

Ethnopedagogical Leadership; Awareness Leader In Applying 262 The Significance of Hamangku Symbol

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Abstract

The results of this study strengthen and develop Hayden's theory of consciousness leadership, namely, leaders are able to maintain awareness of thoughts, feelings, and experiences to achieve a goal.

So awareness leadership from the principal will be able to be carried out when planning local cultural programs for students is seen based on their awareness activities in the form of habituation of smiles, greetings, greetings, courtesy, and extracurricular teaching.

Keywords: Ethnopedagogical Leadership, Awareness Leadership, Hamangku, Significance.

1. Introduction

Leaders of educational institutions whose leadership is a form of community cultural process, so its existence will not be separated from the name of the local community's social process. Leadership that proceeds from the social community will have a symbol of wisdom as a means of delivering messages or meanings conveyed in their leadership. As symbolic animals and homo semioticus, the existence of symbols of local wisdom in leadership is a natural thing (Mohamad Jazeri and Susanto, 2020). This is because the symbol that comes from the leadership of local wisdom is the delivery of ideas, thoughts, messages, norms, rules, and expectations. Local wisdom of an area is generally associated with the symbols they use. Every local wisdom has a meaning for the symbols it contains.

Local wisdom leadership as a symbol in a semiotic perspective is an understanding of the meaning of Hamangku leadership symbol. The signs contained in the leadership of local wisdom, there are two things that need to be considered, are signs and markers. The existence of the sign has the meaning of two terms, referent or signified. It almost has similarities to the term are interpretant to signified dan object to marker. The difference between the two gives the meaning that "object" is a reference and mentions it as an additional element in the marking process (Alex Sobur, 2001).

The leadership style will appear when a leader makes decisions or implements policies (Fatih, 2018). So leadership in educational institutions is expected to be able to accommodate the cultural diversity of the local community which exists and is able to provide its own uniqueness for educational institutions in the local community. On the basis of these considerations, The term Ethno pedagogy is a leadership model based on local wisdom with the aim of upholding the noble values of culture.

Leaders of educational institutions in the Sleman area with local wisdom leadership try to apply the conceptual ideas of Hamangku leadership in people's lives by paying attention to the growth and development of educational institutions (Djailani Haluty, 2014).

Organizational leaders have a role in organizational development. This is the role of the individual leader in running the organization one of which is by paying attention to how much awareness he has. Leader

awareness has the following characteristics. First, Leaders are able to see the problems they face from different perspectives. Second, pada under the same conditions the leader is able to provide a neutral attitude, The information which was collected can be used as learning material for the experiences gained. Third, the leader is able to provide an explanation of the program to be carried out when discussing. Fourth, Leader is able to carry out their responsibilities well. Fifth, the leader is able to communicate with members fairly and openly. Sixth, the Leader is able to direct members toward positive results (Ward, 2016).

Jones and Brazdau provide an overview of leader awareness as a theory that allows leaders to carry out their leadership based on patterns that occur in the environment and leadership that is carried out is able to provide solutions to the problems faced for the common good (Jones & Brazdau, 2003). Klopčič's exposure to awareness leadership is the presence of responsibility which is carried out by the leader towards members in full (Klopčič, 2009).

The communication which is carried out by a leader will be able to have an impact on the organization being managed. Organizations will run well when the leader is able to communicate correctly with members. Leadership carried out by a leader is able to inspire and harmonize the members he/she leads. Leaders take a different approach to members to increase their leadership awareness. Leader awareness is reflected in behavioral shifts related to better needs, such as socialization, cooperation, caring for members, and better service (Ward, 2016).

The leaders who are in awareness will be able to carry out their responsibilities and be able to be role models for their members. The awareness contained in a leader will be carried out with his availability in paying respect to each individual member. The basic element in the conscious leadership of a leader is attention, The policies implemented are life-oriented, the care that is carried out is affordable for all members, and is based on life experiences.

Leaders' awareness exercises their individual focus on support and the attention of the members around them. Members prioritized by the leadership are members who are productive in carrying out their duties (Cordova, 2018). Awareness leaders will explore the problems and obstacles faced to develop a better organization (Hulnick, 2010). When in organizational problems, awareness leaders will solve them based on the source of the problem.

