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Environmental Leadership Character Based on the Local Wisdom of Horticultural Agriculture in Ngada Flores

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Abstract: The Ngada Regency Government is developing horticulture using a group approach, namely farmer groups. Each farmer group is led by a group leader. The farmer group leader applies an environmental leadership approach based on local wisdom in developing horticultural agriculture. One of the factors that determines the success or failure of an environmental leader is his leadership character. For this reason, it is necessary to identify and explain the character of environmental leadership based on local wisdom. This research aims to determine and describe the character of environmental leadership based on local wisdom in the development of horticultural agriculture. This research is qualitative research using hermeneutic analysis techniques. Data collection was carried out through observations of groups of horticultural farmers in Ngada Regency, in-depth interviews with two expert sources and 6 (six) heads of farmer groups, as well as focus group discussions (FGD) with 24 members of farmer groups. The research results show that the character of environmental leadership based on local wisdom in the development of horticultural agriculture is the hardworking character, moral character and spiritual character. This research contributes to environmental leadership based on local wisdom.

Key words: environmental leadership, character, local wisdom, horticultural agriculture

Abstrak: Pemerintah Kabupaten Ngada mengembangkan hortikultura dengan pendekatan kelompok yaitu kelompok tani. Setiap kelompok tani dipimpin oleh seorang ketua kelompok. Ketua kelompok tani menerapkan pendekatan kepemimpinan lingkungan berbasis kearifan lokal dalam mengembangkan pertanian hortikultura. Salah satu faktor yang menentukan berhasil tidaknya seorang pemimpin lingkungan adalah karakter kepemimpinannya. Untuk itu perlu dilakukan identifikasi dan penjelasan tentang karakter kepemimpinan lingkungan yang berbasis kearifan lokal. Penelitian ini bertujuan untuk mengetahui dan mendeskripsikan karakter kepemimpinan lingkungan berbasis kearifan lokal dalam pengembangan pertanian hortikultura. Penelitian ini merupakan penelitian kualitatif dengan menggunakan teknik analisis hermeneutika. Pengumpulan data dilakukan melalui observasi terhadap kelompok petani hortikultura di Kabupaten Ngada, wawancara mendalam dengan dua orang narasumber ahli dan 6 (enam) orang ketua kelompok tani, serta focus group discussion (FGD) bersama 24 orang anggota kelompok tani. Hasil penelitian menunjukkan bahwa karakter kepemimpinan lingkungan berbasis kearifan lokal dalam pengembangan pertanian hortikultura adalah karakter kerja keras, karakter moral, dan karakter spiritual. Penelitian ini berkontribusi terhadap kepemimpinan lingkungan berbasis kearifan lokal.

Kata kunci: kepemimpinan lingkungan, karakter, kearifan lokal, pertanian hortikultura

INTRODUCTION

Since 2017, Ngada Regency has been the largest importer of vegetables and fruit at East Nusa Tenggara provincial level (Dinas Pertanian & Ketahanan Pangan Kabupaten Ngada, 2022; Durung, 2023). This fact encourages local governments to make horticulture a strategy to improve community welfare. This strategy is outlined in Ngada Regent Regulation no. 16 of 2018 (Soliwoa, 2018). Thus, the agricultural sector, especially horticulture, has become the economic locomotive (Lako, 2021) of Ngada Regency. The decision to develop horticultural agriculture is supported by the diversity of types of horticultural commodities, availability of labor, availability of agricultural land (Badan Pusat Statistik Kabupaten Ngada, 2021) and soil fertility (Doyrowa, 2021), as well as

agro-climate (suitable climate) (Meak, 2022) and availability market. Market demand for horticultural commodities continues to increase along with the designation of Labuan Bajo as a super-premium tourist destination (Ismowati et al., 2022) and is equipped with easy access to inter-regional and inter-island transportation.

