

# Perceptual Mapping Leadership in Ethnic Regional Perspective (Studies in Six Ethnic Dominant Gorontalo)

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## **Perceptual Mapping Leadership in Ethnic Regional Perspective (Studies in Six Ethnic Dominant Gorontalo)**

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### **ABSTRACT**

The purpose of this study to describe the mapping perspectual dominant ethnic leadership in Gorontalo Province. This study uses a descriptive and exploratory research. Research tool used this study using Multidimensional Scaling method in measuring the closeness between the two ethnic groups using a ranking system based on the perceptions of respondents about the leader of the ethnic where they think best and bring the success of their organizations. Then the measure of culture and leadership characteristics used scale interval. This assessment is based on the cultural dimension and the dimension of leadership with a scale of 1 is the lowest and 5-point scale interval represents the highest value. The process of determining the data in this study conducted with non-probability sampling. The technique of taking a non-probability sampling used was quota sampling. The results showed that each ethnic region has a distinctive cultural patterns and have a tendency to have a closeness with dimensions of culture or specific leadership dimensions. When viewed from the preferences of respondents regarding ethnic ideal as their leaders then formed three main clusters. Every ethnic adjacent to the preference map indicating the ethnic leaders perceived like while more distant position with the other ethnic groups, the ethnic groups perceived as a different ethnic group.

JEL Classifications: M10; M14; M16.

Keywords: Ethnic; Culture; Leadership.

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### **1. INTRODUCTION**

Indonesia is a rich country both in natural resources and diversity of both ethnic groups and cultures. It is definitely a necessity for a strong nation to possess a strong character which is reflected in the attitude and character of the citizens inside it. As according to "Nation Character and Nature Building Strategy" issued by Director General of Culture, Art and Film Values, there are four elements that should be embedded as the elements to form nation characters and nature which consists of Values, Nature, Characters and Self-Identity.

The reform and repair process which is in progress in Indonesia definitely requires a consideration on the four elements in building nation character and nature in Indonesia. Most often, in the process, the characteristics and self-identity of a nation come from local culture characteristics of an individual, especially related to the diversity of cultures in Indonesia. The use of cultural dimension in measuring cultural variety is often conducted to measure the uniqueness that happens in a culture. To be more specific in measuring heterogeneity of a culture, Hofstede (1984:98) identifies cultural dimension into five categories, which are 1) Position Distance, 2) Individualism, 3) Masculinity, 4) Uncertainty Hindrance, and 5) Long-term Orientation.

The division into those five dimensions is conducted based on the cultural characteristics which are considered the most important in building individual characters especially when related to leadership. It should be admitted that one of other motivating factors in building nation character is through effective leadership process. Hakimi and Giessner (2010) stated that there were no other roles in an organization that attracted more attention than a role of a leader. This is led by the fact that a leader has a behavior of empowering, and the behavior often increases or even decreases the performance of the people whom he leads. It is obvious that the role of the leader of this country influences the nation character building. As revealed by Koentjaraningrat (1982:18), there were four main

problems faced by plurality in Indonesia: 1) Uniting the multicolored ethnic people, 2) Relationship among religion adherents, 3) Relationship between majority and minority, 4) Indonesian cultural integration.

The role of the leaders in uniting the multicolored ethnic people and organization integration to achieve the same goal is definitely important in the success of an organization or a company. The transactional and transformational leaderships are the two leadership models that are often found in many aspects of an organization. The problem is in the cultural perspective on how far the basic culture of an individual influencing the individual's leadership model so that he has the tendency towards either transactional or transformational leadership, while Naor et al. (2008) revealed that a culture had a role as a motivation to influence someone's job quality and their methods in doing their jobs even though the research did not show explicitly the influence between culture and leadership, but there was a close relationship between the influence of culture and job performance.

