
Economic Transformation: The New Spiritual Leadership Model In Blimbingsari Village Jembrana Bali

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Abstract:

A spiritual leader can appear in any situation. It can not be just a genetic theory that allows a person to be a spiritual leader but is supported by social theory and ecological theory. In addition to the above theory, there is one more the most fundamental theory of the emergence of a spiritual leader of Divine theory.

The aim of this study is to identify the meaning of spiritual leadership in Blimbingsari Village, to identify the principle of spiritual leadership in Blimbingsari Village, and to analyze what does the spiritual Leader do to the economic transformation of Blimbingsari village.

The methodology used is qualitative with data collection techniques are participant observation or participatory nature of direct involvement, interview, literature review, case study, and documentation.

Village leaders Blimbingsari always increase leadership capacity through the intervention of the factors of spiritual values, work ethics, social capital, and entrepreneurial factors. These factors are growing in the middle of the village of Blimbingsari understood as a pattern of beliefs, values, and behaviors and leaders as agents of change do the role and relationship with the community intensive because it is influenced by historical trends, social attitudes, and socioeconomic factors.

Keywords: Leadership, Spiritual Leader, Transformation of Village Economics, Bali.

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1. Introduction

Increasingly strong globalization needs to be balanced with the realization that market mechanisms are not always able to solve the problem of resource inequality. Development policies should give attention to the need to reorganize the foundation's assets management system in rural areas (Escobar, Arturo (ed) 1995). The economy has also changed, which previously had no business now that the population has a business of cows, coconuts and grocery stores. Therefore the role of a spiritual leader is very meaningful for economic transformation. In understanding precisely and correctly about spiritual leadership, firstly know what is meant by leadership. Indeed, the term leadership has been widely known so far. Given his extensive, the notion of leadership will not be discussed in this paper. In addition to taking a very long time, this understanding will continue to change in the context of a leader's work. Therefore, the notion of the leader in this paper is limited to the notion of leadership in general and its relation to spiritual leadership.

Understanding leadership according to experts is very diverse. The following are some of the notions of leadership that have existed in the community, among others: According to Krech and Crutchfield (Cahyono, 1984) that by virtue of their special position in the group, leaders can act as a means for the determination of group structure, group atmosphere, group goals, group ideology, and other group activities. According to F.E. Fiedler (As'ad, 1986), that leadership is essentially a pattern of relationships between individuals who use authority and influence on groups of people to work together to achieve goals.

The role of the village leader and spiritual leader role affect change in rural communities. Unless society becomes secular then 'maybe' formal and informal leadership roles are not important in the upcoming changes. The aim of this study is to identify the meaning of spiritual leadership in Blimbingsari Village, to identify the principle of spiritual leadership in Blimbingsari Village, and to analyze what does the spiritual Leader do to the economic transformation of Blimbingsari village.

2. Theoretical Background

2.1 Development

Tjokroamidjojo (2000), see development as a process or social change efforts (social change). Can mean also a business change and development of the state and condition of the people who are less well become better. In the carrying out of development and the need for a business process, where the construction of a series of conscious efforts made towards a better state than before (Darcy and Kleiner, 1991).

Every economic development is expected to stimulate economic growth is described by an increase in national income or per capita income (Todaro, 2000). Rostow's theory (1960) on growth is essentially a theory of modernization and development, where this theory believe that the human factor (not the structures and systems) became the main focus. Rostow saw social change that calls the journey of development as a process of evolution from traditional to modern. This reasoning is explained in detail by Rostow in the five-stage scheme. In theory, it is said that the first stage is a traditional society, then develop into preconditions for take-off, followed by community takeoff, then maturation community growth, and ultimately achieve a modern society aspired, namely industrial society as society consumerism (high mass consumption). How modern society aspired to be achieved, Rostow filed primarily the availability of capital requirements (Bourdieu, 1986).

