

THE SYMBOLIC MEANING OF LEADERSHIP IN THE PERSPECTIVE OF SYMBOLIC INTERACTION (SAHBIRIN NOOR'S LEADERSHIP STYLE ANALYSIS)

Mardiana MARDIANA

Doctoral Program in Communication Studies, Graduate School, Sahid University Jakarta

Corresponding author: Mardiana

E-mail: mardianahendry@gmail.com

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Abstract:

Communication problems faced by the government are often related to bureaucratic communication procedures. So, communication activities are needed by leaders in the scope of internal and external communication. This also happened to the province of South Kalimantan, namely H. Sahbirin Noor who served as governor. The purpose of this research is to analyze Me, Mind, and Society leadership and to analyze the governor's self-concept elements in leadership activities, which refers to the symbolic interaction theory. The research approach uses qualitative methods with informants from government and community elements using interviews. The results show that Uncle Birin's self-meaning as a governor generally refers to Government Regulation No. 33 of 2018. Meanwhile, Mind is seen when Uncle Birin chooses a career as a government official for the benefit of the wider community. For the meaning of Society Uncle Birin through an attitude of empathy to be able to understand the wishes of the community. The element of Uncle Birin's self-concept is a visionary leader. Uncle Birin needs a view that fits the reality of society. "Self" is obtained by seeing oneself as an object. This view comes from the meaning of "I" and "Me". "I" is part of Uncle Birin's self to perform his duty of service to the community and "Me" as an actor who plays a role in the government and society of South Kalimantan.

Keywords: Symbolic Interaction; Governor Sahbirin Noor; Leaders, and Society.

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INTRODUCTION

Communication problems often occur in the world of government. Problems that often arise are problems related to bureaucratic communication procedures. The relationships that occur between state officials and ASN (State Civil Apparatus) employees often create an ebb and flow of loyalty within a government sphere. In South Kalimantan Province H. Sahbirin Noor started his leadership activities as a governor who is familiar with Uncle Birin's nickname with a typical leader who doesn't like to be behind a desk, in the leadership of Governor H. Sahbirin Noor he does a lot of activities in the field because according to him in the field it will be more accurately see what the people need and can also see directly the infrastructure that is experiencing obstacles. Thus, the leader will provide the right solution on target. The jargon of 'moving' is literally don't be lazy (in banjar language, don't "Pengoler") is always spoken by Governor H. Sahbirin Noor together with the ASN ranks and the people of South Kalimantan Province through breakthroughs in implementing development in the region and in 2021 H. Sahbirin Noor Returns running for governor of South Kalimantan Province, regained the trust of the people to lead South Kalimantan in the second period.

The researcher tries to make a simple reflection for Governor H. Sahbirin Noor which is attached to the title Uncle Birin to be understood in the meaning of the main theory of this research,

namely leadership of me, mind, society as governor, leader, and society in the perspective of symbolic interactionism in the form of action in the form of attention, Perceptions, imaginations, reasons, and emotions from a regional head as the top policyholder to the people of South Kalimantan. The researcher tries to reflect on all fields of Ideology, Politics, Economics, Social, Culture, Defense, and Security which are important aspects of a development process in all regions including South Kalimantan. This means that in the community, Governor H. Sahbirin Noor is a symbol of leadership with the call of uncle Birin means that the process of communication between individuals, between groups as one big family unit in South Kalimantan. Symbolic Interactionism (IS) is a way of thinking about the mind, self, and society that has contributed to the socio-cultural tradition. Based on the above background, by using the theory of symbolic interaction, this research is more focused on the communication relationship that H. Sahbirin Noor uses in interacting with symbols.

This can be noticed when it is built through conversations with employees and the community as part of communication. As Mead's concept that in this communication, Sahbirin also gave birth to three important concepts, namely the mind (mind), self (self), and society (society) which is behavior in self-reflecting as Governor H. Sahbirin Noor as an individual can develop self-concept through interaction with employees and the community in South Kalimantan. In essence, humans interact with each other all the time and share certain meanings and actions that ultimately give rise to interpersonal relationships. H. Sahbirin Noor in carrying out his activities as Governor, as a leader, and as a community by managing ideas that are applied to a series of regional work programs for the community. So based on the above, the researcher is wondering and wants to explore more deeply how me, mead, and society the governor's leadership in carrying out the South Kalimantan provincial government program and how the elements of the South Kalimantan governor's self-concept in carrying out his leadership activities.

