

Organisational Communication Patterns in Increasing Solidarity Between Members

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Abstract. This research aims to find and find out the communication patterns used by the HIMMAH NWDI organization Yogyakarta Special Area in enhancing and maintaining solidarity between members. The research method used in this research is the type of qualitative descriptive research, the informant's determination technique in this research uses purposeful and also the Snowball technique with data collection through interviews, direct observation, and documentation, then data analysis at a stage that begins with data reduction, data learning, and conclusion drawing, And data teaching in this study is provided in descriptive or narrative form. Based on the findings, the communication patterns used by HIMMAH NWDI DIY consist of two types: wheel structure patterns and the structural patterns of all channels or stars. Wheel-structured communication patterns are used at both formal and structural activities while all channels or stars are structured at informal activities. Solidarity is shown by making every approach to each other family-based members that are needed, helping each other members, and appreciating each other's differences.

Keywords: Communication pattern, HIMMAH NWDI DIY, Solidarity.

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INTRODUCTION

Communication is crucial in nurturing and developing human personalities. Communication is an inevitable aspect of daily life, as it serves as a fundamental need for individuals to interact with others throughout their lives. When two individuals meet, constant communication is required, even if it's limited to behaviors. Even silence and avoiding eye contact are also part of communication (Efendi, 2021). Observing our

surroundings, we can see that communication is the most frequently performed activity in societal life and other educational organizations.

Student organizations provide a platform for students to develop their capacities through aspirations, initiatives, positive and creative ideas, achieved through various activities relevant to national educational goals, as well as the vision and mission of the respective higher education institutions they work under. The HIMMAH NWDI organization is a student organization established by the Indonesian National Hero Almagfurulahu Maulanasyekh TGKH M. Zainuddin Abdul Madjid around 1966 under the Nahdlatul Wathan Diniyyah Islamiyyah social organization, functioning in religious, social, educational, and Islamic preaching domains. With its long history, the NWDI organization is now led by TGB Dr. Muhammad Zainul Majdi MA (Former Governor of West Nusa Tenggara).

The DPC HIMMAH NWDI of Yogyakarta Special Region is one of the student organizations based in Lombok under the YPP NWDI Pancor umbrella. This organization has branches in places like Jakarta, Malang, and Yogyakarta. It's known for its sense of solidarity, which sets it apart from other student organizations. As students, they hold strong influence within society, often referred to as agents of change and control.

Solidarity within an organization is crucial for achieving effective cooperation to support the organization. Solidarity from each individual becomes a bond of responsibility within the organization. This can be realized through individual awareness. Social involvement can manifest in the form of mutual understanding between communicators and recipients, referred to as communication patterns (Yuki, 2013).

Several previous studies have been discussed, investigating organizational communication patterns (Gori and Simamora, 2020; Brahmana and Sitepu, 2020; Mendrofa and Syafii, n.d.). First, Mulhas Adi Putra et al. in "Organizational Communication Patterns of the Indonesian Islamic Student Movement (PMII) in Malang City" showed that the organizational communication model in PMII is executed vertically, yet horizontal communication also takes place. The challenge is the lack of working methods or plans to facilitate communication from industry leaders to districts (Putra, Qorib, and Ghofur, 2018).

Second, Indrianti's study on "Organizational Communication Patterns at the Tallo Subdistrict Office in Makassar" demonstrated circular, wheel, and Y-pattern communication models. The regional manager's office at Tallo employs circular communication patterns in coordination meetings to achieve jointly agreed-upon organizational goals in the field. Factors like personal relationships, communication tools, time, and facilities support this approach. Although hierarchical communication, suboptimal services, and less personal relationships hinder this model (Stambuk, 2020). Both studies share commonalities in organizational communication patterns, but the differentiating factor lies in the level of solidarity among members in the HIMMAH NWDI of Yogyakarta Special Region.

Communication patterns among members significantly impact an organization's continuity. Based on the above discussion, the author aims to explore the topic of communication patterns within the HIMMAH NWDI organization in Yogyakarta Special Region, focusing on how these patterns enhance and maintain member solidarity within the organization.

