

**EMOTIONAL INTELLIGENCE AND LEADERSHIP  
IN MOCHTAR LUBIS' NOVEL *HARIMAU! HARIMAU!***

Ontje Helena Manurung

Sekolah Tinggi Bahasa Asing (STBA) LIA Yogyakarta

Email: ontje6771@gmail.com

**Abstract**

A good leader should have particular qualifications to lead a team in gaining its purpose successfully. Otherwise, problems or conflicts will arise that may fail the team. The classic novel of Mochtar Lubis' *Harimau! Harimau!* deserves to be explored for it depicts the depravity of a leader that leads his team to suffering and death. This study aims to elaborate the factual structure and themes of the novel *Harimau! Harimau* and Wak Katok's leadership using the structural approach and Daniel Goleman's theory on emotional intelligence. The research has two findings. First, the story presented in an organic unity shows the plausible interrelated factual structure of character, plot, and settings. Second, the quality of Wak Katok's emotional intelligence as a leader shows that Wak Katok lacks self-awareness (self-confidence, self-acceptance, setting realistic goals), lacks self-regulation (trustworthiness and integrity), no self-motivation (optimism) and empathy, and lacks social skills (maintaining communication).

**Keywords:** factual structure, leadership, emotional intelligence

**INTRODUCTION**

A leader is someone who directs, develops, organizes, guides, or influences members or followers in a group or organization. Leaders, whether appointed or elected in a formal environment or small group, determine the success or failure of their team in achieving the goals. Anyone can be a leader however, not all leaders are capable of becoming good or great leaders. This type of leader does not appear or is demanded in modern times, but has been used since the beginning of human civilization, where humans generally lived in groups. "Leaders have always played a primordial emotional role. No doubt humankind's original leaders - whether tribal chieftain or shamans - earned their place in large part because their leadership was emotionally compelling. Throughout history and in cultures everywhere, the leader in any human group has been the one to whom others look for assurance and clarity when facing uncertainty or threat, or when there's a job to be done. The leader acts as the group's emotional guide (Plecas, Squires, and Garis, 2018, p.50). Humans, as social animals, need skills to survive. Humans' ability to understand and interact with each other is a critical component of our success or failure as humans. Our ability or intellectual capacity as individuals to understand ourselves and others is essential in interacting with other people who can make a difference in maintaining positive relationships, success in careers, and living a happy and fulfilling life (Cummings, 2019).

Great leaders must have strong emotions and have vision, powerful ideas, and strategy. They must "ignite our passion and inspire the best in us. When we try to explain why they are so effective, we speak of strategy, vision, or powerful ideas. But the reality is much more primal: Great

leadership works through emotions. No matter what leaders set out to do - whether it's creating strategy or mobilizing teams to action - their success depends on how they do it. Even if they get everything else just right, if leaders fail in this primal task of driving emotions in the right direction, nothing they do will work as well as it could or should" (Goleman, 2013. p.3). This is what Daniel Goleman calls emotional intelligence. Emotional intelligence is being intelligent about emotion, managing ourselves, being self-aware managing emotions, and handling our relationship with people well. It is about our ability to recognize, distinguish, and utilize our feelings as well as the feelings of others (Boyatzis, p. 4). Goleman divided emotional intelligence into four components: self-awareness, self-motivation, self-regulation, empathy, and social skill (Issah, 2018).

The focus of this study is the novel *Harimau Harimau!* by Mochtar Lubis. The emotional intelligence and leadership reflected in this novel is elaborated using Daniel Goleman's emotional intelligence theory. The writer first examines the three elements of the factual structure of the novel as a unity that is characters, plot, and setting and the second step is elaborating the theme. Some previous researches make contribution to the process of writing this article. The research entitled "Psikoanalisis Tokoh Buyung dalam *Harimau! Harimau!* karya Mochtar Lubis" by Christopher Allen Woodrich helps the writer to understand more about the protagonist's characters notably those related to empathy and decision making. Research on emotional intelligence entitled "Change Leadership: The Role of Emotional Intelligence" by Mohammed Issah also has deepened the writer's knowledge and new insights into the components, definitions, and elements of emotional intelligence.

Mochtar Lubis, one of the Indonesian authors of great renown, is well-known as an author who was concerned with social problems, social inequality, and leadership in that era. He learned that many of these problems were caused or derived from the weaknesses and injustices of the leaders at that time. Recognition of his expertise in writing literary works is proven by several awards he received. Some of the others are novel *Jalan Tak Ada Ujung* (1952) received an award from Badan Musyawarah Kebudayaan Nasional, *Harimau! Harimau!* awarded as the best novel in 1975 by Yayasan Buku Utama, and *Maut dan Cinta* awarded by Yayasan Jaya Raya (Lubis, 1993). His classic novel *Harimau! Harimau!* was written while he was in prison in Madiun in 1961 as the ramifications of criticizing the government at that time. This novel depicts a hypocritical and mendacious leader, who perennially lies and covers up his shortcomings intending to make the people around him respect and admire his abilities to be appointed and honored as a great leader in the village where he lives. However, as a proverb says: "Murder will out! The truth always appears eventually, despite all efforts to hide it. As Woodly said Classic literature is a constructive way for leaders to grow (2021). Novel *Harimau! Harimau!* is the right choice for a research on leadership.

