

The Effect of Universal Minangkabau Leadership on SME Organizational Culture Moderated by Leaders Personal Value in a Resource Based View Perspective

Sulastri¹, Yuki Fitria^{2*}, Chichi Andriani³

^{1,2,3} Universitas Negeri Padang, Padang, Indonesia

*Corresponding author. Email: yukifitria@fe.unp.ac.id

ABSTRACT

This study aims to examine the influence of the Universal Minangkabau Leadership (Kepemimpinan Minangkabau Universal) on the organizational culture of SMEs, in a causal relationship moderated by the leader's personal values. The population in this study were all SMEs fostered by Cooperatives and SMEs in Padang City. The sampling technique used was purposive sampling and proportional area sampling, in order to obtain a sample of 385 SMEs. The data in this study were collected through a questionnaire. The data analysis technique used is SEM analysis using smart PLS. The results of this study indicate that: (1) There is no significant moderating effect of leader personal values on the influence of traditional KMU values on SME organizational culture. 2) There is no effect of moderating personal values on the relationship between KMU religious values and SME organizational culture. 3) There is no moderating effect of personal value leader on the influence of KMU's knowledge value on SME organizational culture. 4) There is no effect of moderating personal value on the relationship between transformational values and SME organizational culture

Keywords: *Universal minangkabau leadership, SME organizational culture, leader of personal values and SMEs*

1. INTRODUCTION

In general, the role of SMEs in many countries is very important in supporting their economy, likewise in Indonesia. However, since the economy of the world has been dragged into a recession as a result of the Covid-19 pandemic, and there is no exception for Indonesia, SMEs are inseparable from the occurrence of various external problems. The current uncertain external conditions or turbulences require SMEs to strengthen their internal capacity. In this condition, SMEs are expected to be able to explore and utilize all their internal resources to become reliable strengths and competitive advantages. This concept is in line with the resource-based perspective or resource-based view (RBV) which is echoed in management studies, especially human resource management.

One of the organizational resources reflecting the characteristics of the RBV is organizational culture or corporate culture which has become an ongoing study and is considered an essential factor that affects organizational and business effectiveness in various

contexts. Organizational culture is a system of meanings, values and beliefs shared together becoming the main identity of the organization itself. A strong culture will provide benefits in directing employees' behaviour in carrying out their work. This is in line with the opinion expressed by Schein (2004) [1] stated that organizational culture is a pattern consisting of basic assumptions that are found, created or developed by a certain group, aimed to enable organization to learn to cope and to overcome arising problems as a result of external and internal adaptation.

Organizational success is not only determined by external factors like market power, competitor strength or supply chain advantages, it rather depends heavily on internal factors, i.e., value or value system owned by the organization (Cameron dan Quinn, 2011) [2]. This condition is the driving factor of the researchers' emergence of interest to develop different models, theories, frameworks in an effort to explain organizational culture. Some of the classical theories developed by Trompenaars, Hofstede, Cameron & Quinn, Quinn & Rohrbaugh, are theories or models of

organizational culture that have been widely known and used by researchers in their various researches.

Sulastri and Zona (2017) [3] used the Competitive Value Framework (CVF) organizational culture model proposed by Cameron and Quinn to map the organizational culture of small and medium enterprises (SMEs) in the city of Padang. The findings of this research are nearly similar with the majority of research findings in Indonesia which generally prove that the organizational culture of SMEs inclined to be grouped into the dimension of Family or Clan culture, which is relevant with the results of Hofstede's research positioned the value of collectivism as Indonesian culture. Surprisingly, through an in-depth study, it was found that the organizational culture of SMEs in the city of Padang is dimensionally not in line with the conception of Cameron and Quinn. This means that there is an inconsistency in the findings of the indicators based on the CVF theory proposed by Cameron and Quinn in Padang City SMEs. This condition is theoretically acceptable since organizational culture will be determined by the national and local culture in which the organization is located, as evidenced by Nazarian, Irani and Ali (2013) [4] through their research on companies in Iran using the Hofstede and CVF cultural models

These findings encourage Fitria, Sulastri and Andriani [5] [6] to conduct further research on the factors influencing organizational culture and to explore the dimensions of SME organizational culture in Padang City. The research found that leadership factors influence organizational culture and based on the dimensions stated by Trompenaars and Cameron & Quinn, special characteristics of the SME organizational culture in the city of Padang called the SME Organizational Culture were found.