Adler & Kwon (2000) says that the basics of psychology and human behavior is closely related to social change. Grillo, R.D. and R.L. Stirrat. 1997, is more interested in looking at the aspect of economic growth compared to the growth of the cultural aspects in the development of culture. Generally, economic growth is always described as a factor of 'external', but for Grillo, R.D. and R.L. Stirrat. 1997 economic growth is a factor of 'internal' ie the values and motivations that drive a person to exploit the opportunities and seize the opportunity. In Grillo, R.D. and R.L. Stirrat's above interpretation of Max Weber's thesis, if the Protestant ethic driving growth in the West, the same analog also able to see the economic growth of a country. According to him, the Protestant ethic was the need for achievement.

2.2 The Concept of Spiritual Leadership

From the above understanding explains that a leader has power in managing an institution or company, including the people in it. There are principles for controlling others, but others build institutions or organizations they lead. All power that is in him runs in accordance with masterplan leadership. Are any policies in compliance with applicable laws, rules, norms, and religions? To answer that, would be the responsibility of the leader concerned.

In the leadership structure there are always three important aspects that affect each other, namely: (a) The leader is the person who carries the leadership role. (b) Followers are everyone who becomes a member of the leader. (c) Leaders and followers must have interaction and communication in order to achieve the common goals or goals of the leader himself.

While the term spiritual comes from the basic word of English is a spirit that has a range of meaning ie soul, spirit/spirit, spirit, ghost, morals, and the purpose or the essential meaning. Whereas in Arabic, the spiritual term is associated with the spiritual and manage of all things. Of these two terms, spiritual means talking about the good, praiseworthy conscience, morals, and good behavior of a person. Humans from birth are not automatically acting good or bad, then the spiritual concept is

attached to a person who is affected by his physical growth. To get a good character, then someone needs a long process and formed through the environment.

3. Methodology

The method used in this study is the mixing method, which is quantitative and qualitative research. This mixed-method research process involves a significant effort, such as the numbers of the data from the village like the number of people, sex, work, type of entrepreneurship, also asking questions and procedures, analyze the data inductively from the specific themes to common themes and interpret the meaning of the data (Basrowi & Suwandi, 2008). This research applies a stylish outlook inductive research, focusing on the individual meanings, and translate the complexity of a problem (Marshall, Catherine & Gretchen, 1989).

This research area in the village Blimbingsari with the following considerations. First, that from the beginning of this village is the village for disposal poor hopeless, until now the village Blimbingsari selected and prosperous tourist village in Jembrana, which received funding from the Province of Bali. Second, the village located in the district Blimbingsari Melaya, Jembrana, Bali, with a predominantly Protestant, although being in the midst of the majority Hindu community. This means that this village has its own uniqueness that is famous for Christian Village (Pasikian Pekraman Christian), there has never been Pekraman village based on the Christian teachings in Bali. Third, land area of about 400 (four hundred) acres, with a population of around 230 (two hundred thirty) heads of households provided with "free" by the Dutch government in 1931 (Michel Picard, 2006), succeeded in building a village economy with incredible Blimbingsari. Fourth, Blimbingsari Residents have many successful entrepreneurs in the field of cattle, chickens, pigs and catfish and plantation products such as coffee, cocoa, and coconut. Fifth, the village is willing to apply the values of local wisdom in support of local development (Suyaga. 2004).

Techniques of data collection are done with interviews, gathering documents and triangulation (Basrowi & Suwandi. 2008). Interviews were conducted to the informant (citizens/residents) either the head of the village, spiritual leaders, community elders Blimbingsari village, some diaspora communities Blimbingsari village, and the village board (LPM, LPD), District and Village Village Blimbingsari and servant of the Church at Peniel Church Blimbingsari. The determination techniques informant was purposively. The documentation method used is stored records, books, newspapers. Direct observation techniques through observation and recording of phenomena that appear on the process of economic transformation Blimbingsari today.

