

## Dissemination of Minangkabau Universal Leadership Values for Leaders and Prospective Leaders in Padang City

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### Abstract

The dissemination process is an important determinant for implementation of Minangkabau Universal Leadership (MUL) models. This research aims to minimize the Minangkabau Universal Leadership model in the City of Padang by taking three sub-districts as sample areas through sampling area techniques. The goal of dissemination is indicated by the participants' knowledge before and after the activity, in the form of training and FGD. Data was collected through questionnaire and processed through Paired Sample Test and Spearman's Correlation. The results showed that there was no significant difference but there was a significant correlation between participants' knowledge of MUL before and after training and FGD activities.

**Keywords:** minangkabau universal leadership (MUL), minangkabau traditional leadership, transformational leadership, leaders, prospective leaders

### Introduction

The traditional leadership system in Minangkabau, known as *tungku tigo sajarangan* (TTS1) *tali tigo sapilin* (TTS2), is a leadership that has been known since the days of their ancestors. The occurrence of social, cultural, economic and technological transformations in various sectors contributed to changing the order of life of Minangkabau people. Besides, the habit of moving outside their hometown also strengthens and accelerates dynamics and change especially in traditional Minangkabau society. These conditions have an impact on the implementation of the TTS1-TTS2 leadership model, especially in the urban Minangkabau community.

The model or system of leadership of TTS1-TTS2 was used by Minangkabau people in territories called *nagari*. *Nagari* can be likened to a small republic, because they have very broad autonomy in managing their own lives both in government and economic systems. *Nagari* consists of families and tribes arranged according to the female lineage or known as matrilineal systems. *Nagari* government is carried out collectively by *ninik mamak* (clan leader), *alim ulama* (Islamic scholar), *cadiak pandai* (intellectual) who in this case refers to the principle of the TTS1. In carrying out the leadership, clan leader, Islamic scholar and intellectual were guided by the values of clan, religion and science symbolized by the TTS2. This leadership meant to be quite successful in bringing Minangkabau people into a harmonious and competitive life. This condition can be seen through Minangkabau tribal figures who incised success in politics, economics or as professionals, figures such as Haji Agus Salim, Bung Hatta, were representing Minangkabau with national and international achievements.

The existence and sustainability of the TTS1-TTS2 leadership model, in the society especially the Minangkabau community, is directly or indirectly represented by the presence of formal leaders, who are always equipped by traditional leaders, religious leaders and professionals and scientists in achieving common goals. In addition, some formal leaders in carrying out their leadership duties use religious, traditional and scientific values, both symbolically and in the real practice of leadership. This reality shows that traditional values, religious values and values of science are used in leadership practices in the Minang realm. This condition is evidenced by Sulastri, Chichi and Yuki

(2017) research, that any formal or non-formal good leaders especially those in Padang City as a reflection of the Minangkabau plural society, uses the Minangkabau Universal Leadership (MUL) model. The results also confirm that out of ten dimensions of MUL, the dimensions of assets management, charismatic, inspirational and visionary are the dimensions used without differences by formal and non-formal leaders. While the dimensions of taking care for dignity, applying technology using, fostering religious beliefs, encouraging improvement of knowledge, role models and kinship used differently by formal and non-formal leaders. The findings can be interpreted that both formal leaders and non-formal leaders use the ten dimensions of the Minangkabau Universal Leadership model but give different emphasis on each dimension.

The existence of MUL in the midst of the community, especially among the younger generation as prospective leaders, requires a continuous availability of knowledge, and the community's understanding of the MUL itself. To ensure the availability referred in the short term, training and focused group discussion about MUL on leaders and prospective leaders can be given while in the long term resources are needed in the form of documentation as a source of artificial knowledge for the wider community.

Based on the description of the background, the objective of this study is to deploy the findings of the Minangkabau Universal Leadership model to the people of Padang City.

Leadership as a social and cultural phenomenon is fairly complex phenomenon because it is built for a purpose by involving many factors such as leaders, followers, resources and situations and environments where the leadership is carried out or processed (Hughes, Ginnet and Curphy, 2009). This statement is reinforced by Hodges and Luthan (2003) who argue that culture can be terminated from leadership. Nevertheless, Hodges and Luthan (2003) stated that leadership tends to be more universal if there is very little socio-cultural influence.