The thoughts contained in the individual of a leader are the source of the driving force of the activities he carries out as well as verbal (oral) and verbal language and nonverbal language (body language) (Syamsul Rijal, 2015). There are three types of consciousness at work in leaders, as follows:

a. Conscious Mind

The conscious mind or what is called the conscious mind is the conscious mind of a leader who is logical and analytical. The conscious mind function of the leader is to find solutions in solving problems based on the existence of temporary memory.

b. Subconscious Mind

The subconscious mind is commonly known as the subconscious. The subconscious is responsible on a leader's long-term memory retention.

c. Unconscious Mind

The unconscious mind is commonly known as the unconscious. The unconscious is a system that controls bodily functions that are beyond its control.

2. Methods

This type of research used qualitative field research in a natural setting because researchers extracted information from natural findings without manipulation. While the approach that was suitable for this research was naturalistic phenomenology. This research was from a phenomenological perspective to

understand the meaning of events and community interactions (Creswell, 2009). This study uses a multi-case study design.

This naturalistic phenomenological perspective was used to examine the influence of consciousness leaders in the application of the significance of the Hamangku symbol at Islamic Junior High School Private (MTsN) 8 Sleman Yogyakarta and Islamic Junior High School Private (MTs) Yapi Pakem Sleman Yogyakarta. The data of this research was the school committee, principal, curriculum coordinator, public relations research and development coordinator, infrastructure coordinator, PK Leader, teacher, student guardian, community leaders, and employees.

Data collection techniques to explore information related to the ideal influence of school principals in improving teacher competence are participant observation, in-depth interviews, and documentation. Then, the data collected were analyzed using data reduction techniques, data presentation, and drawing conclusions. All data were approved for validity through a credibility test, a transferability test, a dependency test, and a suitability test.

3. Result and Discussion

3.1. Conscious Approach

A conscious approach could be done when the Principal of Islamic Junior High School Private (MTsN) 8 Sleman learners approaches those who were in a calm or daydreaming condition. The Principal of Islamic Junior High School Private (MTsN) 8 Sleman must understand that all the anxiety of their learners contained in the wave of delta and theta would disappear in learners when the Principle of Islamic Junior High School Private (MTsN) 8 Sleman is able to approach his/her learners by setting waves their alpha well. The Principle of Islamic Junior High School Private (MTsN) 8 Sleman must understand the waves of alpha learners better than beta learners. This is because a good leadership approach would associate learners with positive attitudes “peak performance”.

Leaders of awareness a leader had a responsibility to their members. This was because with awareness the leader would be able to make him/herself a role model. Leaders with leadership awareness would be able to respect members. The basic elements contained in leadership, For example, there was a leadership ability to pay attention, the leader's policy was based on the context of life, Leaders paid intensive attention to members, and leaders were based on life experiences.

Therefore, The Principal of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem carried out a program planned by the head of the Islamic School for learners with a wave of high alpha. This was because in this wave students would be able to improve good concentration and stable emotions. The Principle of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem conducted a program that was able to generate good and brilliant ideas, good absorption of information when learners were in the learning process, and able to provide good performance results.

The principal conscious approach of Islamic Junior High School (MTs) Yapi Pakem was seen based on his ability to lead others and lead him/herself. The pressure would challenge the leader and gain insight. It was hoped that leaders would be able to maximize their full potential in finding the most appropriate strategy to inspire success in the future.

The Principle of Islamic Junior High School (MTs) Yapi Pakem Sleman was in the conscious approach seen from the emergence of alpha waves in it in the form of a state of calm so that the decisions taken would be in accordance with the needs of the organization. These conditions could make Islamic Junior High School (MTs) Yapi Pakem Sleman able to provide an understanding that all learner behavior would be able to run well when there was good habituation. The principal's conscious approach to learners at

Islamic Junior High School (MTs) Yapi Pakem would make his/her leadership better and more professional.

Islamic Junior High School (MTs) Yapi Pakem Sleman with a conscious approach to leadership there was a program "Extracurricular Recite Al- Qur'an" with a good and stable level of concentration. The leadership of the Principle of Islamic Junior High School (MTs) Yapi Pakem Sleman was able to run the program brilliantly and provide good work results.

The conscious approach of the leadership of Islamic Junior High School (MTs) Yapi Pakem was determined by making policies that could give him control in the form of activities that could increase his/her awareness and control his/her leadership behavior. In addition, the leadership could expect that there would be changes in the learner toward the Islamic School program "Al-Qur'an Reciting Extracurricular Program". The leadership policy in self-development of reciting and writing Al-Qur'an was a program that was decided by the leader based on his/her subconscious mind.