METHODS

This study uses a qualitative research type which holds the view that every symptom or phenomenon under study is observable and some cannot be observed as in the symbolic interactionism listed in me, mind, and society. This study describes the paradigm through post-positivism, then conducted in-depth interviews to find and collect primary and secondary data supported by related documents, then conducted purposive sampling in this case the informant. As well as observations related to the results of data collection.

RESULT AND DISCUSSION

Symbolic interactionism of H. Sahbirin Noor's leadership as Governor who is familiarly called Uncle, Uncle here is interpreted like a family, Uncle's position is very dominant because Uncle in the family is at a central point whether it's related to parents, siblings, nephews, grandparents, etc. Uncle Birin's role as a multitasking governor is what makes Uncle always close to the community, in terms of his emotional self, Uncle Birin's attitude when he meets the community always provides good service, never changes to face anyone, remains friendly to everyone, especially to the community, when present in the community with the capacity as a governor, as a leader, and as a community, the figure of uncle always appears because it is based on a personal character who has a personal identity with the appearance of the figure as it is, such as appearing identical with symbols such as wearing a sarong tied at the waist, wearing a cap, and T-shirt, and flip-flops he is more easily and quickly accepted as part of the kinship in the identity of fellow urang banjar because he is aware of his duty as a servant for the citizens.

Likewise in terms of limitations and capabilities himself, Uncle Birin is an individual who is open to criticism and input. He also realizes that as a leader, he still has limitations in several ways. Regarding this matter, he always asked that both of them always remind each other. Uncle Birin's attitude of openness as Governor as well as a leader in terms of Strengthening Transparency and Accountability can be seen in KPK Assistance, according to Uncle Birin plays an important role so that transparency and accountability in government administration both in the procurement of goods and services with a digitalization system can be more optimal so that if implemented transparently and measurable can create the value of honesty based on faith and devotion to Allah SWT, this is also according to Uncle Birin anyone, anywhere, anytime, however, if we stick to religious teachings then every human being will not violate the rules.

In practice, Uncle Birin more often uses the attribute of a sarong that is rolled up and then tied to his waist, then uses a dirt bike for faster, agile, and smooth mobility to remote areas that cannot be reached by a four-wheeled fleet. This appearance is symbolized by the community that Birin's uncle has reached the stage of executing the results of his thoughts. So that people who see the visible symbol of Uncle Birin, if it comes down with a symbol like this, the problem will immediately get a solution from the leader or authorized official. This is the initial form of the meaning of Uncle Birin's symbolic interaction, which is to equalize the perceptions of members so that they are in accordance with the task at hand. The interaction between leaders and community members symbolically becomes a unit in shaping social life. Uncle Birin carries out social interaction activities as an embodiment of his meaning as governor, community, and leader through the language symbols used. The motivation that is built through this model of communication gives birth to solidity in the team to produce work productivity without any internal conflicts. It is proven that in every opportunity for work visits or village activities (turdes) they still prioritize and listen carefully to community input. Through the comprehensive information obtained from the community, it will be easier for Uncle Birin to analyze to find the right solution.