The theory used is a structural approach which is applied to elaborate the intrinsic elements of the novel. Structural analysis is carried out to describe the interrelations of the intrinsic elements of a literary work, in this case, a novel, namely plot, characters, theme, setting of time, place, and environment (Nurgyantoro, 2002). The supporting theory proposed by Robert Stanton is used to analyze the intrinsic elements which covers factual structure (characters, plot, and setting) and theme (Nurgyantoro, 2002) of the novel. These three elements should be treated as an organic unity, not as something that stands alone and separate from one another. After the three elements of the factual structure are examined, the writer finds the meaning, called theme - the universal concept the story revolves around. The Daniel Goleman's theory of Emotional Intelligence is used to elaborate the leadership and emotional intelligence of the protagonist and the antagonist.

## **METHOD**

### **Data Collection**

Data are collected through a critical reading which covers highlighting the important sections and identifying the important data found in the novel of *Harimau! Harimau!* by Mochtar Lubis. The primary data are the words, sentences, and paragraphs of the author's narratives and the characters' dialogues which are related to the study of plot, characters, setting, and theme. The secondary data are taken from library research by reading textbooks, critical writings, journals, articles, and watching videos that identified with the novel, emotional intelligence, and leadership. The selected or relevant data are described in the results and discussion sections of this article.

### **Data Analysis**

The method of data analysis applied is descriptive analysis in which the process of organizing and analyzing the data is arranged systematically (Ratna, 2004). Firstly, using Stanton's theory the intrinsic elements of the novel are elaborated as an organic unity that covers the plot, characters, settings, and themes. After obtaining the conversations (between and within the characters – Buyung, Wak Katok, Pak Haji, Pak Balam, Sanip, Sutan, and Talib), thoughts, deeds, and the narration of the settings or atmosphere in the story, the writer extracted the leadership and emotional intelligence of Wak Katok using Daniel Goleman's theory of emotional intelligence, and finally concluded the analysis.

## DISCUSSION

### Factual Structure of the novel *Harimau! Harimau!*

Fictions are a possible world built using the author's words; this world consists of several interconnected elements. Since these elements cannot stand alone, when carrying out a study on the intrinsic elements, it must be done as a unity and interrelated, not partial or isolated. Each element will become meaningful or important if one element is related to other elements (Nurgiyantoro, 2002). The author of *Harimau! Harimau!* presents a strong and clear interrelation among the three elements of the factual structure, namely characters, plot, and settings. It is hardly found the inconsistently portrayed characters, starting from the exposition, rising actions, climax, falling actions, and denouement.

The factual structure of the novel *Harimau! Harimau!* is presented in the form of inline-character progression and plot. Characters make the plot interesting because readers can learn about characters by identifying how they react to events or problems. The plot compels them to make decisions at critical times; in fact, the plot requires strong characters. One example is the character of Buyung. His character becomes more visible as he goes through day after day, incident after incident, and conflict after conflict. At the beginning of the story, Buyung is described as an innocent, obedient child who respects and loves his parents, especially his mother. Wak Katok is described as a well-known and respected figure for his skills in *pencak silat* and talimans which made everyone obey his orders. Other figures are also described as good, cheerful, religious, and helpful people.

*"Sutan, Buyung, Talib dan Sanip juga termasuk anak muda yang dianggap sopan dan baik di kampung. Mereka orang-orang wajar seperti sebagian terbesar orang di kampung. Mereka baik dalam pergaulan, pergi sembahyang ke mesjid, duduk mengobrol di kedai kopi seperti orang lain, mereka ikut bekerja bersama-sama ketika ada orang membangun rumah, memperbaiki jalan-jalan, bandar atau pun menyelenggarakan perhelatan. Mereka adalah ayah, suami, saudara dan kawan yang baik. Mereka tertawa, mereka menangis, mereka mimpi, mereka berharap, mereka marah, kesal, sedih seperti juga orang lain di kampung. Mereka tak berbeda dari orang lain".*

(Sutan, Buyung, Talib, and Sanip are also young, polite, and good people in the village. They are normal people like most of the people in the village. They are good at socializing, going to pray at the mosque, sitting and chatting in a coffee shop like everyone else, they work together when someone builds a house, repairs roads, town or organizes events. They are good fathers, husbands, brothers, and friends. They laugh, they cry, they dream, they hope, and they are angry, upset, and sad like everyone else in the village. They are no different from other people). (Lubis, 1993, p.10).

After various life-threatening problems and dangers arise, the characters' traits are increasingly revealed. It begins to uncover who is coward, selfish, apathetic, and atheist. Here we can see the characters and plot moving forward parallel or simultaneously. The escalation of conflicts correlates with the disclosure of the characters' nature. The more tensed the character's mood and thoughts caused by frightening events continue to increase, the more the nature of the characters are revealed. Character development requires plot, and plot requires character. That what makes the plot interesting. If the author presented it differently for example, fear and conflicts within themselves have been escalating day by day but the nature of the characters is not revealed or changed, then the story would be less interesting or flat.

