

Architectural Values Of Tanean Lanjheng For Reconstructing Indigenous Leadership Based On Madurese Local Wisdom

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ABSTRACT

Tanean Lanjheng, the traditional settlement system of the Madurese people, embodies not only architectural characteristics but also deeply rooted socio-cultural values that regulate kinship, authority, collective responsibility, and community governance. Despite the growing interest in indigenous leadership, limited studies have examined how traditional architectural values contribute to reconstructing culturally grounded leadership models. This study aims to reconstruct an indigenous leadership framework by exploring the architectural values embedded in the Tanean Lanjheng settlement system and their relevance to Madurese local wisdom. A qualitative literature-based approach was employed by reviewing books, peer-reviewed journal articles, ethnographic reports, and other scholarly sources related to Madurese culture, indigenous leadership, and traditional settlement systems. Data were analyzed using thematic content analysis to identify recurring leadership values reflected in the spatial organization and socio-cultural practices of Tanean Lanjheng. The findings reveal that the architectural arrangement of Tanean Lanjheng represents fundamental leadership values, including kinship solidarity, moral authority, collective deliberation, mutual responsibility, social cohesion, and exemplary leadership. These values provide a strong conceptual foundation for reconstructing an indigenous leadership model characterized by cultural legitimacy, participatory decision-making, ethical leadership, and community-based social control. This study contributes to the development of indigenous leadership theory by demonstrating that traditional architecture serves not only as a cultural artifact but also as a repository of leadership knowledge that can inform contemporary leadership and organizational management practices rooted in local wisdom.

Keywords: Indigenous leadership, Tanean Lanjheng, architectural values, Madurese local wisdom, traditional settlement.

INTRODUCTION

Leadership has become one of the most widely discussed concepts in organizational and social sciences because of its strategic role in shaping organizational sustainability, social cohesion, and community resilience (Ritzer, 2020). Over the past several decades, leadership theories have been predominantly developed within Western intellectual traditions, emphasizing formal authority, individual competence, managerial efficiency, and hierarchical organizational structure. Although these theories have made significant contributions to leadership studies, many scholars argue that their universal application often overlooks the socio-cultural contexts in which leadership emerges and evolves (Fauzi, A., & Prasetyo, 2022). Consequently, there is a growing recognition that leadership should be understood not merely as an individual capability but as a culturally embedded social process that reflects the values, beliefs, and collective experiences of a particular community (Haryanto, 2020). This theoretical development has encouraged increasing attention toward indigenous leadership, which places local knowledge, customary values, and community legitimacy at the center of leadership practices.

The growing interest in indigenous leadership is theoretically important because it broadens the epistemological foundation of leadership studies beyond the dominance of Western paradigms (Putra, R., & Santoso, 2022). Indigenous leadership emphasizes that leadership legitimacy is constructed through cultural identity, collective responsibility, customary institutions, and social relationships rather than solely through formal organizational authority (Aula et al., 2018). Such an approach provides a more contextual understanding of leadership, particularly in culturally diverse societies where local wisdom continues to influence governance, conflict resolution, and community decision-making (Kartika, R., & Sunaryo, 2020). Consequently, reconstructing indigenous leadership based on local cultural values is not only relevant for preserving cultural heritage but also contributes to developing leadership theories that are more adaptive, inclusive, and responsive to contemporary societal challenges (Masruroh, et al., 2022).

Indonesia possesses extraordinary cultural diversity, comprising hundreds of ethnic groups with distinctive traditions, customary institutions, and indigenous governance systems (Hermawan, 2023). This cultural richness represents an important intellectual resource for developing leadership theories grounded in local wisdom rather than relying exclusively on imported theoretical perspectives (Wibisono, 2023). Nevertheless, leadership and management studies in Indonesia remain largely dominated by Western leadership paradigms that prioritize individualism, formal bureaucracy, and instrumental rationality (Khalida, 2024). As a result, many indigenous leadership practices that continue to function effectively within traditional communities have received limited scholarly attention. Developing leadership concepts based on Indonesian local wisdom is therefore expected to enrich both leadership theory and organizational practice by integrating cultural values into contemporary management discourse (Rahman et al., 2025).

One of Indonesia's indigenous cultural systems that reflects the integration of spatial organization, kinship structure, and communal leadership is Tanean Lanjheng, the traditional settlement system of the Madurese people (Hidayat et al., 2025). Tanean Lanjheng is not merely a residential arrangement but also represents a socio-cultural institution that regulates genealogical relationships, role distribution, intergenerational interaction, and collective responsibility (Huda, M., & Mulyadi, 2020). From a contemporary leadership perspective, this traditional settlement constitutes an architecture of values through which social norms, leadership legitimacy, and communal governance are continuously transmitted across generations (Sabani et al., 2024). Therefore, Tanean Lanjheng should be understood not only as a form of vernacular architecture but also as a repository of indigenous knowledge that embodies the philosophical foundations of Madurese leadership (Khas & Hidayat, 2025).

