

Leadership Journey, Anti “Planga-Plongo” Character Education

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ABSTRACT

The planga-plongo leader is a leader who does not know how to solve problems. The reason is that he did not get enough experience in various levels of leadership. This article aims to describe the leadership journey program that is expected to be able to overcome the planga-plongo attitude. The research using a qualitative approach with ethnographic methods was carried out by students of VI Class Madrasah Ibtidaiyah Muhammadiyah Patikraja, Banyumas, Central Java. The school permitted final grade students out of town on the eve of school graduation. They have the freedom to determine the city to which they were going. The results showed that, using information technology, they made preparations independently, including choosing the mode of transportation, booking tickets, determining local transportation, and various accommodations to be used. This leadership training provides a stimulus for children to be brave, honest, polite, fast and precise in making decisions. Various experiences of making decisions like this cause children to be unflinching when making decisions. It is recommended that building an anti-planga-plongo character is not only carried out during the implementation of the leadership journey, but also previous training with relevant activities.

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1. INTRODUCTION

Their age only entered the beginning of double digits, 11 or 12 years old. However, the student of Madrasah Ibtidaiyah Muhammadiyah Patikraja, Banyumas Regency, bears full responsibility. They have to conceptualize the trip, prepare train tickets or prepare a trip using a bus for as many groups as possible, prepare supplies, and even they have to prepare local vehicles such as public transportation or Grab. After all was ready, they set off for the destination city. In 2019, they visited Tegal City, a city on the north coast of Java Island, but during 2020 and 2021, they did not travel due to the pandemic. In 2022, students in this final class returned to travel, this time to Yogyakarta.

The head of MI Muhammadiyah Patikraja released these young travelers from the school where they studied. The students also said goodbye to the principal and their teachers one by one. No parents accompanied them. Only the teacher is accompanying, even if the child needs it. The Grab they ordered was already waiting in front of the school. They went in groups to Purwokerto Railway Station. On the way, this MI Muhammadiyah Patikraja student was not as silent as the other passengers. They greeted the conductor who checked the ticket politely. In fact, they communicated with the conductor asking various things about the conductor's profession.

Upon arrival at Panggung Station, Tegal City, these young students booked another Grab to the school they had contacted before. Armed with a Googlemap, they really got to the destination. In the intended school, these Class VI students have a dialogue with the principal, teachers, and also get along with other students. They exchanged information with each other and studied together, and then stayed in the inn for a night. Fortunately, the host was kind so they took them for a walk around Tegal City and took them to enjoy the typical north coast food and take a walk to the beach.

After completing the mission, the students returned to the Panggung Station and returned to Purwokerto with the release of the host consisting of the principal, teachers and a number of students. For adults, the journey from Purwokerto-Tegal round trip is not a long journey. But for primary school-level students, this journey drains energy, effort, and all existing abilities. But that is the Leadership Journey Program prepared by Madrasah Ibtida'iyah Muhammadiyah Patikraja in order to prepare a cadre of responsible leaders.

In 2022, students of Madrasah Ibtida'iyah Muhammadiyah Patikraja are again on a leadership journey. This time they went to Yogyakarta. The culture between Purwokerto and Yogyakarta is different. That is why, students learn first more diligently for this leadership journey to be successful. The teachers prepared the students with trials to travel from Patikraja to Purwokerto City. First head to the Wage Market, then to the Banyumas Regency Government Office in Sijanji Pavilion.

Travel to Yogya is no longer by train, as not all learners are eligible for covid tests. Therefore, they chose the mode of bus transportation. This vehicle had suffered damage in Gombang, so the journey was delayed by several hours. But these obstacles to travel further provide inner wealth and life experience. However, they managed to visit the Muhammadiyah Central Leadership Office, Marlioboro Street, and the Gede Mosque where K.H. Ahmad Dahlan fostered the people.

"In this leadership journey, children do not just travel from Purwokerto to Tegal or to Yogya, but they carry a mission. They learn to manage life from preparing for the trip, when traveling to their destination, to returning to their place of residence. Before leaving, of course, we train them to talk to others politely, bravely, not awkwardly, sportively, honestly, and various other character behaviors," said Head of MI Muhammadiyah Patikraja Indra Gunawan, S.Pd.; M.Pd.