The development of horticultural agriculture can be carried out effectively if the community, especially farmers, is involved. For this reason, it is necessary to have a forum for strengthening and developing horticultural agriculture, namely farmer groups. The group approach is a strategic step to increase the effectiveness and efficiency (Sunarti, 1019) of horticultural agricultural development. The group approach was chosen because the Ngada people, like Indonesian society in general, are a collective society (Cole, 2004, 2008), accustomed to helping each other, collaborating and caring for each other (Damanik, 2013). Thus, farmer groups have enormous potential in supporting horticultural agricultural development programs (Ramdhani et al., 2015). Farmer groups have roles and functions and are the main actors in agricultural development in rural areas (Ramdhani et al., 2015), especially horticultural agriculture. In farmer groups, farmers can easily carry out various learning activities together, such as learning to develop horticultural agriculture, solving various problems, exchanging opinions and helping each other (Hariri et al., 2017). In short, activities in farmer groups are managed based on mutual agreement between the chairman and members (Ramdhani et al., 2015). In managing farmer group activities, a leadership role from the farmer group leader is required. In general, farmer group leaders are elected by members (Putra et al., 2016) based on criteria set by the group.

Leadership is a very important element in all organizations, including farmer groups. Leadership is described as a dialectical relationship between the leader and the people he leads. Leaders in this dialectical relationship try to influence the people they lead (Yukl, 2015) to achieve common goals. One of the factors that really determines the success or failure of a leader in leading his followers is his leadership character (Crossan et al., 2013). "Character is the key to success" (Sahadi et al., 2020) in the leadership of farmer groups and other organizations. According to Aristotle (cited in Crossan et al., 2013), a character is something that becomes a habit, acquired through consistent application of virtue throughout life. Aristotle's view shows that there is a very close relationship between an individual and the environment in which that individual lives and resides.

Leaders thrive in specific environments. Environmental leadership always has a context such as organizational culture (Akiyama et al., 2013) or a particular environment. The environmental leadership of horticultural farmer groups in Ngada Regency is developing based on local wisdom. In relation to environmental leadership character, Ngada local wisdom, especially Ngada leadership philosophy, is the basis for this leadership character. An environmental leader must pay attention to the noble advice as direction in leading (Jatirahayu, 2013). This is because, the leader's character is in accordance with the local leadership philosophy that creates trust among his followers. This trust enables acceptance of leadership (Sahadi et al., 2020). Thus, the character of a leader and the beliefs of his followers are like two sides of a coin that cannot be separated.

Based on the background above, the researchers used qualitative methods with hermeneutic analysis techniques to examine the nature of environmental leadership based on local wisdom in the development of horticultural agriculture. The aim of this research is to determine and describe the character of environmental leadership based on Ngada local wisdom.

LITERATURE REVIEW

A. Environmental Leadership Character

Discussion of the character of environmental leadership is very important. In his discussion of the differences between leadership and management, Hidayat, (2021) mentions five characteristics of leadership that are different from management, namely 1) Leadership refers to the personal skills of the leader, 2) Leadership is the relationship between the leader and his subordinates, followers or the person being led, 3) Leadership depends on self-potential or existing resources within the leader, 4) Leadership is directed at the interests of the leader, and 5) Leadership is a personal relationship that focuses on oneself, followers and the situation. These five leadership characteristics are closely related to the leader himself, where one of them is character.

Character is defined as "a marker that characterizes the appearance and traits that differentiate a person from other people" (Reber & Reber, 2016; Sobur, 2016). Character is always associated with "the essential traits that a person exhibits" (Spears, 2010). James Hillman (cited in Spears, 2010) emphasizes that a "character refers to a deep personality structure that is highly resistant to change." Leadership character refers to leadership qualities that are

related to personality traits. This leadership trait is unique. It is these characteristics that differentiate the leadership style of a leader from other leaders.

Researchers have attempted to identify leadership characteristics (Yudiaatmaja, 2013). There is a long list of leadership characteristics that differ from each other. Every leader practices a certain leadership style with leadership characteristics that are different from other leadership styles. Environmental leadership as a newly developed field of leadership (Gallagher, 2012) that has a leadership character that is different from other leadership. Environmental leadership, according to Egri & Herman (2000; Boiral et al., 2014; Gallagher, 2012), is "the ability to influence individuals and mobilize organizations to achieve a long-term environmental sustainability vision." Environmental leadership character is the leader's interaction with a particular environment (Fleenor, 2006). Egri & Herman (2000) believe that environmental leadership character can be found in the personality of a leader. The personality traits of a leader determine the effectiveness of environmental leadership. The personality characteristics of a leader are assessed by his followers, because they are the ones who reject or accept the leader (Sethuraman & Suresh, 2014). This assessment is based on the experience, knowledge and philosophy (Nicolaidis & Duho, 2019) of local community environmental leadership.

