
OPEN LEADERSHIP MODEL IN DEVELOPMENT BASED ON CITIZENSHIP IN CONDONGCATUR KALURAHAN

By

Nuryanto

Sekolah Tinggi Pembangunan Masyarakat Desa “APMD” Yogyakarta

Email: bimoajicv@gmail.com

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ABSTRACT

The research aims to determine the open leadership model in community development based on the Rukun Warga (RW) case study in the Condongcatur sub-district, Kapanewon, Depok, district Sleman Special Region of Yogyakarta. RW-based development as a form of transformation from *padukuhan* or village-based development. The realization of RW-based development in The Condongcatur Village Head because the Condongcatur Village Head has led the implementation of the village administration open leadership model, so that society and *stakeholder* can receive with offset the very high turnout. Single case study qualitative research approach, Data collection techniques were carried out by interviews, observation and documentation. The data analysis technique follows Creswell (2016), informance is determined by purposive sampling. The research results show open leadership model in community development based on RW in the Condongcatur sub-district, Kapanewon, Depok, Sleman district, Special Region Yogyakarta was born as a transition from village/village-based community development. The community development strategy based on hamlets becomes RW-based development, shows that village-based development has failed, because of development community-based community groups have to wait a long time, are not fair and participatory low society. While the RW-based community development is very community participation high, the waiting period is short and justice is served quickly. Implementation of development based RW can be seen in the leadership of a village head who is very open, both open horizontally, vertical and diagonal. An advanced and developing village cannot be separated from the role of a village head in leading the people.

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Corresponding Author:

Nuryanto

Sekolah Tinggi Pembangunan Masyarakat Desa “APMD” Yogyakarta

Email: bimoajicv@gmail.com

1. INTRODUCTION

Kelurahan as a form of government organization, an advanced organization and development cannot be separated from the role of a leader. Lurah as a leader if his attitude prudent, prioritizing justice and being open in accepting community input and being honest tends to be respected by subordinates and the community. Such a leader's attitude is in line with the results of the study by Zacher & Rosing (2015), which states that open leadership behavior interpreted as leader behavior that increases variance in follower behavior or distraction by encouraging them to do things differently and to experimentation, giving space for followers to think and act independently, and support follower efforts to challenge the status quo.

Open leaders who are dynamic, communicative and egalitarian appeal to members. Condongcatur Lurah as one of the melineal lurahs makes it easy to approach community groups, which tend to be led by melineal members. The experience of the Condongcatur lurah who took office for the first time starting in September 2016 by

implementing hamlet-based development was seen as less effective and prone to failure. So since 2021 he has served as lurah for the second term, changing his leadership style to suit technological developments, because technological developments have changed the pattern of human life in all parts of the world (Ngafifi, 2014).

RW-based development carried out by the Condongcatur lurah is a form of experiment whose results will be evaluated according to the stage of development. The experiment of the Condongcatur village head in changing the development model from hamlet-based to RW-based supports the results of the study by Mascareño et al. (2021), that open leadership behavior (*opening leader behaviours*) is a behavior that encourages experimentation, take risks and give yourself space to think and act in a supportive way efforts of followers or subordinates to challenge established routines so as to In other words, open-stimulating leadership behavior/pexplorative behavior towards his subordinates.

The attitude of Lurah Condong who follows his subordinates to challenge the routine gets support/*stakeholders* so dare to move, bshifting from one leadership style to another, the reason for switching leadership styles is solely to meet the changing needs of the organization (Kalurahan), Kelurahan employees and the community. This attitude of the Condongcatur village head refers to the opinion of Madi Odeh et al. (2023), leaders must be able to change, the Condongcatur village head as a leader carries out transformational actions that can inspire positive changes for those who follow. The transformation carried out by the Condongcatur lurah with RW vehicles was carried out quickly, energetically, enthusiastically, enthusiastically, caring and involved in the process and focused on helping the hamlet heads to be successful in carrying out RW-based development in their respective areas.

Based on the above background, the following research questions were born: 1) what which prompted the Condongcatur lurah to change the community-based development model pis it a RW-based community development?; 2) what strategy did the lurah do Condongcatur in conducting open leadership?; and 3) what factors are hinder and encourage the creation of an open leadership model in the kelurahan Condongcatur?.

