ‘volunteering’, the *Penyatu* followers come from a wide range of backgrounds. This diversity, according to them, does not hinder the ability of the *Penyatu* to determine functions and roles in the community openly and responsibly. They believe that they can galvanize enough personal credibility to inspire others to be honest, responsible, open, fair, confident, and dependable.

**Pemberdaya Leadership**

As claimed by the informants themselves, this typology of *Pemberdaya* leaders lead by empowering through building youth character - capacity, generating - building social business model, social empowerment and social entrepreneurship (Task). Empowerment involves; (1) individual efficacy, (2) recognition by others and (3) knowledge of how to empower others. Community leaders influence via personal skills, competence, and networks of relationships that extend others’ access to resources. Empowerment involves the ability to make choices, which means that empowered leaders have both the resources to act and the promise of success. *Pemberdaya* leaders see themselves as having the capability of developing others, surrounding community, service orientation, trustworthiness, achievement drive, teamwork and collaboration (Internal). *Pemberdaya* leaders deal with social issues, and through their command in entrepreneurship, attempt to bring social change in welfare, education, environment, and community healthcare. A *Pemberdaya* is also a person who initiates to form communities, movements, or even organizations to facilitate other youth in contributing to society and self-develop. They may build a type of empowerment indirectly or directly by mentoring programs, using nomination programs, formal recognition efforts, sponsors for participants and appointment of a selection committee.

*Pemberdaya* leaders are the ones who express strong sentiments for transforming a particular existing social order in a community to become better. They believe in having vision and capacity for action especially in empowering, enabling and expanding to character capacity of the youth or surrounding society. When society feels the urge to get involved, it is very helpful to know that others in the community are willing to join the effort. The members of civic and social networks possess important skills, knowledge or other resources to help advance the accomplishment of community common goal. Focusing on enabling others, *Pemberdaya* helps to shape, reinforce, and educate other youths in various other life aspects. The success of *Pemberdaya* leaders determined by the extent of benefit felt by members of the community and the prosperity brought about by their projects. Genuine empathy becomes the principle of the innovative business model. This youth leader is known to be highly disciplined, innovative, and persistent.

According to these Pemberdaya leaders, the important characteristic of leadership is “Altruism or altruistic leadership” (“Altruistic leadership: guiding others with the ultimate goal of improving their wellness”). This implies that the goal of the initiative towards achievement or movement was due to a

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sense of “putting the needs of others ahead” i.e. sense of community and selflessness. The *Pemberdaya* often stresses on a leadership style utilizing entrepreneurship skills as the means to bring about social change (social entrepreneurship). Empowerment is about giving people the competence, confidence, resources, and freedom to act on their judgments. Hence, when a person or group of people are empowered, they feel a change in their relationship with other people who hold power and with whom they share mutual goals. In a community, empowering citizens to change their relationship to each other and other holders of power such as business and government.  

While acting as a social entrepreneur, *Pemberdaya* leaders focus not only on financial gains when venturing but also social gain. *Pemberdaya* leader it can be called as ‘social entrepreneur’. Social entrepreneurship is the field in which entrepreneurs adapt their activities to be directly tied with the ultimate goal of creating social value. In doing so, these youth leaders claim they often act with little or no intention to gain personal profit. Dees (1998) defined a social entrepreneur “combines the passion of a social mission with an image of business-like discipline, innovation, and determination commonly associated with.”  

Saifan (2012, p.25) defined the social entrepreneur as a mission-driven individual who uses a set of entrepreneurial behaviors to deliver a social value to the less privileged, all through an entrepreneurially oriented entity that is financially independent, self-sufficient, or sustainable. Social entrepreneurs operate within the boundaries of two business strategies (Saifan, 2012, p.27): (1) *Non-profit with earned income strategies*: a social enterprise performing hybrid social and commercial entrepreneurial activity to achieve self-sufficiency. In this situation, a social entrepreneur functions an organization that is both social and commercial; revenues and profits generated are used only to further improve the delivery of social values. (2) *For-profit with mission-driven strategies*: a social purpose business performing social and commercial entrepreneurial activities simultaneously to achieve sustainability. In this scenario, a social entrepreneur operates an organization that is both social and commercial; the organization is financially independent and the founders and investors can benefit from personal monetary gain.  

A *Pemberdaya* hopes to contribute answers to solving problems in economic and social; bringing about change in a positive direction. They directly involved in the community by the nature of the business, whose profit is re-invested to the community being built. The vision of this leader is to support communities in becoming independent entrepreneurs who are study financially and not reliant upon government action. *Pemberdaya* leaders put forward a humanist approach when being involved with society. They also behave based on humanitarian principles in becoming a devout pillar that upholds the common interests of the people. *Pemberdaya* leaders are considered to be a community role model, philanthropist (social worker) and ‘social issues generator and problem solver’.

**Discussions**

Being digital natives, many of the millennial generation have adopted technology which facilitates the building of their own legitimacy and authority to influence communities in a rapid, organized and interconnected ways. The CBO youth leaders interviewed in this research are keen to adapt, understand and adjust to the shifting and fluctuating technological landscapes. The technology also enables them to delve into emerging roles, challenging trends and new strategic apprehensions, such that

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they can effectively address, respond or find resolutions to possible problems of the communal, social or societal challenges.