In this conscious approach, the function of the leader was to determine appropriate activities to improve the ability of the learner to control their behavior, The Principal of Islamic Junior High School Private (MTsN) 8 Sleman could hope that there would be a change in the ability of learner towards "Al-Quran Follow The Line (QFL)" Islamic School program.

In accordance with activities based on the leader's conscious approach, so the principal of Islamic Junior High School Private (MTsN) 8 Sleman conducted a program "Al-Qur'an Follow The Line (QFL)". In this program, the Principle of Islamic Junior High School Private (MTsN) 8 Sleman expects that there is an ability to self-introduction the learner, the strength of the mind of the learner, the willingness of students, or more simply, learners were able to recognize the psychic life that was in them.

Based on the above, Leader awareness that was carried out on members could vary, one of them was that the principal of Islamic schools provided activities for learners in their educational institutions to always understand the problems they were experiencing, such as the launch of Al - Qur'an Follow The Line (QFL) learning program at Islamic Junior High School Private (MTsN) 8 Sleman. Mushaf Al-Qur'an is written by learners and consists of three parts, namely chapters 1-10, chapters 11-20, and chapters 21-30. In this program, Learners were given the ability to solve each problem, such as the first period of division of chapters 1-10 which must be completed by the learner before grade promotion. Besides that, also the provision of activities for the learner in carrying out extracurricular reading Al- Qur'an at Islamic Junior High School (MTs) Yapi Pakem using sorogan method, namely the method that was carried out when learners could complete their assignments to recite the assigned Al-Qur'an, while the teacher provided supervision over the reciting of the learners.

The conditions which were existed above, were for the Principal of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem such as providing support to their members to always be ready in solving life problems experienced. The Principle of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem would conduct an exploration of the members by making an approach for members who were productive or not and then try to help find the source of the members' problems, then help solve them.

In a conscious approach, a leader with a conscious state was capable of encouraging quality thoughts and intelligent decision-making. A conscious leader had known about his/her state of consciousness. Leaders were willing to learn to access new levels of intelligence and creativity. This condition was the most important to penetrate the subconscious mind of a leader.

3.2. Systemic Insight

Systemic insight appeared when the principal of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem Sleman was able to play an important role in articulating the priority scale and forming the sensitivity of subordinates in the organization. The principal

of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem Sleman was expected to be able to make considerations about habits, beliefs, and expectations of subordinates in the organizational culture that was formed and maintained.

Systemic insight leadership could be seen from the level of leadership insight in influencing the direction of the organization, especially in learning and organizational change, especially the leadership's point of view in making organizational policies more systematic and valuable. Systemic insight was a continuous and integrated leadership process at all levels.

Leaders in systemic insight were leaders who had the ability to determine the direction of decisions and systemic insight leadership was not rooted in one's individualistic perspective. This was because a perspective like the one above could hinder the direction of organizational change.

Systemic insight leadership could play a role, such as designers, teachers, and servants. This was because the above roles that were systemic would require skills, among others, to build a vision, the ability to recognize and recognize mental models that exist in organizational systems, and the ability to take advantage of insights in determining a systematic organizational thinking pattern in the school environment.

The principal systemic insight of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem was the leadership's ability to facilitate changes in the organization. The leadership's ability to make organizational change was a potential possessed by a leader in maintaining significant change. Therefore, in the systemic insight of Islamic Junior High School Private (MTsN) 8 Sleman and the Principal of Islamic Junior High School (MTs) Yapi Pakem above were seen as figures who were able to carry out creative and collective processes by sharing responsibilities in creating the future of the organization.

The above conditions indicated that the principle of Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem through systemic insight familiarizes students with smiling and greeting behavior when inside and outside school. Smiling and greeting activities are considered good and useful for improving learner behavior because leaders with comprehensive knowledge were able to determine policies or make decisions in the form of habituation of smiles and greetings as an appropriate and effective response to the condition of learners.

Learners based on the explanation above, their existence showed that every program run by the school would not run if there was no good concentration in learners. The principal based on his systemic insight was able to determine the priority scale in the habit of smiling and greeting based on the goals of the organizational system.

Planning activities that were able to increase learners' awareness in systemic insight that the principle of Islamic Junior High School Private (MTsN) 8 Sleman by creating habits and behavior of learners with smiles and greetings without being instructed. This habituation by the leadership was expected to be able to respond to environmental conditions and learners' conditions.

The conditions that eventually made the principal of Islamic School carry out a program planning known as "5S" at Islamic Junior High School Private (MTsN) 8 Sleman Yogyakarta. This was suitable for the program planning contained in Islamic Junior High School (MTs) Yapi Pakem which was known as "5S". Learners are required to always greet each other to teachers, friends, etc.