LITERATURE REVIEW

Communication pattern is the way or specific pattern through which messages or information are conveyed, received, and understood among individuals or groups. Communication patterns involve elements such as the message sender, communication channel, the message itself, message receiver, and communication context. Communication patterns can be formal or informal, structured or unstructured, and involve various forms of media or channels, such as face-to-face interaction, telephone, letters, emails, and social media. The purpose of communication patterns is to ensure that messages are conveyed clearly and effectively, thereby creating understanding, coordination, and positive interaction among individuals or groups involved. In the context of organizations, communication patterns also play a significant role in building and strengthening solidarity among members (Rustan, 2020).

Meanwhile, solidarity among members is a sense of unity, support, and mutual assistance within a group or organization (Ellison & Langhout, 2020). It involves members coming together, regardless of their differences, to support each other's goals, values, and well-being. Solidarity among members builds a sense of ownership and collective identity, where individuals work together harmoniously towards shared objectives. This bond of solidarity can be strengthened through open communication, mutual respect, collaboration, and shared commitment to the group's goals.

METHOD

This research is of a qualitative descriptive nature, sourcing data from interview results and direct observations of the administrators and members of HIMMAH DIY, as well as documentation related to the HIMMAH NWDI DIY organization and literature on organizational communication patterns (Pawito, 2008) and (Sugeng, 2015). The informant selection technique for this study utilizes purposive sampling and the snowball technique, with data collection involving interviews, direct observations, and documentation. Subsequently, data analysis proceeds through stages that begin with data reduction, data presentation, drawing conclusions, and data presentation in this study takes the form of descriptive or narrative representation.

RESULTS AND DISCUSSION

1. Interpersonal Communication Process

Interpersonal communication, also known as face-to-face communication, is the communication between individuals that enables each participant to directly receive the reactions of others, both verbally and non-verbally (Harapan, 2014). Devito (2011) states that the process of interpersonal communication can be depicted as a cyclical and continuous process, as each person engaged in interpersonal communication acts as both a speaker and a listener, as well as a participant and a reactor. Interpersonal communication serves as a "bridge" in building social relationships among individuals.

Communication among members occurs spontaneously. Openness is cultivated within the organization, influencing all members to maintain active communication among each other. Interpersonal communication happens continuously, thereby strengthening the interpersonal relationships among the members.

The camaraderie among HIMMAH NWDI Yogyakarta members is demonstrated through mutual support in all aspects. Therefore, in HIMMAH NWDI in general and

particularly in HIMMAH NWDI Yogyakarta, all members are addressed as "Kanda" (for males) and "Yunda" (for females), followed by their names, to foster a closer and more solid relationship. Furthermore, this closeness is also evident as several members frequently gather outside of the established programs. They engage in activities like playing futsal, video games, chess, cooking, especially preparing the traditional Lombok dish "pelcing," visiting cafes, or having coffee while working on their university assignments. These activities are often organized by members to further foster camaraderie and familiarity among each other.

Interpersonal communication plays a crucial role in fostering camaraderie, particularly within the framework of the Himpunan Mahasiswa NWDI Yogyakarta organization. The dynamics of interpersonal relationships within this student association can be analyzed through the lens of social penetration theory (Liliweri, 2014), which metaphorically describes the development of relationships as layers of an onion. This process can also be applied to the HIMMAH NWDI Yogyakarta organization, as outlined below.

First Stage is Orientation Phase, Before joining HIMMAH NWDI Yogyakarta, there is a personal dialogue between the administrators and prospective members. This conversation includes various information such as names, addresses in Lombok and Yogyakarta, university origins, faculties, majors, daily activities, as well as reasons and goals for joining.

Second Stage is Affectionate Exchange Phase, The second layer involves the exchange of experiences related to the organizational world. Discussions encompass previous organizational experiences, levels of involvement, reasons for being active or passive within the organization, views on successful programs, and sharing personal information.

Third Stage is Affection Exchange Phase, This stage involves bonding through routine activities such as KANTIN (Regular Studies), Hizib (spiritual activities), Berzanji (recitation of Shalawat Al-Berzanji), NGOPI (Smart Chats), and various other activities that cultivate a sense of closeness.

Fourth Stage is Stable Exchange Phase, During this stage, members begin to understand each other's habits, discover common hobbies, learn about each other's personal jobs and aspects of daily life. They start discussing personal issues and collaboratively seek solutions, actively participating in various group activities like having coffee, playing games, chess, futsal, and more.

