QUALITY LEADERSHIP LEADING KEBHINEKAAN

Afriadi Hasibuan and Dwi Indah Kartika
Faculty of Government Management, Institute of Home Affair Governance
Email: afriadish@gmail.com, dwi_indah@ipdn.ac.id

ABSTRACT

The combination of quality leadership and leadership style in a diverse society of background and education will bring and harmony of society to diversity in the nation. Quality is characterized by honesty, communication skill, decisiveness, responsibility, focus, empathy, confidence, creativity, optimism and commitment. Meanwhile, situational leadership provides on 4 (four) leads as leaders: telling, circumference, participating and delegating. Site leadership is assisted by the application of administrative skills both technical and conceptual. Thus, the combination of quality and situational leadership leads to a lasting and sustainable diversity in nation and state.

Keywords: *Quality leadership; situational leadership; kebhinekaan*

INTRODUCTION

In the administration of a country wherever it is, it requires the availability of leadership and leadership elements in addition to other elements, such as the territory owned and the existence and recognition of the people being led. The element of leadership and leaders in Indonesia is needed and makes an important factor due to a very strategic area and spread between two continents and two vast oceans, consisting of 17,058 large and small islands (Bakorsurtanal data) and inhabited by more than hundreds of ethnic groups or ethnic groups spread between Sabang and Merauke. Whereas in the daily life of Indonesian people have various religions and customs or cultures, the regional languages are very diverse and different from one another. Thus, the Indonesian nation is known as a multicultural nation because its people consist of various ethnicities, ethnic groups and religions that are very diverse with each other. For this reason, diversity creates a unitary state and Indonesian nation as the foundation of the state to achieve the ideals of the nation as in the Preamble of the 1945 Constitution (prosperous and intelligent).

The country aims to prosper a just and prosperous society for all the people of Indonesia, which at this time is still a long journey. In this case, the community needs more concrete enthusiasm and encouragement for the existence of good and quality leadership and leaders in implementing the diversity process. The spirit and encouragement of leadership and leadership make a major factor in achieving the ideals of diversity. For that reason, leadership and leaders are two words that are interrelated to one another and mutually sustainable. Leadership is an adjective while a leader or leader is a word that shows a person or individual. Leadership is how a style or way and what it looks like in leading. The leader, will talk about the individual or the person. Leadership that is strong, systematic, visionary and takes the side of the people and has its own characteristics, while the leader can be said to be just as great if you have the character and soul in the nature of leadership. However, leadership that is not strong will make the strongest leader not be able to lead well, visionary, and of course trustful because there is no leadership quality. Leadership as the nature of leadership is given the opportunity to act stronger in an effort to lead to the effectiveness of the diversity state. Thus, quality leadership plays an important role. For that reason, the writer tries to decipher the writing to discuss quality leadership in leading diversity.

QUALITY LEADERSHIP

Leadership is behavior or the art of behaving to influence others, directing the desires, abilities and activities of organizations such as the state to achieve common goals. Thus, leadership is a trait that is carried out by

individuals who act as leaders to influence various group members to achieve goals and objectives that have been mutually agreed upon in accordance with the vision set. A leader is one who not only works alone without involving anyone, but is able to utilize the various potentials that surround the leader. For this reason, leaders are individuals who carry out the process of influencing a group or organization to achieve something that has been mutually agreed upon. Therefore, leadership is not just a position or power center but is an active interaction between components in the organization such as the state. Thus, the regeneration of leadership plays an important role with the atmosphere of the diversity of Indonesian society in the state, which is needed in creating quality leadership so that the country's goals are achieved.

Quality leadership is a style of leader who has a very visionary personality. Leadership that is based on a consistent vision will have at least some quality characteristics of leadership, namely having communication skills (empathy communication) and empathy (Dora Wang, 2015). In addition, quality leadership is characterized by honesty, communication skills, decisiveness, responsibility, focus, empathy, confidence, creativity, optimism and commitment (Justin Reynolds, 2016). Quality leadership requirements as mentioned above may be difficult to obtain in government management practices, because with a variety of considerations that are dominated by practical politics as the main approach. Quality leadership needs to get full support both politically and administratively, that is, have the ability of expertise in the administrative field. Leadership in state organizations really requires administrative expertise possessed by a leader. The administrative expertise is related to the application of the implementation of skills such as technical expertise, specific special competence skills, and analytical skills using appropriate tools and techniques. In addition, leaders should be able to manage and cooperate with various components in utilizing existing human resources in state organizations.