The Leadership Journey program organized by MI Muhammadiyah Patikraja is very necessary to create strong leaders who are ethical, responsible for facing various national problems in the future. This is because the Indonesian nation until now has not been able to solve various problems as a mandate of the 1998 Reformation, such as corruption, collusion, nepotism and others, because citizens and public officials and their leaders lost honesty and trustworthiness. Therefore, Indonesian Muslims are expected to be able to emulate the attitude of the Prophet Muhammad in terms of being honest and trustworthy.

Referring to this problem, in the life of the nation and state, honesty and trust must basically become the common consciousness of the Indonesian nation so as to create a collective culture. Prophet Muhammad SAW must be used as a good example in building civilization. Indonesian Muslims in general and scholars in particular must be able to make Islam an Ad-din al-hadlarah or become a religion of advanced civilization. Muslims must not be weak and left behind, but must be khaera ummah or superior people (Isnanto, 2018: 100-101).

If you want to seize civilization, Muslims must advance, said (Isnanto, 2018: 101). So that the synthesis between people or nations with noble character and progress becomes the main interest of Muslims and the Indonesian nation in imitating the Prophet of the last days. That is what triggers the awareness of Muhammadiyah figures seeing that there has been a crisis of scholars. The crisis of clerics in the Muhammadiyah community is a serious concern among Muhammadiyah figures although opinions on this ulema crisis are very diverse, some figures declare a crisis but there are also those who state that it is not up to the level of crisis.

The distribution of zakat, infak, almsgiving, scholarships, studies, and Baitul Arqam is an example of social activities that are able to increase the number of Muhammadiyah sympathizers in quantity. In terms of quality, Muhammadiyah needs to increase the birth of cadres. But the regeneration requires a process, meaning that the candidates for cadres start from sympathizers, members, prospective cadres, and cadres (Nihayati & Farid, 2019: 38-39).

Regeneration in Muhammadiyah, said Nihayati & Farid, (2019: 39) generally consists of two categories, main parchment and functional parchment. One of the main activities is Baitul Arqam. This is in accordance with the SPM standardized by the Muhammadiyah PP Cadre Education Council. Baitul Arqam was carried out at the branch level which was attended by educators and education staff of AUM Muhammadiyah. The expected output of Baitul Arqam is the activeness of educators and education personnel in autonomous organizations within Muhammadiyah.

Soldering in Muhammadiyah is then connected with functional soldering with the implementation of various studies carried out by autonomous organizations. The studies held by the Dikdasmen Assembly are usually in collaboration with the Tabligh Assembly. This functional soldering is more effective because this

regeneration is more natural, not demands, or even compulsions. Because, this soldering is more of a call of the heart. With more and more militant cadres, then Muhammadiyah in the future is expected to be bigger and continue to flutter, as the phrase in the typical Muhammadiyah phrase: Before the break has grown, before the disappearance has changed. Cadres are Muhammadiyah darts, which are ready to be released in various directions of the target (Nihayati & Farid, 2019: 39).

According to Sukoco & Prameswari, (2017: 94), human capital is not positioning humans as capital like machines, so it seems as if humans are the same as machines. However, human capital can actually help decision makers to focus human development in order to improve the quality of the organization. Therefore, the organization must be able to improve the quality of human resources in facing challenges, and also to achieve the vision and mission of the organization.

It is stated that human capital management is a new development of human resource management, where the difference is in the fundamental philosophy inherent in the two approaches. The human capital approach is a thought that considers that humans are a form of capital or capital goods like other capital goods and or as company assets. The notion of human capital emphasizes the understanding that humans are one of the main capitals in companies with infinite value and amount, which can be managed in a process, which in the end can produce more value for the organization (Sukoco & Prameswari, 2017: 94).

The meaning of leadership journey literally means the journey of leadership. The journey of leadership can be the story of the life journey of a leader a kind of biography of the leader, who influenced his leadership attitude so as to successfully lead an organization. The leadership journey in this study focuses more on a trip, either a tourist trip or a study tour that is able to provide leadership education.