The definition of leadership that similar with ability to influence others who have someone to achieve certain visions and missions, is different from management because it does not depend on position, prevalence, or leadership title that can be learned and mastered well by those who want to learn (Prewitt, Weil and Clure, 2011) and do not depend on intellectual quality but indicated by their actions (Amanchukwu, Stanley and Ololube, 2015). The biggest challenge is how leadership, especially leadership skills, can be built and developed primarily by the academic environment. These reasons encourage Prewitt, Weil and Clure (2011) to exploit the taxonomy of capabilities needed in global leadership.

Similar studies were also conducted by Sulastri and Chichi (2013) in the form of an analysis of the Minangkabau Traditional Leadership values so that they can be studied and linked by leaders and prospective leaders. Hoping that these values can apply without being limited by time and space, the taxonomy of Minangkabau Traditional Leadership values is complemented by the values of transformational leadership formulated and developed by Bass (1999). In this context, Minangkabau Traditional Leadership values refer to traditional values, religious values and values of knowledge. While transformational leadership refers to idealized influences, inspirational motivation, intellectual stimulation, individualized consideration (Bass, 2006). Through this research, 10 dimensions and 28 sub dimensions of leadership model were formulated, and called the Minangkabau Universal Leadership (MUL) model.

The development and dynamism of the traditional Minangkabau community is communal with relatively strong emotional bond, gradually transforms into a more rational and pluralistic society. These changes have influenced matrilineal-based kinship systems. The matrilineal system in the context of shared life within the Nagari sphere gave birth to the leadership system of TTS1 and TTS2. TTS1 refers to the actors or leadership actors who are represented by by *ninik mamak* (clan leader), *alim ulama* (Islamic scholar), *cadiak pandai* (intellectual). While the TTS2 refers to the values used in the leadership task, namely, traditional values, religious values and values of science. Clan leader as one of the elements in the Minangkabau leadership is given to men from the maternal line of deprivation, being people who are elder in the family so that they are obliged to lead the family through deliberation (Nurwani, 2012). Islamic scholar serves as a lighting for the

community (suluah bendang in the nagari) through complete religion so that they become leaders because of their knowledge (expertise power). Likewise, Intellectual becomes a leader because of mastery in science which functions as a shield for the nagari (pamaga nagari). The three leaders complement each other and prosper the family and community they lead.

In its development, the application of the TTS-TTS2 leadership model raises issues such as those revealed by Rita (2005; 2007) and concerns raised by Mochtar (2006; 2009). Rita (2005; 2007), through her research, found that there is a potential for communication barriers between clan leader, Islamic scholar and intellectual in carrying out their leadership duties. Furthermore, Moctar (2006; 2009), in several occasions, presented a problem in implemen surrender of TTS1-TTS2 leadership. In addition, a number of researches have been conducted on the leadership of various perspectives, if Rita (2005; 2007) sees it from the aspect of communication, then Fatimah (2010) investigates it from a historical perspective, Mauluddin (2010) using sociology review, Ilham and Ramli (2011) looks at functions and the task carried out by clan leader leadership. While Yulizar (2009) sees it from the view of political science, especially the triaspolitic system.

Transformational leadership which was accompanied by Bass, (1999) suggests four authentic components of transformational leadership, namely, idealized influences or charisma, inspirational motivation, intellectual stimulation, and individual consideration. Furthermore Bass stated that the development of the concept of transformational leadership is based on the character of the leader in the context of him and others, the ethical values that accompany his vision and mission and how he articulates his programs to be able to accept his followers, as well as morality in his interactions with his followers collectively.

The MUL concept which is built based on Minangkabau leadership values and transformational leadership produces 10 dimensions and 28 sub dimensions. These dimensions consist of; (1) asset management, (2) charismatic, (3) inspirational, (4) visionary, (5) taking care for dignity, (6) applying knowledge using (technology using), (7) fostering religious beliefs, (8) improving and developed knowledge, (9) role models and (10) kinship.