Through these four stages, the process of integration into the organization becomes evident, creating comfort among members and discouraging them from switching to other organizations. To uphold interpersonal relationships within HIMMAH NWDI Yogyakarta, effective communication becomes the key to nurturing positive connections among members, in line with the concept elaborated by Devito (1997).

2. The Group Communication Process within the HIMMAH NWDI DIY Organization

Darma (2012) defines group communication as the communication that occurs among several individuals within a "small" group, such as in meetings and gatherings. An organization serves as an "activity reservoir" for individuals performing diverse tasks to achieve common goals. They operate within a relational structure bounded by their professional roles. The behavioral dynamics it demonstrates are filled with a "negotiation" between "required performance" and "task accomplishment," which characterizes both collective and individual productivity (Satoro, 2003:1). On the other hand, Daryanto (1998) states that: "An organization is a cooperative system between two or more people consciously working together to achieve a goal." From these statements, it can be inferred

that every group of individuals working together will have communication or relationships based on the tasks they perform, thereby exhibiting behavior that encourages cognitive communication to achieve predetermined organizational goals. Group communication is employed to explain how each individual interacts within a group to create understanding, such as sharing information and problem-solving, so that each group member genuinely develops the personal traits of others, fostering camaraderie and brotherhood within the group.

The communication process essentially elucidates how communication takes place through various stages that continue, change, and persist incessantly for message transmission. Communication is a reciprocal process because both the sender and receiver of the message influence each other. As a result, changes in behavior occur within individuals, cognitively, emotionally, and psychomotorically. Through the communication process, it becomes possible to determine the decisions made by individuals or groups regarding how to determine future steps or outcomes, as communication can be used as a guide to decide whether cooperation can continue or cannot be continued.

In reviewing the dynamics of the communication process, it is important to understand the roles of crucial elements that contribute to the smoothness and effectiveness of communication. Some of the key elements with central roles in this context are as follows.

First is the Communicator, Within the framework of HIMMAH NWDI Yogyakarta, various divisions including the HUMAS division play a crucial role in disseminating information related to planned programs, and function as administrators utilizing social media platforms such as Instagram, WhatsApp, and Facebook. However, each member has the capability to take the initiative in communication, whether it is from system administrators to members or vice versa. Communication interactions with the HIMMAH NWDI Yogyakarta organization can occur through direct dialogue or media.

Second is the Message, Organizational leaders send messages to members, including instructions and tasks to collaborate in discussions or the implementation of programs that require the involvement of other members for the success of the event. The principle of "PROFESIONAL MORALIS" reflected in the HIMMAH Organization's motto highlights the importance of carrying out tasks according to individual responsibilities, accompanied by good ethics within the organizational context and beyond. This principle arises because each member has the right to express opinions, contribute ideas, concepts, and hold an equal position within the organizational structure.

Third is Channel/Media, Under this element, two points are to be noted, a) Face-to-Face/Offline: In this point, HIMMAH NWDI Yogyakarta tends to communicate directly through face-to-face meetings or physical gatherings. Face-to-face meetings serve as a means to foster camaraderie and solidarity among members. HIMMAH NWDI Yogyakarta frequently holds face-to-face communications, such as through Kantin events (Routine Discussions), sometimes using platforms like Zoom when speakers are located outside Yogyakarta. Additionally, WhatsApp is used by HIMMAH NWDI Yogyakarta to resolve any potential differences that may arise among members. b) Social Media/Online: In this point, HIMMAH NWDI Yogyakarta utilizes platforms like WhatsApp, Instagram, and Facebook as means of communication for both organizational members and individuals outside the organization to interact and ease differences of opinion. Social media is also routinely used in Kantin events (Routine Discussions), such as Zoom Meet and Google Meet, especially when speakers or presenters are from outside Yogyakarta.

Fourth is Receiver, Within the organizational structure of HIMMAH NWDI Yogyakarta, both administrators and members play a role as communicators. All

organizational members actively participate in maintaining progress and fostering a spirit of solidarity within the community.

Fifth is Effect, The impact of the communication process within the HIMMAH NWDI Yogyakarta organization includes the formation of a sense of camaraderie and a spirit of mutual cooperation among members. The organization consistently emphasizes the importance of sharing experiences and supporting one another to maintain the integrity of the organization. Collaboration and cooperation between administrators and members also contribute to a deep affection for the HIMMAH NWDI DIY organization. Furthermore, they are prepared to contribute by providing resources, both in terms of material and non-material aspects, in alignment with the spirit of "POKOK HIMMAH," which reflects the determination to continuously progress.

