

The Five-Fingers Communication Model in the Leadership of "Uwatta" in the Tolotang Benteng Community in Amparita, Sidenreng Rappang Regency, South Sulawesi, Indonesia

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This study examines The Uwatta Five-Finger Communication Model Leadership based on the ancestral belief of the Tolotang Benteng Community. Tolotang Benteng means people who are strong in maintaining the ancestral beliefs. This research is a qualitative descriptive study of the social structure of both the vertical and horizontal dimensions in the Tolotang Benteng Community. The researcher selected 21 informants by means of snowball sampling in which the researcher was the key instrument. The informants were selected from various groups, namely: traditional leaders, community leaders (Toma), religious leaders (Toga), youth leaders (Topem), as well as formal figures from the community. Miles and Huberman model data analysis techniques were used and involved data collection, data processing, data reduction and data analysis. The developmental stages were then described in the research report. Observation, in-depth interviews and documentation revealed patterns of social relations within the Tolotang Benteng Community. Initial conclusions were proven credible based on valid and consistent data in the field. In conclusion, The Five-Finger Communication Model in the Leadership of Uwatta is based on ancestral beliefs implementing the meaning of the five fingers. The thumb symbolises Uwatta (The Leader). The thumb is the strongest digit, gives balance to leadership, and points upward to opportunity. Leaders are to provide opportunity. The index finger points to command symbolising formal or government leaders. The middle finger stands tall and symbolises a man's virility. It also represents those who are respected and strong in the middle of the community such as:

community leaders, religious leaders, youth leaders and Wija Arung (Royal Descendants). The role model finger is the ring finger representing patience and steadfastness. Awards and gifts of rings worth billions are given to patient and steadfast leaders. The wealthy, the honourable, the distinguished, the entrepreneur are represented by this finger. The little finger is considered the weak and obedient finger. The general public or ordinary people and also the people of Tolotang Benteng are symbolised by the little finger.

Key words: *Model of Uwatta, Five-Fingers Leadership, Communication*

INTRODUCTION

Indonesian “Society could be defined as human beings who interact with other human beings in a group (Setiadi, 2013: 5).” Indonesia is a heterogenic community by nature, both of regional and national scope. This diverse character of content in society is largely a heterogeneous collection of differences caused by social, ethnic, political, religious and cultural issues. Science and technology effects the aspects of human life, unavoidably, presenting change in the traditions, values, norms and habits of any culture in general and particularly in the Indonesian society.

Leadership is the power to influence a person to do or not do something (Tati Nurhayati: 2012). The success of an emerging community lies in a successful leader who provides good communication at various levels within the community. Productive communication gives birth to the characteristic spirit of a culture, era or community. The community's passion, hope, imagination, ideals, joint movements, responsibilities and desire to cooperate productively springs from the leaders' abilities to draw out the talents of people of diverse characteristics. People of different backgrounds must unite in communication in order to grow an organisation. All diversities of communication must be invited to work together in an environment of respect. In this case study, this is brought about by "Uwatta" leadership.

The community of the Amparita, Sidenreng Rappang Regency, Tolotang Benteng, at first glance exhibits daily life as usual to the general public. Upon deeper exploration however, the community shows specific interactions in terms of role norms, social structure and patterns of leadership, conducted by the "Uwatta's" Five-Fingers Leadership Communication Model. "Uwatta" is the head of the village or community. Tolotang Benteng is also a term for the flow of beliefs they profess. The Tolotang Benteng community has an inclusive standing with the surrounding communities, without any divisions. The Uwatta is able to maintain values, religious traditions and leadership in the midst of a changing society.

The Tolotang Benteng community has two groups of people. The Tolotang Benteng people who have converted to Islam and the Towani Tolotang community that still adhere to the Tolotang (ancestral) religion. The Towani Tolotang community formally expresses themselves as adherents of Islam; however, in daily life, they do not practice Islamic law such as prayer, fasting, etcetera. For the Benteng community the procedures for the processions of marriage and death are the same as in Islam. After the Towani Tolotang procession of marriage or death is completed then the Islamic rituals are performed; thus, harmoniously satisfying both requirements for the Tolotang Benteng Community. The members of the Tolotang community are married either by the Uwatta (The Leader) or a ritual leader who is a direct descendant of the founder of Towani Tolotang. The Uwatta can take the place of the ritual leader in a marriage ceremony. The Uwatta may also be a direct descendant of the founder.