Previous anthropological studies have demonstrated that Tanean Lanjheng functions as a medium for internalizing communal values such as *bhuppa'-bhabhu'*, *ghuru*, *rato*, kinship solidarity, mutual respect, collective responsibility, and deliberative decision-making (Battiste, 2020). These values regulate not only patterns of social interaction but also the mechanisms through which authority and leadership legitimacy are socially recognized. The spatial configuration of Tanean Lanjheng reflects extended family genealogy while simultaneously organizing communication, cooperation, conflict resolution, and collective decision-making through customary deliberation (Neumann et al., 2022). Within this system, leadership is manifested through moral authority, exemplary conduct, and social responsibility rather than through formal organizational power. Leaders are recognized because of their integrity, experience, wisdom, and commitment to maintaining communal harmony (Chinn, 2022). These characteristics represent essential dimensions of indigenous leadership deeply embedded in Madurese local wisdom.

However, rapid modernization, urbanization, demographic transformation, and changing socio-economic orientations have gradually weakened the communal characteristics of the Tanean Lanjheng system (As'ad, 2023). Extended family interactions have become less intensive, while individualistic values and instrumental rationality increasingly influence social relationships and leadership practices (Lestari, 2025). Consequently, although Tanean Lanjheng continues to be preserved as a cultural heritage, many of its leadership values are no longer systematically internalized within contemporary Madurese society (Maryanto, 2021). This condition creates an important challenge regarding how the philosophical values embedded in traditional architecture can be reinterpreted and reconstructed to remain relevant in responding to contemporary leadership issues.

Despite the growing body of literature on Madurese culture and traditional settlements, existing studies have primarily examined Tanean Lanjheng from architectural, anthropological, historical, and socio-cultural perspectives (Fauzi, A., & Prasetyo, 2022). Conversely, leadership studies in Indonesia have predominantly focused on

transformational, transactional, servant, authentic, or spiritual leadership using Western conceptual frameworks (Rosyidi, 2020). Very limited research has attempted to explore how the architectural values embedded in traditional settlements can serve as a conceptual foundation for reconstructing indigenous leadership. This gap indicates that the relationship between vernacular architecture and indigenous leadership remains insufficiently explored, both theoretically and conceptually.

Theoretically, this study contributes to the advancement of indigenous leadership literature by integrating perspectives from vernacular architecture, cultural anthropology, and leadership studies into a unified conceptual framework (Wibisono, 2023). Rather than viewing traditional architecture merely as a physical cultural artifact, this research conceptualizes Tanean Lanjeng as a repository of leadership values, social legitimacy, collective governance, and indigenous knowledge (Hermawan, 2023). This perspective expands indigenous leadership theory by introducing architectural values as a new analytical dimension for understanding culturally embedded leadership systems, particularly within the Indonesian context (Schein, 2017). The findings are also expected to enrich leadership and management literature by demonstrating how local wisdom can provide alternative foundations for developing contextual leadership models that are culturally relevant and socially sustainable.

Based on these considerations, this study aims to identify and analyze the architectural values embedded in Tanean Lanjeng, examine their contribution to shaping communal leadership practices and leadership legitimacy within Madurese society, and reconstruct an indigenous leadership framework based on Madurese local wisdom. Through this approach, the study seeks to contribute to the theoretical development of indigenous leadership while providing a contextual conceptual foundation for leadership and organizational management practices rooted in Indonesian cultural values.

THEORETICAL FRAMEWORK AND EMPIRICAL STUDIES

Wisdom Local and Madurese Value Systems

Local wisdom is the result of long-term adaptation between society and its socio-ecological environment, and becomes a collective guideline that regulates actions, relationships, and ethics in daily life (Rahmawati, 2020).

The main characteristics of local wisdom are:

1. Adaptive to change,
2. Flexible,
3. Passed down across generations,
4. Functions to regulate human-human and human-environment relations,
5. Become the basis of social ethics.

In the context of Madura, local wisdom is reflected in the following values:

1. *Bhuppa'-Bhabhu', Ghuru, Rato*, a moral hierarchy that places family, teachers, and traditional/state leaders as the pillars of authority.
2. *Tengka*, etiquette of politeness and politeness in speaking.

3. *Alako bhâgus* , morally and customary proper behavior.
4. *Sabbhu* , the principle of social harmony and respect.
5. *Moco', Tokang* , social roles that emphasize the identity and responsibilities of community members.

These values are part of *the local knowledge system* that makes Tanean Lanjheng not just a living space, but an informal social education system.

Indigenous Management

Indigenous Management is a management approach rooted in local culture, rather than derived from Western models that are often inappropriate for the cultural context (Kartika, R., & Sunaryo, 2020) . This approach emphasizes local values, indigenous social structures, and how communities interpret leadership (Hermawan, 2023).