Fear arose within the team firstly when they heard the tiger's roar came from the place they killed a deer. After cutting off the deer, they wrapped the venison and placed it on their backs and never realized that the blood left on the ground led the tiger to where they went to.

*"Daging yang masih amat segar dan berdarah itu meninggalkan jejak yang amat jelas bagi harimau atau binatang buas lain. Mereka pun tahu bahwa darah daging rusa ada yang menetes turun dari keranjang ke tanah yang mereka lewati".*

(The very fresh and bloody venison left clear traces for the tigers or other wild animals. They also knew that deer's blood was dripping down from the basket onto the ground where they passed.) (Lubis, 1993, p. 81)

Since then, fear and conflict began to penetrate the dammar collectors and though they stayed alert on what was going on, in the end, one by one they were ravaged by the ferocious tiger that had been starving for two days (Lubis, p. 84), starting with pak Balam, then followed by Talip, Sutan, and lastly, Pak Haji who died because he was shot by Wak Katok.

All the conflicts in this story fall into internal and external conflict. The internal conflict is within the characters and the external conflict is between the characters and between the characters and the tiger. The internal conflict happen in all of the characters and the external one is mostly between Wak Katok against the rest of the team and the team against the tiger. Wak Katok had a different, cunning way to save himself from the tiger by sacrificing Buyung and Sanip while Buyung wanted everyone to be safe from the tiger's attack. At a crucial time, Buyung emerged as the leader of the team and succeeded in killing the tiger using Wak Katok's weapon which jammed for a few seconds when it was about to be fired at the tiger. This is the climax of the story.

Of the seven characters, not even one has not experienced battle within themselves ever since Pak Balam, the tiger's first victim, told them to confess the sin they committed in the past. In this case, they give different reactions. Everyone covers it up by refusing to confess though deep down in their hearts, they are haunted by the fear of God's punishment which is executed by the

tiger. Even Sutan was not able to control himself, he ran away into the dark jungle and ended up being attacked and killed by the tiger. (Lubis, 1995, p. 126). They feel defenseless and turn against one another. Another thing that reveals their true colors is the presence of the situation around them, fearful of death, which has always been tense since the first time they heard the tiger's roar. They became very depressed right after they witness Pak Balam being attacked brutally by a ferocious tiger.

Many of the characters have changed, especially Buyung. Character development occurs after the characters experience and go through various kinds of conflicts, the inner conflicts as well the external conflicts. The plot of the novel, from rising actions to the climax, has become a tool or medium to reveal the characters' traits, whether the characters' traits are changed or developed after experiencing various problems, known as a dynamic character, or no changes found which is called a static character. Buyung previously adored the pleasures of life but at the end of the story he promised himself to appreciate life and to love people more. He regretted the adultery he committed with Siti Rubiyah and no longer wanted to see her again as he had promised before. Buyung, who during his lifetime believed in the power of spells and amulets, finally threw it away and said: "Feels like a human again, free from the bonds of superstition, the bonds of spells, and the bonds of false amulets." (Lubis, p. 186). Most of all, he celebrated his victory over the "tiger" in his heart, being tempted to kill Wak Katok, before killing the real tiger that was ready to pounce on Wak Katok. Besides Buyung, character development is also found in the character of Pak Haji. He once became apathetic since he lost his entire family and also because he was often betrayed and deceived by those closest to him. Since then, he only wanted to live for himself, did not care about other people, and did not believe in the existence of God. However, before his death, he realized that he has been lost for so long and testified that God exists and is real by saying:

*"...aku pun kini sadar ... kita tak hidup sendiri di dunia ... manusia sendiri-sendiri tak dapat hidup sempurna, dan tak mungkin hidup sebagai manusia, tak mungkin lengkap manusianya. Manusia yang mau hidup sendiri tak mungkin mengembangkan kemanusiaannya. Manusia perlu manusia lain. Sungguh kini aku sadari. Aku salah selama ini, kehilangan kepercayaan pada manusia dan pada Tuhan. Tuhan ada, anak-anak, percayalah"*

(I now realize... we do not live alone in the world... humans alone cannot live perfectly, and it is impossible to live as humans, it is impossible to be complete humans. Humans who want to live alone cannot possibly develop their humanity. Humans need other humans. Now I realize it. I was wrong all this time, losing faith in humans and God. God exists, children, believe.) (Lubis, 1993, p.176).



Conversely, Wak Katok has a static character; there is no development in his character. From the beginning of the story, Wak Katok is portrayed as a cunning, evil, selfish, and hypocritical character, and until the end of the story, he still has the same nature. If at the beginning of the story, it is said that he is a respected man, but at the end of the story, he is taken home by Buyung and Sanip as a criminal and is about to hand over to the police for murdering Pak Haji. What frightened him most was the unbearable shame he will live with for the rest of his life when finally his cover was revealed.

Another finding about the factual structure of this novel is the author presents the setting of place in line with the characterization; both have two different circumstances in each element. The setting of the place, in this case the jungle, is described as having two different conditions, a beautiful area and a dangerous area.