Tolotang Benteng in Amparita is led by an Uwatta as the supreme leader. They and other Tolotang Benteng adherents who live outside Amparita, are led by an Uwatta as supreme leader. The current Uwatta's position is 15th, held by Ir. Hamka Muin, age around 40 years. According to their admission, the first founder of Tolotang Benteng was La Panaungi, who had the title Uwatta Matanre Batunna.

Once a year, at the appointed time, usually after harvesting the rice fields, hundreds of adherents of Tolotang Benteng (who also live outside Amparita) come in droves to the Pakkaweruhe Well. They still have another well that is also visited every year, the Pabbaju eja well, located in the middle of rice fields in the border area between the Amparita and Massepe villages (Mudzhar, 2015).

This current study's researcher is very interested in exploring the Tolotang Benteng community, especially the natives of Amparita, who adhere to Islam as well as the teachings of their ancestors. Based on the background mentioned above, this study will reveal how Uwatta's Communication Model works in leading, in the Tolotang Benteng community in Amparita, Sidenreng Rappang Regency, South Sulawesi.

Problem Formulation

How is Uwatta's Communication Model used in leading in the Tolotang Benteng community in Amparita, Sidenreng Rappang Regency, South Sulawesi?

Research objectives

The research aims to discover how the Uwatta Communication Model is used in leading in the Tolotang Benteng community in Amparita Sidenreng Rappang Regency, South Sulawesi.

Materials and Methods

This study uses qualitative research methods through an in-depth approach to Uwatta as the highest leader in the Tolotang Benteng community. This method is expected to reveal subjective social phenomena with an emphasis on individual awareness, which gives meaning to the social world by assuming that knowledge does not have an objective and fixed nature, but rather is interpretive and more specific. As Jalbert says, "social reality is considered as an interaction of communicative social interactions." (Mulyana, 2002: 33)

This research approach also views humans as creative individuals. Human behaviour is considered voluntary; it actively translates the environment through efforts to define social situations / phenomena (Djam'an dan Qomariah, 2010: 22)

Research Stages

The stages of the research began with observation, design development, preparation of research instruments, implementation, data collection, data processing, data analysis and data reporting (Sugiono, 2011: 243)

Research Sites

This research is located in Amparita Village, Sidenreng Rappang, using Uwatta Leadership research subjects in the Tolotang Benteng community. Amparita is the centre of the town of Tellu Limpoe sub-district, approximately ten kilometres from the capital city of Pangkajenne, Sidenreng Rappang district and approximately 200 kilometres from Makassar city, the capital of South Sulawesi Province.

Research Purpose

The research purpose is to observe the function of Uwatta within the Tolotang Benteng community, in Amparita, Sidenreng Rappang Regency.

Research Objectives

To study the effects of the ancestral beliefs resulting in the Five-Finger Communication Model in the Leadership of Uwatta.

Data source

Data sources consist of primary data and secondary data. Primary data is sourced from information, statements and information from informants. Secondary data is sourced from documentation, literature books of scientific work, mass media and electronic media reports.

According to the criteria, a representative informant is determined by the criteria that has been set forth to select the informant. The informant is determined to be a person who understands, believes, implements and participates in understanding the existence of Tolotang Benteng.

Focus of Research Issues

The focus of the research problem is to examine the Leadership Communication Model that Uwatta established with the symbols of the five fingers in the Tolotang Benteng Community.

Research Instruments

A researcher, as an instrument, has the ability to recognise information that was originally planned. Prerequisites that researchers must possess as research instruments are: to have a tolerant attitude; be patient; show empathy; be a good listener; be humane, open, honest and objective; an attractive appearance, and; to conduct good interviews with regular, ethical and interesting words.