Penyatu Leader explained the two aspects of authentic leadership dimension, which balanced processing refers to leaders who objectively examine and analyze all the relevant data before reaching a decision. Leaders of this type are willing to accept opinions that contradict their own. Second, is about ‘Collaborative and social’. These leaders emphasize the need to be sharers of information and team-oriented, preferring to work and socialize in groups. Being a young community leader is not dependent on power or seniority; but the following are conceptions they have about leadership and its social dynamics:

1. Community leaders need to have clear goals in running programs and activities.
2. Competencies and community leaders’ expertise should be aligned with the profile and identity of the community or organization.
3. Young community leaders must always face and manage environmental change head-on.
4. They treasure the ability to build social networking and collaboration.
5. Leaders should maximize the utilization of technology and digital platforms, especially in maximizing the impact.
6. Understanding the project management techniques in implementing various community programs is highly crucial.
7. They should have the ability to build a team’s strength and promote horizontal communication.
8. They value ‘walking’ independently and maintaining ideological consistency to be independent.
9. They keep their focus on micro empowerment (individual/group) as well as on macro (community). The approach is social entrepreneurship.
10. Many believe in implementing an adhocracy culture. This type of organizational culture is based on energy and creativity, members of the organization are encouraged to take risks, experiment and think out of the habit to get things done. Organizations leaders are regarded as innovators. Where a team built within the community consists of a diverse group of different talents and skills as a power to innovate solve unique problems and carry out flexible activities. The power is given to those who have skill, regardless of their position.

The results of this study demonstrate that the presence of various types of communities, community-based organizations and social movements cannot be separated from the desire of young Indonesians to make a change. They view that social movements in Nusantara can now be a solution to change the nation. This social movement can also be representative of the new leadership manifestation of the millennial generation, since its young leaders, who are mostly from the millennial generation, are able to influence others. That is their manifestation of leadership. Since leadership does not necessarily deal with political power as they perceive it, it is more about influence, action, and contribution, the social movement has succeeded to answer those challenges. This is the line of thinking these young leaders tend to have about social reality.

In addition, according to the findings, the Penyatu leaders believe that gaining a good education would help solve social issues and bring actual changes. A Penyatu mobilizes young people, who own similar interests toward certain issues, to enhance impacts and conduct positive activities together, to move and seek solutions through various programs. Leaders create the motivation for movements by

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28 Salkowitx (2010, p.32)
providing examples of action, directing action, and defining problems and proposing solutions (Lang and Lang, 1961: p.517-524).29 Meanwhile, the internet and social media are powerful tools in the hands of Penyatu, literally. It has given birth to a new phenomenon and has increased awareness of social problems, either in their immediate surroundings or on the other side of the world. In the context of Nusantara Malay Archipelago, specifically for Indonesian millennials, another phenomenon also has a vast influence on their mind-set, i.e. the reformation movement since 1998. Ever since this historic milestone, youths across the nation believe that people power matters and that they are able to change society. These two milestones, they argue, have sparked the agile and innovative movement of youth communities to address social problems.

The activities which most Penyatu leaders do are volunteering and they maximize the use of social media to spread their activities globally. Moreover, collaborations are important parts to magnify the impacts of the activities. Youth leaders who are more highly connected to other organizations in the community and the movement are most likely to build coalitions (Shaffer, 2000: p.118-119).30 The findings also demonstrate that to mobilize movements out of these early connections, Penyatu leaders offer frameworks, strategies, tactics and community mediums that allow members to actively contribute in collective action and construct a collective identity at different levels.

**Conclusion and Further Reflections**

While the four typologies of community-based organization (CBO) youth leadership in this study are relevant to the current conditions in Indonesia, this article has gone beyond the boundaries of this nation-state. It has deliberated on some critical, or uncharted or even forgotten areas. Many prior studies tend to be empirically based on the west or oftentimes western-centric it its conceptualization, the abductive research strategy employed in this study has led to indigenous theory-building based on local empirical sampling. It contributes to new locally constructed concepts and typologies of indigenous leadership. In addition, based on this strategy, it results a Torch theory of Youth Leadership in Nusantara Malay Archipelago that begins to shed light not only on the field of leadership per se, but also transcending into discourses related to youth and the millennial generations, home-grown CBOs and indigenous social movements, and from technology to the emerging economies of ASEAN and specifically to the space known as Nusantara to the natives.

In the next few years, it is projected that the number of CBO leaders will increase substantially. What is apparent in the discourse of these leaders is that there is a spirit of independence in that they no longer depend on the government as much as they own social networking. The social capital that they help build as well as the existing hidden or digital networks in the community itself is a source of potential power to move and create positive changes. The number of youth movements in these social communities is expected to increase along with the development of technological platforms.

As also shown in this study, the CBOs may operate may base their HQ in big cities, but their scope often extend beyond the urban establishments and territories into the rural, and at times they also address the urban communities who are in dire straits or in desperate need for growth. The anchor, therefore, to the Nusantara youth leadership is the community, both online and offline. This is the essence of the Torch theory of youth leadership. It is internally fueled by the community and as long as the community is mobilized, energized and sustained, the torch will be kept alive. If not, no matter how

bright or how hot it is, the torch may extinguish, as often frequently happens to online communities. There lies the challenge and the strength of Nusantara youth leadership.

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