Prasad et al., (2021: 714) explain, leadership research benefits by bringing the subjective reality of being a leader by considering the leadership journey. This kind of research can generate an understanding of how leaders turn episodes in a given time into meaningful subjective narratives in explaining the process of meaning-making. This research is to understand self-awareness with the process of making narrative meaning. In this study, Prasad et al. analyzed the autobiography of Mahatma Gandhi, who is widely recognized as an authentic leader. The study explores the experiences of individuals becoming leaders and the factors that lead to the manifestation of authentic leadership behavior as well as follower outcomes. The study will also contribute to an understanding of the triggering events experienced by leaders at different points in life that lead to self-awareness.

Gary Burnison (2015: 92-93) calls the leadership journey the Servant Leader's Journey. He said he was a big fan of the leadership that served. Because, research shows that people want to be in an environment where they can obtain three things: First, autonomy. People want to get involved and make decisions. And leaders need them to do just that to drive momentum forward in support of the goals and values of the organization. Second, interrelationships. People want to be known as human beings. And so he found this especially true for people in the younger generation, who wanted to know that they meant and that their lives mattered. Third, competence. People want to keep learning and acquiring new skills. It supports autonomy and allows people to make better and more productive decisions.

These three things, says Gary Burnison (2015: 93) define the journey for leaders and followers. People know that they are very important, the group is only as good as everyone together, and the group is committed to each individual being as good as possible, and that includes the leader. To be a leader, one walks with others. Others provide guidance when they need it, and highlight the positives with compliments every step of the way. Nothing motivates others more than, as he likes to say, "Catching people doing things right." If people only hear how they do it at the end of the journey, they will be discouraged when things get tough. Leading is a succession of daily coaching, reinforcement, and when necessary, diversion.

The Leadership Journey organized by Madrasah Ibtidaiyah Muhammadiyah Patikraja is not as broad as defined above. The Leadership Journey that is carried out can be called a study tour, traveling, or adventure of children but responsibly. Ramadania et al., (2021: 398) explained that traveling has been one of the drivers for people to do travel activities. They travel by getting out of their daily activities for the sake of refreshment of mind and body. They explore a new place they have never seen before, and they have a relaxing moment, and adventure. All these moments have a positive correlation. Research conducted by Prebensen (2016 in Ramadania et al., 2021: 398), revealed Norwegians tend to choose to explore new places. Motivation is the most influencing factor and improving service attributes of travel will contribute to an increase in overall satisfaction with travel. Individuals who are active, energetic and adventurous tendencies to extraversion will love outdoor activities.

It is said that traveling is also part of a lifestyle where there is a common ground between the needs of self-expression and the expectations of certain groups expressed in activities, interests, and opinions. In fact, lifestyle is often used as a group identity. The lifestyle of each group has its own distinctive features. Thus, people's lifestyles are different from other societies. Lifestyle can also give insight into the desires of people on their trips, and lifestyle is often made into a group identity so that people who care deeply about self-image and

prestigious things, could be using their money for expensive tour packages provided by travel agencies, they do not care about spending a lot of money to get a luxurious one, because what they want is truly recognized by those around them.

From the presentation above, the researcher intends to conduct research related to the Leadership Journey program carried out by Madrasah Ibtida'iyah Muhammadiyah Patikraja, Banyumas which has been used as one of the regeneration techniques in the Muhammadiyah business charity environment in order to become an advanced Muslim cadre. To conduct the study, the researcher referred to the question: What is the Leadership Journey process to build the character of leaders in madrasah Ibtidaiyah Muhammadiyah Patikraja, Banyumas? This study aims to describe the Leadership Journey process to build the character of leaders in madrasah Ibtidaiyah Muhammadiyah Patikraja, Banyumas.

2. RESEARCH METHODS

This research uses a qualitative approach, with a new ethnographic method adopted by Spradley. The new ethnography is a distinctive type, which began to develop around 1960. According to Creswell (1998: 58), ethnography is the description and interpretation of a culture, social group, or system. Researchers test a group and study patterns of behavior, customs, and lifestyle, both as a single process and the results of the study. Ethnography is a culture that studies other cultures. Ethnography is a building of knowledge that includes research techniques, ethnographic theories and various kinds of cultural descriptions. Ethnography means to build a systematic understanding of all human cultures from the perspective of the person who has studied that culture. (Spradley, 1997: 12).