4. Findings

4.1 Spiritual leadership

Spiritual leadership according to Tobroni (2005) is a leadership that brings the dimension of worldliness to the dimension of divinity. God is the true leader who inspires, influences, serves, and moves the conscience of every human being very wisely through ethical and exemplary approaches. Thus, spiritual leadership is a leadership system based on religious ethics, spiritual intelligence, faith, and conscience. Furthermore, Fry (2003) asserted that spiritual leadership as a value, attitude, and behavior of strategic leaders needed in the effort to motivate themselves and others through calling and membership, so as to form a spiritual sense of prosperity.

Spiritual leadership is a leadership that is able to inspire, awaken, influence, and move others and oneself to be wiser in deciding everything. The concept of spiritual leadership not only refers to religious leaders, but applies to all leaders working in an institution, organization, or company. Religious leaders may not necessarily have the character of a spiritual leader, otherwise non-religious leaders also do not necessarily have spiritual leadership qualities.

Therefore, spiritual leadership can be interpreted as follows: (a) Spiritual leadership is not a religious leader, but a wise and conscientious leadership attitude, (b) Spiritual leadership means having a deep spiritual sensitivity to everything that exists around it such as its members, society, and environment, (c) Spiritual leadership means to be able to perform the various tasks and responsibilities given to him without having to think about how much salary will be received, (d) Spiritual leadership has the soul of an absolute servant or devotion to the good of others.

Thus, spiritual leaders are not leading to religious leaders, but every human being must have the principles and character of a spiritual leader. Everyone should be able to lead himself by the spiritual principle. Self-leadership is the first step in recognizing and understanding the importance of spiritual leadership. Successful self-leadership provides an opportunity to lead others. Never ambition to lead others before being able to lead yourself. Thus, spiritual leadership must be owned by all human beings and in particular any person who will or is leading other people, institutions, organizations, companies, and so on.

4.2 Learning From the Spiritual Master

A spiritual leader and quality is very difficult to find in today's complex age. This leadership crisis also makes the younger generation difficult to find exemplary in leading an institution or company. Therefore, we need to learn from the leadership of the Lord Jesus. In the Islamic world, the leadership of the Lord Jesus was very inspiring to them and honored him by the name of Isa Almasih (D'Souza, 2009). If

leaders want to show their true spiritual leadership and do something different from other leaders, then learn to bring the leadership of the Lord Jesus to every institution he leads.

In various corners of the world, this is very much the demand of the leader. Who would have thought if the disciples of Jesus had a fight for wanting to be the greatest leader amongst the other disciples? It is these things that make the Lord Jesus so concerned about the lives of his disciples who do not understand what the true meaning and duties of a leader are. Every leader is not just a position and a power, but must be willing to sacrifice and serve wholeheartedly in every aspect of his ministry.

Based on the reality that has happened so far, then should the style and type of leadership begin to return to the leadership of the Lord Jesus or a model of spiritual leadership. Some research results show that spirituality is very influential on the pattern of leadership. Spirituality helps build character in a person, so as to influence the pattern of leadership that run and have a positive impact on the institution he leads. Recognizing the enormous influence of spiritual leadership in various areas of life, the ultimate choice in leading an institution or company is required of a leader who has spiritual values as the Lord Jesus leads mankind in this world.

4.3 The Emergence of Spiritual Leaders

The emergence of a leader can be seen in the theory described by Lay (2006: 84) in his book "Service Management". There are several theories emerges of a leader, namely: (1) Genetic theory (heredity), ie leaders who have talent since in the womb or before birth (leaders are born and not made). (2) Social theory, which is the leader is prepared or formed by parents and other parties who want it as a leader (leaders are made and not born). (3) Ecological (synthetic) theory, a leader arises through the talents that existed from birth, then prepared through experience, environment, and formal education.