The interesting thing is that nowadays there have been only few references in Indonesia discussing the relationship between someone's origin culture and leadership model applied especially in the ethnicity perspective. Therefore, the study of perpetual mapping on leadership in cultural ethnicity perspective is an interesting topic since each ethnic group existed is considered to have different leadership models. Specifically, cultural perspective studied focuses on five dominant ethnic objects in Gorontalo Province; they are Gorontalo, Sunda, Javanese, Bugis, Minang and Batak. Those six ethnic groups are considered to possess their own uniqueness and specific cultural characteristics that make them unique and different, and they frequently occupy leadership positions in Gorontalo Province.

## 2. METHOD

The study was conducted from July to October 2015 in Gorontalo Province. The research was conducted by descriptive and explanatory research methods. The explanatory research was done to understand further about the characteristics of a problem considering that there were not many studies about a phenomenon required to be learned conducted (Hermawan, 2008). According to Churchill and Iacobucci (2005), descriptive study was related to the process deciding frequency of the occurrences of something or a relationship among research variables. The instrument used in this study was Multidimensional Scaling Method in measuring the closeness between the two ethnic groups by using rank system based on the perceptions of respondents about a leader from which ethnic group they thought was the best and brought success for an organization. Furthermore, in order to measure cultural characteristics and leadership, an interval scale was used. The scaling was done on cultural dimensions and leadership dimensions by having scale 1 as the lowest interval and scale 5 as the highest score. In more detail, the formulation of the research method is summarized in table 1. Research Framework.

Table1. Research Framework

Goal	Dimension and Indicator	Scale
Perpetual Mapping on Preference on Ethnic Region Leadership	Perception on Leadership Preference 1. Gorontalo 2. Sunda 3. Javanese 4. Bugis 5. Minang 6. Batak	Ordinal
Cultural Characteristics and Cultures		Interval
Leadership based on Ethnic Region	1. Position Distance 2. Individualism 3. Masculinity 4. Uncertainty Hindrance 5. Long-term Orientation	
Leadership	1. Individual Attention 2. Intellectual Stimulation 3. Charisma 4. Inspirational motivation 5. Contingent Appreciation 6. Exception Management	



Since the number of population of fixed users of *pertalite* and consumers who had used them was not known, the process in deciding data in this study was conducted by taking non probability sampling. Referring to Rascoe (1975) the minimum number of respondents is 30. Similarly, Luanglath (2014) the minimum number of respondents is 34 for unknown population. Therefore, quota sampling technique of 80 respondents was used in this system. Non-probability sampling technique used was quota sampling since this technique can save time and cost. Quota sampling is a technique to decide a sample from a population that has certain characteristics by applying big number of samples needed and deciding quota required to be the base for the number of samples required (Arikunto, 2013).

### **3. RESULTS AND DISCUSSION**

Referring on the leadership preference analysis based on ethnicity perspective of 80 respondents, it can be seen that there were three main clusters. The analysis itself was done by asking the respondents to rank the ethnic groups based on the respondents' perspectives starting from the best rank which became rank one which showed that that respondent preferred that ethnic group to be his leader.

The first cluster was occupied by Javanese, Gorontalo and Sundanese; the second cluster was occupied by Minang and Batak; and the third cluster was occupied by Bugis. The three clusters showed that there were three clusters of ethnicity based leadership preferred by the respondents the need for a positive approach towards human resources as well as the need for theory building, research and practical solutions (Bakker et al., 2008). Two different but related schools of thought exist on work engagement and both of them "... consider work engagement as a positive, work related state of wellbeing or fulfilment" (Baker et al., 2008).