Data Collection Technique

The integrated manner of this study uses the techniques of observation and interview based on the Uwatta Leadership in Tolotang Benteng Community life. The following data collection techniques are as follows:

1. Observation is a technique of collecting data by directly observing the target (subject) of research and recording research and behaviour in a natural, original, uncomplicated and spontaneous manner, within a certain period of time, to obtain accurate data in depth and detail. The observation technique used in this instance was engaged observation and focused on Uwatta's leadership in Tolotang Benteng community life according to the observed focus.
2. The interview used was an in-depth interview, expected to reveal empirical observations about Uwatta's leadership in the life of the Tolotang Benteng community. Interviews were conducted with 21 people, by snowball sampling informants who were the main target, meaning with a frequency that is not the same for every informant, depending on the solution needed. This means that if an interview with the subject regarding a particular

problem is considered sufficient, then the activity is stopped. Several interviews may be conducted in order to get answers to the same problem.

Observation and interview activities: The time was not strictly determined; however, the researcher adjusted to individual and joint activities as well as the habits of the informants and the atmosphere of the interaction between them. The use of the two data collection techniques (observation and interview) were carried out by the researcher who acts as the main instrument in this study. The researcher planned, collected and analysed data, and wrote the research reports.

Supporting the two data collection techniques, the researcher used tools in the form of observations, interviews and the recording of the results of activities. Additionally, digital cameras were used to capture the reality of Uwatta's leadership in the life of the Tolotang Benteng Community. Permission by the Uwatta was required for digital camera usage and not all activities were allowed to be filmed.

Data Analysis Technique

Observing the focus of the problem was always studied repeatedly and also actively discussed, so that one concept and the other concepts were connected with inductive thought flow to build a proposition. The concept or proposition was developed, referring to the data found in the field of research, then the stages of data analysis were carried out. Analysis of the meaning of the field data was compiled with similar specifications such as; similar facts were grouped to simplify them for the researcher so as to study more of the operation of Uwatta Leadership in the Tolotang Benteng Community. The next steps to analyse using the Miles and Huberman model data were:

1. **Data Reduction:**

The data obtained in the field was recorded carefully and in detail due to its complexity. The researcher chose patterns and themes in the data pertaining to the Uwatta's leadership, thus, making it easier to conduct further data collection.

2. **Data Display:**

Data reduction was then briefly described or charted, depicting the relationship of the data with the social reality experienced by the Tolotang Benteng Community. This facilitated the understanding of what was happening. The next steps were planned based on presentation of the data (narrative text).

3. Conclusions:

Creditable conclusions were based on strong evidence and accurate valid field data. Initial conclusions were valid when they were consistent with the field data's reality of the Uwatta Leadership model in the Tolotang Benteng Community.

Thus, the conclusions in a qualitative study can answer the beginning formulation and may have been further developed in the research field.

Results and Discussion

Bahar Agus Setiawan and Abdul Muhid (2013) stated that “leadership is a form of influence and behaviour process to win the hearts, thoughts and behaviours of others.” The leader is the driving force of a community, group or country, providing guidance and direction in order to achieve predetermined goals. Therefore, a society or group or even a country that wants to succeed cannot be separated from its leader. E.A John in his book *The Sociology of Organisational Change* believes that the success of a leader in the future is determined by the leader’s ability to recognise human behaviour (E.A John, in Rajamemang, 2019: 28)

“Leadership is a process of directing and influencing activities that have to do with the work of group members. The change is the character of everything for a virtuous leader. Without change in self, without inner peace, without humility, without solid integrity, endurance in facing difficulties or challenges and clear vision and mission, a person will never become a futurological leader" (Veithzal Rivai and Dedi Mulyadi, 2011: 14).

A leader's major responsibility is communication. The effectiveness of a leader lies in the ability to use diverse communication methods establishing understanding within all group levels. The leader must build a bridge of understanding in order that each member of the group feels safe and has a systematic way to cross the bridge with his or her ideas.

The key to leadership communication is to address the characteristics and to distinguish the attitudes, habits, beliefs, etcetera of an individual or group. The productive communicative leader brings out the eagerness of a member in his or her pursuit of ideas within the group. The productive communicative leader brings out a desire, accompanied by expectation, for success from the group members. The productive communicative leader will provide a secure environment for the group to imagine, present ideas, experience joint movements, and have responsibility and the desire to cooperate.

The responsible communicative leader must invite people from different backgrounds to work together in order to grow the organisation. Unong Uchyana says that “communication is a process of conveying thoughts or feelings by someone (a communicator) to others” (Unong Uchyana in Burhan Bungin, 2014: 31).

