

The Leader Breed Value of Binds Community Compliance in Manuju Village, Gowa Regency, South Sulawesi Province

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Abstract: *The people of Manuju Village obey the village chief because he is a descendant of the king of the Manuju Kingdom, namely Karaeng Manuju, who has ruled Manuju Village for generations. Aspects of charismatic leadership, such as trust (origin), power, and conviction in this belief, can influence community compliance, as do aspects of compliance, such as status/identity, responsibility, peer support, legitimacy, status figures, and proximity of figures to others. Ordinary individuals are a factor in increasing community compliance with Manuju Village's leaders. The strength of the community's obedience to the leader in Manuju Village is based on the community's perception of the lineage factor as a leader or, in this case, the village head's charismatic nature and ability to gain the community's trust by proving what is said and acting decisively, honestly, and fairly.*

Kata Kunci:

Kepatuhan,
trah,
pemimpin

Abstrak: Masyarakat Desa Manuju patuh terhadap kepala Desa Manuju karena kepala desa merupakan keturunan raja dari Kerajaan Manuju yaitu Karaeng Manuju yang secara turun temurun berkuasa di Desa Manuju. Aspek kepemimpinan kharismatik yaitu kepercayaan (asal usul), kekuasaan, dan teguh dalam keyakinan ini mempunyai kekuatan dalam mempengaruhi kepatuhan masyarakat, begitu pula dilihat dari aspek kepatuhan yaitu, status/identitas, tanggung jawab, dukungan rekan, legitimasi, status figur dan kedekatan figur kepada masyarakat biasa merupakan faktor peningkatan kepatuhan masyarakat terhadap pemimpin Desa Manuju. Kekuatan kepatuhan masyarakat terhadap pemimpin di Desa Manuju, berpatokan penglihatan adanya faktor dari garis keturunan sebagai seorang pemimpin atau dalam hal ini kepala desa dipercaya masyarakat memiliki sifat kharismatik dan dapat dipercaya oleh masyarakat dengan membuktikan apa yang dikatakan dan juga bertindak secara tegas, jujur dan adil.

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A. LATAR BELAKANG

Typically, organizations, groups, and societies have leaders. Without a leader, it is impossible to accomplish predetermined objectives, so leaders are essential to the growth of an organization or region. Leadership is an individual's way, attitude, or habit of influencing another individual through interaction. The relationship between the leader and the community is characterized by unequal interdependence. People view a leader as their "master," an individual who must be

respected and admired. People feel more dependent on the leader than the leader does on them. In the interaction between the leader and the community, there is a mutual influence process in which the leader attempts to influence his subordinates to conform to the community's expectations. The success of the relationship between the leader and the community is dependent on the type of leadership a leader possesses, where the leader is described as a rudder whose people do not have the right to know in detail what is planned, the results that have been achieved, and the amount of budget that has been allocated; the community can only sit as passengers who follow where they are going.

The type of charismatic leadership has a greater impact on a leader's ability to succeed. People will select a leader for a given area based not on their accomplishments but on outward appearance. Additionally, it is influenced by lineage; in Manuju Village, Manuju District, and Gowa Regency, for example, the selection of the village chief is based on lineage. The community revealed that they chose the village head now due to the village head's noble ancestry and the fact that all of his descendants were village heads. It can increase the community's confidence in the current village chief as their leader. The existence of social relationships between group members is the most distinguishing feature of this neighborhood (Soekanto, 2001). A leader is deemed effective if he can effectively guide his followers.

The residents of Manuju Village believe that the Manuju Village Head possesses a unique charisma that captures the villagers' hearts. Suppose the community is asked to explain why they do not question the leader's values, attitudes, behaviors, and styles. In that case, they cannot do so concretely because they typically do not question these aspects of the leader's character. According to Umar (2008), a leader is someone who directs and influences the group members' activities.

1. The Concept of Charismatic Leadership

Leadership is always required for coordinating human activities. Consequently, there must be a leader for success and work efficiency in diverse human businesses and activities; this necessitates a deliberate and methodical effort to train and prepare new leaders. People conduct numerous studies and research to investigate the problem of leaders and leadership. Regarding the authority of a leader, Setiawan (2014) asserts that charismatic authority is justifiable obedience because the person who gives the order possesses some chastity or all the known ideal characteristics.