This interaction serves as the driving force behind the formation of a strong and solid group. Initially, each member strives to understand one another through interpersonal communication processes to build partnership. Greater intimacy facilitates communication within the group within the organization, ultimately aiding in maintaining a strong solidarity. The communication process within this organization reflects how the communicator's perception influences this dynamic, resulting in changes in cognitive, affective, and psychomotor aspects for the communicator, and creating mutual dependence among organizational members in building quality collaborations.

The stages of communication within the organizational group of HIMMAH NWDI Yogyakarta can be outlined as follows. The first stage, known as the forming stage, begins with introducing the HIMMAH NWDI Yogyakarta organization, encompassing various information ranging from its goals, vision, and mission, the policy structure applied, to the shared objectives within group meetings or addressing other issues. The second stage, the storming stage, is characterized by the participation of HIMMAH NWDI Yogyakarta organizational members in providing opinions and proposing ideas regarding the steps to be taken, as well as their contributions to group meetings for each campus located in DI Yogyakarta. In the norming stage, HIMMAH NWDI DIY demonstrates the habit of group members in maintaining consistent cooperation while accomplishing group tasks. Alongside professionalism, collectivity is also emphasized. The fourth stage is performing, where HIMMAH NWDI DIY carries out routine activities to enhance cooperation and unity among organizational members.



Figure 1 Meeting at Serowajan Cup of Coffee Cafe

Here are several routine activities carried out by the HIMMAH NWDI DIY organization. First Hiziban and Al-Berzanji, These are consistent spiritual practices conducted by the HIMMAH NWDI organization. These activities take place once a week on Sunday evenings around 6:00 PM WIB (Western Indonesian Time). The two recitations alternate each week, with Hizib being recited in the first week and Al-Barzanji in the following week.

Second KANTIN (Regular Study Gathering), This activity resembles discussions found in other organizations. However, the focus here isn't only on the fields and majors of the members and leaders, but also involves engaging with trending and interesting issues. The distinction between learning and discussing is acknowledged, leading the organization to choose to hold regular study gatherings instead of conventional discussions.

Third Futsal Sports, Another frequently conducted activity by HIMMAH NWDI DIY is Futsal sports. These events take place every two weeks, playing a significant role in strengthening solidarity among members and ensuring that communication remains well-maintained. Engaging in friendly matches with other organizations through "Sparing" also has a significant impact, leading to the routine inclusion of this activity.

Fourth NGOPI (Smart Chat), Despite their simplicity, these activities hold profound meaning in building emotional bonds among members and leaders of HIMMAH NWDI. The "NGOPI" sessions and cooking gatherings aren't bound by specific schedules; they happen randomly.

Fifth Camp with HIMMAH, Organized once per semester, this event provides a platform for both active and passive members to share valuable insights and create educational games. This camp not only strengthens the sense of community but also incorporates elements that enrich knowledge and understanding.

3. Communication Patterns of HIMMAH NWDI DIY Organisation

Communication patterns are an evolution of communication network structures. With the aid of communication networks, the forms of relationships or connections among specific individuals can be discerned, along with the group's openness to others and the key players within the group. The exchange of information among these individuals gives rise to patterns (Romli 2014). In his book "Communication Between Humans," Devito divides communication patterns into five categories: wheel, circle, chain, all-channel or star, and Y communication patterns.

Based on observations of communication patterns within HIMMAH NWDI DIY, two communication patterns are employed: the wheel communication pattern and the all-channel or star communication pattern. The wheel communication pattern is used in formal and structured activities with clear leadership. Communication through social media platforms such as WhatsApp, Instagram, and Facebook also follows the wheel pattern. This is because socialization processes on these platforms are coordinated by the HUMAS department or other members of HIMMAH NWDI DIY. Information typically transmitted through these platforms includes posts during HIMMAH NWDI DIY discussions, various types of activities, and program-related updates.

The next communication pattern is the all-channel or star communication pattern, used during informal activities. This pattern prevails in relaxed situations that do not adhere to the formal community structure. Similar to communication on platforms like WhatsApp, this approach applies to all channel patterns. Line, for instance, is one of the social media platforms used by HIMMAH as a medium for all organizational members to communicate, whether about organizational matters or their daily interactions. Here, all

members typically exchange information about their daily lives as students, share thoughts, and provide updates on the latest developments in their field of study.