The Tolotang Benteng Community in Amparita is the result of local wisdom carried out by Addaowang Sidenreng IX La Patoroi. The acculturation of what the Bugis civilisation called Toriolota (ancestral) belief combines with Islamic civilisation. The Tolotang Benteng are permitted to follow through with all ritual processes providing that an additional Islamic ritual be fulfilled for a marriage or a death, after the Toriolota ritual was carried out first.

As stated in Ato Muzdhar (2015: 168) "the only two things that Islam does are marriage and death. They register at the Office of Religious Affairs and they are approved by religious officials, as is usually the case with Muslims." When a member of the Tolotang Benteng community dies, the person is bathed, wrapped in white cloth and is worshipped, and then buried with Islamic rites. All this is done by a village priest or by an official from the Religious Affairs Office, commonly referred to as a sharia officer or a teacher.

The current Fort Tolotang Benteng is located in Amparita, led by Ir. Hamka Muin. There have been fifteen Uwatta leaders from the La Panaungi era to Ir. Hamka Muin. Only seven Uwatta leaders are still known by name in the Tolotang Benteng Community. Among them are: The First, La Panaungi with the title Uwatta Matanre Batunna. The second to the ninth remain unknown. The Tenth, I With (female), the Eleventh La Gasang. The twelfth, La Sangkuru or Uwa Ponreng. The thirteenth I Kina (female), Fourteenth, La Makkulasse and the Fifteenth, Ir. Hamka muin. The use of the "La" title is for men while the title "I" refers to women.

The position of leadership that an Uwatta is as a respected leader of their community. The Uwatta is very trustworthy and the community is attached to the Uwatta.

Uwa Logo, one of the Tolotang Benteng Communities said:

"Uwatta on every occasion communicated with his community. He kept his every word with the spotlight we already understood and understood what he wanted, we were never scolded if anyone wanted, we were called to his house Uwa Mangka, we respected and admired him". (Uwa logo, October 21, 2013)"

"Uwatta on every occasion communicates with his community. You can see in his eyes that he keeps every word. We already understand what he wants. We are never scolded. If anyone seeks him, we are called to his house Uwa Mangka. We respect and admire him. (Uwa Logo, October 21, 2013)"

Lataro reveals:

"The daily life of the Uwatta is normal; however, it is very rare in his daily actions for him to leave home. Every day there are communities who come to ask for his guidance and advice.



Examples: mappanno bine (when to start growing rice), advice on visiting family events, when to open a business or plans for developing an already established business." (Lataro, October 26, 2013)

Lahamuddin also revealed:

"Actually Uwa Mangka in his daily life leads the community (rarely leaving home). Every day there are people who come to his house asking for advice, as well as asking for instructions about marriage, all of which is a sign of Uwatta's authority to his community. Uwatta's leadership in the Tolotang Benteng Community is a leadership that has a high (charismatic) authority. All of the community activities that are held are approved by him. Sincere heartfelt service describes the leadership of the Uwatta. The Uwatta, descended from La Panaungi, is a person highly valued and respected." (Lahamuddin, October 27, 2013)"

This study shows that the leadership of Uwatta originated from La Panaungi, the successor of Sawerigading; all of his descendants are called Uwatta. The Uwatta has high authority in carrying out activities related to the Tolotang Benteng community. This is preceded by deliberation.

The Uwatta is sincere, genuine and unfeigned when conducting services, performing prayers of salvation in his community, giving advice or messages including visiting family events.

In revealing the leadership communication model in the Tolotang Benteng Community in Amparita, the researcher conducted observations and interviews with several informants including; Head of the Tellu Subdistrict, (AS) 40 years, Head of Amparita Village, (RW) 45 years, (SKR) 63 years, (HCC) 78 years, (PS) 56 years, (MMD) 85 years, (LSD) 25 years, (PA) 60 years and (UL) 45 years.

According to (AS) as a formal leader stated that:

"Uwa mangka is in communication, able to carry out excellent communication, I often meet at the bride and groom, often give encouragement and motivation after cooperation, then in communicating he does not discriminate against people, not arrogance." (Head of subdistrict Amparita, RW 45 years old, 16 August 2013).

