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The representation of Hindu leadership in the culture of LPD organization

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Abstract

Cultural organization which used in the financial organization such as in general bank, citizen credit bank, generally contain values which came from internal or external values which are used to optimized the performance of the organization. In Bali, the organization of village credit which is simplify into LPD (Lembaga Perkreditan Desa) is a traditional financial organization which belongs to *desa pakraman*, it has its own uniqueness which comes from Hindu based cultural organization. Its uniqueness becomes kind of interest to the growth of LPD in Bali, the proof is 1,433 LPDs has been operated in 2016. Globalization has narrowed the distance and spaces between countries to the others, including the unlimited international business. Globalization accompanied by capitalism can go through the villagers' attitude of *desa pakraman* in Bali recently through modern banking services, if it is allowed to be go that way, it will vanish the local genius value of Hindu, tradition, and the culture of Balinese. It will be an irony if all economic activities are done for secular matters; because of it LPD which belongs to *desa pakraman* answer the challenge through polarized the leadership in villagers' selves and in the management of LPD as cultural organization.

Hindu's leadership model in LPD which becomes the problem of study in this writings can be formulated as follows: (1) in which literature the leadership of Hindu is used as the reference of LPD cultural organization. (2) How the leadership of Hindu is implemented as cultural organization in LPD's management? (3) How is/are the effect of Hindu's leadership as cultural organization toward *desa pakraman*? This research was qualitative research which used cultural study approach. Theories used in this research were self-management theory which was developed by Christopher P. Nack and the theory of social practices by Pierre Bourdieu. There were two types of data in this research; the quantitative data which supported the qualitative data that has been gained. This research was done in three locations (LPDs) ; LPD Pecatu, LPD Kuta, and LPD Kedonganan with the consideration that those three LPDs has more than 100 billion asset so that the structure of organization more is more adaptive and complex with operational dynamic. The data was gained through interview with the managements and the employees of those LPDs, and also some prominent figures in those *desa pakraman*. Observation was also done in those LPDs, and the literature study in the relation to this research was also done. The data analysis was done through descriptive qualitative.

Result of the study gave the understanding on the literature sources which suit the topic thus : Kepemimpinan Hindu from the holy book Manawadharmasastra and Ramayana, which reflex the leadership model name Asta Brata, the implementation of Hindu's leadership in every individual of LPD's employees and managements was done through local genius approaches thus :*pade ngelahang* and *pang pade payu*. However, the effect of the implementation of Hindu's leadership as cultural organization for *desa pakraman* is more emphasized on the practice of *Tri Hita Karana*.

Keywords: cultural organization, *Asta Brata*, local genius

Introduction

The understanding of cultural and organization's concept will have different meaning, if it is done partially. According to Kroeber and Kluckhorn (in Sobirin, 2007: 52) states that there are a lot of definitions of culture so, not all definition can be explained, and according to Melville Herkovits (in Sobirin,2007:53) explains cultures as follows : culture is the mind map (construct) which explained about believes, behavior, knowledge, agreements, values, destination which all of them construct the way of life of a group of people. On the other hand, organization as social system which has regular working pattern which was built by humans and consisted of a group of individuals to reach certain destination. Furthermore, cultural organization according to Sobirin developed in early 1980s (Sobirin, 2007: 128). This concept was adopted from the concept of culture that developed earlier in the discipline of Anthropology. The term cultural organization was firstly stated by Andrew Pettigrew

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(Sobirin, 2007: 129) as it was explained : ‘ the system such as publicity and collectivity accepted meanings operating for given group at a given time’. The meaning system was expected to give clear description about the self-identity (culture) of certain organizations to the people who work in those organizations and other people beyond the organization.