Minangkabau culture possesses a uniqueness that is quite prominent, one of which is implemented in a leadership model known as the "Tungku Tigo Sarangan-Tali Tigo Sapilin (TTS1-TTS2)". Linguistically it can be interpreted as "the furnace will consist of three seats and there are three ropes in one tie". Based on the TTS1-TTS2i concept and equipped with the Transformational leadership model from Barnard M. Bass, it inspired Sulastri, Andriani, Fitria, Syahrizal and Zona [7] through four-stage research and found the Universal Minangkabau Leadership (Kepemimpinan Minangkabau Universal) model which was popularized as KMU. KMU's leadership model is built on four leadership values i.e traditional values, religious values, scientific values and transformational values, those are treated as variables in this study.

This research aims at continuing the testing of the influence of the KMU leadership model on the SME organizational culture model based on Cameron & Quinn's theory, which is moderated by the leader's

personal values. The causality model is supported by several previous studies; Szezepanske and Waszczyca (2015) [8] found that Transformational Leadership is associated with organizational culture. Bass (1994) [9] states that there is a relationship between leadership and culture. Whereas transactional leaders have tendency to operate within existing cultural boundaries, while transformational leaders often work to change organizational culture according to their vision.

Schwartz put forward a conception of personal value consists of ten characteristics, i.e., Self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism (Cresnar dan Nadwlko, 2020) [10] Berson, Oreg and Dvir (2008) [11] use Schwartz's three personal value characteristics in predicting organizational culture. The three characteristics referred to are self-direction, security and benevolence. Research proves that organizational culture is a mediating variable between personnel values on sales growth and turnover. Results as well indicate that personal values affect organizational culture, especially entrepreneurial culture, bureaucratic and supportive.

Leaders' personal values is said to be an interesting concept and characteristic in the study of leadership and organizational culture, yet throughout the search and browsing through the internet, there are only few articles discussing and presenting research results in journals, especially the latest and reputable journals. Nonetheless, here is the challenge, this research will explore the concept and relationship of quality leadership personal values, especially in the context of KMU and SME organizational culture.

2. LITERATURE REVIEW

2.1. *SME Organizational Culture*

The importance of organizational culture in the effectiveness of achieving organizational goals makes it an object of research which continue to develop in the form of measurements which supposed to be conducted, dimensions representing values and beliefs are topics that are always evolving. The organizational culture of SMEs has certain characteristics. Tidor, Gelmereanu, Baru and Morar (2012) [12] stated that the organizational culture of SMEs is more organic than large companies, where a small number of people are united with the same beliefs and values. This condition causes changes in the culture of SMEs that are relatively easy to change and their characteristics are strongly influenced by the owner or company's leader.

This study uses the SME organizational culture model developed by Fitria, Sulastri, Andriani (2020) [5] [6] based on the organizational culture model proposed by Cameron & Quinn. Cameron and Quinn's organizational culture model known as the Competing

Value Framework (CVF) is built in four quadrants. The results of Fitria, Sulastri and Andriani's (2020) [5] [6] research are using indicators from Cameron & Quinn and Trompenaars as many as 12 indicators, but this research will solely focus on the 6 indicators by Cameron & Quinn. The six indicators are; dominant characteristics, leadership, employee management, organizational glue, strategies and success criteria.

2.2. Universal Minangkabau Leadership (Kepemimpinan Minangkabau Universal / KMU)

The Minangkabau Universal Leadership (KMU) was built through four-stage research initiated in 2013 by Sulastri and Andriani. KMU is formulated upon the values of leadership based on the Minangkabau culture "tungku tigo sajarangan tali tigo sapilin-TTS1-TTS2" and the values of transformational leadership discovered by Barnard M Bass. TTS1-TTS2 leadership is built through three basic philosophies or values i.e. traditional values (customs), religious values (religion) and scientific values. While the value of transformational leadership is formulated in idealized influence, inspirational motivation, intellectual stimulation and individual consideration. Sulastri, Andriani, Fitria, Syahrizal and Zona (2018) [7] formulated KMU in four main values; traditional values, religious values, knowledge values and transformational values, which regard as variables in this study.

2.3. Leader's Personal Value

Values or value system is a framework for understanding beliefs, goals, attitudes, ethics, self-concepts, and other elements in the context of organizational or individual systems. Personal values refer to how a person envisage an object, based on the value system he possesses. Thus the leader's personal value can be interpreted as the values possessed by a leader.