Understanding interview excerpts, the researcher RW stated that:

"Uwa Mangka is very good at communication. I often meet him at weddings. He is very cooperative and often provides encouragement as well as motivation. He does not discriminate against people. He is not arrogant." (Head of Amparita Village, RW 45 years old, August 16, 2013).



Listening to the interview excerpt above, the researcher again interviewed MMD (one of the leaders of religious and community leaders), who stated that:

"Uwatta Tolotang Benteng has the ability to establish communication well within his groups. He brings forth from the group responsibilities and the willingness to work together. He often provides exemplary examples." (MMD 85 years old, August 19, 2013).

Understanding the views above: the researcher spoke with LSD, the youth leader, who stated that:

"Uwa Mangka is very good at communicating with others, is able to put himself in the person's position, and has the willingness to cooperate with youth. He also is enthusiastic about work. He does not discriminate in communicating with others." (LSD 25 years old, August 19, 2013).

The wealthy sector in Amparita is represented by PA who state that:

"Uwa Mangka's has a good and thorough work ethic. I know his personality from dealing with him frequently in the rice business. Our business relationship was developed through his strong communication abilities." (PA 60 years old, August 20, 2013)

The researcher continued with the PS informant from the Tolotang Benteng Community:

" Uwa' Mangka's conversation is polite and firm. His tone seems to relay his courage. I have spoken with him during many events. (PS 56 years old, August 18, 2013)."

WMK (acting Chairman of the Tolotang Benteng Community) stated that:

"In establishing communications, I never discriminate between the rich or the general public, between formal or religious leaders, between community leaders or youth leaders in the Tolotang Benteng Community. Whether they are community disputes, household moves, or marriages, I am always asked for opinions about good days or times to proceed. (WMK, August 20, 2013)"

Communication is the process of being sent a message by someone to let others know to change attitudes, opinions or behaviours, either directly or indirectly through the media. (Novia Ruth Silaen: 2020)

In its application, communication can be done formally and informally. Generally formal communication exists in every organisation. It can occur among individuals within the organisation through a hierarchical path with the principle of division of tasks given to achieve the expected goals. Formal communication is a system in which its members work together appropriately to achieve the desired goals.

Informal communication is the opposite of formal communication. It usually occurs spontaneously as a result of having the same feelings, needs, equality of tasks and responsibilities. Informal communication in its implementation is not bound by time, space and place; however, informal communication is sometimes more successful. Its role is no less important because it can be conveyed at any time.

Thus, informal communication carried out by Uwatta Tolotang Benteng uses a unique method of using the symbol of the fingers, in this case:

1. Uwatta (the leader) is symbolised as the thumb of the hand. The thumb represents a flexible communication movement. The thumb represents balance to the body as well as the balance the leadership brings to the group. The strongest and most unique digit of all is the thumb. The thumb points upward towards opportunity. Strong and unique leaders use every obstacle to provide opportunity.
2. Formal or government leaders are symbolised as the index fingers that have a pointing and commanding nature.
3. Community leaders (Toma), religious figures (Toga), youth leaders (Topem) and Wija Arung (royal descendants) who are respected and strong in the middle of the community are symbolised as the middle finger standing tall and in the middle of the fingers. This finger is also symbolised as a man's virility.
4. The rich, the good, the dignified and the achievers, are symbolised as a ring finger. The ring finger represents a role model, patient and steadfast. Patient and steadfast leaders receive awards and gifts of rings that are worth billions.
5. The general public of the Tolotang Benteng Community is symbolised as a little finger. The little finger is considered the weak and obedient finger; it represents forgiveness. Peace was achieved by childhood enemies by touching little fingers as a sign they were ready to forgive each other.

Uwatta, the leader, changes one condition to another by communicating as the thumb contacting various other thumbs within the Tolotang Benteng Community. The other active thumbs contact the index finger, middle finger, the ring finger and the little finger. The activeness of this group of fingers communicates with the thumb. The strength of the thumb produces the needed outcome after deliberating over each fingers input.