Leaders' awareness carried out leadership by focusing on members to be willing to learn from the failures they face. The attitude given by this leader was to support members so that they were always enthusiastic about the support of the people around them.

Learners in the school environment were given the obligation to always smile and said hello when they wanted to enter and leave the school gate. To whomever learners met at the gate, then a smile and a

greeting were required for every learner. This ability would make learners have the ability to think creatively and solve problems in a broader learning orientation. (Fatih, 2020)

Leaders of Islamic schools tried to make it a habit for students when they were anywhere to want to smile and say hello when they were in the school environment.

Smiling and greeting activities were considered good and useful for improving learners' behavior so that the smiling and greeting activities that were the policy of the Principal of Islamic Junior High School private (MTsN) 8 Sleman Yogyakarta would be able to bring up good students. So, learners would become inspired and motivated by the habituation of smiling and greeting in the school environment. In addition, smiling and greeting activities would also make learners able to do problem-solving well.

Each leader would have different patterns and habits in developing personal feelings and beliefs. This was like the life experience that leaders have with positive or negative beliefs (Hulnick, 2010). So, the leader provided an activity that must be carried out by each member to always be ready to carry out the habit of smiling and greeting when they wanted to enter and leave the gate of Islamic Junior High School private (MTsN) 8 Sleman. As well as the principal of Islamic Junior High School (MTs) Yapi Pakem with the 3S program (smiles, greetings, and greetings), The purpose of this habituation was to make every learner at Islamic Junior High School (MTs) Yapi Pakem Sleman were able to behave well with all school members.

The conscious mind contained in a principal at Islamic Junior High School Private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem meant that in a leader there were several functions, one of which was the ability of the leader to behave critically (Gunawan, 2012; Fatih, 2018). The function of a conscious leader was to be able to recognize problems that occurred among members, then could help solve them was not good for the organization. A leader must be able to give broad attention and must be able to behave neutrally. Leaders in the above conditions could understand the feelings of their members when they got problems (Ward, 2016).

The learner based on the explanation above showed that the program run by the school would not run well if there is no concentration in the learners. The principal Systemic insight of Islamic Junior High School Private (MTsN) 8 Sleman will enable the Principal of Islamic School to design accountability and fundamental ideas. Research showed that learners with ADD or ADHD had the potential to get bored easily and eventually were reluctant to do activities. The leader must be able to understand learners well so that they are not easily depressed.

The leader's Systemic insight was expected to be able to make their leadership creative and inspiring. The condition of learners who were in a state of dreaming or fantasizing can be implemented in a better direction.

The Principal of Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem could play the roles of designer, teacher, and servant, while in the process of organizational learning. The role of the leader had a systemic leadership nature and required skills that could build a shared vision, recognition, and recognition of various mental models that operate in organizational systems and skills.

3.3. Collective Awareness

The principal collective awareness could provide new opportunities for educational institutions to reduce costs, connecting distance as well as time and space. The principal of Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem built mutual understanding with team members to deal with any uncertain situation. The principal collective awareness was the vision of the leader in coordinating his/her activities and behavior implicitly and explicitly with members.

The collective awareness of Islamic Junior High School private (MTsN) 8 Sleman and the principal of Islamic Junior High School (MTs) Yapi Pakem was a leader's ability to provide a collective understanding

of his/her members. The knowledge structure of the two leaders would run in an organized manner if the leader was able to interact with the environment and was able to build knowledge together with members.

The principal of Islamic Junior High School private (MTsN) 8 Sleman and the principal of Islamic Junior High School (MTs) Yapi Pakem with collective awareness were expected to bring out the potential for learners who were initially irregular to become arranged. based on the development of leaders collective awareness in the team was considered subordinates and had an effective way of building visibility and clarity of actions and behavior of team members. The principal of Islamic Junior High School private (MTsN) 8 Sleman Yogyakarta and the principal of Islamic Junior High School (MTs) Yapi Pakem will always try to provide monitoring of the 5S program. Monitoring which was carried out was in one way so that learners could walk in their habituation.

Learners who carried out 5S activities by the leadership would be used as reports as a form of monitoring the principle of the Islamic School on the activities carried out. Reports which was obtained by the principal of Islamic Junior High School private (MTsN) 8 from each homeroom teacher were often associated as evidence of a regeneration phase, self-recovery, and evaluation material for the Islamic School leaders.