Therefore, quality leadership has the ability and expertise in a technical and conceptual way by presenting various ideas and concepts in the context of promoting diversity in the state organization, where members of society are full of diversity. Thus, qualified leadership by meeting the requirements above is very much needed in an atmosphere of diversity in the country so that the diversity within a country is framed.

LEADER OF KEBHINEKAAN

In this era of globalization, competition will be stronger and regional and global in nature that requires leadership in diversity reflecting values and characteristics that have communication skills and empathy and have a strong vision going forward. A diversity leader has the ability to create a commitment crisis reduction and encourage shared commitment, consistent to be implemented, so that the credibility of the leader has resilience. Resilience of credibility can be measured by the ability to uphold when carrying the mandate, faithful to agreements and promises, being firm in its establishment, honest in carrying out the duties and responsibilities assigned to it, strong faith in resisting temptations and opportunities to deviate. Diversity leaders who play an important role again are nationality and community and state life. At present the challenges are increasingly complex and complicated. Leadership now is no longer enough to rely solely on talent or genetic offspring. Genetic as a theory is also known as laissez-faire style (style) (Sajjadi, 2014). Sajjadi (2014) stated that:

"*The task focused (non-relationally focused) leadership styles are primarily management by exception, laissez-faire, transactional leadership, dissonant leadership styles, and instrumental leadership. Active Management-by-Exception focuses on monitoring task execution for any problems that might arise and correcting those problems to maintain current performance levels (Avolio et al., 1999). Laissez-faire styles are similar in that they are conceptualized as passive avoidance of issues, decision making and accountability (Avolio et*

al., 1999). Passive–avoidant leadership tends to react only after problems have become serious to take corrective action, and often avoids making any decisions at all (Avolio et al., 1999).

Likewise, what Ermiaz Tizazu (2013) pointed out that the situational style overrides decision making and the responsibility of policy supervision as stated:

The laissez-faire leader avoids decision making and supervisory responsibility. This type of leader is inactive, rather than reactive or proactive. In a sense this extremely passive type of leadership indicates the absence of leadership. Bass (1990) reports laissez-faire leadership usually correlates negatively with other, more active leadership styles. Bass (1990) concludes that there is a negative association between laissez-faire leadership and a variety of subordinate performance, effort and attitudinal indicators.

Furthermore, Goodnight (2011) argues that

"Laissez-Faire Leadership Style may be the best or the worst of leadership styles (Goodnight, 2011). Laissez-faire, this French phrase for "let it be," when applied to leadership describes leaders who allow people to work on their own. Laissez-faire leaders abdicate responsibilities and avoid making decisions, they may give teams complete freedom to do their work and set their own deadlines". Laissez-faire leaders usually allow their subordinate the power to make decisions about their work (Chaudhry & Javed, 2012). They provide teams with resources and advice, if needed, but otherwise do not get involved".

Sajjjadi (2014) said that in the era of globalization and the diversity of the people in a country could no longer be carried out

properly related to the fulfillment of quality leadership requirements. Meanwhile, Goodnight (2011) says that the theory is effective if there is a monitor and involvement from decision making but it is usually left to the ranks below. A theory like this needs to be changed. In the situation now needed leadership ranks involved in the process of interaction so that the commitment and consistency in the implementation of diversity can be realized in the community.

Kebhinekatunggal-ikaan diversity can be realized and very much determined by quality leadership. Quality leadership is very visionary and puts forward Indonesian-ness to realize strength and excellence in the future. Qualified leadership in realizing diversity with the spirit of Patriot and true Nationalist Pancasila, who passionately devoted to the State and the Nation can invite and motivate the nation to strive for progress and prosperity. But to produce leadership strength berkalitas, it is also necessary to have the ability of leadership style that is capable of intelligently and boldly working on the entire potential of the nation for the advancement and prosperity of the Indonesian people. The combination of quality leadership and leadership style is crucial in the mechanism of government management to be the key to the realization of diversity as the strength and strength of national struggle. Therefore, strengthening quality leadership requires community leaders in a single diversity - if it should shift to situational leadership styles (Situational theories).