2. METHODS

Study an open leadership model in the development of a harmonious-based society case study residents (RW) in the Condongcatur, Kapanewon, Depok, Sleman District Yogyakarta Special using a single case study qualitative approach. Information is determined by technique/*purposive sampling*, the sampling set was Condongcatur Village Head. From Mr. Lurah proceed to the next information with technique/*snow ball sampling for stakeholder* stakeholders in the Condongcatur village and are involved in RW-based community development.

Infomance purposive and *snow ball* turned out to have provided unique experiential information needed by researchers. Because research case studies researchers pay more attention to social situations including places, actors and activities (Creswell, 2016). Coincidentally, researchers are always involved in the dynamics of RW-based development in the Condong Village, because the researcher is the head of the hamlet in the Gejayan hamlet. So that researchers understand the behavior of the lurah in the dynamics of leading the kelurahan which focuses on RW-based community development starting from the formulation of ideas, policy formulation, implementation, evaluation and how RW and the community care for development results.

Data were collected by observation techniques, interviews and documentation studies. Primary and secondary data are integrated in content analysis following a pattern (Creswell, 2016). To guarantee the validity and reliability of the research results, the research data were tested in three stages, namely: 1) credibility test by triangulating sources, time, results and methods; 2) test of transferability, in this case the research results are read by external parties, namely fellow researchers in the same area with different themes; 3) test of certainty (conformability), that the results of the research have been read and discussed with the Lurah Condongcatur and its apparatus, they give a statement accepting the results of the research, because the results of the research are written in accordance with the conditions that occur in the field (Sugiyanto, 2022).

3. RESULTS AND DISCUSSION

Leadership is the art of motivating people to achieve a common goal (Munro, 1963). Effective leadership requires honesty (truth) that fosters trust. Previous research supports the idea that people want to follow honest leaders. Several studies show that many leadership traits are admired because honesty is one of the most important leadership traits (Yuliana & Widayati, 2018). Awareness of the trust of members of the organization increases with honest leadership, because leaders set a good moral example by doing their affairs honestly and fairly and transparent. Indirectly, the condition of a leader's ethical behavior that is recorded in a moral attitude that is honest, fair and transparent becomes the root of the open leadership model.

The lurah as the leader of the kelurahan organization has different leadership styles and models, according to personal characteristics, type and level of education and organizational experience. One of the transformational leadership styles applied by the Condongcatur village head has a positive impact, providing motivation for the younger generation in youth organizations, village officials and the community in general, so that the enthusiasm for work for

village officials and society in general touches on the commitment of each organization. With organizational commitment in each community, it is able to create a comfortable climate so that each individual feels part of the organization that cannot be easily separated. This finding has similarities with the results of a study by Kasmiruddin et al. (2021), which states organizational climate and job satisfaction as a strategy to retain employees is appropriate in collaboration, but ineffective as a single strategy. So there is another strategy that leaders should use for retain employees or subordinates. Likewise, the Condongcatur village head also has one Another strategy is to reinforce all that has been done, namely by giving choices bfree but responsible. Free choice is not arbitrary staff and society but free limited by the norms in force.

Free isn't it? *let it be*, the freedom given by the Condongcatur lurah to RW in carrying out development planning, all RW plans are filtered through the padukuhan deliberation, so that not every RW planning proposal can be approved and funded. But the decisions and curators of the proposed program of activities are in the Padukuhan Deliberation Forum (musdus). The freedom applied by the Condongcatur lurah is different from the theory of leadership *let it be* that the opinion of Handoko & Reksohadiprodo (1997) about 3 characteristics leader with leadership style *let it be*, does not apply in the Condongcatur sub-district because the Condongcatur sub-district head does not allow the RW as a subordinate structure only to regulate itself as it pleases, but is bound by the village council meeting, the Condong village head determines general policies on the results of the deliberations through the village-level meeting mechanism and the RW in making decisions must be relevant to the medium-term development plan village. So that the open leadership style of the Condongcatur village head supports the study results Flippo (1984), because the open leadership style of the Condongcatur lurah is designed to integrate goals kelurahan development with the aim of developing at the RW level.

That way, each RW in the kelurahan governance organization can work in the way that he thinks is right, without any pressure from the lurah, but limited by the agreement of the padukuhan deliberations. So that the lurah continues to participate heavily through funding that is determined through the village council meeting forty million rupiahs (Rp. 40,000,000) per year. The lurah gives freedom in the form of development activities according to their respective local wisdom

each by reflecting on the needs of the RW community. So the Condongcatur lurah remains involved in determining the tasks to be carried out by the RW, even though the RW is free to choose development activities in its area.