B. Local Wisdom

The local wisdom lexicon consists of the words: local and wisdom. Wisdom is the same as wisdom, while local means local. According to Clifford Geertz (1973), local wisdom is "a traditional cultural element rooted in human life and society, which is related to human resources, culture, economics, security and law." Koetjaraningrat (1990) formulated local wisdom in three forms, namely 1) ideas, values, regulations; 2) behavior patterns, activity complexes; and 3) artifacts, culture, materials and cultural objects. Sartini (2004) defines local wisdom as "local ideas that are wise and full of wisdom, have good values that are embedded and followed by members of the community." Meanwhile, according to Law no. 3 of 2009 concerning Environmental Protection and Management, local wisdom is "a philosophy or outlook on life that is realized in various areas of life such as socio-economic values, architecture, health, environmental management and many other applications. "

Local wisdom is often conceptualized as the culture and traditions of local communities that have noble values or a value system (Arvianto & Kharisma, 2021), philosophy or outlook on life (Hermanto et al., 2012), and knowledge

that comes from experience (Marjanto & Utama, 2013) local communities to solve various problems.

Local wisdom also means wisdom in the form of ideas, philosophies and values that contain wisdom, goodness and truth and have become part of the life of the local community because these things are deeply rooted in local society. Local wisdom is also defined as a system or value system that regulates human behavior in utilizing the environment wisely.

In relation to leadership, local wisdom is often articulated in local leadership philosophies told in myths or folklore and also expressed in expressions about leadership (Jatirahayu, 2013). The Hasta Brata leadership philosophy (Hudaya & Nugroho, 2013) is an example of a leadership philosophy based on local Javanese wisdom. In local leadership philosophy, there is a lot of life wisdom that becomes a guide for leaders (Hudaya & Nugroho, 2013). By retelling myths or folk tales about certain figures and reinterpreting statements about regional leadership, leadership characters are formed to be in line with the leadership values contained in the leadership philosophy. Local wisdom is also expressed in proverbs, advice or advice and slogans, which serve as guidelines for leaders and shape a leader's character.

C. Horticultural Agriculture

Agriculture is the activity of "cultivating land, cultivating crops, raising animals/livestock for human needs" (Abbas et al., 2019). Etymologically, the word horticulture comes from the Latin *hortus* which means garden and *colere* which means to cultivate. Therefore, horticulture can be understood as the activity of managing a garden or planting plants in the yard. Horticultural plants in Indonesia are classified into four groups, namely: vegetable plants (fruit cultivation), fruit plants (fruit cultivation), medicinal plants (biopharmaceuticals), and ornamental plants (floriculture) (Santosa et al., 2016; Wahyudie, 2020).

Based on research findings, nationally, horticultural agriculture has great potential to encourage economic growth and promises to improve community welfare (Direktoral Jenderal Hortikultura, 2014; Oktaviani et al., 2021; Pitaloka, 2020). For this reason, the government through the Ministry of Agriculture continues to encourage local governments and communities to develop horticulture. The Regional Government of Ngada Regency responded to this encouragement and through Ngada Regent Regulation No. 16 of 2018 made horticulture a strategy to increase the income of the Ngada people, especially farmers. The government, through the Ngada Regency Food Crop Agriculture

Service, is taking a group approach to the community. The group approach is a strategic step to accelerate development in the field of horticultural agriculture. In 2022, there will be 216 farmer groups (Poktan) assisted by the Food Crop Agriculture Service. Each farmer group is led by a group leader.

In 2023, horticultural products from Ngada Regency will dominate the market in Flores, especially in Labuan Bajo, which is a super-premium tourist destination (Durung, 2023), and Timor. Ngada Regency is the main supplier of vegetables in East Nusa Tenggara Province (Dinas Pertanian & Ketahanan Pangan Kabupaten Ngada, 2022). In this way, farmers' quality of life will slowly improve and they will become more economically independent.