The above theory is still very relevant when applied to every spiritual leader. A spiritual leader can appear in any situation. All three support each other. It can not be just a genetic theory that allows a person to be a spiritual leader but is supported by social theory and ecological theory. In addition to the above theory, there is one more the most fundamental theory of the emergence of a spiritual leader of Divine theory. The emergence of a leader because it has been prepared by God at times and places that are not known by humans, including the person of the leader. According to the author's opinion that this theory is the earliest and main in the course of human life, including in the person of a spiritual leader. As religious people must acknowledge everything that happens to man and the whole world is in the knowledge and providence of God. So, every spiritual leader is first prepared by God, so have good leadership integrity in every field of service duty.

4.4 Principles of Spiritual Leadership

What is the difference between spiritual leaders and leaders in general? When viewed from the form of the task there is no significant difference. However, when viewed from the system, the model, and quality of leadership must be very much different. The leaders we often see are mostly leaders who have greedy, corrupt, authoritarian, powerful, lazy, and so on. Then, what are the advantages and differences with the spiritual leader? Spiritual leaders are more professional, humble, selfish, honest, fair, loving, willing to sacrifice, serve, faithful, wise, and live God-fearing.

There are generally two models of spiritual leadership: substantive spiritual leadership and instrumental spirituality. First, substantive spiritual leadership, the spiritual leadership born of the spiritual devotion of the leader and the proximity of the leader to God. The emergence of this model of spiritual leadership starts from one's self, then united in personality and behavior every day to become a habit. Second, the instrumental spiritual leadership, the spiritual leadership learned and then the model of leadership. The emergence of this spiritual leadership model because of external demands that become a tool or media to effectively leadership behavior in an institution. The instrumental spiritual leadership model is not immutable and is subject to change in context and where it leads.

This leadership model can serve to overcome problems, both internal and external problems of the leader. Humans are basically as individual beings, social beings, and at the same time as spiritual beings. Man is different from other beings in this world. Humans are equipped with advantages of the mind and mind so that humans are able to distinguish between right and wrong. In passing humans have the freedom to live their lives according to their own desires. God-given freedom to humans is not infrequently abused. Various arguments are spoken to justify his actions and freedom. To control the freedom of a person then needed a system that regulates life and human life so as not to get out of the rule that has been set. Man has actually been given remote control by God, in order to be able to control himself and not harm others.

To be able to achieve a quality human life, personality, and good character then needed help from others. Without anyone guiding and leading it, human life must be a mess and continue to live in sin. Given that humans have a tendency to sin and violate existing rules. Although people are religious (Christian, Catholic, Muslim, Hindu, Buddhist, and Kong Hu Chu). Man does not escape to sin, whether intentional or unintentional sin. Therefore, humans need a spiritual leader who constantly reminds and teaches them to obey God. Those who are obedient to God must be a blessing to others and the Indonesian state (Waruwu, 2015).

All aspects of human life, be it personally, family, society, organization, and state deserve a spiritual leader. It's just that these days there are often events that reflect

the failure of a leader. They generalize the style or model in leading an institution. Whereas the type and style of leadership in each aspect that is certainly different. People who do not understand the concept of leadership properly in the context and where they lead, then it is certain that leadership has failed and the destruction of the institution. Leading a household is certainly different from leading an institution or organization, leading a different society by leading a country or nation. A person who already has an understanding of the spiritual leadership model must be able to carry out his duties and responsibilities wisely.

The leadership model that has been widely applied in Indonesia for many years is a false leadership model. The most perceived event to date is the increasing number of leaders who commit acts of corruption, collusion and nepotism in every government agency, a private institution, or other organizations. Many cases were brought to justice but not resolved as expected by the people and applicable laws.

The model of leadership applied so far in Indonesia is mostly not a model of spiritual leadership. This proves the lack of commitment from a leader in carrying out his duties honestly, with integrity and wisdom. This commitment will actually strengthen people's trust in their leaders. There are many examples of leaders who fail to lead an institution or organization. If it fails to lead an organization, it must be difficult to produce qualified leaders in the future.

Spiritual leadership style is not only suitable applied to nonprofit social institutions such as schools, hospitals, religious institutions, NGOs, mass organizations, and so forth. This model is also very suitable applied to business institutions or companies. In some writings found that the spiritual aspect to be the biggest contributor to one's success in life, including in leading an institution, organization, company, and others.