The leadership journey organized by Madrasah Ibtida'iyah Muhammadiyah Patikraja in the perspective of Spradley is part of that culture. That is, a culture of building character so that students will become leaders with strong character. According to Creswell (1998: 35), ethnographic research has many important elements of ethnography, namely: (1) Researchers use high-level descriptions and details; (2) The researcher conveys his story informally, as a "story-teller"; (3) Researchers explore the cultural themes of the committee's role and behavior; (4) The researcher describes "the daily life of each person"; (5) And the overall format is descriptive (description of the facts of each informant), analytical (three "dimensions", and interpretation ("notes from reflection").

That is why, researchers from the beginning tried to be in the midst of informants, with the Head of MI Muhammadiyah Patikraja, the teachers, and together with the students. Researchers are trying to be as detailed as possible to see closely this leadership journey program, both when they train at school, when making preparations by visiting Purwokerto City, and during the implementation of this program by traveling to Tegal City, or to Yogyakarta. Researchers seek to describe every activity of students and companions when they are preparing and when carrying out the leadership journey.

To determine this pattern, researchers do the work by collecting information through observations, interviews, and useful materials to develop a picture and determine the "cultural rules" of the cultural group. So researchers are trying to revive sensitivity to problems in the field. The end product of this effort is a holistic picture of the leadership journey culture of unifying social groups, both the views of the actors in the group (emic) and the researcher's interpretation of the views on human social life in the perspective of social science (ethics). Holistically, the researcher tried to explain as much as possible about the cultural system or social group in the form of class VI students of madrasah Ibtida'iyah Muhammadiyah Patikraja who were arguing to build character.

3. RESEARCH RESULTS

Not a few children cried wailing when separated from their parents when traveling or left in the crowd. Because of panic, children are often unable to explain where they come from. They couldn't reveal the address in full. As a result, no one was able to deliver the stray child. The only way, the community handed the child over to the police and was declared a missing child.

Such a sad situation will not happen to the students of Madrasah Ibtida'iyah Muhammadiyah Patikraja, Banyumas, Central Java. Because, they get experience following the leadership journey. With the leadership journey, children are trained to make decisions independently, by utilizing information technology. Overcoming the problem as described above, for example, MIM Patikraja students will open a Googlemap, then contact people who are considered capable of helping them. In fact, they are trained to call Grab, Gojek, or other transportation to the destination.

Thus, the leadership journey can be said to be a way of training children to avoid celala-celili or plangaplango attitudes when facing difficult problems. On the contrary, the leadership journey teaches children to be accustomed to being independent, courageous, honest, polite, making the right decisions, being able to take advantage of technology, and taking measurable steps. All of these attitudes are part of the characteristics of

citizens with character. It can even be said that the leadership journey is one way to build students with character. Such a leader with such a character is what the Indonesian nation really needs today.

Developing learners with such a character does not just happen (taken for granted), but rather through a long educational process. So MIM Patikraja long before preparing its students mentally to be ready to face such future challenges. In addition to training through a leadership journey, MIM Patikraja also educates its students with strong character, so that graduates are expected to become leaders with character in the future. The school prepares a characterful environment and characterful classrooms. The teacher's communication with students and fellow students is conditioned to support the character of students to be stronger.

Before leaving for Yogyakarta to take part in the Leadership Journey 2022, students are trained to travel to the nearest city, namely Purwokerto City, January 22, 2022. They are divided into several groups. Each group is free to use any transport, the important thing is to be able to meet at the Wage Market. Some students use public transportation from Patikraja Terminal which can be reached by walking around 100 M from school. Others go to Pasar Wage using Grab. Using any transportation does not matter, the important thing is that students should quickly arrive at the Wage Market gathered in the western part of the courtyard, near the entrance.