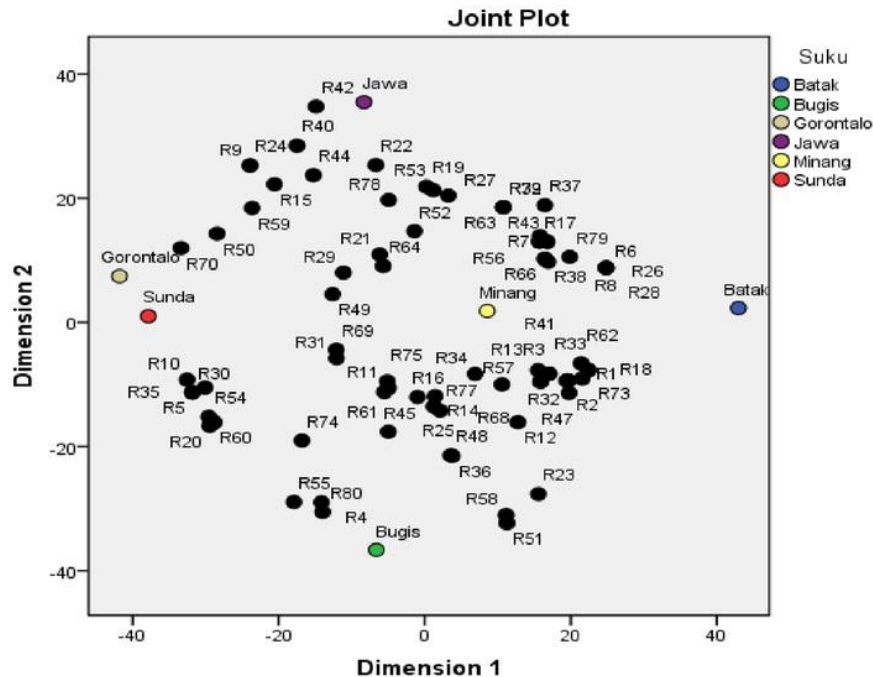
The first school of thought, whose proponents are Maslach and Lieter (1997), view engagement as a direct opposite of burnout and can be assessed by the opposite pattern of score on the three dimensions of the Maslach Burnout Inventory, which are exhaustion, cynicism and ineffectiveness. On the other hand, engagement is characterised by energy, involvement, and efficacy and in the situation of burnout, energy becomes exhaustion, involvement becomes cynicism and efficacy turns into ineffectiveness (Baker et al., 2008). The second school of thought, however, views work engagement as an autonomous concept which is negatively related to burnout. According to this school of thought, work engagement entails a positive, fulfilling, work related state of mind that is characterised by vigour, dedication and absorption (Bakker & Demmerouti, 2008). Dedication refers to "...being strongly involved in one's work, and experiencing a sense of significance and enthusiasm" (Bakker & Leiter, 2010, p. 156). The other dimension of work engagement is absorption and is characterised by being fully concentrated and happily immersed in one's work, whereby time passes quickly and one has difficulties with detaching oneself from work (Bakker & Demmerouti, 2008). Thus, engaged employees, according to the second school of thought, feel strong and vigorous at work, enthusiastic about the work they do and are very often immersed in that work.

Work engagement has been found to be different from other psychological constructs like organisational commitment, job satisfaction and job involvement (Schaufeli, Leiter & Maslach, 2009). For instance, organisational commitment defines an employee's loyalty to the organization:

Based on cultural dimension which is divided by Position Distance (PD), Individualism (IND), Masculinity (MAS), Uncertainty Hindrance (UH), and Long-term Orientation (LTO), it can be seen that ethnic spread was divided into four cultural clusters. The first cluster is occupied by Sundanese and Bugis, the second cluster is occupied by Batak and Minang, the third was occupied by Javanese, and the fourth was occupied by Gorontalo. Therefore, of the four clusters, it can be drawn the most dominant characteristics from a culture in each cluster, for example, long-term orientation and individualism cultural dimension were dominant the first cluster, while the second cluster was dominant with high uncertainty hindrance and masculinity cultural dimension, and high position distance and low uncertainty hindrance and femininity were dominant the third cluster. Contrary to the first cluster, the fourth cluster was dominant with short-term orientation and collectivity. This showed that in each ethnic region had cultural dimensions that became characteristics of that ethnic group. In detail, the closeness of cultural dimensions and ethnic region in Indonesia can be seen in Picture 2 about perspective on cultural dimension preferences.