4. Solidarity

High solidarity, among other things, is due to its members' belief in each other's ability to perform their tasks effectively. This belief is strongly shaped by the group members' experiences in challenging situations. The higher the group's solidarity, the more effective the group becomes, leading to a stronger sense of social interaction (Gerungan 2002).

Forms of cooperation are evident when they assist each other in completing campus tasks or when they collectively think about and share academic issues. The purpose of interactions among members is to maintain the cohesion and solidarity within the HIMMAH NWDI DIY organization. Apart from fostering camaraderie among members, HIMMAH NWDI DIY can also be seen as building solidarity through activities such as off-organization program discussions, camping trips, communal meals, outings, and other events. This is because the routine collaboration within an organization essentially trains its internal cohesion and cooperation.

One member of HIMMAH NWDI Yogyakarta, with the initials R.A., had never been involved in an organization before. However, through a friend's invitation to join HIMMAH, R.A. began to get to know and even love the HIMMAH NWDI Yogyakarta organization. His closeness to other members made R.A. feel like he had family abroad. R.A. stated, "I used to not be interested in organizations, but after joining HIMMAH, I experienced positive changes, from my way of thinking to my social interactions and time management" (R.A. Personal Communication, December 2, 2022).

MZT is a postgraduate student at UIN who is the most active within the HIMMAH organization. Despite being reserved in speech, he prefers to take action, which has drawn attention within the organization. MZT's influence is significant behind the scenes, driving the active movement of HIMMAH. He prefers to operate behind the scenes and said, "What sets HIMMAH apart from other organizations for me is the prioritization of the sense of family. That's why personally, me and the other 'kanda yunda' members feel like we have a home and family in this organization" (MZT, Personal Communication, December 5, 2022).

AZ, an undergraduate student majoring in Pharmacy, is active in communicating with other members. In addition to being humorous, he also has a thirst for knowledge. Despite his field of study usually focusing solely on the subject matter, AZ tends to embrace new knowledge. AZ stated, "I'm someone who loves new things. When I joined HIMMAH, I gained a lot of new experiences. Aside from the new things I acquired, the organization's work culture also makes me comfortable. The positive people and the supportive system make me not want to switch to another organization" (AZ, Personal Communication, December 5, 2022).



Figure 2 Hiziban in each member's home

Solidarity within an organization is crucial, as achieving effective cooperation requires the awareness of each individual member to uphold it. The solidarity of HIMMAH NWDI DIY begins by promoting good communication among its members. The more often the community interacts and gathers, the stronger the sense of togetherness and camaraderie grows among the members, creating strong bonds between one member and another.

Close interpersonal relationships motivate members to develop HIMMAH NWDI DIY. Getting to know each other has an effect on building trust in task execution. The displayed confidence undoubtedly influences the sense of solidarity in fulfilling the entrusted tasks. HIMMAH NWDI DIY doesn't have a specific membership recruitment program; however, anyone interested in becoming a member of HIMMAH NWDI DIY can join directly (at any time). Therefore, it can be said that through intensive meetings and consistent open communication, as well as efforts to overcome organizational obstacles, a sense of solidarity among members can be built. Consequently, this helps establish and strengthen a sense of solidarity among members that endures to this day.

CONCLUSION

HIMMAH is a student organization based in Lombok with branches in the Special Region of Yogyakarta (DIY), comprising members from various campuses in DIY. The organization does not discriminate based on the members' campuses or their ages, whether they are undergraduate, master's, or doctoral students. HIMMAH NWDI DIY always prioritizes a sense of brotherhood, togetherness, and solidarity.

Based on the findings, HIMMAH NWDI DIY employs two communication patterns: the hub structure pattern and the all-channel or star structure pattern. The hub structure pattern is used for formal and structured activities, while the all-channel or star structure pattern is used for informal activities. The all-channel or star structure pattern is the daily communication pattern used by HIMMAH NWDI DIY. This is because the all-channel communication pattern is relaxed and open, encouraging closeness and a sense of family unity, which aids in building group cohesion and integrating solidarity. The solidarity of HIMMAH NWDI DIY is demonstrated by fostering closeness among members, grounded in a sense of mutual need, helping one another, and respecting differences.

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