RESEARCH METHODS

This research was carried out in November 2022 - February 2023 in three districts in Ngada-Flores Regency. The three sub-districts are Bajawa District, Golewa District, and West Golewa District. The selection of research locations was based on the following considerations: first, the three districts are horticultural agricultural development areas (Meak, 2022), and second, the six horticultural farmer groups who are the subjects of this research are actors in the development of horticultural agriculture and reside in the three district areas. The six farmer groups that are the subject of this research are 1) the Sinar Kasih Neidewa farmer group, 2) the Tebu Muzi Nuamuzi farmer group, 3) the Sinar Late - Late farmer group, 4) the Pado Sama Watujaji farmer group, 5) the Pupuk Tawu Watujaji farmer group, and 6) the Papa Wiu Malanusa farmer group.

A. Type of Research

This research is qualitative research using hermeneutical analysis techniques. Anggito & Setiawan (2018) explained that qualitative research aims to describe in full and in depth the reality or social phenomena that exist in the society that is the subject of research. According to Bungin (cited in Bulan & Subekti, 2018), the aim of qualitative research is to describe and summarize various conditions, situations or social phenomena that exist in society which is the subject of research, then bring them to the surface as certain characters, traits, traits or phenomena. In this research, participant sampling was carried out using purposive sampling techniques. Purposive sampling is the deliberate selection of participants according to the researcher's needs (Sugiyono, 2014).

B. Research Subjects

The subjects of this research were two experts who really understand Ngada culture and 30 horticultural farmers, consisting of 6 farmer group leaders and 24 farmer group members. Participating farmers come from 6 (six) farmer groups from the three districts mentioned above. Each district is selected by two groups of farmers. The condition for selecting participants from farmer group members is that they are active in horticultural agricultural development activities.

C. Data Collection

Data collection in this research was carried out through observation, in-depth interviews and focus group discussions (FGD).

D. Observation

Observations were carried out in Ngada Regency from November to December 2022. First, researchers carried out descriptive observations. After obtaining sufficient data, the researcher carried out directed observations to determine the research problem (Sugiyono, 2014). The researcher then determined the focus of this research, namely Environmental Leadership Character Based on Local Wisdom. Leadership character is related to the effectiveness of the leadership environment and members' trust in the leader. The leader is considered the spirit of the farmer group.

E. Interview

Researchers conducted in-depth interviews with two experts and twelve horticultural farmers from six farmer groups. Each farmer group is represented by the farmer group leader and one group member. In-depth interviews are a technique for obtaining data about events that cannot be observed directly by researchers. The type of interview used was a semi-structured interview, but it was carried out more freely and not only based on an interview guide that had been created (Sugiyono, 2014).

F. Focus Group Discussion

Focus group discussion (FGD) is a type of group discussion between a small number of participants led by a facilitator. Participants are expected to be able to speak freely and spontaneously (Supratiknya, 2015) on environmental leadership topics. Focus Group Discussions were conducted five times in five

different locations with different participants. The number of participants who attended the five meetings was 24 members from 6 farmer groups.

G. Data Validity

Validity of the data in this research was carried out using triangulation techniques, namely data triangulation and technical triangulation. The data triangulation technique is carried out by combining various data obtained from different data collection techniques with existing data sources (Sugiyono, 2014). In the triangulation technique, researchers collect data using observation, in-depth interviews, and focus group discussions (FGD).

H. Hermeneutic Analysis

The hermeneutic analysis used in this research aims to interpret local wisdom. According to Ricoeur, linguistic elements (words, idioms) are the main symbols that convey meaning and this meaning needs to be thought about or interpreted (Indraningsih, 2011). In the Ngada language the word for language is Sezzu. What is spoken or talked about is called *Wae Sezzu* (Water of words). *Wae sezzu* is a metaphor to describe the creative power of words, whose power is like water that can quench the thirst of people who are thirsty for truth, but also destroy. The word for language is *wiwi* or *boro* and the word for meaning is *naji* (Hubertus Muda, 1986). The word for the word is *Pata*. *Pata* itself has many meanings.