According to Zohar and Marshall (2007) in his book *SQ: Spiritual Intelligence, the Ultimate Intelligence* that spiritual intelligence has an 80% share in the success of one's career. While spiritual leadership based on Percy's (2003) research with the title *Going Deep: Exploring Spirituality in Life and Leadership* demonstrates that the directors and Chief of Executive Officers (CEOs) are effective in life and leadership have a high spirituality and apply a spiritual leadership style

Whatever position and task a person carries, it must possess and apply the spiritual leadership. During his leadership should be a blessing for his members and others around him. Whatever he wants to do is not for his pride, but always oriented to the glory of God's name.

All leaders should have the character and nature of spiritual leadership. In fact, lately, it is very difficult to find such a leader character. In fact, most leaders use the power given to them as powerful weapons to weaken even "kill" their opponents

until they can not rise again. They look for the advantages behind the power and position they have.

Almost all leaders today have lost their integrity. This fact can be seen based on the history of this nation's journey up to now. Further explored that religious and non-religious institutions have not applied the principles of spiritual leadership. It can be said that where there are institutions led by a person, then there thrive the power to hegemonize each other and seek his personal gain.

Spiritual leadership is a person who runs his leadership according to the rules and pleases the Lord. They must have the skills and personality that should be exemplified by all members of the surrounding community. The success of a leader lies not in the level of knowledge of mere leadership concepts and theories, but more importantly in concrete actions through the love, justice, peace, and prosperity of all.

A person who is called by God to lead an institution or a company is not only in charge of leading the institution, but its presence must be a blessing to the people around it and accountable for its work to God. Spiritual leaders have a great responsibility for the development of all humanity in this world.

4.5 Personality of Spiritual Leaders

The spiritual leader is a servant of God and society. Spiritual leaders are not only religious leaders, but all fields of work must apply the principles of spiritual leadership. In other words, the spiritual leader is a servant of God who devotes himself to serving his community or members. The servant of the Lord is in charge of delivering all the messages from God to His people. This message is either a prohibition, advice, advice, how to work, try, and so forth. The message conveyed must be in accordance with the scriptural content of each leader.

The mention of God's servant actually applies to all religious people in the world. Identity as a servant of God applies to Pastors, Shepherds, Hajj, Ustad, Pedanda, Pemangku, Pastor, Father, Monk, and community members. Every human being is a servant of God. Servant means all aspects of his life must be submitted to God to be formed and guided according to His plan and will. Many people are unaware of themselves as servants or belonging to God, so the attitude during his leadership does not reflect the principles of leadership as God wants spiritual leadership.

The personality of a good and true leader is actually visible from his attitude, words, and deeds. The attitude of a leader is a very big influence on the person he leads. Leaders who are corrupt, collusion, nepotism, arrogant, jealous, crazy, and authoritarian, will someday fail. If his personality is bad or ugly, then the fate of the person he leads becomes ugly so as not to be a blessing for others. However, the personality of a good leader and has a loving, fair, honest, willing to sacrifice, discipline, and so forth, then his leadership will succeed

No matter how great a person's power is in leading an institution or organization, it should not violate the various rules, laws, and religions prevailing in society. According to Waruwu (2015), that power can function positively if it is in accordance with God's purposes, otherwise, the power for self-interest and control of others must have a negative impact.

In achieving success the leader is not justified any means to achieve it. The leader shall not use the powers granted to him for his own benefit or torture others. A spiritual leader must have strategies in leading an institution or company without violating the rules applicable in the institution or country

Most of the success that a leader has achieved so far has violated the prevailing rules and regulations. Generally, they are more authoritarian because they have the power, pay the employees not in accordance with the provisions of the Act, not paying taxes honestly, and various other violations are often done. Therefore, new breakthroughs are needed in order to create quality leads. A leader must have spiritual values during his / her leadership.