The dimension of asset management produces six sub-dimensions, namely; maintain assets, assets gained, utilize assets, solve problems related to assets, regulate the use of assets, provide sanctions for asset misuse. Furthermore, the dimensions of maintaining honor consist of driving, giving solutions, and dignity keeping. For the dimensions of exemplary, the sub-dimensions are being role models and enlighteners. The dimension of cultivating religious beliefs consists of three dimensions, namely providing peace, keeping of prayer, guarding monotheism. The dimension of improving the knowledge consists of identifying the knowledge needed, encouraging the development of knowledge and inspiring the development of knowledge. While the dimensions of technology oriented, use information technology, encourage the use of technology. The charismatic dimension consists of emotional attachment which consists of formulating a vision and mission, determining the target. Inspirational dimensions with sub-dimensions, namely discussing goals, accepting criticism, and sense of family are defined as, determining norms, understanding needs.

The results of Sulastri, Chichi and Yuki (2015) research prove that any formal or non-formal leaders, especially those in Padang City as a reflection of the Minangkabau plural society, use the Minangkabau Universal Leadership (MUL) model. The research results confirm that from the ten dimensions of MUL, the dimensions of managing assets, charismatic, inspirational and visionary are the dimensions used without differences. Whereas the dimension of maintaining honor, applying knowledge to fostering religious beliefs, increasing knowledge, exemplary and kinship are used differently by formal and non-formal leaders. This finding can be interpreted that both formal leaders and non-formal leaders use the ten dimensions of the Minangkabau Universal Leadership (MUL) model, but four dimensions are used with different emphases.

Furthermore, Sulastri, Chichi and Yuki (2017) research validates the concept of MUL. The results of the validation resulting in the change of name of the resulting model which was originally referred to as the alternative Minangkabau leadership model was confirmed to be the Minangkabau Universal

Leadership (MUL) model. In addition, validation activities also review the use of terms and words in the dimensions and sub-dimensions of the leadership model produced.

## Methods

The goal of dissemination is indicated by the participants' knowledge before and after the activity, in the form of training and FGD. Sample selection uses area sampling and quota sampling. Out of the eleven sub-districts in Padang city, three sub-districts were chosen as research areas, which were expected to represent the central area, and the suburbs. Research respondents were selected based on quota sampling, namely 50 respondents for each research area. Out of the 150 respondents who were expected to participate, only 128 were present. In accordance with the purpose of the study, which is to disseminate the concept of universal leadership, the research activities carried out are training and focus group discussions. Participants' knowledge of the Minangkabau Universal Leadership model was obtained through questionnaires given before and after the activities were carried out (Arabic, et al, 2016). The collected data were analyzed through Paired Sample Test and Spearman's correlation statistical analysis.

## Results and Discussion

### Results

The results of the study are presented based on the research area consisting of three districts in the city of Padang. In addition, the results of overall research will also present the city of Padang as a research area. In accordance with the purpose of the research that disseminated the concept of the Minangkabau Universal Leadership model, this goal was achieved through increased knowledge of prospective formal and non-formal leaders and leaders especially those in the sample area. Therefore activity is done.

#### 1. Lubuk Begalung Sub-District

Lubuk Begalung is one of the sub-districts resulting from the expansion of the Padang City area previously incorporated into Padang Pariaman District. Lubuk Begalung is located in the southwest part of the city of Padang with a population of 93,203 people. The Lubuk Begalung community consists of indigenous people who traditionally have assets in the area, and migrants from West Sumatra and outside West Sumatra. This can be seen from the participants of the activity where the participants were from outside the West Sumatra region, from outside the city of Padang and also the original descents of the region.

The results of the analysis of data on the participants' knowledge about the Minangkabau Universal Leadership model in the Lubuk Begalaung were explained in table 1.