In the course of his political career, Uncle Birin went from level to level. Before serving as a governor, Uncle Birin was an ASN who was later trusted to serve as the Lurah of the Kelayan Luar village and the Inner Executive. Then he also served as Secretary of the Camat in West Banjarmasin, until he decided to resign as a Civil Servant. He made this choice because he wanted to enter the business world and focus there. In the business world, he successfully served as Director of PT. Jhonlin Sasangga Banua, a subsidiary of the Jhonlin group. After that, he started political activities as a cadre of one of the parties, namely the Golkar Party, until in the end, he served as Chairman of the DPD. With his bureaucratic capabilities, his closeness to the community, he was also supported by the Golkar party to nominate himself as a Candidate for Governor of South Kalimantan for the 2016-2020 period, until he was later elected in the South Kalimantan PILKADA, without any fuss and riots in its implementation. The contestant who competed with Uncle Birin also received Uncle Birin's victory without any charges. Entering the end of his term of office in the first period, Uncle Birin decided to run again for a second term, in this second period Uncle Birin embraced his rival during the 2016-2020 gubernatorial election, namely H. Muhiddin as his deputy. In the Pilkada that he participated in for the second period, he found a newcomer in South Kalimantan, namely Deni Indrayana. There are so many problems that arise both before the campaign period and until the end of election day. The new political style echoed by rivals is an attempt to launch a political pattern from Jakarta to be applied in the South Kalimantan Pilkada. But thanks to Uncle Birin's calm demeanor and dislike of unhealthy opposition, he was never provoked to do the same. Uncle Birin prefers to do politics politely with mutual respect without having to drop and kill the character of the opposing party. This is evident from the continuous lawsuits made by Denny Indrayana and the team. Uncle Birin and his team prefer to comply with all procedures and not do anything

inappropriate. Uncle Birin is a person who upholds sportsmanship not only in the field of sports but even in the political field he is involved in. He left the decision entirely in the hands of the people and the competent institutions. The fruit of the calm and sportsmanship he upholds is his victory in the Constitutional Court Act in the face of the demands of his political opponents.

Uncle Birin's figure with this attitude and personality is also the reason why Sahbirin Noor is known by various groups and is always greeted well wherever he is, no one is reluctant to greet him, whether it's from the lower society, academics, political elites, elites, government to businessmen. Sahbirin Noor's leadership, whether in his family, community organizations while leading the government bureaucracy, to leading a company has received much appreciation. The first impression that stands out from the figure of Sahbirin Noor is his friendly demeanor, simple communication, perspective, and simplicity. As adhering to the teachings of Ki Hajar Dewantara, as the principle of Pancasila leadership. "Ing ngarso sung Tuladha, Ing Madya Mangun Karsa Tut Wuri Handayani," he said firmly. One of his impressive abilities is his ability to analyze problems quickly and carefully. With such abilities, when a problem arises, Sahbirin will easily find a solution to solve the problem carefully. He is not a person who likes to be convoluted in seeing and dealing with problems. Often, he uses the term "Scat fish, the sooner the better" which seems to be a principle that has been ingrained in him. His ability to make decisions quickly and decisively, and based on wisdom, wisdom, patience, and a forgiving attitude makes his decisions well accepted by many parties. Judging from his thoughts and actions in leadership so far, it is clear that Sahbirin Noor is an open, humanist, democratic, and visionary person. He has broad insight and always follows the discourses of knowledge and crucial issues that develop. It can be said that Sahbirin is a moderate, pluralist, and egalitarian figure.

In diversity and crisis conditions, even in conflict, one very important quality in a leader is the ability to think outside the box. Thinking out of the box is in Sahbirin Noor's soul. It can be seen how he is not fixated on the concept of leadership of his predecessors. He believes in the thoughts he has and the steps he develops with the Team he forms. One more important note in the leadership of the organization or its work so far, Sahbirin Noor not only relies on his thinking or intellectual abilities but also on inner strength. The legendary leader of France, General Charles De Gaulle in his book "Sword of Power" called something like this the power of instinct. A kind of sixth sense to read situations that cannot be read by ordinary people, he also sometimes makes actions that are beyond the expectations of people and political opponents. For this reason, often decisions, policy steps or strategies are beyond the calculations of those around them. That's why it's not surprising that on various occasions, Sahbirin often reminds us with a fiery spirit "Don't be afraid of problems, let alone be afraid of failure, if we want and work hard, there is no term we can't". This shows that leadership is exemplary, including inspiration that can move. He is not an adherent who is just busy giving orders, which will eventually make him hot. Because people don't need rhetoric, where people only need a leader who can work. This is important so that optimism does not dim, words alone are not enough. Leaders who continue to work and work deserve real appreciation. That kind of leadership seems real. This leadership is seen in the figure of Sahbirin work and works for the benefit of the community. As is the tradition of an activist who is concerned with various problems outside of his personal life, Sahbirin is a person who is sensitive and cares about the surrounding environment. Both the environment in the physical sense and the meaning of the social, economic, cultural, political, and security environment. This is more so for problems that are directly related to the livelihoods of the lowerclass people. Sensitivity and concern for the reality of these various problems is reflected in the problems of poverty, unemployment, and limited access of small communities to economic resources and their basic needs. This kind of thing makes Sahbirin always concerned. But, not Sahbirin if he doesn't have a real movement to donate to the community.