The main characteristics of Indigenous Management include:

1. Leadership is based on morals & seniority, not formal positions (Wibisono, 2023).
2. Genealogical organizational structure, not bureaucratic structure.
3. Conflict management based on deliberation and relational harmony (Fauzi, 2022).
4. The collective value system becomes the reference for decisions.
5. Tacit knowledge *is* passed down through daily practices.
6. Communitarianism, namely placing group interests above individual interests.

Tanean Lanjheng fulfills all these elements, so it can be used as a model of Indigenous Management typical of Madura, offering a new perspective for management theory that is more contextual and grounded in Indonesian culture.

Culture and Behavior Organization

The study of organizational culture is highly relevant to understanding how Tanean Lanjheng functions as a social system that regulates behavior, authority, and collective knowledge. The organizational culture models developed by Schein, Hofstede, and Trompenaars provide a theoretical framework for analyzing the epistemic-communal structure within the Madurese community.

Schein's Organizational Culture Model

Schein (2017) states that organizational culture consists of three hierarchical levels:

1. Artifacts (visible structures)

It is the most tangible form of culture, including visible spatial arrangements, symbols, and behavior. At Tanean Lanjheng, these artifacts are depicted through:

- Linear spatial layout extends east–west;
- Home orientation based on seniority;
- Shared courtyard (taneyan) as a daily interaction space.

2. Espoused values (stated values)

Values that are practiced and believed as guidelines for behavior such as:

- respect for seniority (*ajhina'*);
- extended family solidarity;

deliberation as a problem-solving mechanism.

3. Basic assumptions

Unconscious assumptions that are collectively accepted as true. In the Tanean Lanjheng community, the basic assumption is that:

- The family is the center of social life;
- Blood relations are a source of legitimacy and authority;
- Harmony is more important than personal courage.

Through Schein's framework, Tanean Lanjheng can be understood as an extended family organization with a stable internal culture passed down across generations. The consistent presence of physical artifacts (spatial layout) allows for natural cultural reproduction.

Hofstede's Cultural Dimensions

Hofstede (2019) identified six dimensions of national culture. Several dimensions are particularly relevant to explaining social behavior in Tanean Lanjheng:

1. *Collectivism – Individualism*

Madurese society has a *high level of collectivism*, where group identity dominates over personal identity. This is evident in patterns of collective work, mutual cooperation, and a priority on family solidarity.

2. *Power Distance*

Madurese society exhibits *high power distance*—high respect for senior authority. This aligns with the Tanean Lanjheng genealogical structure, which places the parental home at the highest symbolic position.

3. *Masculinity*

The values of courage (*jâlân, pang-ngabâ'*, self-respect) are an important identity of Madurese society. The social structure in Tanean Lanjheng regulates the expression of masculinity to ensure it remains within the bounds of custom and family harmony.

Trompenaars & Hampden-Turner Cultural Dimensions

The model (Trompenaars, F., & Hampden-Turner, 2012) extends the analysis of organizational behavior through dimensions such as communitarianism, ascription, and particularism:

1. Communitarianism:

Group interests are more important than individual interests. This is synonymous with the practice of life in Tanean Lanjheng, where decisions are made to maintain harmony within the extended family.

2. Ascription

status is acquired through age, descent, or morality, rather than formal achievement. Tanean Lanjheng explicitly organizes household positions based on seniority, reflecting an *ascriptive status structure*.

3. Particularism:

Personal relationships dictate actions more than formal rules. In the context of Tanean Lanjheng, conflict resolution prioritizes family relationships, not written rules.

Leadership in Perspective *Indigenous* and Wisdom Local

Leadership theories generally developed in the context of modern Western organizations, emphasizing individual rationality, formal structures, and instrumental effectiveness. Models such as *trait theory*, *behavioral leadership*, *transactional–transformational leadership*, and *leader–member exchange (LMX)* focus heavily on the leader's personal characteristics, dyadic relationships, and formal organizational performance (Northouse, 2021). While relevant in certain contexts, these approaches often fail to explain leadership practices in traditional societies rooted in genealogical relationships, moral legitimacy, and communal values.

In response to these limitations, *Indigenous Leadership studies have developed*, a leadership perspective rooted in the values, practices, and knowledge systems of indigenous peoples or local communities (Chinn, 2022). Indigenous leadership views leadership not as a structural position, but as a social and moral function assigned to individuals through community recognition. Leadership is understood as a collective process that grows out of relationships, traditions, and everyday practices, not simply the result of formal appointments or technocratic competence.

Leadership as a Relational and Moral Practice

From an *indigenous perspective*, leadership is relational, meaning it is formed and exercised through a network of interconnected social relationships. A leader's legitimacy stems from their ability to maintain harmony, uphold customary values, and serve as a moral role model for the community (Wilson, 2008). This aligns with Eastern epistemology, which places relationships as the primary source of authority and knowledge (Li, 2021).