*“Hutan Raya terhampar di seluruh pulau, dari tepi pantai tempat ombak-ombak samudera yang terentang hingga ke Kutub...Banyak bagian hutan raya yang menakutkan, yang penuh dengan paya yang mengandung bahaya maut dan hutan gelap yang basah senantiasa dari abad ke abad. Akan tetapi pula ada bahagian yang indah dan amat menarik hati, tak ubahnya seakan hutan dalam cerita tentang dunia peri dan bidadari, hutan-hutan kecil yang dialasi oleh rumput hijau yang rata, yang seakan selalu dipelihara dan dibersihkan, dikelilingi oleh pohon-pohon cemara yang tinggi dan langsing semampai dan yang menyebarkan wangi minyak cemara ke seluruh hutan.”*

(The Great jungle stretches across the island, from the shore where the ocean waves stretch to the Pole... Many parts of the great jungle are frightening, filled with swamps that contain deadly dangers, and dark jungles that have remained wet from century to century. However, some parts are beautiful and very interesting, not unlike the jungles in stories about the world of fairies and angels, small jungles covered with even green grass, which seems to be always maintained and cleaned, surrounded by pine trees that are tall and slim and slender and spread the fragrance of pine oil throughout the jungle.) (Lubis, 1993, p.8)

Likewise, the characters are also described as having two different states. Pak Haji and Wak Katok are old yet strong and healthy and Sanip, Talip, and Sutan are only twenties, even Buyung is only nineteen (Lubis, p.8). The use of a nighttime setting makes the conflicts within themselves and against the tiger even more intense because the night blindness unable them to see things clearly causing their struggle to survive to escalate. The tension would be somewhat different if the author presented the tiger attack occurring in the afternoon or early morning. The place where the conflict between the characters and the tiger happened is also plausible because the only place where the tiger can live and roam freely is in the jungle. Tigers do live in zoos, but they have very limited space to move around. This means that tiger, jungle, and nighttime are

interrelated and the most suitable choices used to present the internal and external conflicts, fighting the battle against two kinds of tiger, the 'tiger' in man's heart and the real tiger which is always about to ravage.

The various age ranges and life experiences of the characters align with the depiction of the jungle with various inhabitants like wild animals, reptiles, insects, birds and also the plants, namely large and small trees, flowers, etc. The jungle which is full of surprises, that is the ferocious tiger, is also align with the characters who seem to be good people but surprisingly all the characters have hidden their sins for so long, that is committing immoral deeds. The author has succeeded in creating a plausible plot event, notably starting from the rising actions until the outcome or denouement. The plot events connect firmly with the characters which can be seen in all the dammar collectors' actions, reactions, and decisions. This connected plot and characters results in a more believable, engaging plot. The setting of time and place is aligned with or connected with the plot as well as the characters.

## Theme

A theme is the basis of a story which always related to various life experiences, such as love, longing, fear, death, and religious issues, and others. The theme can be synonymous with the main idea or purpose of the story (Nurgiyantoro, 2002). It is the meaning of the story and it may be the meaning of the story discoveries. It is the universal concept of the story that revolves around (Kenney, 1966). A theme can be discovered by studying the relationships among the factual structure (characters, plot, and setting) of the story and we can also find it from the title of the story.

If we pay attention to the storyline starting from the rising actions and climax, we will notice the problems that arise or occur around the protagonist and/or antagonist are related to man's internal battle. All the dammar collectors experienced an inner battle, a personal 'tiger' within themselves. The tiger has been symbolized as a powerful and fearsome creature, and the tiger in Mochtar Lubis' *Harimau! Harimau!* denotes the tiger in man's heart that a man tries to overcome. The second theme of this novel is leadership. The only thing that revolves around Wak Katok's entire life is obtaining and managing his position as a leader in the village and the dammar collector team. The way how he gained it is by spreading false stories about his past prowess on the battlefield and bragging about his abilities to use black magic. He even appointed himself as the leader of the dammar collector team; in fact, the elements of a good leader are not found in Wak Katok.



## Emotional intelligence and leadership of Wak Katok

Daniel Goleman divides emotional intelligence into four components: self-awareness, self-motivation, self-regulation, empathy, and social skills, and each component has its elements (Issah, 2018).

**Self-awareness** is “ability to understand one's modes, emotions, and drives as well as their effect on others. The elements of self-awareness are self-confidence and realistic self-assessment” (Issah, 2018). A leader with self-confidence and realistic self-assessment has an attitude towards his skills and abilities and accepts himself. When a person realizes the limits of his abilities, he will set realistic expectations and goals. Apart from that, people who have self-confidence tend not to be careless in making decisions, especially when facing difficult or uncertain situations (Adhinda, 2023).

