TRANSFORMATIONAL LEADERSHIP MODEL IN CORE VALUES LEARNING OF FAITH BASED HUMANITARIAN ORGANIZATIONS WAHANA VISI INDONESIA

Anil Dawan, Jusuf Irianto and Falih Suaedi

Doctor Candidate of Postgraduate School Universitas Airlangga, Surabaya, Indonesia

ABSTRACT: *Presently, religious communities are experiencing a leadership crisis in various scientific fields, such as social, economic, etc. Leadership problems occur within the scope of religion, especially in the faith-based organizations (FBO) which are organizations that build their system, identity, duties and authority and even their leadership model based on faith or religion. This research is using qualitative method with experimental case study approach and the data collection system was done in natural setting using primary data source, and data collection technique on participant observation, using in-depth interview and documentation. The selection of informants was done based on the technique of purposive sampling with the number of informants as many as 32 informants. In this research, it is concluded that (a) The implementation of transformational leadership in learning 3 (three) core values in Wahana Visi Indonesia has not been fully and maximally applied in bridging between the organization's identity as FBNGO and the factors in transformational leadership; (b) The management of Transformational leadership in faith-based institutions (Faith Based NGO) is directed toward a major value-transformation orientation in which the idealizing of a leader is an exemplary factor and wanted to be imitated by staff in the form of values of a leader's character and behaviour; (c) The changes resulted from transformational leadership have 4 (four) components: idealizing influence, inspirational motivation, intellectual stimulation and attention to subjects in core values learning.*

KEYWORDS: Core Values, Transformational Leadership

INTRODUCTION

All organizations need a leader figure who can drive all components to achieve organizational goals. Leadership must be able to give a positive influence on the organization in the form of motivation and inspiring positive policy direction for the sustainability of the organization. Leadership within the organization is also expected to preserve the organization through the calibration of future generations so that organizational goals and organizational culture that has been formed can be preserved while bad culture can be improvised to prevent the occurrence of leadership crisis in the organization. The absence of a cadre who can continue the task of leadership within the organization makes a threat to the existence of the organization. (Rahmawati, 2013).

Presently, religious people are experiencing a leadership crisis in various fields of science, such as social, economic etc. Leadership problems also occur within the scope of religion, especially faith-based organizations (FBO) which are organizations that based their system, identity, duties and authority even climate and leadership model according to faith or religion. The occurring leadership crisis, when viewed from the point of view of faith or religion, can be assumed that the faith or religion is also responsible for the existence of the crisis itself. This paradoxical situation exist because religion is seen as an institution that carries out the duties

and functions for the community to function properly within the scope of local, regional, national and mondial (Hendropuspito, 1983). The focal point is on the usefulness and influence of religion to society so that through the existence and the function of religion, the society's ideals for justice, peace, physical and spiritual well-being can be realized. According to functional theory, religion itself has several functions, namely the function of education (teaching and guidance), rescue function, social control function (social control or prophetic critical), the function of fostering fraternity, and transformative function (Hendropuspito, 1983).

The leadership factor is an important factor in religion for enabling a transformation. The intended process of transformation is all the effort of religion to realize justice, welfare of life, and the formation of civil society who is faithful, knowledgeable and has morality. According to Herrington, spirituality and vital relations are the heart and energy source of a transformation process. Without a sufficient level of spirituality and vitality, a religion will not be able to support the transformation process. A religion that has no commitment to obey God (building morality) or experiencing serious division will not be able to carry out transformation. Thus, the depth of the issues to be discussed in this paper is not just only related to the lack of quantity of new leaders who continue, or the quality of leaders who are integrity and committed, but also empirical descriptive in depth observation of a transformational leadership model in organizational learning within faith-based humanitarian organizations or religion FBNGO (Faith Based Non-Government Organization).