Ardichvili and Kuchinke (2002) in their research about model assessment on leadership and cultural values between managers and staffs in four countries; the USA, German, Rusia and some ex-Soviet Union countries showed that culture had significant influence in deciding leadership model. The result of the study showed that inter-cultural leadership and human resource management had variety dichotomy that could not be revealed only

by counting on the differences between eastern and western cultures. This was pointed out by the fact that the differences did not only occur among countries but also within a group that had the same cultural root. Jogolu (2010) revealed that analysis towards the relationship between the culture and leadership model showed that a leader in eastern culture emphasized more on the transactional leadership than a leader in western culture who emphasized on the need of the process of transformational change.



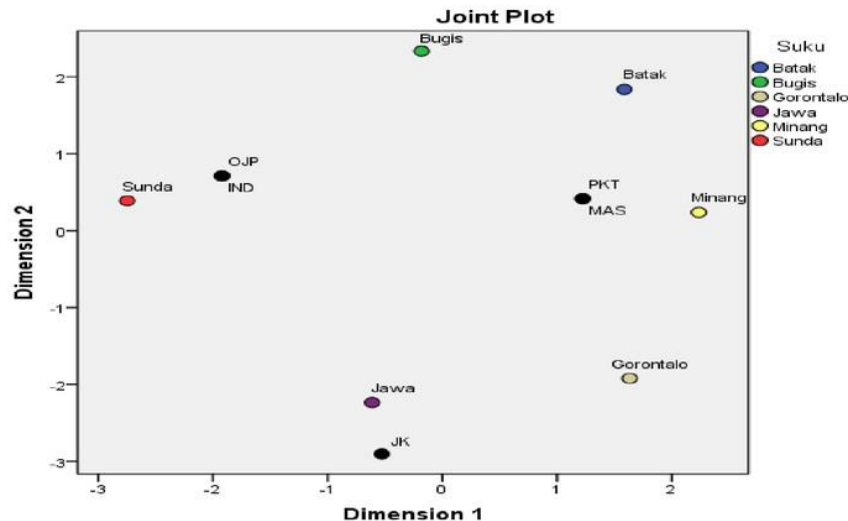
Picture 1. Perspective on Leadership Preference

The differences in leadership were mostly caused by the fundamental trust value that came from someone's origin culture. Furthermore, it was affirmed that culture characteristics if well-managed can be the key to build effective human resources (Fabi, B.; Raymond, L. & Lacoursiere, R., 2014: 10). Muenjohn and Armstrong (2010: 91) in using multifactor leadership questionnaire as the indicator to measure cultural influence and transformational leadership showed that a leader with cultural basis that was different with his origin culture in the case of expatriate workers of Australia in Thailand showed higher level of transformational leadership model than a leader from the local culture.

Den Hartog (1999) in his research towards 62 different cultures revealed that in a collective culture, the transformational leadership could work more effective, while in an individual based culture, the transactional leadership produced effective output. This was confirmed by Jung *et al.* (1995) that in some cultures which main culture was collective, transformational leadership was more effective, while in individual based culture, transactional leadership made an organization achieve targets faster. Schein (2004) revealed that in an organization culture process, a leader had a role in the process to change or even strengthened the organization culture towards positive or negative directions, so his role in the process in the progress of the organization was very vital.

Based on transformational and transactional leadership dimensions which are divided into Individual Attention, Intellectual Stimulation, Charisma, Inspirational Motivation, Contingent Appreciation and Exception Management, ethnic regions were divided into four cultural clusters. The first cluster was occupied by Minang, the second by Batak and Gorontalo, the third by Bugis and Sundanese and the last by Javanese. Therefore, of the four clusters, the most dominant characteristics of a leadership character conducted were formed. This proved that each ethnic region had leadership model pattern that became a special characteristic of that ethnic group. In more detail, ethnic region leadership characteristic dimensions in Indonesia can be seen in Picture 3 on Perspective on Leadership Characteristics.