The recent phenomenal formation of the South Kalimantan People's Movement Forward and Prosperous (GEMA KMS) is a direct testament to Sahbirin's commitment. He hopes that the establishment of the GEMA KMS institution that is spread throughout South Kalimantan can defend the small people in a more systematic, organized, and coordinated manner. The concept of Mind, Self, and Society. According to Mead, humans respond to an object, and that response is a human effort to be able to solve the problems they face. To be able to arrive at a response to making efforts to solve problems, there are four stages that humans will go through, namely: first, there is an impulse or impulse; second, there is perception or mind or thinking; third, manipulation or attempts to make decisions or choices; fourth consumption or take action to do something that has been chosen and ready with all risks. What Mead said above is related to Uncle Birin's impulse, one of which was in the activity of planting rice in Jejangkit in 2017 H. Sahbirin Noor went down directly with other people accompanied by several regional heads. This was related to perception or mind aimed at inflaming the spirit of the community. In the local area, Uncle Birin descended into the muddy land with an area of thousands of hectares in Jejangkit Muara Barito Kuala and the creation of an effort to make decisions or choices made the local community burn with enthusiasm because more and more people were joining in the work of clearing thousands of hectares of land to become rice fields with real risks. impossible to obtain considering the contours of the swamp in South Kalimantan which is difficult to grow rice.

This is also used as a motto in South Kalimantan with the term, Appropriation baimbai paddle in joint work in the context of commemorating the XXXVIII World Food Day (HPS) in 2018, Uncle Birin also as a leader took that position to inflame their spirits he went down to the field. muddy with an area of thousands of hectares in Jejangkit Muara, Barito Kuala he wears a bahuma (farming) outfit complete with cold pupur (wet powder) on his face like traditional Banjar farmers.of clearing land and growing crops on land that was previously unproductive, especially the residents of South Kalimantan, who have lived in the area for forefront decades. big project in Jejangkit Muara. He monitors every progress and gives directions for every job. Various testimonies such as making local people burn with enthusiasm, and more and more people are joining the work of clearing thousands of hectares of land to become rice fields as a requirement of the honor of being the host of World Food Day. All elements from various other professions came down because they felt called. All officials and all service staff and agencies within the South Kalimantan provincial government, soldiers, students, farmers, journalists, students, and even athletes took part in the baimbai paddling together to help directly plant rice. In addition, in 2020 there was Uncle Birin encouraged with the perception mind to carry out house renovations in South Kalimantan. There is also in 2020 the impulse of h. Sahbirin Noor has the perception or mind to move to try to help residents affected by COVID-19 by distributing 500 food packages and distributing masks to the public and traders along the road with the risk of traveling quite difficult to reach.

Mead describes many concepts for perfecting meaning through interaction in social groups. These activities can be started by people who are closest and have an influence on people's lives. This is the reason Uncle Birin also approaches the ulama as highly respected figures in shaping behavior. Therefore, Uncle Birin always puts forward the democratic model in making decisions that are in line with South Kalimantan policies. Because this concerns the majority of society. Otherwise, Uncle Birin would not be close to the community. Including inviting the community to take part in shaping and directing development in South Kalimantan.

There is a concept of social psychology in the symbolic interaction process carried out by Uncle Birin. To respond to ongoing communication, Uncle Birin always adapts according to the situation and environmental conditions of the community. This attitude of empathy is then articulated with a systematic regional development plan through language as a series of verbal communication.