Wak Katok became the leader of the dammar collectors not because he was chosen or appointed by the other six dammar collectors, but because he appointed himself the leader. When he makes himself a leader, he should automatically be responsible for finding solutions to problems or challenges faced by the team during completing their work in the jungle until returning to the village with the results, dammar. But the fact is conversely. They have to face the excruciating death. Wak Katok was respected, even somewhat feared because he was known as a martial arts expert, skilled hunter, and powerful shaman (Lubis, 1993, p.9). He told a false story that he had once defeated a bear and that he could communicate with ghosts and genies. All these stories made people admire him and he remained considered a leader. Wak Katok is a great liar who is very adept at hiding his true colors. He lied because he could not accept himself, a man with no skills. Since his young age, he always failed. He had never even succeeded in hunting an animal. He is indeed a mendacious liar:

*“Tetapi Wak Katok telah menipu orang banyak, Wak Katok katanya guru dan pemimpin, tapi Wak Katok telah memberi pelajaran palsu, mantera palsu, jimat palsu, pimpinan palsu. Dalam hati Wak Katok selama ini bukan manusia yang bersarang, tetapi harimau yang buas.”*

(But Wak Katok has deceived many people, Wak Katok is said to be a teacher and leader, but Wak Katok has given fake lessons, fake spells, fake amulets, and fake leaders. In Wak Katok's heart, all this time it was not humans who nested, but wild tigers.) (Lubis, 1993, p. 82)

From the beginning of the story to the moment the dammar collector encounters a tiger, Wak Katok appears as a character with full of self-confidence to the village people he is a great leader, but since the first attack of the tiger he covers up his fear by always holding his rifle. His true color is revealed after they struggle for life and death against a ferocious tiger.

Wak Katok is a type of person who cannot set realistic expectations and goals. He craves things he does not have then he justifies means to get his dream-position, that is a leader. He is supposed to be aware of his skills and abilities, and then he learns and develops knowledge by practicing them in everyday life. With that way, over time, his abilities and skills will develop. But in fact, he prefers to play cheating for the position of a leader. Being a leader is the ultimate goal of his life that he must maintain the respect of the people to him as: “He felt he couldn't live if he was no longer respected, honored, and praised by people in the village.” (Lubis, 1993, p. 147)

The decision-making method that Wak Katok practices in his team is commanding leadership. In almost every decision Wak Katok directly orders the team to do whatever he says. He does not ask for opinions from the team because that will degrade his self-esteem as a leader. Of all the decision-making that Wak Katok carried out from the time they left the village until the last day they returned to the village, only once did Wak Katok practice democratic leadership where he gave others the opportunity to give opinions about what they had to do to the ferocious tiger.

A leader must have self-awareness so that he is able to understand his role towards other people. A leader's low self-awareness increases stress and anxiety and will impact the team's success in achieving goals.

**Self-regulation** is “ability to control or redirect disruptive impulses or moods; Propensities to suspend judgment, think before acting. The elements of self-regulation are trustworthiness and integrity” (Issah, 2018, p. 2). Effective leaders get things done through others and mutually accomplish goals by influencing others with integrity. When leaders understand and act with integrity, they are more likely to succeed by engaging the hearts and minds of those they lead (Mary, 2023).

Wak Katok's most prominent character is lack of integrity. This is not surprising because his life is full of lies that his words do not match his actions. He has an inconsistent character and favors compromising when pressure comes. To maintain his power as a leader, he appears as an intelligent man by telling good things and advising people not to make mistakes. Wak Katok is supposed to think first before speaking so that his behavior and actions match what is said.

One example is when Buyung asked Wak Katok to give Buyung a talisman to make women fall in love with him. Wak Katok did not give it because Buyung was still young and reminded Buyung that this knowledge was only for doing good things, namely to defend men's honor and should not be used for the wrong thing, like seducing someone else's wife. However, Wak Katok's words did not match his actions. He taught good things to Buyung but he committed adultery with Siti Rubiyah, the wife of his teacher, Wak Hitam.

*“Tetapi Wak Katok belum hendak memberikan ilmu ini kepadanya. Engkau masih terlalu muda, kata Wak Katok, darah masih panas, nanti engkau buat tergila-gila*

*padamu semua perempuan di kampung ini. Ilmu ini hanya untuk membela kehormatan letaki, kalau kita dihina perempuan, atau jika engkau sungguh cinta dan hendak memperistri seorang perempuan. Akan tetapi tak boleh engkau pakai untuk menggoda isteri orang."*

*"Siti, aku bawaan Siti manik yang Siti minta. "Aduh, Wak, ada?" "Marilah," dan Wak Katok memegang tangan Siti dan menariknya masuk ke dalam belukar...."*

(But Wak Katok didn't want to give this talisman to him yet. You're still too young, said Wak Katok, your blood is still hot, you'll make all the women in this village crazy about you. This talisman is only to defend the man's honor if we are insulted by a woman, or if you really love and want to marry a woman. However, you must not use it to tempt other people's wives.) (Lubis, 1993, p. 42).

{Siti, I brought you the beads you asked for. "Oh, Wow, did you?" "Come," and Wak Katok took Siti's hand and pulled her into the thicket...) (Lubis, 1993, p. 42)

Wak Katok thought that no one knew what he had done with Siti Rubiyah, committed adultery in the thicket near the river when everyone was at Wak Hitam's house. Wak Katok was not aware that one of his friends, Sanip, saw what Wak Katok and Siti Rubiyah were doing.