Table 1 Results of Correlation Analysis and Different Tests in Lubuk Begalung Sub-District

	Sample	Mean	Standard deviation	Paired sample test		Spearman's correlation	
				t	Sig.	coefficient	Sig.
Before	49	11.7551	2.6491	0.671	0.505	0.510	0.000
After	49	12.0204	2.2189				

The results of data analysis show that the average score of participants' knowledge about MUL before training activities is 11.755 with a standard deviation of 2.649. While the average score after being implemented is 12.020. Although in absolute terms there is a difference between the average knowledge before and after the dissemination activities were carried out in the form of training and FGD, the statistical difference was not significant as indicated by the results of "t" calculated 0.671 with a significance of 0.505. On the contrary, the result of the analysis with Spearman's correlation shows a coefficient of 0.505 with a significance of 0.000, this shows that there is a meaningful relationship between participants' knowledge before and after the event on the Minangkabau Universal Leadership model.

## 2. Kuranji Sub-District

Kuranji is also a sub-district resulting from the expansion of the city of Padang which was previously included in the Padang Pariaman District. Geographically, Kuranji is located in the Northeast in Padang City, and includes Nagari Pauh IX with nine areas, namely Ampang, Anduriang, Gunung Sarik, Kalumbuk, Korong Gadang, Kuranji, Lubuk Lintah, Pasar Ambacang and Sungai Sapih. With population of 120,309, this area is developing quite rapidly because it is overcome by the Padang Bypass road as the heart of transportation in the city of Padang. Another interesting fact about Kuranji is where the Kuranji sub-district was designated as a pilot area for the implementation of the Adat Basandi Sarak – Sarak Basandi Kitabullah (ABS-SBK) as the core value of Minangkabau Culture or in the context of the Minangkabau community called adat nan sabana adat. Data analysis results obtained in the Kuranji sub-district are presented in Table 2.

Table 2 Results of Correlation Analysis and Different Tests of Kuranji Sub-District

	Sample	Mean	Standard deviation	Paired Sample test		Spearman's correlation	
				t	Sig.	coefficient	Sig.
Before	42	12.1905	2.2872	0.261	0.795	0.797	0.000
After	42	12.1190	2.2189				

The number of questionnaires that meet the requirements to be processed from Kuranji sub-district is 42 questionnaires. Based on the analysis of paired sample test, the average participants' knowledge of the universal leadership model is 12.1905 and the average obtained after the activity is 12.1190. The average score after the activity was lower than the average score before the activity with the "t" calculate of 0.261 and the significance level of 0.795, but this result did not address the differences that meant the participants' knowledge before and after the activity. Spearman's correlation analysis produces a coefficient of 0.797 with a significance of 0.000, meaning that the correlation or relationship of participants' knowledge after and before the activities is statistically meaningful.

## 3. Padang Timur Sub-District

Padang Timur is a research sample as a representation of the sub-district area in the city center. In accordance with the name of the Padang Timur Sub-District, it is located in the east of Padang City. The total population is 79,413 people with an area of 8.15 square kilometers. As an area in the center of the city, the Padang Timur subdistrict area has developed quite rapidly with a number of centers of economic activities, offices, and education centers and provincial hospitals. Under these conditions the eastern region was settled by immigrants and indigenous people. Participants in the dissemination activities are also quite diverse, in terms of occupation, education and age. The results of the participants' knowledge data analysis about the Minangkabau Universal Leadership model are presented in Table 3.

Based on the data collected from 38 questionnaires that met the requirements to be processed, the results of the analysis of paired sample test showed the average scores of participants' knowledge before the activity of 12.5526 and after the activities of 12.9474. In absolute terms, there was an increase in the average score of participants' knowledge before and after the activity was carried out, but this increase did not mean statistically the result of "t" calculated -1.224 and significant in 0.207. While the results of the Spearman's correlation analysis show a coefficient of 0.464 and a significance of 0.003 means that there is a significant relationship or correlation between the participants' knowledge before and after the training.

**Table 3 Results of Correlation Analysis and Different Tests of Padang Timur Sub-District**

	Sample	Mean	Standard deviation	Paired sample test		Spearman's correlation	
				t	Sig.	Coefficient	Sig.
Before	38	12.5526	2.6554	-1.243	0.207	0.464	0.003
After	38	12.9474	2.9720				

The following are the results of the overall data analysis for the study area, namely the City of Padang. The city of Padang represents a pluralistic characteristic region from the traditional area of Minangkabau with a matrilineal kinship system, where this system produces a Minangkabau Universal Leadership model. The data were obtained from 129 questionnaires that met the conditions in the research sample and the results of data analysis are presented in Table 4.