From here Uncle Birin gave birth to the mind (mind) and self (self) in every work activity during his tenure as governor. As in the village activities which became the routine work agenda of Uncle Birin. The priority scale developed by Uncle Birin can be seen from the magnitude of the benefits for the community. People also feel comfortable and like being protected when Uncle Birin is invited to dialogue. For people who usually have a dialogue with Uncle Birin, it is like talking to their parents or between brothers and sisters. Uncle Birin's open and down-to-earth attitude makes people think that they are not distant when communicating with Uncle Birin, and they don't even hesitate to talk at length without stuttering. This is in accordance with Mead's findings, that as a social process, the self consists of two phases, namely "I" (I) and "Daku" (Me). I am the subjective self and One is the taking of the roles and attitudes of others. Therefore Uncle Birin needs a view of himself that is in accordance with the reality of the people in South Kalimantan. Communication that requires feedback, for example, along with the times is not monotonous face-to-face. Websites and social media can be used by Uncle Birin and his staff to receive responses or establish interactions in the South Kalimantan region.

Uncle Birin's self-concept was formed through experiences gained from the external environment as a form of self-assessment. Like the theory of Symbolic Interactionism proposed by Mead, the interaction that Uncle Birin built, can produce a certain idea about the self. That is, there are forms of verbal and non-verbal communication in packaging messages, both of which have been done in conveying information. The majority of people in South Kalimantan visited by Uncle Birin showed that they liked and appreciated the communication model. The good response had a positive effect on Uncle Birin, thus increasing his confidence as a symbolic meaning. Meanwhile, to respond to negative comments, Uncle Birin can always minimize them by using the blusukan communication model, which in this way can directly receive input from the public regarding his performance during his tenure as Governor. According to Mead, society is part of symbolic interaction, in which individuals are actively and voluntarily involved in their chosen behavior.

The impression that emerges for Uncle Birin here is that there is a common identity as well as building social relations based on local cultural values. Uncle Birin wants to show his identity as part of the Banjar community through cultural symbols that are shown through interaction. When he mingled with the community, Uncle Birin positioned himself as an equal and equal figure with the rest of society. Show a more relaxed self when dealing with the rest of the community so they don't feel awkward. Uncle Birin's confidence in accepting this input is related to his ability as part of his self-concept to gain experience to increase his sense of responsibility as well as to increase his existence in the political arena as governor, community, and leader of South Kalimantan. Several things that influence Uncle Birin to have a positive self-concept are solid knowledge of himself, the number of people who support him as the number one person in South Kalimantan, positive responses during leadership, solving problems, sincerity, and responsibility in carrying out work programs to build areas. In other words, while carrying out his duties, Uncle Birin has actively set a good example directly. That is, Uncle Birin's behavior in symbolic interactionism has its own meaning. The meaning can be searched based on the source of social interaction, either as governor, community, or leader.

Symbolically, Uncle Birin's interaction cannot be separated from a personal attitude that is able to reflect various forms of behavioral processes at any time. There is a premise related to Uncle Birin's symbolic interaction: "Self" with Uncle Birin. The process of interpreting Uncle Birin is the subject and the government staff and the people of South Kalimantan are the objects. In the process, Uncle Birin sees himself as an object and can gain himself after seeing himself as an object. View "To Uncle Birin. The meaning of oneself regarding government staff and the people of South Kalimantan is a part of oneself. So that there is encouragement from Uncle Birin's soul to carry out his duties and

services to the maximum extent possible. The "Me" view of Uncle Birin is part of the formation of self of the actors indeed, "Me" in terms of formation requires the actor himself as an object. Uncle Birin as an actor has a role in the government and society of South Kalimantan. The process of interpreting Uncle Birin's self, both by himself and by others, found in this study, that the intense interaction between Uncle Birin and his subordinates, with the community, as well as with religious leaders, is a process that occurs continuously, in which the community is able to understand Uncle Birin's actions that can be seen from the judgment of others, not from Uncle Birin's own judgment. It can be interpreted that Uncle Birin as an actor understands the meaning because of a communication process. BirinSelf, which is a combination of the meanings of "I" and "Me". Where Uncle Birin as an individual consciously understands the reality where actors relate and combine with objects in their environment (government and society). Thatselfcan adjusts his role in every situation and also the pressures of others, as he has the perception of the people involved in interacting with him. That is, Uncle Birin has meaning as an actor who has a desire to provide maximum service (prime) to the people in South Kalimantan.