Schwartz proposes a conception of personal value consisted of ten characteristics; Self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism (Cresnar dan Nadwlko, 2020) [10]. Berson, Oreg dan Dvir (2008) [11] use Schwartz's three personal value characteristics in predicting organizational culture. The three characteristics referred to are self-direction, security and benevolence. Research attested that organizational culture is a mediating variable between personnel values on sales growth and turnover, the results indicated that personal values affect organizational culture, especially entrepreneurial, bureaucratic and supportive culture. Berson, Oreg and Dvir, interpret the values of self-direction in context of capable of determining their own values, creative and appreciate creativity, freedom and independence, security values are defined as stability and

predictability, while benevolence values refer to values that are able to provide and improve welfare.

The characteristics used in measuring the leader's personal value are the taxonomies proposed by Schwartz, especially those used by Berson, Oreg and Dvir, i.e., self-direction, security and benevolence.

3. METHOD

This research is included in the proposed causality model aims at answering whether there is a direct indirect and moderating effect between the KMU variable which is the antecedent variable and the SME organizational culture which is the consequence variable. Meanwhile, the leader's personal value variable is treated as a moderating variable. The research population is the owner of SMEs in the city of Padang with the criteria of employees' number reaching 10 and above. The sample size was determined based on the table proposed by Krejcie and Morgan (1970) [13] and the sampling technique was determined proportionally based on the area of the Padang City region, with the result of 385 respondents obtained.

Data were collected through a questionnaire which was developed based on the constructs and indicators proposed in the theoretical study. With the research objectives to be achieved and the characteristics of the data collected, the data will be analyzed using a structural equation model (SEM) with SmartPLS software. PLS-based SEM diagrams are built in the form of measurement models and structural models. The measurement model is intended to test the validity and reliability of the instrument used, while the structural model is intended to test the proposed hypothesis.

4. RESULT

This study uses the SmartPLS (Partial Least Square) data analysis method which is a variant-based structural equation analysis (SEM), simultaneously able to test the measurement model as well as to test the structural model. The measurement model is used to test the validity and reliability, while the structural model is used to test causality (testing hypotheses with predictive models). The following are the stages of processing research data:

3.1. Outer Model (measurement model)

The measurement model (outer model) was used to assess the validity and reliability of the model. In the outer model, the first step is a convergent validity test. Convergent validity from the measurement model can be seen from the correlation between the indicator scores and the variable scores. The indicator is considered valid if it has an AVE value above 0.5 or it

shows all outer loading dimensions of the variable with a loading value > 0.5, therefore it can be concluded that the measurement meets the validity criteria.

Individual indicators will be considered valid when they have a correlation value above 0.7. However, loading 0.50 to 0.60 is acceptable by observing the output results of the correlation between the indicators and their constructs. Accordingly, build upon the results of the outer model, the loading factor value of the construct is ≥ 0.5 . As each indicator of each construct has a higher loadings factor than 0.5, then each construct is said to be valid and acceptable.

Another method to assess convergent validity is to compare the average variance extracted (AVE) for each construct with the correlation between the construct and other constructs in the model. The construct is said to be valid if it has an AVE value > 0.5. With reference to Outer model results, it can be seen that all constructs already have an AVE value > 0.5. It can be inferred that the construct has a good level of validity and has met convergent validity.

Furthermore, data processing is followed by conducting a construct reliability test by observing the composite reliability value of the dimension block measuring the constructs. The model is said to have passed the reliability test if the composite reliability is greater than 0.7. The reliability test results show that the composite reliability of all constructs has met the requirements with the value above 0.70. Thus, overall results of the measurement model (outer model) of the reflective construct have met the requirements that it can be continued to the structural model (inner model) for model testing.

3.2. Structural Model (Inner Model)

The inner model or structural model testing was conducted to see the relationship between the construct, the significance value and the R-square of the research model. The structural model was evaluated using R-square for the dependent construct of the t-test and the significance of the coefficients of the structural path parameters. In assessing the model with PLS, it begins by looking at the R-square for each dependent latent variable. The following is the result of R-square estimation using SmartPLS.

Table 1. Analysis Results of *R-square*

	R Square	R Square Adjusted
Organizational culture	0.660	0.652

Source: Primary data processing (Year, 2021)

Table 1 shows the R-square value of the organizational culture variable obtained at 0.66, this result shows a relatively strong model but there are other variables determining organizational culture that are not examined through the proposed research model. In the sense that 66% of organizational culture variables are determined by the Universal Minangkabau Leadership based on traditional leadership, religion, science and transformational leadership. Whereas 34% of organizational culture variables are determined by other variables.

3.3. Hypothesis test

Parameter significance estimated provides greatly useful information concerning the relationship between the research variables. The basis used in testing the hypothesis is the value contained in the output result for inner weight. The direct effect hypothesis test was carried out by observing the t-statistics and P Values generated by the structural model (Inner model). The research hypothesis is accepted if the t-statistic > 1.96 and P Values < 0.05. The following is the estimated output for testing the structural model.