Another fact that shows Wak Katok is a man with no integrity is when the dammar collectors were fighting the battles in themselves, confessing their sins, confidently Wak Katok said, "As the group leader, I am obliged to save all of us" (Lubis, 1993, p. 118). Conversely, Wak Katok cared nothing about the safety of his team. He even sacrificed his friends for the sake of his safety. Wak Katok's words completely contradict his actions. He is a leader who has no integrity. He said his obligation was to save his team, but at every critical moment, he always looked for the safest position. We can see that when the threat of a tiger begins to appear, he always takes a walking position at the front, holding his rifle, which previously was always carried by Buyung. He said that tigers usually attacked people who were walking behind so that if the tiger came to attack he had time to shoot. As a matter of fact, he was scared he would become a victim if he walked at the back. None of these people complained because to them any Wak Katok's reason was correct due to Wak Katok's position as a great leader. There was a time when the tiger attacked these people at their tent and Wak Katok was scared to death and did not help Buyung and Sanip fight to drive the tiger away. What Wak Katok did was go into the tent to save himself.

*"Alangkah terperanjatnya mereka melihat senapan terlempar ke tanah dan Wak Katok menggulungkan badannya di dalam pondok, seakan seorang yang ingin menyembunyikan dirinya ke dalam perut bumi, jauh dari segala ancaman dan bahaya di atas dunia."*

(To their surprise, they saw the rifle thrown to the ground and Wak Katok rolled up in the tent as if someone wanted to hide in the bowels of the earth, far from all threats and dangers in the world.) (Lubis, 1993, p. 170).

Wak Katok asked for his rifle back from Buyung not because he wanted to share the burden of carrying the rifle; he needed a rifle to save himself first in case of danger. The inconsistency of Wak Katok began to emerge, where a leader should prioritize the safety of his men. Wak Katok should have known that it would be better for Buyung to hold the gun because Buyung was much more skilled at using a gun.

*“Mulai sejak itu, Wak Katok tidak pernah melepas senjatanya dari tangannya. Bahkan pada saat semua orang sibuk dengan pekerjaan mendirikan tenda, karena rasa takut, selalu disembunyikan dari angotanya, Wak Katok tetap memegang senapannya”.*

(From then on, Wak Katok never removed his weapon from his hand. Even when everyone was busy with the work of setting up tents, because of fear, always hidden from his members, Wak Katok still held his rifle.) (Lubis, 1993, p.81)

Being honest and having strong moral principles are barely found in Wak Katok's character. His statement about his obligation to save his members is not proven. It is just lip service. A true leader realizes that the safety of his men is his responsibility and must be willing to sacrifice his own for the sake of his men. However, the fact is totally different. Wak Katok even sacrificed his members for the sake of his safety. This is absolutely an attitude of a leader with lack of integrity.

Wak Katok, a mendacious leader, managed to gain the trustworthiness of the people around him. People admitted Wak Katok was a powerful leader and they never doubted the truth of his words and actions. Even when the dammar collector group made a trip to the jungle to collect dammar, Wak Katok appointed himself as the leader and none of them objected or disagreed with this decision. All people believe in Wak Katok's greatness even though no one has ever seen or witnessed his great deeds. Wak Katok harbors crimes for the sake of his glory and always builds an image to increase his authority, even spreading fear among all the people in the village. Becoming a leader is Wak Katok's ultimate goal of life because by becoming a leader the power is in his hands.

As a proverb says, ‘The killer will out’, and that trustworthiness fades. Finally, Wak Katok's immoral acts and offenses in the past he had been hiding was revealed. Sanip and Buyung were very disappointed and fuming with Wak Katok:

*“Dalam sekejap mata, Buyung, Sanip dan Pak Haji insyaf, bahwa Wak Katok amat ketakutan. Sanip tiba-tiba melompat dan menarik Wak Katok berdiri, dan menyeranginya.*

*Suara Sanip penuh amarah, benci. "Inikah Wak Katok yang gagah perkasa itu, guru paling besar, dukun paling besar, guru silat yang paling pandai, pemimpin yang paling besar. Mengapa Wak Katok kini hendak bersembunyi ke dalam tanah? Engkau guru palsu. Lihat ini ..." Dia membuka ikatan jimat-jimat di pinggangnya, dan dilemparkannya ke tanah. "Jimat-jimatmu palsu, mantera-manteramu palsu. Inilah jimat-jimat yang dipakai juga oleh Pak Balam, oleh Talib, oleh Sutan, lihatlah, di mana mereka kini, karena mempercayai engkau... mereka telah mati, telah binasa."*

(In the blink of an eye, Buyung, Sanip, and Pak Haji realized that Wak Katok was scared to death. Sanip suddenly jumped up and pulled Wak Katok to his feet and attacked him. Sanip's voice was full of anger, and hatred. "Is this the mighty Wak Katok, the greatest teacher, the greatest shaman, the cleverest martial arts teacher, the greatest leader? Why is Wak Katok now going to hide in the ground? You are a false teacher. Look at this..." He opened up the amulets around his waist, and threw them to the ground. "Your amulets are fake; your incantations are fake. These are the amulets that are also used by Mr. Balam, by Talib, by Sutan, look, where are they now, because they believed in you... they are dead, they have perished.") (Lubis, 1993, p. 170)

Buyung and Sanip have lost their trustworthiness to Wak Katok and this what Wak Katok is most afraid of. Moreover, when they return to the village, everyone would know who the real Wak Katok is. He will lose his position as a leader and automatically he will lose power over people. This fear directs him to make a plan to kill Buyung and Sanip so that the secret he had been hiding for so long would not be revealed and the position of the leader remained in his hands.