When all the groups had gathered in the courtyard at the door of the market, the guidance teacher also arrived. They then explained the various activities in the mission that students must undergo in this leadership journey training. Among other things, students are required to get a fruit that resembles a crescent moon. The students entered the market, then came to the guidance teacher with bananas. Others were asked to bring in vegetables which are types of vehicles and types of weapons. So after entering the market for a while, students came with cabbage vegetables, because reading them was the same as colt.

The leadership journey participants then rushed to the Banyumas Regency Office at the Sipanji Purwokerto Pavilion. They were received by a number of Civil Service Police Units (Satpol PP). To the students, this apparatus explained the various places in the Banyumas Regent's Office. Some students were invited to go around the pavilion and then invited to see Purwokerto Square. To Satpol PP, the students were quite chatty asking various things about the Banyumas Regency Government. Fortunately, this apparatus painstakingly answered it. In fact, they are willing to be invited to take pictures in front of the Sipanji Pavilion. When the dzuhur time came, MIM Patikraja students rushed to the Baitussalam Mosque which is located in front of the Banyumas Regency Government Office. After finishing the congregational prayers, they then headed to the Moro supermarket. They enjoyed lunch together while sharing their experiences on the way. From Moro, they returned to MIM Patikraja with their respective modes of transportation.

On February 30, 2022, class VI mim Patikraja students left for Yogyakarta. Originally, the students decided to use the train to Gudeg City. But because some students couldn't take the swab test, so they decided to use the bus. Since the morning blind, they gathered at Bulupitu Terminal, Purwokerto. After dawn, they set off together. But unfortunately, the bus experienced a breakdown in Gombong, so students waited for the replacement bus for several hours. It was quite tiring, but this event added to their experience of travel problems. They then arrived at the bakpia manufacturing factory near Pojok Beteng Wetan, Yogyakarta.

Students while in Yogyakarta are not delivered using special vehicles, but each group is free to look for their own vehicles, especially Grab. While in Yogya, they visited the Muhammadiyah Central Leadership Office on Jln. Cik Di Tiro 23 Yogyakarta. Independently they then visited Malioboro and traced the journey of K.H.Ahmad Dahlan's life by visiting the Gede Mosque. While in Yogya, they learned various lessons about Muhammadiyah and the figures who raised it such as K.H. Ahmad Dahlan; K.H. AR. Fachrudin; K.H. Azhar Basyir; Prof. Dr. Amien Rais; Prof. Dr. Syafi'I Ma'araf, etc.

4. DISCUSSION

There are several values that can be discussed from the description above. First, the leadership journey program is able to provide high enthusiasm for students to behave in accordance with a personal profile with a strong character. Having gained the full trust of teachers and school leaders, students try to make the maximum possible preparation for the trip. They learned geography by reading maps about the location of Tegal City, Yogyakarta and various surrounding areas. Their curiosity arises by being given the challenge to visit the city. Curiosity is part of the behavior of scientists, which later gave birth to creativity and innovation. The ability to use information technology can speed up work accurately and effectively.

They learned how to book train tickets and bus tickets. This task gives birth to courage as well as independence, so that the child in the future is no longer dependent on others. They can get information on how to book tickets, where to pay, and how to print those tickets using a smartphone. Without getting this kind of experience, even until adulthood, children do not necessarily dare to book tickets by themselves. It is not even impossible; they dare not travel outside the city independently.

When on the way or when arriving at their destination, students must communicate with others. They must be able to speak politely, use clear sentences, and with respect without demeaning others. This kind of communication ability is very important for leaders at different levels of leadership. Because, the leader is in

principle the ability to move others. If they don't have good communication skills, how can they be able to move others in the desired direction? Leadership is also not enough with the ability to speak, but is followed by an honest and sincere attitude. This honest and sincere attitude is reflected when they speak, thus giving rise to charisma and authority.

In short, the leadership journey is able to foster children's behavior which is very necessary in strengthening the character of the leader from being independent, brave, honest, sincere, polite and good communication, the ability to use modern technology, and a scientific spirit that can give birth to innovation and creativity.