Table 2. Results of Inner Model Analysis

	(O)	(M)	(STDEV)	(O/STDEV)	P Values
Leader Personal Value ->	0.247	0.250	0.046	5,369	0.000
Organizational Culture Moderating Effect 1 ->	0.035	0.033	0.039	0.888	0.375
Organizational Culture Moderating Effect 2 ->	-0.003	-0.007	0.047	0.066	0.948
Organizational Culture Moderating Effect 3 ->	-0.060	-0.061	0.040	1,508	0.132
Organizational Culture Moderating Effect 4 ->	-0.066	-0.064	0.052	1,281	0.201
Organizational Culture Value of Science ->	0.101	0.104	0.045	2,265	0.024
Organizational Culture Religious Values ->	0.123	0.121	0.043	2,829	0.005
Organizational Culture Traditional Values ->	0.216	0.214	0.042	5,120	0.000
Organizational Culture Transformational Values ->	0.294	0.290	0.057	5,124	0.000

Source ; Primary data processing (Year 2021)

In PLS, statistical testing of each hypothesized relationship is carried out using simulation. In this case, the bootstrapping method is applied to the sample. Testing with bootstrapping is also intended to minimize the problem of abnormal research data. The results of the bootstrapping test from the PLS analysis are shown in Table 4 above, with the following details:

1. There is no significant moderating effect of leader personal value on the influence of traditional KMU values on SME organizational culture, it can be seen from the T statistic value $0.888 < 1.96$ and P Values $0.375 > 0.05$.
2. There is no significant effect of moderating leaders' personal values on the relationship between KMU religious values and SME organizational culture, with a T statistic of $0.066 < 1.96$ and P Values of $0.948 > 0.05$.
3. There is no significant moderating effect of leader personal value on the influence of KMU's knowledge value on MSME organizational culture. This can be seen from the T statistic value of $1.508 < 1.96$ and P Values of $0.132 > 0.05$.
4. There is no significant effect of moderating leader personal values on the relationship of transformational values to the organizational culture of SMEs. This is evidenced by the value of T Statistics $1.281 < 1.96$ and P Values of $0.201 > 0.05$.
5. However, there is a direct and significant effect between traditional value-based KMU on the organizational culture of SMEs exists with a T statistic of $5.120 > 1.96$ and P Values of $0.000 < 0.05$. Furthermore, there is a direct and significant influence between KMU religious values on SME organizational culture as evidenced by the T statistic value of $2.829 > 1.96$ and P Values $0.005 < 0.05$. Subsequently, a direct and significant influence between the knowledge-based KMU on the organizational culture of SMEs is found with a T Statistic value of $2.265 > 1.96$ and P Values of $0.024 < 0.05$. Lastly, there is a direct and significant effect of transformational values on the organizational culture of MSMEs as evidenced by the T statistic value of $5.124 > 1.96$ and P Values of $0.000 < 0.05$.
6. With the proven direct positive and significant influence of each of the values of the Universal Minangkabau Leadership on the organizational culture of SMEs, it is to say that better leadership based on traditional, religious, scientific and transformational values will determine organizational culture without being impacted by

personal values that the leaders owned. This finding indicates the universality of the Universal Minangkabau Leadership model which was built based on the traditional leadership values of the Minangkabau community known as Tungku Tigo Sarangan Tali Tigo sapilin TTS1-TTS2 and the transformational leadership values of Barnard M Bass.

Subsequent to the discovery of the direct influence of the values of the Universal Minangkabau Leadership to the organizational culture of SMEs, moderated by personal values leader, therefore, the structural model obtained in this study is shown below;

5. DISCUSSION

In accordance with the results testing of the structural model (Inner model), then it can be seen that there is no proof of moderating effect of *personal leader values* on the relationship between the values of the Universal Minangkabau Leadership (KMU); traditional values, religious values, knowledge values and transformational values on the organizational culture of SMEs. It implies that the KMU is indeed universal or that the characteristics of the Universal Minangkabau Leadership have been fulfilled. Thus, whoever becomes the leader will be able to implement KMU values without being influenced by their *personal values*. Wherein *personal values* refer to how a person perceives an object, based on its value system. Consequently, the leader's personal value can be interpreted as the values possessed by a leader.