Naturally, wherever community organizations or groups are located, they have leaders with various titles, including the chairman, general chairman, managers, traditional leaders, community leaders, and coordinators. A leader's role is to carry out responsibilities and authority-related tasks. So, it can be said that a leader is a nickname attached to a subject or person. In contrast, leadership is an activity performed by a leader under his authority and responsibilities (Kartono, 2014). According to Ralph M. Stogdill in Sedarmayanti (2016), leadership is the process of influencing the activities of a group in order to establish and attain objectives. Leadership is a behavior with a specific purpose to influence the activities of group members to achieve common goals that provide individual and organizational benefits; therefore, leadership is a crucial factor in determining whether an organization achieves its goals. There is a relationship between humans in this leadership, specifically the relationship of influence (from the leader) and the relationship of obedience and obedience of followers or subordinates because the leader's authority influences it. The followers are affected by their leader's power and spontaneously awaken to a sense of obedience (Rivai, 2010). A leader must possess advantages that allow him to organize and direct his followers. All of a leader's subordinates will form their

obedience based on his superiority. Thus, leadership is closely associated with the skills and knowledge of influencing others to act under the leader's desires.

A collection of traits that leaders use to influence subordinates to achieve goals or patterns of behavior and strategies frequently employed by a leader. One of the types of charismatic leadership, based on the leader's personality, is the type of leadership that can attract the attention of many people due to various God-given qualities a leader possesses. They were mesmerized by his edifying delivery. The word charisma derives from the Greek for gift, grace, or gift. *Karis* is the Greek word for liking, referring to the personality of a charismatic person, attractive appearance, or can communicate so that many people like him. It implies that charismatic individuals have advantages, distinctions, and privileges over others. Max Weber in Soekanto (2001) defines charisma as a characteristic that distinguishes a person from the average person and is typically viewed as a supernatural, superhuman, or at least special power. A person's charisma is a special ability such as (revelation, *pulung*, prophecy, or the sacred).

This exceptional ability is innate due to a divine gift. People around him recognize his abilities based on trust and adoration, assuming that the source of these abilities is superior to the abilities and power of humans. People will continue to believe in charisma as long as it is proven effective and beneficial for the community, such as prophets, apostles, kings, and prominent leaders in Soekanto's (2001). According to Robert House Robbins (2003:432), it possesses the characteristics listed below:

a. Outstanding faith

Trust in leaders is influenced by people's perceptions of leaders' dependability, responsiveness, and fairness, as well as their ability to protect people from societally significant risks.

b. Power

Power is the capacity of an individual or group to influence the behavior of another individual or group following the perpetrator's desires.

c. Firm in the belief

A person whose beliefs are unwavering is unaffected by temptation, threats, or obstacles. Therefore, leaders who are steadfast in their beliefs always have confidence in themselves and are resistant to manipulation and persuasion.

2. Community Compliance Concept

Obedience is akin to obeying; obeying commands and rules. Thus, obedience implies a submissive nature; obedience. Compliance is a condition created and shaped by a sequence of behaviors that demonstrate the values of obedience, obedience, loyalty, and order. In contrast, if he is unable to act, as usual, he will feel the burden of attitudes and actions that are no longer or are no longer perceived as burdens. Heywood (2019), stated that the interpersonal influence that causes a group of people to comply with the leader's or manager's desires. Hughes et al. (2019) describes interpersonal relationships in which people follow orders because they want to, rather than because they must.

Compliance is the degree to which a person follows a rule or recommended behavior. This compliance is divided into two categories: full compliance (total compliance), in which the community is truly obedient to the regulations, and non-compliance communities, in which the community is non-obedient to the regulations.