Leadership development is a part of human resource development. There are 4 (four) theories about leadership which are trait, behavioural, contingency, and transformational. Transformational leadership is deliberately chosen because the transformational leadership model has a higher moral value to achieve objectives that transcend transactional leadership and achievements that leaders or followers can be attained in themselves. Transformational leadership not only focuses on eliciting competent results from its followers, but also inspires its followers resulting extraordinary results and effort (Bass, 1985). Transformational leadership refers to a leader's ability in inspiring followers to transcend the interest and performance that benefit to all (Nadler and Thusman, 1990). Previous research has found that transformational leadership has effectiveness beyond a leadership model that gives rewards (Dumdum, et al, 2002). Leaders provide idealized influences, inspirational motivation, intellectual stimulation, and attention to staff as subjects (Burns, 1978, Postners and Kouzes, 1998; Bass, 1990; Keagan and Den Hartog, 2004).

From year to year there is an increasing number of NGOs, although FBNGO has unique characteristics compared to FBO and NGOs in general. According to data from the International Organization's annual book, there were about 26,000 international NGOs in 2000, this number rising sharply compared to the year 1990 which numbers only 6,000. In the United States there are about 2 (two) million NGOs and 70% of which is over 30 years old. While India has about 1 (one) million grassroots groups, while more than 100,000 NGOs have sprung up in Eastern Europe between 1989 and 1995. As a group, NGOs now provide more assistance than the entire United Nations system (UN). Some observers estimate that total funds channelled through NGOs worldwide are more than US$ 8.5 billion per year. Meanwhile, according to data from the Indonesian Ministry of Social Affairs, in 2012 data of Indonesian NGOs amounted to 364 registered NGOs.

According to Trihadi Saptohadi, the status and scope of NGO services has undergone a tremendous transformation since the 1980s. In the past, NGOs were only known as small

institutions that tried to do aid programs to support individuals or small groups of people and are now entering the 2000s, the picture of NGO services has changed greatly (Suwito, 2010). The dynamics of identity relation between FBO (Faith Based Organization) and FBNO (Faith Based Non-Government Organization) have several relation as well as good model which are mutual, interchangeable, one become a part or other model. The consideration of using transformational leadership theory in the core values of faith-based humanity-based organizations because faith-based humanitarian organizations today have evolved into global and professional organizations, while not ignoring the aspects of commitment and character and even the morality and core values of organizations that are influenced by faith. Faith-based humanitarian organizations engaged in transformative development pay attention to the mutually agreed value aspect of change in community development, especially to the poor not only to see and measure the transformation outcomes of physical change, but also social change as well as aspects of spiritual change.

Wahana Visi Indonesia (WVI) is a Christian faith-based humanitarian organization working together with communities to bring about sustainable change to improve the welfare of children, families and people living in poverty. Based on the core values of the organization as follows: We Christians, We value human dignity, We serve the poor, We are stewardship, We are partners, We are responsive. Wahana Visi Indonesia (WVI) dedicates itself to working with the people most in need of accompaniment without distinguishing religious, racial, ethnic or gender background. WVI's approach is community development and age based approach.

It has been stated by Trihadi as a foreword in *World Vision Setengah Abad Melayani (50 Th)* book in Indonesia that the biggest challenge for Faith Based NGOs such as WVI is to maintain the core values, vision and mission to remain relevant as a strong foundation and the reason for the existence of the organization. The ability to manage the tension between the need to nurture the vision, the original mission and at the same time updating the interpretation of those values in the midst of a continuous challenge of change will be the key to the sustainability and effectiveness of the organization. Trihadi also revealed that as FBNGO, WVI is required to be loyal to their core values, vision and mission, and also to be able to do criticism and renewal of itself continuously because the organization will not be perfect.

From the theoretical and practical backgrounds which has been stated above, the focus of this paper is on transformational leadership in learning the core values of FBNGO's humanitarian organization WVI. The 3 (three) of 6 (six) core values of WVI are related to 3 (three) environmental contexts to view transformational leadership models in faith-based or religious humanitarian organizations, those namely **we are Christians** for the context of religious and cultural pluralism; **we commit to the poor** for the context of poverty or the gap between rich and poor; and **we are stewardship** for a severe context of corruption.