On that basis the Condongcatur lurah always looks for important information that comes from below and information from supra kelurahan, because open leadership requires sharing important information with followers and receive feedback. To practice open leadership, leaders must be able to admit their share of faults. Leaders don't hide mistakes, because leaders who hide mistakes will be the main obstacle in leading forward. In general, the phenomenon that occurs is that open leaders rarely hide mistakes and close public access, because leaders who hide mistakes are seen as failed and incompetent leaders. Cases that often occur when the leader keeps mistakes and often withholds information, the leader is clearly maintaining power. What lies behind the leaders maintaining power because they have knowledge and experience are believed to be strengths. The attitudes of such leaders lose power if they do not have more information than their followers. Because followers can be empowered to act on behalf of leaders and or on behalf of the organization. For followers of open leaders are seen as strength and a source of security. Based on data from informance that reveals organizational information, it must be very careful whether the information is sensitive. disclosing information to internal and external streams because the timing is not right and the wrong audience is bound to harm the organization and the leaders themselves.

Lurah as a leader has the authority to organize, coordinate, provide recommendations, advocate and strengthen RW governance. Action analysis results the social affairs of the Condongcatur lurah in the practice of regulation, coordination, advocacy and involvement strengthening RW institutions supports the results of Sugiyanto's study, Sugiyanto et al. (2020), that the actions of the Condongcatur lurah will finally acquire an organizational identity so that it appears uniqueness and difference with other lurah. The differentiator starts from the communication strategy Lurah to the community and the structures under it, especially RW, in communication with RW Lurah tends to implement communication to follow and atret communication, namely communication that follow what RW wants and reflect on previous communications. Strategy communication trails and communication atret Lurah Condong reinforce the results of Sugiyanto's study (2014) who stated that it is more effective for rehabilitation in various interests.

1. Factors driving the Condongcatur lurah in model transformation dukuh-based community development into community development RW based.

- a. The historical factor is that the Condongcatur village head before taking office in September 2016, previously served as Head of community welfare since 2004 in the Condongcatur subdistrict and before

2004 the Condongcatur lurah were activists in various ways youth activities. This history is what the Condongcatur Village Chief understands what is the process, form of activity, results, obstacles and impacts of development solidarity based.

When he was sworn in as lurah on September 15 2016, with the post of lurah period pFirst, he evaluated hamlet-based development with less results effective, less fair, the level of community participation is limited and for equity pdevelopment takes a long time. Because the potential of the Condongcatur village consists of: of 18 hamlets, 64 RW and 211 RT, the courage of the Condongcatur lurah bRW-based development transformation does not receive opposition from *stakeholder*.

- b. Psychological factors, there is a strong desire from the figure of the Condongcatur village head to be poured out in the vision "The Realization of a More Advanced, Dignified Condongcatur Village, Transparent and excellent service for all levels of society. This vision is encouraging the Condongcatur village head brings progress to the village and its people, so that the attitude of the Condongcatur village head tries to always respect each and every person organizational units, both organizations in governance in kelurahan and units organization in society.
- c. As a hobby of learning, the Condongcatur village head likes to study to see and learn about the world outside as a comparison with the village he leads. This is appropriate thirteen (13) lurah powers. The six (6) authorities include: 1) 2 to lead padministration of government; 2) building the life of the village community; 3) build peace and order in the village community; 4) develop social life villagers; 5) develop and foster village community culture; 6) utilizing appropriate technology and coordinating village development in an efficient manner partisanship. In an effort to exercise the authority of the Condongcatur village head, he continues to learn bboth formally, non-formally and informally. As proof of formal learning at this time the lurah Condongcatur is currently pursuing a doctoral program in management science at Indonesian Islamic University. And developvillage apparatus capacity with further studies.

2. What strategy did the Condongcatur lurah carry out in leadership open?

Strategy isvillage head efforts that received support*stakeholder* in making program scheme to achieve the targets that have been determined and contained in the vision and mission. Based on that, the strategy used by the Condongcatur village chief in carrying out leadership open among others:

a. The strategy for increasing the capacity of village heads

In strengthening the village administration's resources so that they can provide excellent service to the community, civil servants are encouraged to carry out further studies in the science of village administration and regional government. Further studies choose collaboration with the Village Community Development College "APMD" Yogyakarta. With further studies at both the undergraduate and postgraduate levels, it is hoped that the sub-district apparatus will have equal capacity and easily adapt to changes in policy, technology and knowledge so that it will be easier for them to deal with various community problems and be able to provide better services. The cost of increasing the capacity of village officials uses part of the village funds and part of it uses the village's original income funds. Experience shows that if there is a delay in understanding each policy and program it is predictable due to education and experience factors, this condition supports the results of the study of Fitria Ramadayani, Syahputra et al. (2018) in Pekanbaru City in the practice of RW-based community development.

b. Strategies for optimizing the use of local resources

Condongcatur Village has an area of ± 950,000 Ha. Divided into rice fields, yards, housing, offices, etc. In optimizing the function of land for the public interest, so that land is used for village markets, service businesses, education, social activities, religious activities, offices etc. The Condongcatur urban area is bordered by:

North Side: Minomartani Village, Ngaglik District.