In the context of *Tanean Lanjheng*, leadership is inseparable from the genealogical structure and spatial layout of the settlement. House position, age, and customary roles are indicators of the legitimacy of moral leadership. Family leaders or senior figures serve as guardians of values, mediators of conflict, and directors of collective decisions, rather than as coercive rulers. Thus, leadership in Tanean Lanjheng is moral *leadership* exercised through exemplary behavior and social responsibility.

Leadership Communal (Communal Leadership)

Communal leadership theory emphasizes that leadership is shared and exercised for the collective good, not individual achievement (Pearce & Conger, 2003). In communal societies, decision-making is carried out through deliberation and consensus, while leaders act as facilitators of social harmony.

Tanean Lanjheng's architecture inherently supports this communal leadership practice. The shared courtyard (taneyan) as the center of social activity creates a

deliberative space where discussions, deliberations, and value negotiations take place. This spatial arrangement reinforces participatory and collective leadership while simultaneously limiting excessive individual dominance.

Leadership Paternalistic in Context Local

In Asian leadership literature, the concept of *paternalistic leadership* is known, combining authority, moral virtue, and personal concern for community members (Farh & Cheng, 2000). This type of leadership is not synonymous with authoritarianism, but rather is based on the leader's moral responsibility for the collective well-being.

In Madurese culture, paternalistic leadership patterns are reflected in *the bhuppa'-bhabhu', ghuru, and rato structure*, where senior authority is respected as long as it is exercised fairly and morally. *Tanean Lanjheng* reinforces this pattern through spatial arrangements that emphasize a hierarchy of seniority while also requiring leaders to act wisely to maintain the harmony of the extended family.

Leadership Based on Values and Exemplary Behavior

Values-based leadership theory emphasizes that sustainable leadership rests on the internalization of ethical values and consistency between the leader's words and actions (Avolio & Gardner, 2005). In *indigenous contexts*, values are not transmitted through documents or formal training, but through shared living practices.

Tanean Lanjheng serves as the primary medium for transmitting leadership values through daily role models. How to speak to parents, how to sit during discussions, how to divide work roles, and how to resolve conflicts are concrete practices that shape the leadership character of family members from an early age. Thus, indigenous Madurese leadership is *embodied*, meaning leadership learned and practiced through the body, space, and social practices.

of Leadership Theory with Architecture Tanean Lanjheng

Based on this description, it can be concluded that the architectural values of *Tanean Lanjheng* provide a conceptual foundation for the formation of an *indigenous leadership model* which has the following main characteristics:

1. The legitimacy of leadership is based on customs and morals, not formal positions.
2. Relational and communal leadership, which is carried out through deliberation and consensus.
3. A functional genealogical hierarchy, not a bureaucratic hierarchy.
4. Exemplary behavior as the primary mechanism of leadership influence.
5. Conflict management based on harmony and relational balance.

Thus, the *indigenous leadership theory* rooted in the architectural values of *Tanean Lanjheng* offers a conceptual alternative to the dominance of Western leadership theory, while enriching the treasury of leadership studies based on Indonesian local wisdom.

RESEARCH METHODS

This study employed a qualitative literature review with a conceptual-ethnographic approach to explore the epistemological values embedded in the Tanean Lanjheng architectural system and examine their relevance for reconstructing an indigenous leadership framework based on Madurese local wisdom. This approach was selected because the primary objective of the study was to develop a conceptual understanding of indigenous leadership derived from local cultural knowledge rather than to generate empirical findings through field observations. (Sugiyono, 2022) Accordingly, the study emphasizes theoretical interpretation and conceptual synthesis to explain how architectural values function as a source of leadership knowledge within the Madurese socio-cultural context.

The study relied exclusively on secondary data obtained from various academic sources. These included scholarly books discussing Madurese anthropology, indigenous knowledge, organizational culture, traditional leadership, and local epistemology, as well as peer-reviewed journal articles indexed in Scopus, Web of Science (WoS), and SINTA (Ghozali, 2021). To ensure the relevance and currency of the literature, priority was given to publications issued within the last five years that addressed indigenous leadership, local wisdom, traditional architecture, communal social systems, organizational behavior, and management studies related to Indonesian cultural contexts. Additional sources, including conference proceedings, ethnographic reports, and other scientific publications, were also reviewed to enrich the conceptual discussion.

The literature collection process was conducted systematically through searches in major academic databases, including Google Scholar, Scopus, DOAJ, and SINTA. The retrieved publications were screened based on their relevance to the research objectives, scientific credibility, methodological rigor, and contribution to indigenous leadership and local wisdom studies (Sugiyono, 2022). Following the selection process, the relevant literature was critically reviewed to identify key concepts concerning local epistemology, communal values, leadership legitimacy, and organizational practices reflected in the Tanean Lanjheng settlement system.