Second, the problem that needs to be discussed is that the leadership journey is very important in building the character of Muhammadiyah cadres, it can even become one of the models of regeneration, especially for young cadres. As stated by Khoiriyah and Kurniawan in their book, "Kemuhammadiyah SMA/K/MA Muhammadiyah Education published by the Muhammadiyah Central Leadership Primary and Secondary Education Council," the regeneration of Muhammadiyah is one of the core parts in the dynamics of the organizational journey founded by K.H. Ahmad Dahlan.

Muhammadiyah is an Islamic movement that carries out the mission of proselytizing and *tajdid*. Muhammadiyah has a goal that must be realized, namely upholding and upholding the Islamic religion so that a real Islamic society is realized. For this reason, it is necessary to have people who are perpetrators of the Muhammadiyah movement, namely members of Muhammadiyah and among them there are so-called cadres. Cadres are members who have special qualities and tasks.

In the organization there are three driving components, namely leaders, cadres and members. For Muhammadiyah, cadres are a core part of the members who act as the "darts" of the Muhammadiyah movement. Cadres are core members who are an elected part of the leadership circle and environment, which can also mean core troops. Thus, cadres can be defined as a larger and permanently organized group. The figure of cadres is like the heart of an organization, if the cadres are weak, then the movement of the organization is also weak. Therefore, cadres are selected people who are able to become the driving force of the organization, bringing the organization to life from the inside.

Muhammadiyah has the potential of many cadres from various fields of expertise and has an educated character, modern thinking, love of charity, trust and good expertise. Muhammadiyah has always tried to be able to produce qualified cadres for internal and external needs and can last for more than a hundred years because of the existence of cadres.

The purpose of Muhammadiyah cadres is to form Muhammadiyah cadres who have the spirit, integrity and competence to play a role in the Association, the life of the people, nation and state and take part in the world arena. Thus, the sensing includes the strategic program of Muhammadiyah. In its implementation, Muhammadiyah makes four sectors into a path of regeneration, namely: (a) Family path; (b) Charitable undertakings; (c) Autonomous organizations; and (d) Special programs. While the types and forms of soldering in Muhammadiyah consist of (a) Main soldering, and (b) Functional soldering. The main cadreization activities are the main regeneration activities carried out in the form of education/training that unites the vision and understanding of ideological values and movement actions organized by the MPK and AUM.

Meanwhile, functional soldering is a structured regeneration but not set curriculum standards by default to meet certain needs and functions of the assembly or institution. Functional soldering is carried out as a support for the main parchment and is carried out in the form of education, training, courses and intensive studies. The curriculum can be developed flexibly according to the type, needs and creativity of each organizer. From the explanation above, the leadership journey can be said to be part of a functional sensing.

Third, the issue that needs to be discussed is the question of leadership. According to Sofiah Sinaga et al., (2021) transformational leadership is a modern leadership theory in which an idea was originally developed by James McGroger Burns who said that clear transformational leadership is where the leadership process and its subordinates always strive to achieve a higher level of morality and motivation than before.

According to Wutun, the leader always seeks to expand and increase needs that outweigh personal interests and aims to drive such change towards interests. Transformational leadership can be defined also as leadership in which leaders use charisma, in addition to which they can also use intellectual stimulation to carry out transformational and bring their organization to life. Transformational leaders are more concerned with reactualizing their followers and organizations as a whole than providing top-down instructions. It means a top-down approach, which uses decision-making by the government and then communicates to the people. In addition, the transformational leader positions himself more as a mentor who is willing to accommodate the aspirations of his subordinates.

Transformational leadership present in the life of the world leadership can be the answer to various kinds of problems about the challenges of today's times where in this day and age there are many changes, no longer an age when man can accept everything that befalls him, but today it is very different in ancient times because in this day and age many human beings criticize and ask for the worthy of what they give humanity. Thus, the leadership journey can be said to be a transformative leadership regeneration model as recommended above.

5. CONCLUSION

The leadership journey has succeeded in building the enthusiasm of students of Madrasah Ibtidai'yah Muhammadiyah Patikraja, Banyumas Regency, Central Java to build a strong character. By going on a leadership journey, they are more courageous but polite, swift and responsible, independent and undeterred. Such a leadership attitude is what Indonesia needs in the future, especially in muhammadiyah leadership.

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