An organization as a group of people is called village credit organization (LPD ; Lembaga Perkreditan Desa) is a financial organization which belongs to desa pakraman in Bali. Desa pakraman based on the regulation of Peraturan Daerah No.4 Tahun 2012 Tentang Perubahan Kedua Atas Peraturan Daerah Provinsi Bali No. 8 Tahun 2002 Tentang LPD on section 1 point 6 has the understanding as the citizens’ unity with customs’ law in Bali. It is the unity of traditions and the socialization manners of Hindu’s people in the bounding of Khayangan Tiga which has certain territory and assets and has right to manage their own organization. It is called traditional because LPD from its initial period (in 1984) aims to easy the villagers’ access (krama desa) to connect with general banks that at the time was very exclusive and their office were located in certain towns in Bali. People at that time were suffering from the high interest of their loan money, because of that, the governor; Ida Bagus Mantra had an initiative to build a financial organization which belong to the desa pakraman (a term at that time and when this research was done, Badung Regency still used the term of desa adat and the other regencies in Bali used the term desa pakraman, and for the following studies it is called desa pakraman).

Beside to set the villagers free from money loaners, the idea to build LPD also muffle the behaviors of desa pakraman’s people toward the changing from Hindu’s rituals and the decreasing of culture and traditions from caused by the globalization and modernizations. The expectation of Governor Mantra at that time was the central place of desa pakraman has become the central of economic movement to support the economy of Bali. The initial help was financial capital for 8 villages so that LPD can run it economic missions in desa pakraman area.

As the time goes by, in its 32 years, the existence of LPD in Bali has spread throughout every desa pakraman, this based on the requirement of Perda that expected the existence of LPD in every desa pakraman. Comparing with the initial period of LPD in 1984, which were only in 8 regencies at that time, in its development, in August 2016, the number of LPDs in Bali has reached 1,433 and there were 55 desa pakraman that not yet have LPD (Balipost, October 19th,2016 page 7). Observing the rapid development of LPD, it has no doubt that LPD help the Balinese’s economic development. Viewing from the assets of LPD in Bali, in August 2016 it has reached 15.5 trillion rupiahs with the number of employees and managements reach 7,882 people. The total credit which has been sprout out to its customers reaches 12.1 trillion rupiahs, with the total customers 457 thousand people. Observing the amount of customers’ deposit both inform of regular saving and fixed deposit in LPD, it has reached 12.9 trillion with the numbers of regular saver and depositors reach 1.9 million people. As the main supporter of the daily operational of LPD, the financial capital has reached 2.7 trillion rupiahs with the profit reaches 388.01 billion rupiahs.

The potential of LPD is supported by the behavior of its employees and managements; this is based on the

interview with one LPD consultant name Anank Agubg Rai on December 27th, 2016, he argued that there is potential such as self-motivation in all LPD employees and management to give the best services to the kerama desa (villagers), so that it makes LPD as the solution of their economic problem. This self-potential is used as kind of motivation since if it is examined, most of the LPD employees are only graduated from senior high school, however, this potential is used as the strength which appears from them beyond the modern concept, with the salary as the standard to give service. This potential is explicitly able to give contribution and economic stimulus in desa pakraman and also give the contribution to strengthen the belief to Sang Hyang Widhi Wasa through dividing the profit to the desa pakraman; 20% from the LPD’s profit. The usage of LPD deposit to desa pakraman is based on the regulation of Perda NO 3 Tahun 2007 Tentang LPD, the amount are : 60 % for the supply of financial capital, 20 % for the development of desa pakraman, 10 % for production service, 5 % for empowerment fund and 5 % for social fund.

Manawadharmasastra and Kekawin Ramayana, Literature Review of Hindu’s Leadership as Cultural Organization of LPD

Open space for the krama (villagers) in desa pakraman to become the head of LPD. The position as the head of LPD which is based on the regulation of Perda Tentang LPD is very clear thus gives a chance to krama desa to control this traditional financial organization. The same vision, values and belief between the head of LPD and the employees are held as the commitment toward the LPD itself, it gives such an evaluation that the cultural organization of LPD is very strong, on the other hand, if the cultural organization is only understood by a few people, the cultural organization itself can be called as weak (Sobirin, 2007:135).