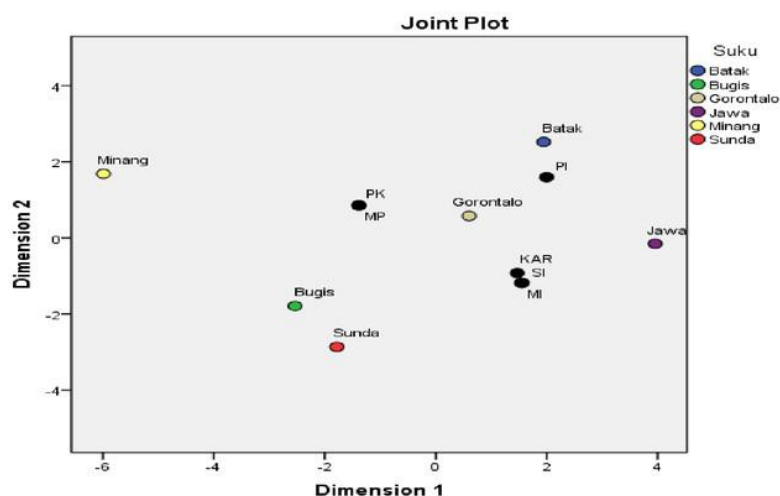




Picture 2. Perspective on Cultural Dimension Preferences

Transactional and transformational leaderships are two leadership characteristics that are developing worldwide. Transactional leadership is a leadership model which involves transaction in motivating the followers by calling personal interests (Locander et al., 2002) and is also a form when a leader tends to deliver directions to his followers by giving rewards and punishments over their job performance as well as emphasizes on behaviors to guide their followers to the designated goal by clarifying roles and demands of jobs (Lee and Liu, 2012). The main characteristic of transactional leadership is the contingent rewards, exception (active) based management, and exception (passive) based management (Scheins, 2004). It is important to be highlighted that in transactional leadership, leader-follower relationship is based on the existence of exchange and agreement between a leader and followers (Avolio et al., 1995), while Levitt (1995) emphasizes that transactional leadership is a leadership model that involves an exchange process to the followers to obtain rewards immediately and real after they do the orders from the leader. On the other hand, transformational leadership is a leadership model that has a vision for the future and is able to identify the environment change and able to transform the change into the organization and pioneer a change and motivate as well as inspire each individual employee to be creative and innovative (Bass, 1997), while Yuki (1989) concludes that the essence of transformational leadership is to empower the followers to perform effectively by building their commitment towards new values to develop skills and create trust in the organization. Furthermore, Bass (1997) finds that in transformational leadership, there are a few key elements that differentiate when compared to other leadership model. They are: First, charisma is the key element a transformational leader has in influencing his followers to inflict strong emotional bond. Second is inspiration. Inspirational leader is a leader that acts by motivating and inspiring his followers and able to communicate high wishes of his followers both by using symbols to focus on hard work and by expressing the organization goal in a simple way. Third is intellectual stimulus. A transformational leader in his process introduces problem solving way cleverly, rationally and carefully, so that each member can think about a problem in a new way and produce creative problem solving. Fourth, Individual Attention to create emotional bond and ensure the followers not only to do the job. In general, a transformational leader gives attention to individual by acting as a guidance, give attention and supports personally to his followers.

Avolio (1995) prepared a general questionnaire to measure leadership type called by multifactor leadership questionnaire (MLQ) with measurement for transformational leadership on individual attention, intellectual stimulus, charisma and inspirational motivational. The measurement of transactional leadership can be done by using two indicators, contingent appreciation and exception management. The MLQ itself nowadays has been used widely as the base in conducting assessment in individual leadership. The important role of a leader is further explained by Dadhich and Bhal (2008) that behavior of a leader in the information change and day-to-day process with the followers also influences the attitude or response of the followers towards the problems faced. It is clear that in an organization the role of a leader and leadership model applied by the leader has impact to the organization's life.