Leaders with good collective awareness would have a high attitude of empathy and learners would be able to feel the impact given by the leadership policies. Leaders who were in collective awareness would design a collective understanding or mental representation of the knowledge shared by team members.

The policy carried out by the Principal of Islamic Junior High School (MTs) Yapi Pakem was only administrative in nature, school leaders would be able to know and understand the personality of students in carrying out 5S activities. The condition of collective awareness of the leader is a condition of a leader being able to coordinate with subordinates going well.

The functions and roles contained in the subconscious mind of the leadership would be carried out by the Principal of Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem without being excessive in carrying out their policies. This was as a leader's ability to understand and listened to the complaints of his members wholeheartedly.

The leadership awareness above indicated that a leader was required to be able to express his ideas and creative solutions better. Because in a leader, when he/she was in his leadership consciousness, would try to observe him/herself, and control his thoughts and emotions.

The leadership awareness above meant that the leader would always work to the condition of the leader's awareness. The leader would analyze, consider, compare, and decide on any problems encountered so that with the performance of the conscious mind, the Principal of Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem would always be in a position of self-introspection or being critical (Gunawan, 2012).

Based on the above conditions, members had the advantage of always being aware of the use of their social skills such as nonverbal, face-to-face communication, or direct control. The principal of Islamic Junior High School private (MTsN) 8 Sleman and the principal of Islamic Junior High School (MTs) Yapi Pakem Sleman Yogyakarta trying to provide monitoring of the 5S program. Monitoring activities carried out by the two leaders was in one way so that learners could walk in their habituation in achieving the 5S program. Request for reports as a form of monitoring the principle of the madrasa on activities that had been carried out.

The reports obtained by the principal of Islamic Junior High School private (MTsN) 8 Sleman and the principal of Islamic Junior High School (MTs) Yapi Pakem from each homeroom represent an attitude of reducing the uncertainty of information from the questions "who, when, why, where, and what". Collective awareness of leadership was a basic requirement of a leader in coordinating with colleagues more

effectively, in collective awareness, there was a role that is able to determine the success or failure of the team.

Collective awareness was a prerequisite for a leader in carrying out tasks and coordinating effective behavior. The failures and successes of the principal of Islamic Junior High School private (MTsN) 8 Sleman and the principal of Islamic Junior High School (MTs) Yapi Pakem were seen from the way the leaders were able to communicate contextual information. So, the activities of students in the future can be known and understood by learners from the intensity of learners in carrying out 5S activities. As long as the Principal of Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem were in leadership awareness, as follows:

1. First, a conscious leader will be able to understand him/herself consciously. The leader in carrying out his leadership takes place consciously; leaders realize the value contained in themselves and leaders can establish good communication with members.
2. Second, the leader must be aware of the situation that occurs in his/her leadership. This does not only involve physical presence, but a leader must also listen generously, discuss boldly and be willing to defend the position of members, exercise control over members, take responsibility for members, and create opportunities for good cooperation with members.
3. Third, leaders must have a growing awareness of all the behavior of their members, leaders who were aware of being able to direct their leadership into strong systemic intelligence, and leaders must be willing to take responsibility for the problem effects of their actions.
4. Fourth, the collective awareness of the leader is based on an internal call and a sense of responsibility, the leader is able to produce the common good more broadly.

Activities which were programmed by the Principal of Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem as above leadership awareness, habituation in 5S activities by the Principal of Islamic Junior High School private (MTsN) 8 Sleman Yogyakarta. This activity did not necessarily become an activity that just had gone on without any control from the Islamic School, but every class teacher was given the task of controlling the 5S activities of their learners. In addition, the existence of the "5S" Islamic Junior High School (MTs) Yapi Pakem activity, this activity by the principal of the Islamic School is used as a kind of class assignment for each learner. The Islamic Junior High School (MTs) Yapi Pakem program known as "5S" (smile, greet, greeting, polite, and courteous) requires every learner to always greet each other teachers, friends, etc. Its existence would always be associated with the vision and mission of the school, this was due to the self-development of learners so that they had skills.

4. Conclusion

Leaders' awareness of the ethnopedagogical leadership of Hamangku in the perspective of the semiotics of significance at Islamic Junior High School private (MTsN) 8 Sleman and Islamic Junior High School (MTs) Yapi Pakem Sleman were carried out by planning the "5S" program (smiles, greetings, greetings, politeness, and manners), implementing smiles and greetings when they wanted to enter and left the gate, implementation of extracurricular teaching reciting Al- Qur'an, and learning the Qur'an Follow The Line.

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