The fragility of a person's leadership can affect the moral decline of its members and even the entire human race that surrounds it. A spiritual leader must be able to function as a carrier of truth, justice, and honesty in all of his life. A leader must show a good image wherever he is. The personality of a leader is like a fish in the aquarium, so it can be observed, assessed, and imitated by everyone around him from different points of view. Have we shown our personality as wise spiritual leaders all this time?

Every religious institution, corporate body, or institution in the world of education is indispensable to the personalities of a reliable, good, and God-fearing leader. The personality of a leader like that is needed in the era of globalization and a very complex era today. Without a good personality, goodness, and fear of God, then Indonesia in particular and the world, in general, must have been destroyed. The leadership crisis is the beginning of the destruction of a nation. Similarly, the destruction of an institution or company is caused by an unwise attitude of a leader. To avoid that destruction, Waruwu (2015: 59) asserted that a leader must have a divine character in carrying out every task of his leadership

The influence of a leader is very important for the nation and the people around him. It's just that most of the current leaders have poor integrity. Leaders of a nation, government agencies, private institutions, and other social institutions, in general they arise because of the influence of power and money it has. It is no longer chosen by the community or the members to judge it. They emphasize the influence of power and economic ability. They tend to offer themselves to be leaders, though they do not yet understand the principles of spiritual leadership that the Lord Jesus wants them to be.

Every member of the community or group working in an institution must obey its leader. In the Christian scriptures it is asserted that, "Obey your leaders and submit to them, for they keep watch over your souls, as those who are responsible for them. In that way they will do it with joy, not with grief, for it will bring no benefit to you "(Hebrews 13:17). Therefore, both leaders and members must be equally obedient in carrying out their duties in accordance with their respective scriptures. Thus, the personality of a good and wise leader greatly influences the development of every institution or company he leads.

4.6 Spiritual Leadership Blimbingsari

Leaders in Blimbingsari Village from generation to generation always start their activities using the values of spirituality and other social capital. By holding the principle of spiritual leadership it turns out their wishes succeed. It's all because it has a humble leadership and a strong will to achieve a better chance. They are ambitiously extraordinary to achieve mutual success.

In entering the era of globalization and the ASEAN Economic Community (MEA), of course, we need spiritual leaders who are spiritually able to make positive changes in all aspects of life of the community. Every leader must think strategically, long-term oriented, broad-minded, and focused on achieving maximum results during his / her leadership. This leadership principle which has been applied in Blimbingsari Village since its establishment in 1939 until today.

Leadership I Made Rungu in the second period around the year 1940 s / d 1969 experienced a big buzz. Early Christian generations encouraged and influenced the mindset and actions of their contemporaries to work together in building their village. They have the principle of togetherness to get out of poverty, suffering, and stupidity quickly. A change does not go smoothly, but it takes a long process and patience from the leaders and members of the community. Its leaders are continually motivating, praying, and convincing members of the community to keep the spirit.

The style of leadership shown by I Made Rungu certainly can not be separated from the characters and background that shaped him as a Christian. The teaching of love he received from the Lord Jesus continues to shape his compassionate, patient, diligent, and wise personality and style of leadership. With a style of spiritual leadership and a spirit of abstinence, eventually the community out of the bondage of poverty and suffering. People's economy is getting better and improving constantly.

With strong faith and spirituality, I Made Rungu became an exemplary leader by other leaders at that time. Before becoming a Christian he was a Hindu. Conversion that he experienced became a Christian as a first step to tread life different from before. Christians must be able to obey all the provisions contained in the Bible. With his devotion and sincerity, he was ordained to be the first pastor of the

Protestant Christian Church in Bali (GKPB) at both the Church and the Synodal level. His position as leader of the people made him a way to apply the true understanding of Christianity from Jesus Christ

In order to apply the laws of God consistently and consistently, then Rev. I Made Rungu did not hesitate to give severe punishment to the people of his congregation. This theology of holiness is applied at the Synod and GKPB level of the Pniel Blimbingsari Church. The strict application of church law makes this community exclusive. They see themselves as saints, while others outside of Christianity are seen as sinners. This exclusiveness also sometimes makes church citizens prejudice against non-Christian and non-Christian communities. Such prejudices make the Protestant Christian Church in Bali (GKPB) citizens of Pniel Blimbingsari church rarely associate with society or government. Of course, exclusionary attitude is no longer relevant to apply at this time.