Picture 3. Perspective on Leadership Characteristics

Table 2. The summary of Cultural Characteristics and Dominant Leadership of Ethnic Region in Indonesia

Ethnic Group	Dominant Cultural Dimension	Dominant Leadership
Gorontalo	<ul style="list-style-type: none"> <li>• Middle Position Distance</li> <li>• Collective</li> <li>• Femininity</li> <li>• Low Uncertainty Hindrance</li> <li>• Short-term Orientation</li> </ul>	<ul style="list-style-type: none"> <li>• High Individual Attention</li> <li>• High Intellectual Stimulus</li> <li>• Middle Charisma</li> <li>• Low Inspirational Motivational</li> <li>• Low Contingent Appreciation</li> <li>• Low Exception Management</li> </ul>
Sundanese	<ul style="list-style-type: none"> <li>• Low Position Distance</li> <li>• Individual</li> <li>• Masculine</li> <li>• High Uncertainty Hindrance</li> <li>• Long-term Orientation</li> </ul>	<ul style="list-style-type: none"> <li>• High Individual Attention</li> <li>• High Intellectual Stimulus</li> <li>• High Charisma</li> <li>• High Inspirational Motivation</li> <li>• High Contingent Appreciation</li> <li>• High Exception Management</li> </ul>
Javanese	<ul style="list-style-type: none"> <li>• High Position Distance</li> <li>• Collective</li> <li>• Feminine</li> <li>• Low Uncertainty Hindrance</li> <li>• Long-term Orientation</li> </ul>	<ul style="list-style-type: none"> <li>• High Individual Attention</li> <li>• High Intellectual Stimulus</li> <li>• High Charisma</li> <li>• High Inspirational Motivation</li> <li>• Contingent Appreciation</li> <li>• Exception Management</li> </ul>
Bugis	<ul style="list-style-type: none"> <li>• Low Position Distance</li> <li>• Individual</li> <li>• Masculine</li> <li>• High Uncertainty Hindrance</li> <li>• Long-term Orientation</li> </ul>	<ul style="list-style-type: none"> <li>• High Individual Attention</li> <li>• Low Intellectual Stimulus</li> <li>• High Charisma</li> <li>• Low Inspirational Motivation</li> <li>• High Contingent Appreciation</li> <li>• High Exception Management</li> </ul>
Minang	<ul style="list-style-type: none"> <li>• Low Position Distance</li> <li>• Individual</li> <li>• Masculine</li> <li>• High Uncertainty Hindrance</li> <li>• Long-term Orientation</li> </ul>	<ul style="list-style-type: none"> <li>• High Individual Attention</li> <li>• Low Intellectual Stimulus</li> <li>• Low Charisma</li> <li>• Low Inspirational Motivation</li> <li>• High Contingent Appreciation</li> <li>• High Exception Management</li> </ul>
Batak	<ul style="list-style-type: none"> <li>• Individual</li> <li>• Masculine</li> <li>• High Uncertainty Hindrance</li> <li>• Long-term Orientation</li> </ul>	<ul style="list-style-type: none"> <li>• High Individual Attention</li> <li>• Low Intellectual Stimulus</li> <li>• Low Charisma</li> <li>• Low Inspirational Motivation</li> <li>• Low Contingent Appreciation</li> <li>• Low Exception Management</li> </ul>



From Table 2, it can be concluded that Bugis, Minang and Sundanese ethnic groups in the leadership process tended to apply transactional leadership method that could be proved by the closeness of the position of those three ethnic groups with high contingent appreciation and exception management. Meanwhile, the other three ethnic groups had tendency to apply transformational leadership. The interesting thing was Javanese. The position of this ethnic group was so close with charisma, intellectual stimulus and internal motivation dimensions which include in the three out of four main dimensions that form transformational leadership. Another interesting thing is that in cultural dimension, there is a close relationship between masculinity dimension and high uncertainty hindrance as seen in Minang and Batak. Meanwhile, in the point of position distance, it can be seen that one of the special characteristics of Javanese culture was high position distance and this also happened to Gorontalo ethnic group. Perceiving other cultural dimensions, it can be seen that Sundanese had a very close distance with individual dimension compared to other groups. According to Den Hartog (1999) and Ardichvili and Kuchinke (2002), each cultural pattern brought influence towards leadership model conducted. Similarly, Jung et al. (1995) revealed that in collective culture, there was a trend to apply transformational leadership model as seen clearly in Javanese position that was close to collectivity dimension as well as three other main dimensions that formed transformational leadership model.