This condition has brought South Kalimantan to the economic condition of the community which has experienced many changes in terms of unemployment, poverty, and income inequality. In addition, South Kalimantan's development achievements in various other sectors can also be seen in the infrastructure sector which shows significant progress. During the last five years, there has been an increase in the quality of labor competitiveness. Based on the explanation of Uncle Birin's meaning related to symbolic interactions as governor, community, and leader, the following propositions emerge. The process of meaning that Uncle Birin has begins through a process of interaction with the community in South Kalimantan. This interaction appeared directly because of the factor of the village down the program (turdes) that had been carried out by Uncle Birin. Then proceed in the form of a work program aimed at developing regions in South Kalimantan according to a priority scale. b. The process of meaning influenced Uncle Birin's decision to provide good service, as a form of responsibility because it was trusted by the people who chose Uncle Birin during the Pilkada to fix the area in South Kalimantan. c. The existence of factors of encouragement, experience, and personal orientation in Uncle Birin to the situation and conditions of the people of South Kalimantan has become a culture in their environment. So that after being trusted to lead, Uncle Birin invited all staff in South Kalimantan to provide maximum service to the community. d. Uncle Birin previously had experience as a leader in a family company owned by one of his nephews. This experience became a supporting factor for Uncle Birin to become a stronger figure in making the decision to become the number one person in South Kalimantan. Of course, the good intentions are also after seeing the situation and conditions of the community that needs to be addressed. e. Uncle Birin has a role as governor, community, and leader as a response to complaints from the community who want change for the better. Thus, it can improve the community's economy and have an impact on better regional income.

Moving on from this symbolic interaction, symbolic leadership is reflected in the language contained in a communication, language makes humans able to interpret not only symbols in the form of gestures or gestures but also able to interpret symbols in the form of words. This ability is what allows humans to be able to see themselves through the perspective of others which is very important in understanding shared meanings or creating a common response to the same sound symbols. As what has been described from the meaning of the interaction above, such activities often occur in Uncle's leadership style with the community, where Uncle's interaction with the community runs in a conducive manner. Each individual, whether uncle or the community, always works well together, avoiding various barriers to communication. What is obtained when communication occurs between Uncle and the community is the Mind, Self, and society. The theory of symbolic

interaction in Me, Self, Society, even if it is associated with political communication theory, is of course very supportive and agrees that political communication is a factor that determines the effectiveness of communication itself. Because someone to influence others must have the characteristics of Credibility, Attractiveness, Common Source, and Power.

CONCLUSION

The meaning of Me Uncle Birin as governor, in general, refers to Government Regulation No. 33 of 2018. Sequentially, Uncle Birin begins by listening to the problem carefully to obtain complete and comprehensive information. Then take the right solution to deal with the problem. Uncle Birin's mingling attitude made his subordinates and the public feel comfortable when they were invited to talk. Meanwhile, Uncle Birin's self-meaning is seen when he chooses a career as a government official with the consequences of acting for the benefit of the wider community. Where the people of South Kalimantan have high demands and expectations of Uncle Birin. For the meaning of Society Uncle Birin's In addition to the desire that the government in South Kalimantan be clean as a condition for the progress of an area in South Kalimantan. Uncle Birin's self-concept element is a symbolic interaction in the communication process. Until Uncle Birin is classified as a leader who has the ability to look far ahead (visionary) in every policy and decision made. A social process consists of two phases, namely "I" (I) and "Daku" (Me). I am the subjective self and I am the take on the roles and attitudes of others. Therefore Uncle Birin needs a view of himself that is in accordance with the reality of the people in South Kalimantan. Obtaining "Self" can be done by Uncle Birin when he sees himself as an object. This view comes from the meaning of "I" and "Me". As an "I" in which Uncle Birin is part of himself to perform his duty of service to the community and through the view of "Me" as an actor who plays a role in the government and society of South Kalimantan. Uncle Birin can provide training to employees in the form of technical guidance in terms of effective communication and capacity building of employees in providing services to the community according to their respective competencies by placing employees according to field expertise. Uncle Birin's communication in the future is to be able to create a closer culture while embracing people who may be against it because so far they have not been actively involved in development and development activities in South Kalimantan. Then deepen the findings of the symbolic interaction of Uncle Birin with different variables and indicators according to the development of existing problems and can put forward religious concepts according to Uncle Birin's direction. So that in carrying out their duties, they are truly responsible and trustworthy.

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