In addition, every leader must build a foundation of togetherness, direct society, and be a living example for community members. This leadership principle becomes capital in realizing entrepreneurship and economic transformation in rural areas. This principle should be applied consistently. This is in line with the situational leadership theory in Leadership books written by Dubrin (2007), among others: Fiedler's Contingency Theory; Path-Goal Theory; The Situational Leadership Model II; The Normative Decision Model; Crisis Leadership.

The leadership style used by I Made Runggu is to use Path-Goal Theory (Robert House). This style of leadership shows that a leader must try to explain to the people he leads what is the goal and how to achieve that goal. A leader will surely choose one of the leadership styles that best suits his character. Unwittingly this style is applied to the Blimbingsari Village community to participate in prosperous and prosperous village development.

This style of leadership is by establishing the lower middle leader (working group) and establishing an advisor who has field experience in the implementation of village development, both for new land clearing and in agriculture. Direction (directing) is done along with supportive aspects, supported by the mental strength of the community, then produced a reliable product, as well as the demands of the work of each group, which can be achieved effectively.

In the application of leadership style Theory, Path-Goal Leadership Theory contains 4 (four) elements as presented by Robbins (1994), among others: (1) Directive Style is a leader always gives a clear direction and great emphasis on formal activities in planning, managing, and overseeing the achievements that exist. A clear direction will definitely improve the spirit and accuracy of the community in work. (2) Supportive Style. A leader always gives support to his followers, creates a warm relationship, and provides continuous motivation to those around him. (3)

Participative Style. A leader who actively facilitates and hears the insights or constructive ideas of his followers. (4) Achievement Oriented Style. An achievement-oriented leader tends to prioritize the goals he wants to achieve, communicate his goals, and can build his followers.

Thus, any leader can not stand on his own, as it necessitates others and tries to learn the various characters that can support his leadership. Therefore, the leader in Blimbingsari Village has at least a strong character of integrity and motivation. This character of integrity is a person who has honesty, faithfulness, discipline, and trustworthiness. While the character of a strong motivation that every leader does not easily give up and stop before his wishes and members reached.

4.7 The spiritual Leader do the economic transformation of Blimbingsari village.

Management of innovation and creative development is the task of leadership in order to encourage all members of the village community Blimbingsari to working toward a goal, namely to improve their welfare. Obviously human resources Blimbingsari village is the village's main assets are supported by leadership that can encourage community members to cultivate the mentality of entrepreneurs in the field of animal husbandry, agriculture, and plantations. Leadership must be able to act as a thinker, planner, and control villages in carrying out development activities with an entrepreneurial spirit.

Leadership is subject to the implementation of development. Leadership that directs the behavior of others towards the achievement of a particular goal, in this case, the development goals to achieve better conditions. Leadership directing and causing others to act in a certain way or follow a certain direction, which is of course to the charge and the value of entrepreneurship to further improve the performance and optimal results in agriculture, livestock, and plantations.

Leadership based entrepreneurship has advantages where performance leadership possesses more freely. Entrepreneurial-based leadership is more likely to facilitate members of the public with a set of capabilities to improve their quality of life by optimizing the existing resources in the village Blimbingsari in the fields provided in the village, among other fields of animal husbandry, agriculture, and plantations.