Alessina and Le Ferrara (2005) define an ethnic group as a part of individual's understanding gained based on his knowledge when he becomes a part of a social group with emotional closeness and value embraced which the understanding is later applied in their daily activities and economic life, and each ethnic group has differences from one place to other places. Phinney (1997) reveals that the ethnic role especially in forming the ethnic identity and culture generally experiences changes all the time because of the context and adaptation in formation variation. Ethnic group finally has a role in forming culture in individual inside it. There are five characteristic dimensions to assess a culture in an inter-ethnic society and can be categorized into:

1. Position distance is a cultural characteristic that describes a level where society accepts power in an institution and organization distributed unequally.
2. Individualism/Collectivism. Individualism is a cultural characteristic that describes a level where people prefer to act as an individual to as a group. Collectivism shows leadership cultural characteristic that describes strong social framework where individual expects other people in their group to keep and protect them.
3. Masculinity-Femininity is a level where leadership culture prefers traditional masculine roles such as achievement, power and control versus culture that views men and women have same position. High masculinity appreciation shows that there are distant roles for men and women and men dominate the society.
4. Uncertainty hindrance is a level where an individual prefers structured situation compared to unstructured one.
5. Orientation in long-term obedience of society towards traditional values. Individuals in long-term orientation culture perceive future and value austerity, perseverance and tradition.

In the practice, the five dimensions actually consist of paired indicators and have inversely characteristics, such as masculinity dimension that uses femininity as an opposite factor. Ethnic identification factors use cultural dimensions that exist in Gorontalo, Sundanese, Javanese, Bugis, Minang, and Batak ethnic groups.

#### **4. CONCLUSION AND RECOMMENDATIONS**

**Conclusion.** Each ethnic region had typical cultural pattern and tended to possess closeness with certain cultural dimension or leadership dimension. If perceiving from the preferences of the respondents on ethnic ideal as their leader, three main clusters were formed. Each close ethnic group in map of leader preferences showed that the related ethnic groups were perceived as similar, while the more distant the position of an ethnic group from the other groups, the more different ethnic groups they were perceived. There are five characteristic dimensions to measure a culture in an inter-ethnic society and can be categorized into 1) Position Distance which is a cultural characteristic that describes a level where the society accepted power in an institution and organization which is distributed unequally. 2) Individualism / Collectivity. Individualism is a cultural characteristic that describes a level which people prefer to act as individual than as a group. Collectivity shows cultural leadership that describes strong social framework where individuals expect people in their groups to keep and protect them. 3) Masculinity-Femininity is a level where cultural leadership prefers traditional masculine roles such as achievement, power and control versus culture that views men and women having same position. The high masculinity appreciation shows that there are distant roles for men and women, and men dominate the society. 4) Uncertainty hindrance is a level where an individual prefers structured situation than unstructured one. 5) Orientation in long-term obedience of



society towards traditional values. Individuals in long-term orientation culture perceive future and value austerity, perseverance and tradition.

**Recommendations.** To government and the whole Indonesian people, by gaining understanding and the width of the knowledge on inter-cultural communication, we gain personal and managerial skills that can be counted on to understand other people, can put oneself in other people's cultural position by keeping oneself culture (adaptation, toleration, harmony and cultural synergy). Differences on traditions, cultures and various certain sub-cultural behaviors in the society can become an adhesive instrument to build togetherness for a goal and achieve common interest, care, respect and trust among the nation.

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