LITERATURE REVIEW

Leadership

Leadership is a process by which a leader in a persuasive way or by example, influences his followers to achieve the aims of the group. In other words, leadership is a process of influencing activities in organized groups with their efforts to achieve goals and achievements. (Stogdill, 1950).

Transformational Leadership

The term of transformational leadership was originally exclaimed by Downton (1973) which emerged as an important approach to leadership that begins with classical work by the political sociologist James MacGregor Burns, entitled Leadership (1978). In his mind, Burns associed the role of leadership and followers. Leaders are the ones who increase followers' motives to achieve goals and make the followers better. Burns divides the two types of leadership: transactional and transformational. Transformational leadership is the process by which people engage with others and create relationships that increase motivation and morality in leaders and followers. Because there is a charge of increasing morality, the conceptualization of transformational leadership is social and caring for the common good, defeating the interests of the leader for the good of others (Howell & Avolio, 1993).

Transformational leaders are tasked to bringing about human and economic transformation. In the organization they produce vision, mission, goals and culture that can contribute to the ability of individuals, groups and organizations to "*practice values and achieve their goals*" (Hickman, 1997). These leaders are reliable leaders who are able to generate commitment from their followers and generate a sense of common purpose (Waddock & Post, 1991). Leaders are able to inspire, motivate, and practice commitment to common goals is very important (Bass, 1987).

Components of Transformational Leadership

There are many evidences to support that transformational leadership can drive followers to go beyond expected work performance, and bring followers to a higher level of satisfaction and increase their commitment to groups and organizations (Bass 1985, 1998a).

a. Influence of Idealizing Leaders

The influencing factor of idealizing the leader according to Northouse, citing the opinion of Antonakis, is a factor referred to as charisma or the ideal influence that is related to the emotional component of leadership (Antonakis, 2012). Ideal influence describes a leader who acts as a powerful example for followers and conversely associates himself with a leader and desperately wants to imitate it.

b. Inspirational Motivation (MI)

Leaders who are positioned in inspirational motivation within this group encourage their subordinates to be more creative and innovative to develop themselves and also promote the trust and value of leaders. Followers should test new approaches and also develop new ways to adapt to the work environment. They are supported in asking their assumptions, beliefs, and values (Bass and Avolio, 1990).

c. Intellectual Stimulation (SI)

Transformational leaders stimulate their followers to be innovative and creative by asking assumptions, reframing existing problems, and approaching old situations in new ways. Subordinate creativity is supported and there is no public criticism of individual mistakes from group members. Followers are expected to give new ideas and creative solutions to the problems. Providing stimulus to followers to be more

innovative and creative by questioning assumptions, problem solving, and problem solving in new ways. (Avolio & Bass, 2002).

d. Giving Attention as Subject to Each Individuals

This factor emphasizes leaders who can motivate followers to share their views and engage directly in that view. Team spirit is awakened, enthusiasm and optimism are also shown. Leaders use emotional symbols and appeal in order to create team spirit and to encourage subordinates to achieve goals, which will not be possible alone. An inspirative leader communicates high expectations, uses symbols to focus on the followers effort and expresses important values in a simple way (Bass, 1990). Transformational leaders pay particular attention to the need to excel and grow from each follower by acting as a coach or mentor. Followers or peers are developed to achieve ever increasing levels of potential. When opportunities to learn new things with a supportive atmosphere are created, there will also be attention to each follower.

Organizational Learning

Organizational learning is to facilitate the learning and personal development of the entire staff on an ongoing basis in order to transform themselves (Beck, 1992). According to The Fifth Discipline Fieldbookz (1994) the organizational learning is an organization committed to experience testing that corresponds to a change of experience to knowledge. Subsequently in the Harvard Business Review (Nov / Dec 1995), organizational learning is a skill acquired by changing knowledge and behavioral learning to gain new knowledge and observations. According to Richard Karash in "Learning Organization" (1994), organizational learning is an organization in which people in all ranks, individually and collectively, always increase their capacity to produce the decisions they want to achieve. While Senge (1990) states that organizational learning is where everyone develops him/herself continuously to produce what they really want, marked by the latest of the thought - pattern formed, in which the collective aspirations are given space of freedom so that everyone can learn.