East side: Maguwoharjo Village, Depok District.

To the south: Caturtunggal Urban Village, Depok District.

West side: Sinduadi Village, Mlati District.

The eastern and southern borders merge with the Condongcatur sub-district area, which is the Educational Area in the city of Sleman. This area contributes to Yogyakarta's title as the City of Education. So that land use is widely used for educational and educational support activities. Such as boarding houses, computer rentals, educational equipment shops, food stalls, etc. So practically optimizing local resources in the Condongcatur area is more related to aspects of education and aspects of economic business supporting education/ compared to other aspects. This condition supports the study

of Sugiyanto (2004) that 80% of the economic sector in Yogyakarta serves students and students. So resources

local both village land, mutual cooperation culture, economic activities, services, etc. all focus on supporting educational activities.

- c. The communication strategy, formal and non-formal communication among officers and with the Condongcatatur urban village community, uses a tail-to-back communication strategy, a back-to-back communication strategy and an athlete communication strategy. These three strategies are always used by the Condongcatatur lurah during formal discussions to solve problems faced by the apparatus, bureaucracy and deliberations that are applied are tail-to-tail communication, reverse direction and athlete communication.
- d. The right strategy, in preparing the Condongcatatur urban village development program, is trying on time, the right program, the right target and the right budget based on community needs. One piece of evidence is that the RW-based development program formulation strategy can be implemented well even though it has not reached 100%, indicators of understanding of RW-based community development programs and RW program implementers in understanding the program are good so that RWs and their staff are able to implement the development properly. The right strategy turns out to be faster to achieve justice and equity for society. Because the right strategy is able to map the potential and resources of the Condongcatatur Village to create a prosperous and independent Village.
- e. The strategy for involving minority groups, minority groups including women, disabilities, the elderly, children, and so on is reflected in the 2022-2027 Condongcatatur kelurahan development mission. For example, women are given the same space of rights and authority as men, development of child-friendly areas or villages, provision of spaces and facilities for persons with disabilities, all of which are strengthened by increasing their institutional capacity.

3. The driving factors and inhibiting factors in creating a leadership model open in the Condongcatatur sub-district

a. driving factor

- 1) Honest, open, ethical, fair and yielding attitude.

Honest attitude coupled with lomo behavior (cheap sharing), open to all problems, input and suggestions from all parties, as well as ethical attitudes in various ways exemplary has a positive effect on public trust. On the other hand village head

Condongcatatur prioritizes time to be present for every member of the community need, especially when residents are grieving. In terms of dividing ha katas pluglug he relented and strengthened for the device that felt he is weak. In the distribution of fortune for devices, try to be as fair as possible fairly according to the proportions of the structure. Ethical attitude appears in reprimanding staff in various ways without reducing respect and not demeaning employees and other partners.

- 2) The role of the communication media

The Condongcatatur Lurah is able to utilize social media as an effective communication tool in conveying information to the wider community. Through the Facebook platform (account: Condongcatatur), Instagram (account: desacondongcatatur), official website (<https://condongcatatursid.slemankab.go.id>), and the WhatsApp group "CONDONGCATATUR INFO" and "Condongcatatur Residents," the lurah and village apparatus can interact directly with residents and disseminate the latest news, events, and facilitate discussion and coordination of activities. Social media is very helpful in all personal affairs, family affairs and partner affairs related to village governance. By posting the Lurah Condongcatatur giving signals for activities and events that can be responded by anyone.

- 3) Experience and Education level

Starting a career as a village head has started since he was a teenager when he was active as a board member Karangtaruna, became a staff member and held the position of Public Welfare Supported by Post-Education means of contributing in working effectively and efficiently, so that every problems encountered can be resolved in a short time. Ability solving problems quickly becomes the root of public trust and kelurahan staff as well as kelurahan partners and personal partners of a lurah.

b. Obstacle factor

Obstacles are obstacles in achieving goals or in sending information, according to the Condongcaatur village chief, the inhibiting factors in realizing open leadership include:

- 1) Seniority culture

There are still village officials or officials who themselves feel senior in all matters. This means that in terms of age the Condongcatu village head is still young and several sets of ages and work experience are much more senior. Sometimes such devices impede decision making as well as programming and excellent service to the community.