According to Arndt (1961, p. 403), *Pata* means 1) history; 2) words, language, sentences, idioms 3) sheets 4) Loss of taste due to very cold weather. In everyday life, the meaning of the word *Pata* really depends on the context of conversation. The word *Pata* can mean a piece of woven cloth and can also mean text. As a text, *Pata* is very "rich in elements of local wisdom, which become speech in the regional language called *Pata dela*" (Vianey, 2008, p. 76).

In Ricoeur's view (cited in Baghi, 2023), when an oral heritage in this context is a *pata dela*, a story or text told in a certain situation with a certain purpose, then the story has the power to transform humans. This confirms that discussions regarding the character of environmental leadership based on local wisdom cannot be avoided when it comes to oral traditions in the form of *pata dela*. Therefore, a hermeneutical analysis is needed to find its meaning.

RESULTS AND DISCUSSION

A. Environmental Leadership Based on Local Wisdom

In Ngada culture the leader is called *Mosa* or *Mosalaki*. *Mosalaki* which means honorable, rich, influential and powerful (Arndt, 1954, 1961, 2009). The leader is also called *Dela* (*Dela* means senior, oldest) (Vianey, 2018). Leaders in the world of agriculture are called *Mosa Nua Laki Uma* (*mosa* means leader; *nua* means village; *laki* means leader; *uma* means field, huma, garden). *Mosa Nua Laki Uma* is what the Ngada people as an agrarian society call their environmental leaders.

According to expert sources, the leader's title *Mosa Nua Laki Uma* is the result of a transformation from *Mosa Watu Tana* (*mosa* means leader, lord; *watu* means rock; *tana* means land). *Mosa watu tana* means landlord or more commonly called *Mori Ngora* (*Ngora* means land designated as property rights), namely landlord. In Ngada culture, land belongs to the *Sa'o Ngaza* (traditional house). The owner of the land is *Mori Sa'o*. Land is an asset belonging to *Sa'o Ngaza*. In terms of customary rights and responsibilities, women are *di'i sa'o* who live in *Sa'o Ngaza* and have authority over the house and inherit *Sa'o Ngaza* wealth (Vianey, 2018), including land. The management is carried out by a brother (*Nara*) called *Welu Wewa* (Vianey, 2018). There are several *Sa'o Ngaza* that have several large plots of land. Generally, landless families work on land belonging to a particular *Sa'o Ngaza*, called *wae tua ana manu*. During the *Reba* party, the cultivator's family will come with palm wine and chicken to *Sa'o Ngaza* as a sign of recognition of *Sa'o Ngaza's* land ownership rights (Vianey, 2013).

The expert resource person explained that the change in the title *Mosa Watu Tana* (landlord) to *Mosa Nua Laki Uma* (environmental leader) was a philosophical transformation, namely from the philosophy of the landlord whose role is as a person who can take advantage of the land and must be respected (Syahyuti, 2006) became the environmental leadership philosophy of *Mosa Nua Laki Uma* who must be a role model in agricultural life. The philosophy of *Mosa Nua Laki Uma* contains deep meaning. Philosophically, *Mosa Nua Laki Uma's* environmental leadership philosophy has an ecosmic dimension. What is meant by *Mosa Nua* always refers to a person who is wise and knows how to organize life together (*nua/police/society*), and has a leadership character that is highly valued by society. The term *Mosa Nua* is combined with the term *Laki Uma*. The term *Laki Uma* describes the wisdom a person obtains in his intimate relationship with the nature in which he lives (*Uma*, environment, ecology). In the *Mosa Nua Laki Uma* environmental

leadership philosophy, there is a unification of the "polis" and "cosmic" dimensions (Baghi, 2023). This philosophy is a very ecological environmental leadership philosophy.

In in-depth interviews with expert sources, it was explained that the leadership philosophy *Mosa Nua Laki Uma* refers to the personality of a leader who has the character of hard work, likes to share, is moral character (not stealing, not giving false testimony, throwing away, not committing adultery, not killing, being patient, being gentle) and has a spiritual character, who is involved in ritual practices in various life cycles, seasonal cycles, and does not forget to offer sacrifices to the "Sacred One" in the ritual ground (*Uma Moni*), in the sacrificial house (*Bhaga*) and on the pillar sacrifice (*Mgadhu*). A person has the right to be called an environmental leader *Mosa Nua Laki Uma* if that person has the three characteristics mentioned above; having a hardworking character, moral character and spiritual character.