According to Hasibuan (2014), compliance is the awareness and willingness of an individual to comply with all applicable social rules and norms. Compliance reflects an individual's sense of

responsibility towards assigned tasks. It promotes enthusiasm for work and the achievement of community objectives; therefore, everyone should strive for good compliance. Myers (1999) and Myers & Twenge (2019) define compliance as a type of social behavior in which a person obeys and complies with the requests of others due to the element of authority. The theory of complaint and the theory of obedience are theories that explain obedience. According to the complaint theory developed by Green and Kreuter (1991), compliance is recommended behavior or a response to something unrelated to the subject. This theory was also developed by Niven (2003), who defined compliance as the degree to which an individual's behavior conforms to the provisions. According to Milgram (1963) obedience theory, "the key to obedience or disobedience depends on an authority figure".

B. METODE

This study employs a qualitative descriptive research methodology. Qualitative research aims to reveal qualitative data that emphasizes the problem of process and meaning by describing the leadership problem. This study seeks to determine the role of breeds and charismatic leadership in enhancing community compliance with the leader of Manuju Village, Manuju District, Gowa Regency. The focus of the research on leadership factors is described as follows:

1. Incredible confidence

Trust in leaders is influenced by people's perceptions of leaders' dependability, responsiveness, and fairness, as well as their ability to protect people from societally significant risks.

2. Power

Power is the capacity of an individual or group to influence the behavior of another individual or group following the perpetrator's desires.

3. Firm in the belief

Person whose beliefs are unwavering is unaffected by temptation, threats, or obstacles. Leaders who are steadfast in their beliefs always have confidence in themselves and resist manipulation and persuasion. The following factors of community compliance are clearly defined:

- a. Position / Identity

If members of the organization believe that the leader who organizes the program has the status of a legitimate and honorable leader, then the leader will be obeyed.

- b. Accountability

Responsibility is the obligation to bear, bear, bear everything or to accept responsibility and bear the repercussions. The act transfers responsibility from one individual to an authoritative figure as the issuer of commands.

- c. Social support

Support from peers influences compliance. Aspects of support from coworkers that are evaluated include the influence of coworkers in giving orders, specifically reminding.

- d. Legitimacy

It indicates the extent to which a community is willing to accept and acknowledge a leader's authority, decisions, and policies.

- e. Figure status

Knowledge of authority figures is required for this position. Similar to this study, wearing a coat or suit makes one appear important, authoritative, and professional.

f. Neighborhood

A factor that influences compliance. In this study, compliance tends to be higher when an authority figure is close to another authority figure. With the presence of an authority figure, it can provide direct supervision and instructions regarding procedures and what to do.

A research site is a location or region where research is conducted. The location where the author will conduct research is Manuju Village, Manuju District, Gowa Province. This study employs primary and secondary data from sources pertinent to the research topic in Manuju Village, Manuju District, Gowa Province. The primary research instrument is the researcher himself, using a digital camera voice recorder and field notes and observation guidelines for documentation. Manuju Village, Manuju District, Gowa Regency, community leaders (traditional leaders, youth, priests, hamlet heads), and community members (farmers, teachers, and traders).

Observation, going directly to the field to collect data, both secondary data and primary data, as well as seeing firsthand the real conditions that occur in the field; interview/interview is a meeting between two people to exchange information and ideas through questioning so that that meaning can be constructed in a specific topic; and documentation is a record of past events, which can be in the form of writing, pictures, or audio recordings. The researcher uses triangulation and member checks to evaluate the reliability of the data. In qualitative research, data analysis techniques are performed at the time of data collection, after data collection has been completed. Following data collection, the subsequent data analysis steps are as follows:

1. Data reduction

Reducing data entails summarizing, selecting the essential aspects, concentrating on the most vital aspects, and searching for themes and patterns.

2. Data display

Brief descriptions, charts, relationships between categories, and flowcharts with narrative text can be used to present data.

3. Retraction of Conclusions/Confirmation

Initial conclusions are still provisional and will be revised if there is insufficient evidence to support the next phase of data collection. If the early proposed conclusions are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the proposed conclusions are credible.