The collected data were analyzed using an integrated qualitative analytical framework. Content analysis was employed to identify the core values and epistemological structures represented within the Tanean Lanjheng architectural tradition. Subsequently, thematic synthesis was applied to integrate these findings with perspectives from indigenous leadership, organizational culture, and indigenous management literature (Ghozali, 2021). To strengthen the theoretical interpretation, a comparative conceptual analysis was conducted by relating the identified architectural values to established management theories, particularly Organizational Culture Theory (Schein, 2017), Cultural Dimensions Theory (Hofstede, 2011), Knowledge Creation Theory (Nonaka & Takeuchi, 1995), and Indigenous Management Theory (Peter Ping Li, 2012). Finally, the findings were synthesized through a conceptual model-building approach to reconstruct an

indigenous leadership framework grounded in the architectural values of Tanean Lanjheng and Madurese local wisdom.

Through this methodological approach, the study positions Tanean Lanjheng not merely as a form of vernacular architecture but as an epistemological and socio-cultural system that preserves indigenous leadership values, social legitimacy, collective responsibility, and community governance. Consequently, the study provides a theoretical foundation for enriching indigenous leadership discourse and contributes to the development of culturally grounded leadership models within the broader field of management science.

RESULTS AND DISCUSSIONS

Tanean Lanjheng Architecture as a Representation of Communal Value Systems

The findings of this study indicate that Tanean Lanjheng is not merely a traditional settlement pattern but represents a comprehensive socio-cultural system through which communal values are continuously created, maintained, and transmitted across generations. The linear arrangement of houses based on genealogical order, together with the existence of the communal courtyard (*taneyan*), reflects the Madurese understanding of kinship, authority, collective responsibility, and social harmony. Rather than functioning solely as physical residential space, the settlement embodies a cultural mechanism that regulates everyday social interaction and reinforces moral obligations among members of the extended family (Khas & Hidayat, 2025).

From the authors' perspective, these findings demonstrate that Tanean Lanjheng should be interpreted as an epistemological architecture, where physical space simultaneously functions as a repository of indigenous knowledge and a medium for reproducing leadership values. The spatial organization is not value-neutral; instead, it continuously shapes the social behavior of community members through repeated communal interactions. Consequently, architecture becomes an active social institution that preserves collective memory, customary norms, and indigenous leadership values rather than merely representing cultural identity (Allsop et al., 2022).

This interpretation is consistent with recent studies emphasizing that vernacular architecture embodies local knowledge systems and serves as a medium for transmitting cultural values across generations (Battiste, 2020). Similarly, (Putra, R., & Santoso, 2022) argue that Tanean Lanjheng functions as an institution that strengthens kinship solidarity and reinforces communal ethics within Madurese society. However, previous studies have largely interpreted Tanean Lanjheng from anthropological, historical, or architectural perspectives. The present study extends this literature by demonstrating that the architectural arrangement itself constitutes a mechanism for constructing leadership legitimacy, maintaining social control, and reproducing communal governance (Goldman, 2021). Thus, the novelty of this research lies in positioning vernacular architecture as a source of indigenous leadership knowledge rather than merely as a cultural artifact.

Theoretically, these findings contribute to the advancement of indigenous leadership theory by introducing vernacular architecture as a previously underexplored analytical dimension (Wilson et al., 2024). Existing indigenous leadership literature generally focuses on customary institutions, traditional governance, and cultural identity as the primary sources of leadership legitimacy (Chinn, 2022). This study broadens that perspective by arguing that architectural space itself functions as an institutional mechanism through which leadership values are socially constructed, internalized, and reproduced. Consequently, the research enriches interdisciplinary discussions linking organizational culture, indigenous management, environmental psychology, and leadership studies. From an empirical perspective, the findings imply that preserving Tanean Lanjheng should not be limited to conserving its physical structures. Equal attention should be directed toward safeguarding the communal leadership values embedded within its spatial organization. Local governments, educational institutions, and customary organizations may incorporate these values into leadership development programs, community empowerment initiatives, and cultural preservation policies. Such efforts would ensure that Tanean Lanjheng continues to function not only as cultural heritage but also as a living educational environment for developing socially responsible and culturally grounded leaders.

Moral Hierarchy and the Legitimacy of Indigenous Leadership

The study further reveals that hierarchy within the Tanean Lanjheng system differs fundamentally from hierarchical structures commonly found in modern organizations. Rather than emphasizing formal authority or bureaucratic rank, hierarchy is constructed upon moral legitimacy derived from the Madurese philosophical principle of *bhuppa'-bhabhu'*, *ghuru*, *rato*. The placement of parents' and senior family members' houses in strategically central locations symbolizes moral authority and social responsibility rather than domination or coercive power. Leadership legitimacy therefore emerges from collective recognition of wisdom, integrity, life experience, and commitment to maintaining communal harmony (Wibisono, 2023).