Digging the cultural organization of LPD was initially done through observation, the interview was done with the head of LPD, the secretary, the treasures and some of the employees, it was discussed about the management and the operational procedures and the relationship of LPD and its customers in daily lives. The interview result can be described that become the head of LPD was a dilemmatic matter at the first time, so in determining the head of LPD at previous time, it through the process of paruman (deliberation) and it was presented by some banjar (small villages) which belong to the desa pakraman. According to Artha as the head of LPD Kuta in the interview section on November 5th, 2016, he described his election process as the Head of LPD:

“At that time, I was forced to be the head of LPD because most of the villagers were refused to be a head of LPD, they were not yet understand the standard or procedure in managing company or they have no experiences. Besides being forced to be a head of LPD, as the young generation I feel that I have a responsibility to do something for my homeland, Kuta. When I was appointed as the head of LPD, I never think about how much salary would I get, but what can I do so that the expectations of all villagers could be reached. After being inaugurated, I started to recruit people around Kuta to get involve in managing the LPD. At the first, we worked without any planning like general companies, but we invited the krama desa to deposit their money in LPD. We came to their houses one by one and

assured them that it is save to deposit their money in LPD, and it belongs to us. As the time passed by, it taught me as the head of LPD to make the programs, invite the employees to work with heart, sometimes we worked until late in the evening. We started to help the krama desa with some credit so the bussines in Kuta Art Market could run. We gave them motivation through simakrama (discussion) to the customers' places to introduce the product of LPDS. Gave the employees reward when they could reach the target through deviding the production services "

Artha often refer himself as 'Tyang' which means "I" as the sign that local language is strongly pinned in himself. Artha as the head of LPD Kuta has been combined the visions, missions, objectives and the target of all LPD employees to work together to create the prosperity for all krama desa pakraman. If it is examined from the source of Hindu's lesson, it can be found in Rg Weda X.191.4 (Darna, 2008 :14) gives the thinking base as follow:

Samani va akutib, samana hrdayani vah
Samanam astu vo maano, Yatha va susahasti

Meaning

It is expected that you have the same objectives, same heart

It is expected that you have the same thinking, so that it is hoped that all will live happily together

Observing the literature explanation above, it can be seen that Artha as the head of LPD Kuta unconsciously has did such kind of coordination to determine their vision, missions, objectives, and target of the LPD can be reached. It also happens to the LPD Pecatu and LPD Kedonganan, the process to select the candidate for the head of LPD was not easy, it is because at the time when the LPD was built, most of krama desa still thought that it is difficult to begin something that they do not understand yet (www.ttps://lpdpecatu.or.id, downloaded on October 15th, 2016). LPD Pecatu was built on December 12th, 1988 with I Ketut Giriarta as the head of the LPD, he was helped by a secretary and a treasurer, LPD Kedonganan was lead by I Ketut Madra as the head of LPD to the end of 2016 so the total time of his leadership reaches 25 years. The spirit of operational procedures with the concept of community financial of Balinese costumes combined with Hindu as its soul (www.lpdkedonganan.com, downloaded on October 25th, 2016). According to I Ketut Madra, the development of LPD Kedonganan was supported by his leadership.

The next examination was done through observation and interview related to the all activities of employees and management of LPD, it was examined through the concept of Hindu's Leadership. The literature source of Hindu's leadership can be tracked; it is in Manawadharmasastra IX holy book. Sloka 303 with the description as follow: *"indrayarkasya, wayosca, yamasya, warunasya ca, candrasya agneh prthiwyacca, tejowritam nripicaret"* (it is hoped that the king should act like Dewa Indra, *Surya, Wayu, Yama, Waruna, Candra, Agni, dan Prithiwi*). Furthermore, the concept of Asta Brata is explained in Kekawin Ramayana (XXIV,51-61). In that kekawin, Rama gave kind of advice to Wibisana to run the kingdom Alenkapura based on the concept of Asta Brata leadership. It was said that Asta Brata was only for the king, it also can be adopted by each individual of LPD managements and employees so that it will be in the line with personal leadership as it was proposed by Christopher P.Nect; the process to influence them became the theoretical focus.