C. HASIL DAN PEMBAHASAN

Regarding the leadership of the chief of Manuju Village, Manuju District, Gowa Prefecture, he is referred to as a traditional charismatic leader, and this discussion will explain why. There are explanations that charismatic leadership is innate and inherent, and there are also explanations that charisma can be acquired through practice. The first opinion is regarded as the most influential; charismatic leaders can appear in society without undergoing social selection or a leadership examination. There must be influential non-innate factors, namely environmental factors, that reinforce leadership. Nonetheless, charisma is an innate characteristic of a person, which gives him a strong allure. There are at least some characteristics indicative of charismatic leadership. Among them is a high sensitivity to problems, which indicates that the leader comprehends the situation, is self-assured to the point where he can greatly influence others and is not easily influenced by others. Charismatic leaders create mythological, supernatural, and miraculous effects that entice common individuals to join their cult and even worship them.

1. Community leadership and obedience to the leaders of Manuju Village, Gowa Regency

Leadership is a behavior with a specific purpose to influence the activities of group members to achieve common goals that provide individual and organizational benefits; therefore, leadership is a crucial factor in determining whether an organization achieves its goals.

A leader must possess advantages that allow him to organize and direct his followers. All of a leader's subordinates will form their obedience based on his superiority. A charismatic leader can influence others by leveraging the advantages or privileges inherent in his or her personality traits (Kartono, 2014). Leadership is closely related to charismatic leadership, which is the ability to influence others to act under the leader's desires. Due to the various God-given qualities possessed by a leader, it is leadership that is capable of attracting the attention of a large number of people. This type of charismatic leadership has the benefit of attracting followers.

As a result of the leader's charismatic leadership style, community compliance can be increased; this can make the community obedient to every command given by the village leader, in this case, the Manuju Village Head. According to George Ritzer (2019), a leader's authority derives from a familial relationship with a previous leader. His followers who already have a sense of obedience to their previous leader must automatically obey and follow their new leader.

Based on the results of interviews and observations, it was determined that the people of Manuju Village, Manuju District, Gowa Regency obey the village head due to the following leadership qualities possessed by the Manuju village head:

a. Trust

Trust is a belief in the intentions and actions of another party held by one party. The increase in community compliance is influenced by the community's trust in village leaders, in this case the Manuju Village Head, according to the above research. According to Robbins (2003), trust in leaders is influenced by public trust, which considers leaders to be dependable, responsive, and fair, as well as able to protect the community from societally-impacting risks.

The people of Manuju Village have a degree of community compliance with the Manuju Village leader, as evidenced by their belief in the leadership quality. According to the findings in the field, the community in Manuju Village considers the Manuju Village Head to be an excellent leader. This is supported by the fact that the Manuju Village Head has served two terms, and the community also believes that the village head is able to listen to and realize the aspirations of the community. In addition to the fact that the traditional and customary values that exist in Manuju Village are still upheld by the village head, this also demonstrates that the community continues to respect the leadership of the Manuju Village Head. The rules do not specify the selection of leaders in leadership. Nevertheless, according to an unwritten rule that has emerged from community custom, Weber's successor is recruited from among those who had prior ties to his predecessor (George Ritze, 2019). In general, a community will obey its leader if it perceives that leader to be trustworthy, responsive, and fair, as well as capable of protecting the community from threats that will have an impact on the community.

b. Power

Power is a relationship in which one individual or group can direct the actions of another individual or group toward the goals of the powerful party. According to Robbins (2003), power is the capacity of an individual or group to influence the behavior of other individuals or groups in accordance with the perpetrator's desires. The power possessed

by the village head is inherited from parents who were dynastic leaders (kings), and the power of the Manuju Village Head is still influenced by his kingly ancestry. The success of a leader is not measured by his level of authority, but by his ability to exert influence (Soesanto, 2019).

According to the results of research on the role of leadership in increasing community compliance in Manuju Village, viewed from the perspective of power, community compliance can be increased. Due to the fact that the community believes that the village head is noble from generation to generation, which is the primary factor influencing people's obedience to the leader, the community will remain obedient to the village head. The source of this leadership is highly dependent on the group's and community's recognition. Therefore, the leader must possess truly superior traits (Rivai, 2010). In addition, according to the findings of the study, this aspect of power leadership can increase community compliance because the community believes it will obey and comply with whatever the village chief gives or orders.