**Self-motivation** is "passion to work for reasons beyond money or status; Propensity to pursue goals with energy and persistence. The elements of self-motivation are: strong drive to achieve optimism and even in the face of failure" (Issah, 2018, p. 2). Travis Bradberry said "Even in undeniably negative situations, likable leaders emanate an enthusiastic hope for the future, a confidence that they can help make tomorrow better than today" (Plecas, Squires & Garis, 2018, p. 50).

The goal of the dammar collectors' struggle is to survive the attack of a ferocious tiger who sought to ravage them for taking his prey, the deer. They did not have any other choice except killing the tiger. The team, which was not equipped with weapons to hunt down the king of the jungle, only an old rifle and knives, had to ruminate the strategy they would use to kill the tiger that never stopped following them to prey. Their struggle is a struggle between life and death and they had never hunted wild animals before except Wak Katok as he said. In a situation like this, the role of a leader is really needed, in fact, the success of this team lies in the hands of the leader.

Unfortunately, the only person who had no intention of killing the tiger was Wak Katok, the leader of the team. The only reason is because of fear. Nothing but fear. All the actions and reactions carried out by Wak Katok ever since they encountered the tiger were done only to ensure that he was still obeyed and respected as a leader:

*“Dia harus tetap memelihara keseganan dan hormat orang kampung terhadap dirinya. Dia merasa tak dapat hidup, jika dia tidak lagi dihormati, disegani, dan dipuji-puji orang di kampung.”*

(He must maintain the respect and respect the village people have for him. He felt he couldn't live if he was no longer respected, honored, and praised by people in the village. (Lubis, 1993, p. 147)

Wak Katok did not have the slightest intention of killing the tiger because he did not have capability and skill to do it. That is why he lost nothing and had no empathy when one by one his team died because of the tiger. Wak Katok does not have the optimism to work together with the team to achieve the goal, killing the tiger. This is why Wak Katok never emanates an enthusiastic hope for the future to the team and instills confidence that they can return home safely because he doesn't have that enthusiasm within himself.

Fear gnaws at his heart and mind because he is worried that his friends will find out his true colors, he is nothing but a fake shaman, fake teacher, and fake great leader. He knew in the first place that the amulets he gave the team would never work to protect them from danger. Unfortunately, the team believed in Wak Katok and the amulets they tied around their waists could protect them from any danger. His wish is for the entire team to die so that his dark secret will never be revealed. All in all, Wak Katok has zero self-motivation in gaining their purpose, which is killing the ferocious tiger.

**Empathy** is “ability to understand the emotion of other people; the skill of treating people according to their emotional reactions” (Issah, 2018, p. 2). If someone wants to become a leader, he needs high social sensitivity. The social sensitivity includes active listening, empathy, and efforts to build community. Leaders with empathy will be able to feel what their team members are going through (Cummings, 2021)

After Pak Balam was attacked by the tiger, his body was covered in gaping wounds that made him unable to stand. The team had to carry him over hills using stretchers they made from the jungle. However, Wak Katok did not take part in carrying Mr. Balam because he was the leader and had to walk at the front. He asked for his rifle back from Buyung, so Buyung would be able to carry Mr. Balam.



"Baru setengah jam berjalan, mereka telah harus digantikan oleh dua orang lain. Demikianlah mereka berjalan dengan susah payah hingga tengah hari, ketika Wak Katok memberi isyarat supaya mereka berhenti, mengaso dan makan. Selama itu Wak Katok tak pernah ikut mengusung. Dia terus berjalan di depan dengan membawa senapannya. Yang lainpun menerima kenyataan, bahwa Wak Katok tak usah ikut mengusung, karena kini dialah yang menjadi pemimpin rombongan."

(Just half an hour later, they had to be replaced by two other people. So, they trudged on until midday, when Wak Katok asked them to stop, rest and eat. During that time Wak Katok never took part in carrying it. He continued walking ahead with his rifle. Others also accepted the fact that Wak Katok didn't need to carry it, because he was the leader of the group.) (Lubis, 1993, p. 106)

None of them complained about the order for they knew that the most effective weapon for killing a tiger was the weapon that was being held by Wak Katok. They believed that Wak Katok was the only one who could guarantee their safety. This kind of mental condition and thought is what Wak Katok always exploits to get his safety and comfort. It never crossed their heads to refute Wak Katok's orders. In such critical condition, Wak Katok should have taken turns carrying Pak Balam because he has a sturdy and strong body posture. It is possible that if a strong person carried Pak Balam, they could reach their destination earlier and Pak Balam's wounds could be treated sooner. Poor Pak Balam, Wak Katok did not care and showed no empathy to his suffering and the team. This is a very disgraceful act from a leader. Wak Katok himself said that he had an obligation to save his men but that was only lip service. Besides, the rifle should ideally be held by Buyung, not Wak Katok, because Buyung is the sharpshooter. Meanwhile, Wak Katok has never once succeeded in hunting an animal. He just lied and said that he was a great hunter and people believe it. Although it is not mentioned in the story, it could be possible that Wak Katok took back the rifle from Buyung to anticipate Buyung would later manage to kill the tiger and come out as a hero and that would not be good for Wak Katok.