According to the authors' interpretation, this finding illustrates that indigenous leadership within Tanean Lanjheng represents a relational rather than positional model of leadership. Authority is socially negotiated through everyday interaction and sustained by ethical behavior instead of administrative power. Leaders gain legitimacy because they consistently demonstrate responsibility, fairness, conflict mediation, and moral consistency (Najiatus et al., 2025). This indicates that indigenous leadership is embedded within social relationships rather than organizational structures, making it inherently adaptive to communal life.

These findings support previous studies highlighting that indigenous leadership is grounded in cultural legitimacy and collective recognition rather than formal institutional authority (Chinn, 2022). Likewise, Harding (2020) argues that traditional societies frequently construct leadership through social trust and customary norms instead of bureaucratic mechanisms (Harding, 2020). Nevertheless, the present study contributes a

new conceptual insight by demonstrating that architectural arrangements reinforce moral hierarchy through spatial symbolism (Goldman, 2021). The positioning of residential buildings continuously reminds community members of genealogical relationships, customary responsibilities, and ethical obligations, thereby strengthening leadership legitimacy without requiring formal organizational structures.

The theoretical implication of this finding is the expansion of leadership legitimacy theory within indigenous leadership literature. While contemporary leadership theories including transformational, servant, and authentic leadership primarily explain legitimacy through leader behavior and interpersonal relationships, this study introduces architectural symbolism as an additional source of leadership legitimacy (Harding, 2020). This perspective enriches organizational theory by recognizing that physical environments and cultural spaces actively shape authority, trust, and collective leadership practices. Such an understanding opens new opportunities for integrating indigenous architecture into broader discussions on organizational culture and institutional legitimacy. Empirically, the findings suggest that leadership development within Madurese communities should continue to emphasize moral integrity, customary ethics, and intergenerational mentoring as the primary foundations of leadership succession (Kwee, 2022). Community leaders, traditional institutions, and local governments may strengthen these values through cultural education, customary leadership training, and the revitalization of communal activities conducted within Tanean Lanjheng settlements. In doing so, indigenous leadership values remain relevant amid increasing modernization and socio-cultural transformation while preserving the distinctive identity of Madurese society.

Deliberation, Consensus, and Participatory Leadership Practices

The findings indicate that decision-making within the Tanean Lanjheng system is fundamentally based on deliberation (*musyawarah*) and consensus (*mufakat*), which serve as essential mechanisms for maintaining social cohesion and collective responsibility. The communal courtyard (*taneyan*) functions not only as a shared physical space but also as the principal arena where family members discuss domestic affairs, resolve conflicts, and formulate collective decisions. This participatory process illustrates that leadership within Madurese society is exercised through dialogue, consultation, and mutual understanding rather than unilateral authority. Consequently, leadership is perceived as a collective social responsibility that seeks to preserve harmony and strengthen kinship relationships. From the authors' perspective, these findings demonstrate that deliberation within Tanean Lanjheng is more than a procedural mechanism for reaching agreement. Rather, it represents an ethical process through which leadership legitimacy is continuously negotiated and reinforced. The architecture itself facilitates participation by creating an open communal environment that encourages interaction among family members. This indicates that the physical design of the settlement contributes directly to shaping democratic leadership behavior based on cultural values instead of formal organizational regulations.

These findings are consistent with recent studies emphasizing that indigenous leadership is inherently participatory and community-oriented (Kwee, 2022). (Li, 2021) further argues that collectivist cultures tend to prioritize relational harmony and consensus in organizational decision-making. (Yang et al., 2023) demonstrate that participatory leadership within Asian communities is closely associated with social trust and long-term relational stability. However, unlike previous studies that primarily explain participatory leadership through organizational or cultural perspectives, the present study highlights the role of architectural space as an enabling environment that naturally encourages deliberation and collective governance (Zhang, Y., & Chen, 2020). This finding expands the existing literature by integrating spatial organization into indigenous leadership theory.

Theoretically, this finding strengthens the argument that indigenous leadership should be understood as a socio-cultural process embedded within everyday communal practices. While mainstream participatory leadership theories generally emphasize communication skills, empowerment, and shared decision-making within formal organizations, this study demonstrates that participatory leadership can also emerge through culturally designed environments that institutionalize dialogue and consensus. Consequently, indigenous leadership theory may benefit from incorporating environmental and architectural perspectives as complementary dimensions in explaining participatory governance.

Empirically, these findings provide valuable insights for strengthening participatory governance within local communities. Community leaders, village governments, and customary institutions may adopt the deliberative values reflected in Tanean Lanjheng to enhance public participation, conflict mediation, and collaborative decision-making. Educational institutions may also integrate these indigenous practices into leadership development programs to cultivate future leaders who prioritize dialogue, inclusiveness, and collective responsibility rather than authoritarian decision-making. Such initiatives are particularly relevant in addressing contemporary social challenges that increasingly require collaborative and culturally responsive leadership.