In his article "Kumpikate" tells about the importance of a present-day organization transformed into a learner organization, the organization that encourages and gives the widest opportunity and creates a climate in the company so that every individual, team and even organizational experience has the opportunity to learn to optimize themselves. Something organizations that have characteristics and disciplines are also inseparable from the elements. The same is true in learning organizations that play an important role in realizing the learning atmosphere. In general, the organizational elements of learning are as described in several parts as follows: leadership (leadership), realizing the strategy (emergent strategy), strong horizontal structure (strong culture, empowerment), and information sharing (shared information).

Faith Based Organizational (FBO)

According to Clarke and Ware (2015) say that organizations with a faith base play a dominant and prominent part in various development sectors. Faith-based organizations are motivated by faith and confidence begins to work beyond limits to improve the welfare of the lives of the world's poor. Clarke and Ware (2015) mention there are 6 (six) typologies in understanding Faith Based Organizations (FBOs), especially how FBOs are contrasted with NGOs in the international development literature.

In the first typology, FBO is compared to the NGOs as follows: FBO is an organization intersection between NGOs and religious organizations that FBOs can be classified as both organizations: as NGOs because of the work it does, and as a religious organization because of its identity which is based on faith.

In the second typology, the FBO is sometimes understood to be very different from the NGO. Although FBOs do the same activities and have the same 'DNA' as the NGOs, the FBO's religion makes it incomparable to NGOs. The religious motivation underlying the existence of the FBO is quite different from that of the NGOs making the two organizations different. As stated by James that church-based development organizations are different from secular NGOs. The FBO has special organizational features. This is a potential added value of the FBO, but it is also a big challenge.

In the third typology, the FBO is in multiple opposition to the previous approach. The value of this typology lies in the fact that it stops looking for differences and begins to focus on the similarities, especially the purpose of the FBO to respond to human needs. In this sense, the understanding of religious motivation becomes irrelevant because there is no empirical evidence to show any difference to the consequences of FBOs and NGOs working with local communities. Therefore, in this sense the FBO is effectively the same as the NGO and can be described as an NGO - or in a simpler language: FBOs and NGOs can exchange positions. Berger states that while the means and activities used to achieve certain goals (e.g. social capital) may be different, they are process only, because they are not substantive in achieving the same goals.

The fourth typology of the difference between NGO and FBO is to consider FBO as a subset of NGOs in the sense that the term NGO is very broad and includes many non-governmental organizations, and FBO is one such organization. In this sense, the term NGO is used to describe all organizations that work to improve the lives of the poor, but there is such a vast area of these types of organizations that if we only distinguish between faith-based organizations and non-based organizations on faith, this too magnifies the similarities of secular aid agencies. In the sector of aid for the poor there are many categories where NGOs can be incorporated, not just religious motivation. NGOs can be identified based on partnership, geographical location, trans-national presence, budget, fundraising, development objectives, political orientation, and so on

The fifth typology is somewhat different from the previous typology, and is sometimes described as an FBO present alongside NGOs. In this sense, the FBO is given equal weight with NGOs as a key stakeholder in the general society in which each plays an important but distinct role in demanding responsibility for the state and market. This typology recognizes the role of religious organizations in society, but does not distinguish these organizations from the general public. In this sense, the FBO is equated as a religious organization with all other public groups. The advantage of this typology lies in the fact that the FBO is placed in a position more aligned with NGOs within the larger public domain.

The sixth typology is the atomistic group of many individuals and organizations that have many differences but also have views based on the same faith. This typology explains the big difference between the FBO which is a small agent at the congregational level and international aid agencies running transnational partnerships. As noted by James, the FBO is very heterogeneous in the way the identity of each FBO's faith is visible in the work it does. FBO is

a product of different faiths. Even the FBOs that exist in the same faith can have significant differences.