Every individual of LPD managements and employees works naturally. They work based on the determined time, do their task based on their main tasks and their function in the relation of giving services to the LPD's costumers. Most of LPD costumers are the krama desa pakraman so it has close personal relationship. Several activities of it was examined from the theory of self-leadership, it seems that there is certain motivation which naturally moves the employees and managements of LPD to work optimally. The attitude to increase the service, time of service, do such kind of visit and finish the credit has become central issues of the employees and managements of LPD. The attitude which is in line with the theory of self-leadership as the effort to be better individual.

The Hindu's leadership is called Asta Brata, especially the characteristics of Dewa Surya who was patiently pull the steam to be cloud in the sky. Slow but sure, this was symbolized the characteristic of Dewa Surya who was reflected by the steam symbol of the ocean which is patiently pulled by the sunlight so it becomes cloud. If it is observed in the practice of leadership, it seems that the employees and the managements of LPD show their patience in assuring the krama desa to be the customers of LPD, motivating them to use the product of LPD together. These attitudes and behaviors are likely to duplicate Dewa Bayu/wind who always monitors the development of global economy, national, and local. The interest and love of krama desa toward LPD make the LPD itself needs to do kind of innovation to their product. The characteristics of Dewa Bayu which is exist anywhere reflects how important is the intention of LPDs' employees to be close to krama desa so any information can be speedily heard by them and if it is possible, it is expected to be responded. The curiosity of krama desa toward the fund, credit process, and the interest of the loan money should be responded by the employees of LPD, they have to give the best explanation friendlily, and with good language as the reflection of Dewa Chandra's characteristic. Furthermore, the attitude in accepting the customers/ krama desa and giving them services is expected to reflect the characteristic of Dewa Baruna thus it can receive any current to flow towards it. The position of LPD's management which is able to give comfort circumstances by applying transparent and accountable leadership model can make the krama desa feel free from the negative thinking toward the LPD itself. Several credits are distributed to help the krama desa to be able to run their business well, it make them feel grateful so that LPD can increase their prosperity, as Dewa Kuwera as the God who mastered all secular wealth. A lot of economic unbalance in the reflection of poverty can be said as the draught that waits for rain to bring the freshness, because of that the arrival or the services of LPD's employees and management which emblem as Dewa Indra who is able to bring freshness not the opposite. In running their daily tasks, they need to build the spirit of working so that the pressure caused by the working target can be overcome, this condition is important to make them able to set the spirit in themselves. Dewa Agni as the God of fire as the symbol of the strength can chase away any laziness in humans' selves, it is expected that the laziness can be processed become something positive to appear the working spirit. The importance of the distinction in leading LPD has become one of basic principles of LPD's leader, fair distinctions in this case means giving certain present to

the employees who have good achievement and giving kind of training to those who are low motivated in working so they can easier to run their daily tasks in the future, the reflection of Dewa Yama become a guideline for the LPD's leader to manage their owl LPDs.

Analyzing several characteristics from the Gods (Dewa), those becomes the guideline in Hindu's leadership which cannot be separated from the theory of social practices of Bourdieu thus emphasizes on the importance if space as the stage for the actors to play. In the reality, the actors in the LPD management is that the cultural capital is still low especially related to education and skill, however, the social capital such as the close relationship between the management and krama desa pakraman and the support from the predominant villagers strengthen the social capital. The importance in building habitus as a form of habit in LPD's area can increase the cultural capital and it is clearly reflected in the report of LPD's leader thus the economy has increase significantly and it implied to the trust of krama desa toward LPD and it suits as the symbolic capital.

The Implementation of Hindu's Leadership in Cultural Organization of LPD

The most important operational procedures from those different interview to those three LPDs' leaders, it shows that human resources is the most important asset, the increasing numbers of LPD employees was done step by step for more than twenty years old of their leadership. The employees get regular training since they had to understand all products from their LPD, developing their selling skill until all employees mastered it. The process where the LPDs' employees involved in the operational procedures if it is observed from the Hindu's perspective is believed as *Catur Asrama*.