Exemplary Leadership and Social Responsibility as the Core of Indigenous Leadership

The analysis further reveals that exemplary behavior (*keteladanan*) constitutes the central mechanism through which leadership values are transmitted within the Tanean Lanjheng community. Unlike formal leadership education, leadership competencies are developed through continuous observation of daily interactions among parents, elders, and respected community members. Everyday practices such as respecting older family members, participating in communal work, resolving conflicts peacefully, and demonstrating responsibility toward relatives function as informal educational processes that shape leadership character from an early age. Consequently, leadership is learned primarily through lived experience rather than through formal instruction.

According to the authors' interpretation, this finding confirms that indigenous leadership within Tanean Lanjheng reflects the concept of embodied leadership, in which

leadership values are inseparable from everyday social practices. Leadership is not defined by verbal persuasion or institutional authority alone but by the consistency between moral principles and actual behavior (Sun, X., & Wang, 2023). Community members evaluate leaders based on their ability to demonstrate honesty, fairness, responsibility, humility, and commitment to collective welfare. Therefore, exemplary conduct becomes the principal source of moral influence and social legitimacy within the Madurese communal system (Schein, 2017).

These findings are consistent with previous research emphasizing the importance of role modelling in indigenous and value-based leadership. Argues that leadership values within traditional communities are primarily transmitted through direct social interaction and observation rather than formal education (Maryanto, 2021). Similarly, (Nonaka, I., & Takeuchi, 2019) explain that tacit knowledge is most effectively transferred through shared experiences and continuous socialization. (Trompenaars, F., & Hampden-Turner, 2012) likewise emphasize that organizational values become sustainable only when leaders consistently demonstrate them in practice. Nevertheless, this study extends previous literature by demonstrating that the architectural and social environment of Tanean Lanjheng systematically facilitates the continuous reproduction of exemplary leadership through daily communal life. Thus, architecture functions not only as a cultural setting but also as an educational medium for leadership development. Theoretically, these findings contribute to indigenous leadership literature by reinforcing the relationship between tacit knowledge, social learning, and leadership development. Contemporary leadership theories frequently focus on leadership competencies, behavioral styles, and organizational performance, whereas this study demonstrates that leadership development within indigenous communities is deeply embedded in cultural practices, family interactions, and communal environments (Nasurdin et al., 2020). This perspective enriches organizational learning theory by emphasizing that indigenous leadership emerges through continuous socialization rather than formal managerial training. From an empirical perspective, the findings suggest that leadership development programs in Madura should prioritize character formation through mentoring, intergenerational interaction, and experiential learning rooted in local cultural values. Community organizations, educational institutions, and local governments can strengthen leadership capacity by revitalizing communal traditions that encourage cooperation, mutual respect, and social responsibility. Such programs would not only preserve Madurese cultural identity but also produce leaders capable of balancing ethical values with contemporary organizational challenges. In this regard, Tanean Lanjheng provides an effective model for integrating cultural heritage with sustainable leadership development.

Reconstructing Indigenous Leadership through the Architectural Values of *Tanean Lanjheng*

The findings of this study demonstrate that the architectural values embedded in Tanean Lanjheng constitute a coherent conceptual foundation for reconstructing an indigenous leadership framework rooted in Madurese local wisdom. Rather than

functioning merely as a traditional settlement pattern, Tanean Lanjheng represents an integrated socio-cultural system in which spatial organization, kinship relations, moral hierarchy, communal deliberation, and exemplary behaviour collectively shape leadership practices. The synthesis of these values indicates that indigenous leadership within Madurese society is characterized by moral legitimacy, relational authority, collective responsibility, participatory decision-making, and a strong commitment to maintaining social harmony. These interrelated dimensions distinguish indigenous leadership from leadership models that primarily emphasize formal authority, individual competence, or bureaucratic control (Tan, 2020). From the authors' perspective, the most significant contribution of this study lies in repositioning Tanean Lanjheng from being viewed solely as vernacular architecture to being recognized as an epistemological system of leadership. The architectural arrangement does not simply provide physical space for communal interaction but actively constructs leadership values through continuous socialization, cultural learning, and intergenerational knowledge transfer (Johari et al., 2019). Consequently, leadership emerges as a lived cultural practice that is institutionalized through everyday communal experiences rather than formal organizational mechanisms. This interpretation broadens the understanding of indigenous leadership by demonstrating that physical space can serve as an active medium for producing and sustaining culturally embedded leadership systems.

The reconstructed indigenous leadership model proposed in this study consists of five interconnected dimensions. The first dimension is moral legitimacy, where authority is obtained through integrity, wisdom, and customary recognition rather than organizational position. The second dimension is relational leadership, emphasizing mutual trust, kinship solidarity, and reciprocal social obligations as the foundation of leadership effectiveness. The third dimension is participatory governance, reflected in collective deliberation and consensus-oriented decision-making within the communal space of the *taneyan*. The fourth dimension is exemplary leadership, whereby leaders influence community members through consistent ethical behaviour and personal example. Finally, the fifth dimension is social responsibility, which positions leaders as guardians of communal welfare, cultural continuity, and social harmony. Together, these dimensions form a holistic indigenous leadership framework that reflects the philosophical values of Madurese society while remaining relevant to contemporary organizational contexts.