In the focus group discussion, participants explained that a *mosalaki* (leader) who understands the philosophy of *Mosa Nua Laki Uma* must have the character of someone who gives of himself, teaches through actions as an example for others, and has the character of hard work. This means that a leader can not only speak well, but also act well. In living together in society, the leader *Mosa Nua Laki Uma* established himself as a leader who should be an example for the community. In the correlation between leaders as role models and followers as people who do the modeling, the three characters mentioned above guarantee the emergence of followers' trust in their leaders (Sahadi et al., 2020).

B. Environmental Leadership Character

In the description of *Mosa Nua Laki Uma*'s environmental leadership above, it can be seen that the environmental leadership character based on Ngada local wisdom is the character of hard work, moral character and spiritual character.

1. Hardworking character

Muda (2023), in his explanation of the Decalogue on Life Guidelines for the Ngada Community, mentions the *bugu kungu uri logo* (*bugu* means blunt; *kungu* means finger; *uri* means sign; *logo* means back) as part of the humanitarian narrative of the Ngada community, which is an agrarian society. *Bugu kungu uri logo* is a narrative about the hard, protracted and continuous struggle for farmer life, which requires discipline, perseverance, tenacity, patience and wisdom. A farmer works tirelessly until his fingers are dull (*bugu kungu*) and his back is black

and sunburned (*uri logo*). In the collective consciousness of the Ngada people, people must work hard throughout their lives because being a farmer is a calling to fulfill the never-ending needs of life. Hunger will never end.

The Ngada people have a philosophy about the human intestine being composed of seven coils, which in the local idiom is *tuka lege limazua* (*tuka* means stomach, intestine; *lege* means roll; *limazua* means seven). The number seven symbolizes perfection, because it also expresses the unattainable perfection of sky; *lizu teda limazua* (*lizu* means sky; *teda* means layered; *limazua* means seven), meaning the sky consists of seven layers. For this reason, a leader is needed who has a hardworking character and is an example for his followers.

According to participants, society really appreciates leaders who have a hardworking character. Leaders are role models for their followers in the development of horticultural agriculture. Participants identified three characteristics of environmental leaders who excel at hard work and serve as role models:

- a) Leaders who before speaking have demonstrated real work. Before a leader talks about good, correct and more profitable agriculture, the leader has done it and proven that his talk is right. Farmers need leaders who show proof through real work before they speak. Leaders are expected to speak from personal experience about what they do.
- b) Managers who don't just talk, but work. Participants' experiences show that the farmer group leader taught them directly through practice in the vegetable garden. Leaders don't just teach theory or just talk, but also directly provide practical examples of how to grow vegetables correctly so that they bring big profits. Based on this experience, farmers hope that their leader will be a farmer who, through his work as a farmer, can set a good example in the development of horticultural agriculture. A leader who turns what he talks into action.
- c) High quality work results. The hardworking character of a leader can be measured by the quality of the work he does. Quality work results are of course achieved with full discipline, perseverance, perseverance, patience and a sense of responsibility.

2. Moral character

An environmental leader is required to have moral character, that is, he must behave in accordance with the principles of Ngada cultural norms. In the

FGD which talked about the character of an environmental leader, participants immediately explained the behavior that a leader must show, including: not stealing, not giving false testimony, not committing adultery, not killing, being patient, gentle, generous, honest, fair, willing sacrifice and set a good example in life.