Empathy is given not only to people who are suffering physical pain, but also to those who are struggling against fear or depression who need people to comfort their souls. A good leader must be sensitive to the emotions of his people. He needs to be around to listen to them, help them to collect themselves, encourage them, and find ways to decrease the tension. But what Wak Katok did was vice versa. He realized all his team were going through a shaky psychological condition, yet he let them fight each other and not a single minute he tried to enlighten his team.

*"Sutan bertekad untuk menghentikan Sanip, dan dia melangkah mendekati Sanip, dan kemudian dengan gerakan tangan dan kaki yang cepat dia menjatuhkan Sanip ke atas tanah. Sanip membela diri, dan menghela Sutan jatuh ke tanah. Di tanah mereka berdua*



*bergumul. Dengan susah payah yang lain menceraikan mereka. Selama itu terjadi Wak Katok duduk saja diam-diam memegang senapannya.”*

(Sutan was determined to stop Sanip, and he stepped closer to Sanip, and then with quick hand and foot movements he knocked Sanip to the ground. Sanip defended himself and pulled Sutan down to the ground. On the ground, the two of them struggled. With great difficulty, the others separated them...During that time, Wak Katok just sat there quietly holding his rifle.) (Lubis, 1992, p. 116)

**Social skill** is “proficiency in managing relationships and finding common ground. The elements of social skills are effectiveness in leading change, persuasiveness, and expertise in building and leading teams” (Issah, 2018, p. 2).). A good leader has good social skills and ability to lead, change, build trust, communicate, collaborate, or cooperate with others. As a leader, controlling behavior requires awareness of one's emotions first (Yunizha, 2022).

A person who manages to maintain relationships with other people tends to consider other people necessary for him because humans are basically social creatures who cannot live alone, without other people. He will place himself the same as other people, not feeling lower or higher than other people. If principles like these already existed then mutual respect and support will color the relationship which is all nurtured through good communication.

A leader demands social skills to manage his team who have different traits and perspectives so that when problems appear, he is able to become a bridge to connect these differences which will ultimately find a mutually agreed solution. In communicating with members, a good leader does not always assess and treat his members based on his position as a leader otherwise he will become an authoritarian leader. No member likes to be led by an authoritarian leader. A good leader must acknowledge that a leader needs members and members need a leader.

Wak Katok, who appointed himself as the leader of the dammar collector team, is portrayed as an arrogant, immoral, hypocritical, selfish, and megalomaniac leader. He leads his team with lack of empathy and building walls that isolate him from the team. He behaves as if he is convinced of his absolute power and greatness. A leader with these traits will not have a good social relationship for he places himself higher than others and considers that it is people who need him, not vice versa. People whose lives are full of lies and crime will always commit fraud to get what they want. Wak Katok does not care about the pain, physical and mental. His team suffers and has a hidden mission for his own interests. All he does is giving orders and his members must follow the orders without questioning.

Wak Katok never built trust within his team because he himself always lived with lies and he also did not build effective communication in that he created a distance between the leader

and the members where he always demanded his team obey his orders without ever involving the members in making decision in achieving common goals. Cooperation was not established well due to different mission between Wak Katok and the rest of the team.

Since Wak Katok is a truly fake leader, it is not surprising he has a low or poor emotional intelligence in leadership. This makes a huge contribution to the mental and physical struggles of the team since their first encounter with the ferocious tiger.

## **CONCLUSION**

The author of the novel *Harimau! Harimau!* has succeeded in creating a plausible factual structure, that is characters, plot, setting, and theme, starting from the exposition, rising actions, falling action, until the denouement. The plot events connect firmly with the characters which can be traced in the characters' actions, reactions, and decisions. This connected plot events and characters results in a more believable, engaging plot. The setting of time and place also aligns with the plot as well as the characters.

This novel has sufficient data that reflect five components and elements of a leader's emotional intelligence based on Goleman's emotional intelligence theory. The data are taken from the author's narrations, the characters' inner thoughts, and the dialogues between the characters. The research found that Wak Katok fails to carry out his duties and responsibilities as a leader because he does not have the capacity as a leader. Wak Katok's lack of self-awareness where he has no self-confidence, cannot accept himself, and is not able to set realistic expectations and goals. The second component he lacks self-regulation, that is trustworthiness and integrity. In the first place, Wak Katok succeeded in gaining the trustworthiness of the people but in the end, his mask was uncovered and since then he lost trustworthiness of the team (only Buyung and Sanip survived). He also does not have self-motivation for not having optimism in achieving the team's goal. Wak Katok is a leader with no empathy. He cares nothing about his men who are going through mental and physical suffering. The last is social skills; Being an arrogant, immoral, hypocritical, selfish, and megalomaniac leader, Wak Katok is so poor at building and maintaining his communication with his men for he always keeps his distance from the team by instilling fear of his power.

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