Power is any ability to influence other parties, whereas authority is the power possessed by a person or group that enjoys community support and recognition. When society begins to regulate the distribution of power and determine its application, the use of authority emerges. Therefore, power without legitimacy is known as illegitimate power. The community must recognize and validate power, which is referred to as authority (Soekanto, 2001). Therefore, it is hoped that by increasing the community's compliance in Manuju village with a relatively strong aspect of power, the community will remain obedient to the Manuju Village Head without conditions. The rules, norms, etiquette / etiquette, language, institutions, names and titles, and the technology employed (house construction, house layout, irrigation techniques, tillage techniques and equipment, techniques for building roads/bridges/boats, etc.) all demonstrate this wisdom (Jamaludin, 2015).

c. Unwavering in Faith

The leadership aspect is firmly rooted in faith, and increasing community compliance in Manuju Village is influenced by trust and faith. To be steadfast in one's position or conviction is to maintain the position or conviction that one holds. According to research conducted in Manuju Village, Gowa Regency, the locals continue to practice ceremonies and customs in which they believe, and the village chief continues to practice ceremonies and customs that have existed since the beginning of time and have been passed down from generation to generation. It will influence the community's compliance with village leaders, the Manuju Village Head. However, the community and the village chief believe that embracing and implementing existing traditions and customs will not increase the village chief's authority. According to Weber, traditional leadership is leadership whose validity is based on the sanctity or holiness of a custom or tradition that exists in society, so that if someone is obedient and obedient to a system, it is because of the community's belief or trust in the issue at hand is unwavering (Heywood, 2019). The inhabitants of Manuju Village believe that their ancestors inherited the sacred rules of the past to preserve the continuity of their life in society, which should be passed down from generation to generation and serve as a solid foundation for the regeneration of village leaders so that the election of village leaders is characterized by tradition and charisma. Max Weber classifies leadership and authority into three categories: traditional, rational, and charismatic. In the first sense, the authority of traditional leaders in society derives

from the provisions of traditional society. Usually associated with family ties or passed down through generations based on inherited traditions, such as kings (Soekanto, 2001). Theoretically, a person with a strong belief will not change despite temptations, threats, or obstacles. Leaders who are steadfast in their beliefs always have confidence in themselves and resist manipulation and persuasion. Reveals a person's charismatic leadership. Among them is a high sensitivity to problems, which indicates that the leader comprehends the situation, is self-assured to the point where he can greatly influence others, and is not easily influenced by others (Soekanto, 2001).

d. Community Compliance

The following factors contribute to community compliance with leaders:

1) Position / Identity

If members of the organization believe that the leader who organizes the program has the status of a legitimate and honorable leader, then the leader will be obeyed. Similar to the research that will be conducted at the Manuju Village site. According to Milgram and Myers (Mahfudhoh, 2015), Status/Identity indicates that members of the organization will obey the leader if they believe that he or she has the status of legitimacy and honor.

Since the head of Manuju Village is a hereditary leader, the research, as mentioned earlier, demonstrates that the community in Manuju village has a level of compliance as measured by the compliance aspect of status/identity. Therefore, this represents a rise in community compliance with village leaders. Leadership is closely related to implication, whether in the form of ideas, actions, or orders issued by a leader to achieve his objectives (Soesanto, 2019).

2) Responsibility

Myers and Twenge (2019) state that responsibility is the obligation to bear, bear everything, or to give responsibility and bear the consequences. This study examines the transfer of responsibility from an individual to a commanding figure. Based on the research findings, it can be concluded that the community is obedient to the village head in terms of increasing community compliance. It has been demonstrated that the village head can resolve most of the problems faced by the residents of Manuju Village, resulting in increased confidence and obedience. The Manuju Village Head represents the government in the village, plays a significant role in village development, and is not an extension of the government but rather a community leader. The village leader must be rooted in the community and protect, nurture, and serve it. The village chief must also empower the village community in administering the village government (Marayasa, 2018).