The description above confirms research by Lina & Made (2022) and Lina (2023) which explains that an environmental leader is expected to be fair, honest and sincere, have integrity, have the ability to make sacrifices and serve everyone he leads. In everyday life, people prefer to follow leaders who are seen and recognized as morally good. Good people are obeyed no matter what. Good leaders have commendable character and live the values of truth, justice and honesty. Vianey (2013) in his research on the code of ethics of the Ngada community explains that Ngada morality is formulated in two key words: *bhodha* (obligatory, must) and *ma'e* (don't). For behavior that is obligatory, the word *Bhodha* is used which means "must", "compulsory". Example: "*Bhodha moe nio da dhoi pali* (Life must be lived like carrying a coconut balanced on a stick)" (Vianey, 2013: p.73). For prohibited behavior, the word *ma'e* is used which means "don't do". Example: "*Ma'e wela atta* (Don't kill people)" (Vianey, 2013: p. 79). In this research, (Vianey, 2013) collected 160 *Pata Dela* (ancestral proverbs) that teach moral behavior. There are 92 *Pata* containing obligations starting with the word *bhodha*, 60 *Pata* containing prohibitions starting with the word *ma'e*, and 8 tips that teach how a Ngada should behave in good morals.

In *Mosa Nua Laki Uma's* environmental leadership philosophy, the moral behavior of an environmental leader is not only limited to his relationship with fellow humans, but also his relationship with the universe, because *Mosa Nua Laki Uma's* environmental leadership philosophy has a very important meaning, namely the eco cosmic dimension. The moral character of environmental leadership is manifested in environmental protection behavior (Akiyama et al., 2013).

3. Spiritual character

An environmental leader must have spiritual character in his relationship with others, nature and God. The spiritual character of Ngada humans was born as a form of faith in *Dewa Wawo*, the great God, who transcends humans and the world (God beyond us), and the God who is familiarly known as *Dewa Sa'o*, as a God who actively accompanies humans at the community level (God with us) and *Dewa Ja'o*, God who accompanies humans at the individual level and resides in the human heart (Muda, 2023; Vianey, 2018). Spiritual character can

be understood as the spirit or enthusiasm within humans to realize truth, goodness, love, sacrifice and devotion.

This spiritual character is manifested in concrete life through loving relationships towards others, which in local traditions is expressed: *modhe ne'e hoga woe meku ne'e doa delu* (*modhe* means kind, good; *ne' e* means together; *hoga woe* means friend; *meku* means gentle, kind; *doa delu* means brother) which means good towards others, kind towards brothers. In connection with the love of nature conservation, in Ngada culture there is a prohibition called *waja* or *ri'i* (Labu, 1994) which is accompanied by strict sanctions with the aim of preserving nature. Connection with 'the Divine' is carried out through rituals to serve, glorify God and give thanks to Him.

A leader's spiritual character is manifested in three actions: 1) maintaining and preserving unity and fellowship, 2) banquet, and 3) sacrifice. The spiritual character of a leader can be seen in his actions to defend and maintain unity/brotherhood in the community and wider society, which in local tradition is called *kolo setoko aze setebu* (undivided unity). Second, the spiritual character of a leader is seen at a banquet where the leader develops a spirit of brotherly love by eating together in the same vessel and sharing drinks from the same vessel, which is expressed by *ka papa wara, inu papa resi*. (*ka* means eating; *papa* means taking turns; *wara* means eating from the same container; *inu* means drinking; *resi* means sharing). Third, the spiritual character of a leader is seen in sacrifice and sharing, especially with poor and needy people. Leaders are obliged to provide assistance to widows and orphans (*fai walu ana halo*). Regarding the act of sharing, Muda (2023, p. 79) wrote: "The more sharing, the more humane it is. Sharing is the secret identity of the Ngada people. By sharing we overflow, by giving we receive our identity. This may seem like an existential paradox, but it is a basic principle of human life, whether religious or not."

CONCLUSION

Ngada local wisdom-based environmental leadership is implemented in the leadership of Mosa Nua Laki Uma. Mosa Nua Laki Uma leadership is an environmental leadership philosophy. This environmental leadership philosophy presents an environmental leader who has the hardworking character, moral character and spiritual character. This research found that, first, as an environmental leader, who is also a farmer, the character of hard work allows the leader to continue to unite himself with nature, because for the

Ngada people, being a farmer is a cosmic attitude. Second, moral character is a call to treat other people and nature morally or ethically, that is, to behave in a way that maintains ecological sustainability. Third, the spiritual character of a leader is an aspect that unites humans, nature and the Creator, because caring for the earth is a spiritual act, namely love for others, nature and devotion to its Creator.

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