Based on the above typology, Wahana Visi Indonesia as a humanitarian organization (FBNGO) based on the values of the Christian faith and in collaboration with the FBO (faith-based organization) that has the uniqueness of identity. The uniqueness of identity can be described in the chart or image as follows:

Table 1.   Wahana Visi Indonesia Identity as FBNGO

Wahana Visi Indonesia	Qualities of FBO	Qualities of NGO
The identity is based on faith and motivated by Christian values.	The identity is based on faith and motivated by values of a certain religion.	Its identity is not based on faith and certain religious values, but rather on universal human values.
Conducting transformative development through regional or community development programs in health, education, advocacy, economic development and disaster response. In the development of WVI does not distinguish human by tribe, religion, race, gender and among groups.	The FBO stands out because of its commitment and passion to serve people and society. The FBO is seen as more reliable than the government, more sensitive to the local context (eg in war zones or disaster zones), and has a deeper commitment to the community or community.	NGOs can be identified based on partnership, geographical location, trans-national presence, budget, fundraising, development objectives, political orientation, etc.

METHOD

Judging from the type of data, the method of the research is a qualitative with an experimental case study approach. The selection of research types and approaches is tailored to the problem of research that aims to look at the problem scope as well as to find the causes and reasons for the practice and application of Transformational Leadership in the core values of faith-based humanity (FBNGO).

The study was conducted at the Organization of Humanity or Non-Governmental Organization Based on the Faith namely *Wahana Visi Indonesia*. *Wahana Visi Indonesia* (WVI) is a Christian humanitarian charitable foundation that works to make sustainable changes to the lives of children, families and people living in poverty. The location of the national office is located at Graha Raya Bintaro Street Block GB / GK No.9 Pondok Aren, South Tangerang 15228, and WH 33 Building, 2nd Floor, Wahid Hasyim Street 33 Jakarta, 10340.

Qualitatively, this research digs data sources based on informant selection. Selection of informants in this study was conducted based on the technique of purposive sampling. In this

research, the informant has the characteristic of knowing about the development of *Wahana Visi Indonesia*'s leadership, experiencing the direct interaction of staff and leaders in realizing the WVI program in the Department of Operations in practice and application of transformational leadership in core values learning in Nias, Surabaya, Flores and Papua. The informant answers questions about how the practice and application of transformational leadership that includes the influence of idealizing the leader, inspirational motivation, intellectual stimulation, attention to the individual as subjects in 3 (three) WVI core values selected by the informants themselves as representing the purpose of this study are core values We are Christian, We are committed to the poor, and We are stewards.

RESULT AND DISCUSSION

In this study there were 32 informants involved, and the research informant participated as a source of information about certain situations and conditions as he understood, did and explained to the researcher. Informants are subjects who master the problem thoroughly who do have a lot of knowledge and experience about the object of research.

Informant:

- Global Center Partnership (GC) Director, 1 person, interviews conducted at Bintaro National Office (already working in WVI for more than 20 years and had been a 2-time national director).

- Ex Director of Transformative Development (NO), 1 person, interview conducted at Bintaro National Office (already working in WVI for more than 20 years)

- GMZ (General Manager Zonal, 2 persons, interview conducted in Teluk Dalam Nias Selatan and Ende Flores.

- ADPM, 8 Persons, interviews conducted in Teluk Dalam Nias, Ende / Flores, Surabaya and Papua).

- CDC, 5 People

- Staff, 15 people

Transformational leadership in Wahana Visi Indonesia

WVI's leadership lies in the context of vision statement or vision statements: "Our Vision for Every Child, Life in All Its Fullness: Our Prayer for Every Heart, The will to make it so"

Changes or improvements to the competency dictionary are made referring to changes in the vision, mission, values and culture of the organization and the functions and duties of each position within the relevant work unit that has been approved by the Board of Directors under the authority of the Human Resources Division.

Core Values

Currently WVI describes its own culture committed to being together in shaping a better culture of organization and deeper and deeply rooted in the organizational norms that have been described in the six points of WVI core values. Values become central constructs in the social sciences and will help to understand how they function in groups and organizations.