When examined, the dimensions of innovation greatly affect the outcome of the performance of members of the community in improving productivity. Innovation is supported by the dimensions of creativity which ultimately leads to increased economic resources as a logical consequence of increased productivity. Environment of rural communities in carrying out their activities in the development of agriculture, livestock and plantations increasingly become dynamic and competitive. Blimbingsari Village Community will be more excited to develop and market new products and services potentially in the village, which would be marketed in the

centers of the market, both across sub-districts, counties and even across the province. One of the responsibilities of leadership is most important and the most difficult is to guide and facilitate the process of making a major change in the community.

Leaders from various generations Blimbingsari village started its activities by using the value of spirituality and social capital so that they work together and have an unwavering determination (doing what must be done). It turned out that the village community leaders Blimbingsari succeed. It was all because it has a humble leadership and have the will. This leadership has no ego or personal interest. These leaders are ambitious incredible, but the first and most important ambition is to his village, not for their own.

These factors are growing in the middle of the village of Blimbingsari influenced by historical trends, social attitudes, and socioeconomic factors. Blimbingsari village leaders have continually understand the four main elements of the (spiritual values, work ethic, working capital, and entrepreneurial value) has grown in the village of Blimbingsari, so that the values that make a positive contribution to the productivity of the community to improve the living standards in the field of economics and other aspects as well which support it, such as the spiritual value to continue always to love, such as teaching and the value obtained from the Gospel or the Bible.

Blimbingsari village leaders as change agents trying to make a direct and dynamic changes, because it makes four (4) main values that interact through transformative leadership variable boost in the form of order, stability and the ability to perform a systematic and planned changes. And this requires a real change in the socio-economic behavior as a pre-requisite to understanding the development of the Village Blimbingsari such as gardens, where plants and trees grow and develop according to his character. And from the beginning of the formation and development of Blimbingsari village, it has been passed in a frame of institutional evolution and tortuous history. Actor leader sharpened understanding of the ecology and the history that goes along with the people who initially came under pressure, but it can get out of the process with a resounding victory by the power of the Christian faith that is owned, so as to bring significant changes in the economic sector. This is all due to the good leadership that is able to make a breakthrough and change for the people of the village Blimbingsari and development undertaken.

Perspective transformative leader Blimbingsari village represented by Ps. I. Made Rungu representing spiritual leader and continued through the leadership of Mr. Jacob Julian of laity who became head of the village, likened planters refers to the premise that it is impossible to describe the spiritual values and the community based on the estimated mean values and rational design simple. That's because the history of the village of Blimbingsari full of challenges and shocks, which otherwise could through this process well, then it is happening is the destruction of the village

Blimbingsari. But with strong leadership factors and continue to improve rural economic sectors, the enlightenment and change better than the original state can take place effectively.

5. Conclusions

Every economic development is expected to stimulate economic growth is described by an increase in national income or per capita income (Todaro, 2000). Leaders give a positive value through the process of socio-economic transformation in the community has Blimbingsari village actualize. Blimbingsari village leaders have continually understand the four main elements of the (spiritual values, work ethic, working capital, and entrepreneurial value) has grown in the village of Blimbingsari, so that the values that make a positive contribution to the productivity of the community to improve the living standards in the field of economics and other aspects as well which support it, such as the spiritual value to continue always to love, such as teaching and the value obtained from the Gospel or the Bible.

Village leaders Blimbingsari always increase leadership capacity (Kottler, John P. 1996) through the intervention of the factors of spiritual values, work ethics, social capital, and entrepreneurial factors. These factors are growing in the middle of the village of Blimbingsari understood as a pattern of beliefs, values, and behaviors and leaders as agents of change do the role and relationship with the community intensive because it is influenced by historical trends, social attitudes, and socioeconomic factors.

The process of socio-economic transformation that occurs is a long process (Dubrin, J. Andrew. 2007). Meanwhile, the village leader Blimbingsari as a change agent trying to make a direct and dynamic changes, because it makes four (4) main values that interact through transformative leadership variable boost in the form of order, stability and the ability to perform a systematic and planned changes.

The author only examines the role of leaders in improving the economy of society. The possibility in other studies will show what the role of church leaders and government leaders more specifically will be examined by other researchers.

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