**Table 4. Results of Correlation Analysis and Different Test of Padang City**

	Sample	Mean	Standard deviation	Paired sample test		Spearman's correlation	
				t	Sig.	coefficient	Sig.
before	129	12.1338	2.2823	-0,989	0,325	0,610	0,000
after	129	12.3256	2.2602				

Statistic analysis of paired sample test shows the average score of participants' knowledge about the Minangkabau Universal Leadership model is 12,1338 and the average score after 12,3256. In absolute terms, there was an increase in the average knowledge of participants, but statistically the increase was meaningless. This is evidenced by the calculated "t" result of -0.989 with a significance of 0.325. While the results of the Spearman's correlation analysis show a coefficient of 0.610 with a significance of 0.000, which means that there is a significant relationship between participants' knowledge of the universal minangkabau leadership model before and after the activities are carried out.

## Discussion

The main objective of this research is to disseminate the concept of Minangkabau Universal Leadership which consists of as much as dimensions and 28 sub dimensions. The activities carried out were through training and FGD for each study sample area. To find out how far the participants' mastery of the Minangkabau Universal Leadership model, this research were tested before and after the activity. The test relates to ten dimensions and 28 sub-dimensions that are owned by the Minangkabau Universal Leadership model. It is expected that after conducting activities in the form of training and focused group discussion (FGD) participants' knowledge of the leadership model will increase. This is consistent with what has been proven by Arabs, Shirzaldi, Sabzvari, Jahani, Rostami, Ebran, Ghanzabarzeki and Badochi (2016) that there is a positive influence between training with participants' knowledge and attitudes. But the results of this study indicate that there was no knowledge of participants before and after the research was carried out. Factually, if there is a difference in knowledge, it can be said that there has been an influence between knowledge before and after the activity. The results of the study did not support the theory that was disrupted. But on the other hand, research shows that there is a significant correlation between participants' knowledge of the Minangkabau Universal Leadership model before and after the dissemination activities are carried out.

The discussion will be aimed at the results of data analysis that proves that there is no significant difference, while the discussion shows that there is a significant correlation between participants' knowledge of MUL before and after knowledge of activities. First, the findings that stated whether or not there were significant differences between the findings before and after the activity which meant

that there was no significant difference between the participants' knowledge before and after the activity was carried out. Statistically the difference as a causal relationship, thus the knowledge possessed by the participant after the activity is carried out is not a result of the knowledge they have had before. The study was conducted in Padang City as a representation of urban areas Minangkabau culture. The reality that states that the population of the city of Padang, which amounts to over one million people, is a large part of the community with Minangkabau culture and only a small part of it comes from the community with other cultures. Therefore, culturally they already know and understand about Minangkabau Culture which in this case is MUL. This argument is strengthened by the results of data analysis which shows a significant correlation between the knowledge of participants before and after the implementation of the activity.

Thus the results of data analysis that shows no influence but the correlation between understanding participants before and after the activity is strong enough to state that the purpose of the research to disseminate or disseminate the MUL model to the community in Padang City has been achieved. This is also strengthened by the experience of the research team in the field where through discussions and questions and answers the participants appreciated MUL, and stated that the values of MUL need to be disseminated because they are extracted from the values owned by the community, some of them plan to spread the environment each of them.

## Conclusions

The Minangkabau Universal Leadership (MUL) model which is conceptualized based on the traditional Minangkabau leadership-values of TTS1-TTS2 which is combined with the values of formal national leadership can be accepted by the user community where the model is found. In order to strengthen the conception of the MUL model it is possible to conduct subsequent studies with different perspectives and ojeg studies. The internalization process as one of the efforts to better understand MUL so that it can be implemented on the ten dimensions that exists is time to expand both in terms of space and time. The results and findings of the research through quantitative data obtained and observations of the research team during the research process show that the MUL concept can be understood by the community. Although there is no significant difference but the significant correlation between the management of participants before and after the activity can be used as a reference that the research objectives to maximize the MUL concept can be achieved.

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