Accordingly, whoever becomes a leader, the leadership process will be pivoted on themselves. When somebody becomes a leader, he will be impacted by the culture, both locally and nationally. For instance, when becoming a leader, a person tries to maintain, manages assets and maximizes the use of assets for the welfare of its members. Furthermore, the leader always tries to maintain the honor of the citizens or members and becomes a place to complain and to solve problems for the citizens, then the leader has implemented the traditional (custom) values of the KMU values. Traditional values are values based on Minangkabau's traditions and customs with the Indigenous culture of Basandi Sarak Basandi Kitabullah (ABS-SBK), wherein leadership develops from family, tribal and nagari clumps matrilineally, called "niniak mamak" leadership grounded on consensus and deliberation. Traditional values bring forth the function of leadership is to maintain shared assets and preserve the honor of the people being led (Sulastrri, Yuki. Chichi, 2018)[14].

A leader in carrying out his leadership process will also be affected by how well they perform the sharia teachings of their religion. So, when the leader is at all times becomes a role model and tries fostering religious activities of their followers according to their beliefs, and tries to provide spiritual clement to their environment, the leader is indirectly has implemented the religious values of the KMU conception. Contextually, religious values in KMU are formulated in accordance with religious values carried out by scholars based on knowledge mastery and religious behavior recognized by the community they are at. Religious values guide a leader to set an exemplary and maintain the monotheism of the people he leads, (Sulastrri, Yuki. Chichi, 2018). [14]

Furthermore, a leader is proclaimed to have implemented the value of knowledge from the KMU conception, when the leader always tries to improve and to develop the knowledge of the people he leads. Leadership which initiates the value of knowledge will be affected by the penetration of knowledge from the leader. As mentioned by Sulastrri, Yuki. Chichi (2018)¹⁴, the value of science in the conception of KMU, emphasizing knowledge-based leadership carried out by local intelligence (*cadiak pandai*) which is represented by the ability of rationality reflected in the mastery of knowledge and technology. The value of knowledge guides leaders to be able to improve and to apply knowledge in their leadership processes.

Transformational values in the context of KMU are leadership values put forward by Barnard M. Bass, approved to be universally applicable and transforms or performs changes in the context, people, and areas they lead accumulated through charismatic, visionary, inspirational and kinship (Sulastrri, Yuki. Chichi, 2018) [14]. Thus, when a leader tries to become a charismatic leader, or a visionary, even becomes a leader who inspires the members he leads, or places more emphasis on seeking the comprehension of the needs of all members, the leader has implemented transformational values in the context of KMU.

Subsequently, according to the results of structural model testing (Inner model), It is proven that a direct and significant influence between the Universal Minangkabau Leadership (KMU) based on traditional values, religious/religious values, scientific values and transformational values on the organizational culture of SMEs exists. It implies that the better the leadership of traditional values, religious/religious values, scientific values and transformational values will determine the organizational culture of SMEs without being affected by *personal values* of the leader himself.

This finding indicates that the Minangkabau Universal Leadership (KMU) model is highly universal, built based on the traditional leadership values of the Minangkabau community known as Tungku Tigo Sajarangan-Tali Tigo Sapilin TTS1-TTS2 and the values of transformational leadership from Barnard M Bass (Sulastrri, Yuki. Chichi, 2018) [14]. Furthermore, the causality model is even supported by several previous studies; such as Szezepanske and Waszcyna (2015)⁸ who uncovered that the transformational leadership is associated with organizational culture.

Research conducted by Bass (1994) [9] exhibits that there is a relationship between leadership and culture by examining the impact of distinct leadership styles on culture. He argued that transactional leaders incline to operate within existing cultural boundaries, while transformational leaders often work to change organizational culture which corresponds to their vision. Further, Hennessey (1998) [15] revealed that leadership plays a major role in maintaining the right organizational culture which helps improve the implementation of certain leadership. Hennessey further argued that the most effective leaders foster, support, and maintain an organizational culture facilitating the types of change and associated improvements in effectiveness and efficiency.

6. CONCLUSION

Posit on the results testing of structural model (Inner model), it can be inferred that there is no proof of moderating effect of personal leader values on the relationship between the values of the Universal Minangkabau Leadership (KMU), i.e., traditional values, religious values, knowledge values and transformational values on the organizational culture of SMEs. This is to say that the KMU is indeed universal or that the characteristics of the Universal Minangkabau Leadership have been fulfilled. Thus, whoever becomes the leader will be able to implement KMU values without being influenced by their personal values.

Subsequently, according to the results of structural model testing (Inner model), it is proven that a direct and significant influence between the Universal Minangkabau Leadership (KMU) based on traditional values, religious/religious values, scientific values and transformational values on the organizational culture of SMEs exists. This implies that better leadership of traditional values, religious/religious values, scientific values and transformational values, will determine the organizational culture of SMEs without being influenced by personal values of its leaders.

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