2) Age factor

For administrative apparatus over fifty years of age, there is a tendency to be less proficient in information technology, so that those concerned are less friendly towards social media and other communication media. Such conditions often impede understanding, planning, implementation, monitoring and reporting in the implementation of RW-based community development and other activities. As evidence, it was found that some village officials and the community had an insufficient level of understanding of RW-based development because their age level, education level and willingness to learn together among stakeholders were still low.

3) Save errors

There are still some kelurahan apparatus when in carrying out their obligations there is an error which is not directly communicated to superiors, but instead is kept. Errors will be opened after there is a complaint or there is a bottleneck in community service. The impact of storing errors is that the efficiency and effectiveness of services and performance absorption cannot be optimal. In such conditions, it is suspected that there are still staff or staff members who still have malpractice/do not understand standard operating procedures or deliberately carry out sabotage.

Based on the explanation above, the Condongcatu village head is not a leader who poisons the sub-district and community level, because the transformation of development is based on support for RW-based development and develop leadership styles open, there is no evidence of damaging and endangering the village or the community, just on the other hand, the Condongcatu village head received support from the apparatus, stakeholder and public.

Transformation and building an open leadership style is built with elegant, ethical and focused on vision and mission. It's this process shows a positive psychological state, is motivated and has positive feelings for the mandate and mandate as a leader at the kelurahan level. It appears that the lurah as a leader can facilitate morale by maintaining an ethical climate and creating an atmosphere of open communication, thereby creating a trustworthy environment and inspiring followers to adopt the organization's mission. Transformation has an impact on trust in the Condongcatu circle, in line with the results of a study by Sugiyanto et al. (2019) there are four theories that are relevant to the values of honesty, namely agency and control, stakeholders, organizational trust and contingencies.

Thus the Condongcatu village head has a positive influence on organizational morale. In addition to building a climate of trust for the organization, effective leaders must model behaviors that promote healthy organizations and leaders must dare to lead by example in all aspects. Including aspects of complete and actual administration and archiving because archives are evidence in all matters. The behavioral example of the importance of the Condongcatu village head's archives supports the study of Sugiyanto, Dorojati, et al. (2020).

The open leadership model carried out by the Condongcatu village head shows that there is no limit for the young generation when they get a big trust in the chair of decision-making and even at the strategic level within the government must be capable to take on the role of *policy maker*. As evidence of the lurah's open leadership style Condongcatu is dynamic and communicative as a hallmark of open leadership.

3. CONCLUSION

Open leaders who serve as role models for subordinates and society tend to be ethical in positioning themselves as leaders. Because ethical leadership always tries to do what is good and right in accordance with organizational obligations and moral obligations. So ethical leaders tend to prioritize the values and interests of the organization rather than personal values and interests. Ethical leaders must have the courage to stand up for what is right and do what must be done to correct an unethical situation. When leaders do not practice ethical leadership, their actions ultimately affect their organizations negatively and often cause harm to society and their followers. Because ethical leadership is very important to maintain a healthy organization, because unethical leaders can damage followers and organizational morale.

Thus the Condongcatu village head is able to become a role model with communication strategies to follow, retreat and turn around. The purpose of the communication strategy is to: 1) give *supporting* for subordinates, village officials and the community; 2) *directive leadership*, that the Condongcatu lurah as the leader will give orders or notify

the actions that should be carried out by his staff according to the prevailing legal norms and this is evident in the RW-based development planning process; 3) *participative leadership*, the Condongcatur village head before making a decision will consult, communicate and discuss vertically, horizontally and diagonally; 4) all the actions of the Condongcatur village head are based on principles *achievement-oriented leadership* which are achievement-oriented which are produced by establishing a clear vision, mission and goals with the hope that high-quality village performance and performance will be created.

Suggestions, the open leader model and the RW-based development model are carried out the Condongcatur village head can be imitated by other village heads. One of the drawbacks of the new research approach with one method, so there needs to be further research with extensive information and quantitative methods and mix methods. Builders on the other bRW-based in Indonesia initiated by the lurah is still limited, so this research has not been able to compare to other districts.

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