Catur Asrama is known as the beginning of the employees' lives in running their task which needs time to be familiar, understand and sell the product, and this is relevant with the term *Brahmacari* as the step of learning, they then entered the step of *Grehasta* or the cycles of building the family or marriage to collect *wealthiness*. Marriage in broader meaning refers to the love of LPDs' employees to their tasks and job, loving their job and become one in the concept of loyalty. The employees face the happiness and unhappiness in running their tasks to build the commitment of *pada ngelahang* as the values built from the internal of LPD. The dexterousness to sell gives the concept of *pada payu* as the sign that the business transaction cannot show the selfishness. The third step in *Catur Asrama* is named *Grehasta*, it is reflected their preparation to pass the tasks to the young generation who are ready to take over the management of LPD. *Grhasta* is based on working sincerely with *bhakti* and the result if their effort is determined by *Ida Sang Hyang Widhi Wasa* according to their *dharna bhakti*. The last process of the life in running dharma in LPD is called *Sanyasin* thus; the employees and managements are resign because of the determined working age, because they are no longer work in LPD, they are ready to prepare themselves to concentrate to higher spiritual level through running the new task given in their own *desa pakraman*.

Through *Catur Asrama* in the life cycle of LPD, it seems that every individual begins from the step of learning although they are called to be professional however, in starting a new job she/he will go through the learning

process to get used to his/her job, from those four life step in the working dynamic, the leadership of *Asta Brata* belong to the mindset of every individual with different scale according to the condition and position of each individual.

The implementation form of Hindu leadership through the process of *Catur Asrama* needs certain media to directly touch the customers. There are two local concepts which develop recently in Balinese tradition especially in the context of business thus *pada ngelahang* and *pada payu*. The ability of LPDs' managements and employees in persuading the *krama desa* to accept the concept of *padagelahang* as the concept to own together and *pang pade payu* as the concept of togetherness in business to bring the profit for all, as it is viewed from the theory of self-leadership, it shows the communication skills to introduce the local product to *krama desa*, so that it will be understood that the local product is the strength to achieve the goal together. Besides that, the activities related to the operational procedure also reflect the self-motivation in running the leadership of *Asta Brata*, several capitals are involved in the area of LPD and *desa pakraman*. The cultural capital has clearly become the special characteristic of the operational of LPD through the local concept such as *pada ngelahang* and *pang pada payu*. The cultural capital to gain the trust from *krama desa* so the products of LPD are used and this gain certain profit as the reflection of economic capital strength, and recently, those three LPDs have their assets more than 100 billion rupiahs and belong to the top LPD in Bali. That reflection represent that the symbolic capital has getting stronger. The social activities to give kind of attention to *krama's* importances such as scholarship, and *Ngaben* program indicate how the LPD's strength in strengthen the social capital. The theory of social practice from Pierre Bourdieu gives the explanation of several strengths of capital appear the *habitus* as the attitude that *krama* has get used to the product of LPD.

The Effect of the Implementation of Hindu's Leadership in LPD Cultural Organization in Desa Pakraman

The observation result on the contribution of LPD Pecatu, LPD Kedonganan, and LPD Kuta can be said as not small, because the managements of LPD always focus on the basic principal of *desa pakraman* thus; Tri Hita Karana in constructing the harmony of life. The harmony between humans and God/Ida Sang Hyang Widhi Wasa with all of his manifestation which in called *Parhyangan* as the first part of TRI Hita Karana. The harmony brings the feeling of peacefulness so the balance *sekala* and *niscala* can be actualized. *Sekala* as the form of the material life on the other hand, *niskala* as the form of spiritual life. These two forms of lives are expected to be balance so the aim of life based on Hindu; *Mokshartam Jagathitaya Caiti Dharma* can be achieved. To achieve this happiness of life based on the concept of Tri Hita Karana, humans need to create better relationship with *Ida Sang Hyang Widhi Wasa/God* through religious activities in *desa pakraman*.

Desa pakraman as the place yet arena of strengthening the values of Hindu lesson has become kind of fortress in enduring the globalization and modernization attack in *desa pakraman*. Strengthening the religious identity concretely this is done by the managements of LPD through giving the development fund to the other activities

beside the religious rituals. The real form of Hindu's leadership like Dewa Surya which attracts the feeling of *bhakti* of *krama* to do *gotong royong* as the identity of Bali in the concept of *Ngayah*. *Ngayah* has become the icon of Bali in the spiritual actions as the saving supplies in the future when humans have to accept the result of their actions whether it is good or bad, whether it is in this life or the future live, in Hindu it is called *Karmaphala*. The contribution of LPD to *desa pakraman* in form of development fund has ease the burden of *krama desa* towards their responsibility to the *Tri Khayangan* in each *desa pakraman*.