Core Values I: We are Christian

In this core values WVI recognizes one God, Father, Son and Holy Spirit. In the Love of Jesus Christ, the glory and grace of God revealed to WVI and all people. From the impulse of God's love, WVI finds his calling the call to proclaim together that Jesus lived, and died and even rose again. Jesus is God and WVI realizes that it is He who is central in unified life. By imitating and following him in identification with the poor, weak and weakened, the oppressed and marginalized the specific care to the children, in appreciation of the human dignity created by God who also appreciates the equality of men and women.

Core Values 2: We Serve the Poor

WVI has the value of "we serve the poor" because WVI wants to imitate Jesus in caring about the "poor". (Matthew 9: 35-36). Poverty is the result and the result of a relationship or relationship that is not working properly. All theories about poverty make it clear that poverty is a separate, non-functioning and oppressive relationship. Poor people usually become marginalized groups need special attention and help; in the development of transformative WVI serves as a liaison between "the poor" and "non-poor"; WVI wants to facilitate the restoration of relations holistically. WVI has the concept that poverty is a disharmony of a holistic relationship, which needs to be restored holistically as well.

Core Values 3: Our Steward

WVI has the value of "our stewardship" because: WVI realizes that all these resources belong to God, the world and all that is in them (time, money, people, nature, etc.); I Peter 4:10; WVI realizes they act only as a channel of God's love to a needy society; WVI is committed to managing the resources entrusted by God efficiently and effectively.

CONCLUSION

The results are in accordance with the Clarke and Ware (2015) concept which states that faith-based organizations play a dominant and prominent part in various development sectors. Faith-based organizations are motivated by faith and confidence begins to work beyond limits to improve the welfare of the lives of the world's poor.

Core Values WVI which is an adaptation of the core values of World Vision as an organization can be broadly categorized as values related to faith that determine who is trusted and why is believed. Job-related values that determine how the organization and its staff members relate to others in the workplace and in society become an important part of the internalization of religious values.

In this study states that,

(a) The implementation of transformational leadership in learning 3 (three) core values in Wahana Visi Indonesia has not been fully and maximally in bridging between the organization's identity as FBNGO and the factors in transformational leadership;

(b) Transformational leadership management in Faith Based NGO faith-based institutions is directed toward a major value-transformation orientation in which leaderizing ideals is an

exemplary factor and wants to be imitated by staff in the form of values as leader's character and behavior;

(c) Changes resulting from transformational leadership are 4 (four) components: idealizing influence, inspirational motivation, intellectual stimulation and attention to subjects in core values learning.

(d) The development of the spirituality of faith-based humanitarian organizations is not exclusive, it is determined by meaningful and more oriented core values practices for development work and not for converting one's faith. Inclusiveness is built of self-will and engagement practices in the community that is accompanied. Personal approach and communication initiatives also determine the determinants of building relationships.

(e) Leaders in the Humanitarian Organization Berbeks Faith performs intellectual stimulation by building a commitment of togetherness, seeing the position structure that places leaders equal and equal to seeing staff or subordinates as partners. Actions such as building creativity, involving and couching, and encouraging and appreciating are effective ways for leaders to perform intellectual stimulation (SI). While attention to the subject of a faith-based humanity-based (PS) leader listens to, provides a creative space, conveys ideas, support and appreciation in order to give new responsibilities and attention to staff as subjects.

RECOMENDATION

Wahana Visi Indonesia as a faith-based humanitarian organization can utilize capacity building of leaders through transfomational leadership that is contextual with its core values. Leader's capacity development designs can contribute to the development of existing competencies, including the development of talent managers but can also be incorporated as part of project management management by leaders and staff at ADP and zonal levels.

It takes a common understanding of the Indonesian Ministry of Religious Affairs as an umbrella of the Religious Organization (FBO) and the Indonesian Ministry of Social Affairs as an umbrella of humanitarian organizations (NGOs) to develop a leadership capacity that integrates the values of faith and human values to address the religious plurality context, the gap between rich and poor and severe corruption. For future integration of faith's values, transformational leadership studies of faith-based FBNGOs of other religions (Islam, Hinduism, Buddhism etc.) in Indonesia should be held.

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