What the Uwatta (the thumb) practiced with his group and in accordance with outside groups such as lobbyists who organise in attempt to influence the government and the Arung Sidenreng Community leaders (The King), is then communicated to the government by cooperating with the Lurah, the Camat, of various government programs.

The rich or the general public is likened to the thumb that actively interacts, and communicates with the index finger (the government).

The index finger then interacts with the information; the reaction and the communication creates feedback and is sent to the thumb. Once again, the role of the Uwatta takes place. Socialising is very easy if the Uwatta is pleased; however, if the government program does not please the Uwatta's heart then the activities with a particular long-term aim may not run well.

Figure 1. Five-fingers Communication Model in the leadership of "Uwatta" in the Community Tolotang Benteng



As stated by Headman (RD) that:

"A government program must first coordinate with Uwatta Tolotang Benteng. If Uwatta gives the green light then the program is easily accepted in the community. Should a facilitator coordinate without the Uwatta's permission, I am sure the program will not go well. There must be mappakatabe nannia sipakatau, which means they must ask permission of the Uwatta in order to glorify each other." (Lurah RD, October 20, 2013)

Likewise, when a community leader or Wija Arung (king), symbolised by the middle finger, would carry out events such as Mappadandang (post-harvest party in the Bugis tribe) or the washing of royal objects, then there is a delivery to Uwatta first. Uwa Mandrang is the main companion and the representative who takes care of all the problems relating to the event, including licensing from the government.

"The Uwatta Community places assurance in the Uwa Mandrang abilities since he is trusted by the Uwatta. Uwa Mandrang works with full sincerity without pay (nannia mega ana 'ana'na nasuro nappa tenri waja) and does not make mistakes (deena sala jamanna)." (Petta Puang Ipe, October 21, 2013)

By the same token, the rich person is symbolised by the ring finger and its relation to Uwatta, which is symbolised by the thumb (the leader). When there is a Mappadendang (post-harvest party in the Bugis tribe) event; it is led by the Wijah Arung (community leader). The Wijah Arung is a committee member of Uwatta or Uwatta's main companion, Uwa Mandrang. Raising funds for the harvest party is not too difficult because of the Uwatta's blessing. During the event, a large buffalo is slaughtered as a sign of gratitude to Allah SWT. This event gives thanks to Allah for a bountiful harvest season.

The Uwa companion played a role in the lobbying so that the event was carried out smoothly.

The little finger represents the general public or Tolotang Benteng Community who, with full sincerity, receive the instructions from the community leaders, including the Uwatta, for events such as Mappadendang (post-harvest party in the Bugis tribe), and work together in cooperative harmony.

The Tolotang Benteng Community revolves around Uwatta (the thumb), especially as related to religious issues.

La Taro, a member of the Tolotang Benteng Community, who has a strong economic standard, states that:

"Uwatta, including his companion Uwa Mandrang, are trustworthy. His leadership, as a thumb, invites all the fingers together at the Sipulung warehouse to discuss each event. This is done to hear our opinions and coordinate the event. We are asked to give our energy, mind, and matter to the event." (La Taro, October 25, 2013)

Conclusion

The Five Fingers Communication Leadership Model, conducted by Uwatta, is a leadership communication model that can be applied in all cultures to achieve harmonious leadership.

The Tolotang Benteng leadership communication model is a five-fingered leadership communication model conducted by Uwatta, as passed down through Tolotang Benteng generations, using the thumb as an example representing the leader.



The Uwatta is the active thumb that communicates or contacts the index finger, middle finger, ring finger and little finger. The activeness of the fingers is to communicate with the thumb; however, if the thumb gives no response to the interaction then the leadership communication will not occur.

Therefore, the thumb on the hand is symbolised as Uwatta (the leader), the index finger represents the government, the middle finger represents the community, the ring finger represents the people of wealth, and the little finger represents the general public. The Uwatta, while strict in adherence to his duties, communicates his leadership by constructive insight, sharing his drive and ambition to motivate his group or other groups to understand each potential in order to establish harmonious cooperation.

This is done to maintain the existence of the traditional consensus as passed down through the generations that have used the Uwatta's Five Fingers Communication Leadership Model. Typology is the study and interpretation of types and symbols. The Uwatta's Leadership typology in the Tolotang Benteng Community is a Communicative Charismatic Leadership type.

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