The investigation of Hindu leadership in the relation to *Parhyangan* reflects the attitude of individual leadership of the management like Dewa Chandra who always gives the freshness and peacefulness to the *krama*, even the symbol of Dewa Agny is reflected from the passion of *krama* to do the activity named *manyama braya* as one of local genius of Bali to strengthen the social relation.

The other effect in the relationship between humans and humans as the reflection of the second part of Tri Hita Karana called *Pawongan*. LPD's programs which are very care to the activities of human resources development around *desa pakraman*. The regulation of Perda Provinsi Bali about LPD has been instructed to the LPDs to allocate some of their profits to be used to help *krama desa* which have financial problem to get their children to school, LPD has role to help the financial problem through scholarship, including scholarship for high achieving students. LPD helps the *sekeha truna truni* / young generation in their *desa pakraman* to develop their art skill through social fund. The leadership of LPD's employees is like Dewa Surya who can give the light to lead *krama desa* in developing their self-quality including their knowledge, skill and the working practice which are consistently done, besides the influence of Catur Brata's reflection in some Dewa's attitude.

The effect of those three leaderships in Hindu as the cultural organization of LPD in the concept of Tri Hita Karana is called *Palemahan*, which means surrounding environment especially the universe. The environment can be maintained through Hindu's ritual namely *mecaru* and physically through doing rehabilitation and also periodically maintain the worship places in *desa pakraman*. It is clear that a day before *Nyepi* which is called *pangerupukan*, when the big *pecaruan* is held in each *desa pakraman* with the aim to achieve the harmony between humans and their environment. Besides that, it protect the area of *desa pakraman* from the damage especially the worship places in the temple as the area of ritual and doing worship which become the attention of *bendesa adat*. This was explained by each *bendesa adat* in LPD Pecatu, LPD Kedonganan, and LPD Kuta.

Conclusion

1. The representation of Hindu leadership as the cultural organization of LPD is the values which are happen in the practice of the social relationship in *desa pakraman* and it reflect the ability to manage ourselves and the organization. These values were investigated from the perceptiveness of Hindu leadership which is relevant with Asta Brata from *Manawadharmasastra* and *Kakawin Ramayana*. As the study of leadership, it is relevant with the theory of self-leadership and the actions of some actors which is in the line with social practice.

2. The implementation of Hindu leadership especially Asta Brata as the cultural organization through the form of local genius in *desa pakraman* in doing business which is called *pada ngelahan*. It emphasizes that LPD belong to *krama desa pakraman*. *Krama* is the relative who becomes the user of LPD's products, this relationship become the things united strongly so it appear the responsibilities to protect LPD to run as the financial organization of *desa pakraman*. Moreover, *pang pada payu* as the form of mutualism relationship in business. The all characteristics of Dewa in Asta Brata in the relationship of *pasemetonan* (relatives) in *desa pakraman*.
3. The implementation effect of Hindu leadership as the cultural organization of LPD, gives the chance to do human resources development in *desa pakraman*, through strengthening the self-identity and religious through the concept of Tri Hita Karana. Furthermore, *Desa pakraman* has become the fortress toward the globalization attack and modernization.

Suggestion

There are some values of cultural organization of LPD which can be explained in the next research from the perspective of Hindu and local genius so it can enrich the knowledge.

Theoretical Findings

Asta Brata as one of the leadership concept is often used by other researchers to investigate the leadership matter. Asta Brata is more emphasized on the king's or leader's attitudes to achieve their goals in running their task, in guiding their people so the prosperity can be achieved. However, in this research, the theory of self-leadership which was combined with the leadership of Asta Brata were able to support individuals to optimize their working performance so their goal can be achieved in the line with the organization's goal. Strong individual values can become strong cultural organization, this statement is still relevant.

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