These findings both support and extend previous studies on indigenous leadership. (Chinn, 2022) emphasizes that indigenous leadership derives its legitimacy from cultural identity, community recognition, and shared values. Similarly, (Wilson et al., 2024) argues that indigenous leadership is inseparable from local knowledge systems and collective responsibility. Within the field of indigenous management, (Nur Diana Khalida, 2024) also highlights the importance of indigenous philosophies as sources of alternative management knowledge beyond dominant Western paradigms. However, previous studies have generally focused on customary institutions, traditional governance, or cultural

philosophy as the primary sources of indigenous leadership (Warr, 2011). The present study advances this body of knowledge by demonstrating that vernacular architecture itself constitutes an epistemological infrastructure through which indigenous leadership is produced, practiced, and sustained. This conceptual perspective represents an important extension of indigenous leadership literature by integrating architectural space into the discussion of leadership formation and organizational culture.

Furthermore, the reconstructed model differs substantially from dominant contemporary leadership theories. Transformational leadership primarily focuses on inspiring organizational change through visionary influence, intellectual stimulation, and individualized consideration (Schein, 2017). Servant leadership emphasizes serving followers and promoting their personal growth. Authentic leadership highlights self-awareness, transparency, and ethical consistency (Hidayat et al., 2023). Although these theories acknowledge the importance of values and ethics, they predominantly conceptualize leadership as an individual capability exercised within formal organizational settings. In contrast, the indigenous leadership model derived from Tanean Lanjeng conceptualizes leadership as a communal cultural process in which authority, legitimacy, and social responsibility emerge collectively through kinship relations, customary institutions, and shared cultural practices. Therefore, this study proposes a complementary perspective that enriches rather than replaces existing leadership theories by incorporating indigenous epistemology into contemporary leadership discourse. From a theoretical perspective, this study contributes to the development of indigenous leadership, organizational culture, and indigenous management literature in several ways. First, it introduces vernacular architecture as a new analytical dimension for understanding leadership formation, thereby expanding existing indigenous leadership theory. Second, it strengthens interdisciplinary integration between anthropology, architecture, organizational culture, and management studies by demonstrating that physical environments may function as repositories of leadership knowledge and cultural legitimacy. Third, the study proposes a contextual leadership framework originating from Indonesian local wisdom, thereby contributing to the broader decolonization of leadership theory through the recognition of non-Western epistemologies. These contributions are expected to encourage future comparative studies examining indigenous leadership across different cultural communities in Indonesia and other multicultural societies.

The empirical implications of this study are equally significant. The reconstructed leadership framework provides practical guidance for preserving the cultural values embedded in Tanean Lanjeng while simultaneously adapting them to contemporary leadership development. Local governments may incorporate these indigenous leadership values into community empowerment policies, cultural preservation programs, and village governance initiatives. Educational institutions can integrate the principles of deliberation, exemplary behaviour, social responsibility, and communal solidarity into leadership education curricula. Likewise, customary institutions and community organizations may utilize the reconstructed framework as a reference for leadership succession and

intergenerational transmission of local wisdom. Beyond the Madurese context, organizations seeking to strengthen ethical leadership, collaborative governance, and community engagement may also adopt these indigenous principles as complementary approaches to modern management practices.

Overall, this study argues that Tanean Lanjheng should no longer be understood solely as an expression of Madurese cultural heritage. Instead, it should be recognized as a living epistemological system that continuously generates leadership knowledge, moral legitimacy, and communal governance practices. By reconstructing indigenous leadership through the architectural values of Tanean Lanjheng, this study demonstrates that local wisdom offers a robust conceptual foundation for developing culturally grounded, socially sustainable, and ethically oriented leadership models capable of addressing contemporary organizational and societal challenges.

CONCLUSION, SUGGESTION, AND LIMITATION

This study concludes that Tanean Lanjheng architecture not only functions as a residential spatial layout, but also represents a communal value system that shapes the social relations and leadership practices of Madurese society, such as togetherness, moral hierarchy, deliberation, exemplary behavior, and social responsibility. These values give rise to an indigenous leadership model that is relational, based on moral legitimacy, and implemented in a participatory manner through consensus, making it relevant as a conceptual basis for the development of leadership based on local wisdom, both in indigenous communities and modern organizations. Therefore, further research is recommended to develop empirical studies to test the implementation of these values in the context of contemporary organizations, while practitioners and policymakers are expected to adopt and preserve local values as part of strengthening organizational culture and sustainable leadership. However, this study has limitations because it uses a conceptual and interpretative literature study approach, so it is not supported by field data, and has limitations in generalization to other cultural contexts and has not examined its application in depth in formal organizations.

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