3) Colleague Support

Colleague support is one of the factors influencing Milgram's compliance in Myers and Twenge (2019). Aspects of support from colleagues that are evaluated include the influence of peers reminding them to give orders. According to the study's findings, there was an increase in community compliance with village leaders, as measured by the support of colleagues (community leaders and close relatives of the village head). It is because the community continues to respect the hereditary leadership of the village head. The village chief is charismatic, and the community continues to believe in the leadership lineage passed down from generation to generation. Weber concludes in Wrong (2003) that charismatic leadership is based on an individual's unique or

special ability. Charisma is a special personality trait in a person whose presence is required for leadership in society and whose presence is widely felt.

4) Legitimacy

Legitimacy is when individuals are willing to accept and acknowledge a leader's authority, decisions, or policies (Myers & Twenge, 2019). The study's results indicate that the legitimacy aspect of compliance can explain the increase in community compliance with village leaders. The legitimacy results indicate that the people of Manuju Village are subservient to the village head. It is because the head of Manuju Village is a descendant of the king, and his family has been leaders for generations. The community believes that everything the village head says is the best decision. There was also competition among the ruling elite. The greater the power, the greater the leader, and so forth. Hereditary and gender factors are examples of leadership contestation patterns. In addition, leadership is a discourse of dominance and power over groups and individuals. Additionally, power is full of hegemony and dogma (Raditya, 2016).

5) Figure Status

The results of the study indicate that there is a level of community compliance as measured by status figures. It is because the Manuju Village Head can influence the community, as the community will comply if he or she imposes regulations. The village chief's large family, a leader who has been a king for generations, also compels the residents of Manuju Village to follow his every suggestion. The community follows the traditional and charismatic leadership of the village chief because they believe that such things have existed since ancient times and that the various rules made by those in authority should be respected at all times and passed down from one generation to the next hereditary. According to George Ritze (2019), if the leader's followers perceive him to be charismatic, he is automatically regarded as a charismatic leader, regardless of whether or not the leader possesses prominent or obvious characteristics. There is no provision for traditional leadership in the rules. However, oral rules have emerged from the traditions of the community. It is required that the prospective leader meet the qualifications of the previous leader, so it is common practice to recruit individuals who already have ties to the previous leader, in this case, ties of loyalty (Ritze, 2019). This leadership system is based on the belief of the people of Manuju Village that what they have experienced thus far has been passed down through the generations. The existence of a customary system has become a habit that can no longer be replaced.

6) Neighborhood

When an authority figure leaves the room and gives instructions over the phone, one of the factors affecting community compliance in this study is that compliance will decrease. In contrast, compliance tends to be greater when the authority figure is nearby (Myers & Twenge, 2019). In the presence of an authority figure, procedures and tasks can be directly supervised and provided with explicit instructions. According to the study results, the village head's proximity to the community is a factor in increasing community compliance with leaders in Manuju Village. It is because the Manuju village head is very close to all levels of society in Manuju Village; this type of charismatic leader is only found in traditional community settings. Primarily in agrarian societies. As a result of this study, the official Manuju Village Head is now the son of the previous

village leader, and the community believes that the village head interacts directly with the community (Siagian, 2010).

D. SIMPULAN DAN SARAN

The following can be concluded based on research findings on charismatic leadership in increasing community compliance with village leaders in Manuju, Gowa Regency. (1) Increasing community compliance through charismatic leadership in Manuju Village Leaders, Manuju District, Gowa Regency. These three indicators can influence community compliance in Manuju Village when viewed from the charismatic leadership perspective, namely trust, power, and firmness in the belief that the people in Manuju Village are obedient to the Manuju Village head because the village head is a descendant of the King of Manuju kingdom, namely Karaeng Manuju, who has ruled for generations in Manuju Village. (2) Several factors influence community compliance with leaders in Manuju Village, Manuju District, Gowa Regency. The factors are including status/identity, status figures, proximity, legitimacy, responsibility, and peer support. All factors influence the community's obedience to the Manuju Village Head's authority.

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