A good leader is a leader who is able to build values and norms with the group he is ayomi in which the person is active. An important value exists in the organization as a reference for moving all members of the organization towards achieving the shared

goals of the group. In a life in society there always arises a leader who can influence and direct the behavior of community members towards certain goals (Wahyudi, 2009). Likewise, in educational institutions a leader who is able to mobilize and influence his members is always raised, as well as representatives and role models of these members in relation to outside parties. In an effort to meet expectations, leaders use all the capabilities they have and utilize the environment and the potential they have in the organization they manage.

In order to encourage and empower members, a leader in the organization must base each step on values and understand those values in depth. An understanding of these values is largely determined by how a leader's understanding of values is formed. There are values that are desirable and highly desirable, and in the context of interactions within groups there are values that are undesirable because they don't correspond to what is expected. So values are the basic principles that hold everyone in life and live. The process of value formation occurs when interactions between people occur, where values in everyday functions guide people to behave and direct people to behave in accordance with applicable regulations. When an organization without value formation is a guideline for its members, then the organization will not be able to carry out its functions accordingly what is expected, and will lose the meaning of what is the main target. Thus according to the writer's assumption, the conception of Pancasila-based leadership in multicultural societies is what then motivates the writer to study deeper and try to reveal the meaning behind it. Based on this, the authors consider it important to be an example or model of leadership based on Pancasila values in all lines of society because basically

Indonesian society is a society that needs extra handling and guidance, but it must be based on Pancasila values. Besides this, as a society that is obedient to the ideology and the foundation of the State, the values of Pancasila must remain a reference in running the organization in Indonesia.

PANCASILA VALUES

Talking about Pancasila values cannot be separated from the basic understanding of Pancasila. Pancasila is a collection of five unidimensional values which are used as a reference for Indonesian people's behavior. The five values contained in Pancasila are divinity in the first principle, humanity in the second, patriotism in the third, democracy in the fourth, and social justice in the fifth. Correspondingly, Daroeso (1989) explained that if we refer to history long before Sukarno explored the value of Pancasila, which is known today, the concept of Pancasila had already been documented in the Majapahit kingdom which was poured in the Mpu Sutasoma composition written by Mpu Tantular. The book defines the five karmas, namely the one who is not allowed to commit violence, the second must not steal, the third must not be spiteful, and the fourth must not lie, and must not be intoxicated.

The first precept in Pancasila includes the value of God. Where this first precept is related to the character of transcendence which is the power that forges an individual's relationship with the wider universe and provides meaning. In transcendence there is an appreciation of beauty and excellence, gratitude, hope, humor and religiosity; things that are part of the first precept. This divinity point implies that tolerance among religious believers must be upheld. The existence of various adherents of different religions in Indonesia is not impossible to cause conflict.

Therefore, the value of God is considered important to be the basis of state life, namely as one of the points listed in Pancasila (Meinarno, 2012).

Values regarding humanity are raised as points covered by the second principle of Pancasila. This human value emphasizes the treatment of an individual towards other individuals or communities. Based on this precepts, everyone must respect and respect others as fellow human beings. Therefore, it also demands a fair attitude in treating others, regardless of ethnicity, race, or other differences that others have. Points regarding unity are listed in the third principle of the Pancasila. Unity as a value is trying to be achieved by making Indonesian as the official national language. The use of Indonesian in various activities, for example in academic activities, trade, association, is expected to be a unifying community in Indonesia even though they come from different ethnic or religious groups. By speaking Indonesian well and correctly, a sense of unity will be fostered for the people of Indonesia because of the standardization that is understood together (Meinarno, 2012).

In the fourth precepts, listed values regarding responsibility and harmony. This value is a thick value for Indonesia which adheres to a culture of democracy. The fourth precept is the basis for citizens to be able to understand the decisions taken by leaders (who were originally chosen together) for mutual benefit. This fourth value is also related to the primacy of justice and transcendence. The last principle of Pancasila regarding social justice must be realized in Indonesia. The appearance of things in the fifth value is closely related to how the sense of fairness is not just for oneself, but for the community where the individual is. The making of this category is the logical impact of not forming a

Pancasila construct as previously thought (Suwartono & Meinarno, 2011; 2012). It is precisely this result as if it confirms that the basic idea proposed by Sukarno is right, namely a collection of values. This is somewhat at odds with the idea from Soeharto which emphasizes that Pancasila is a unified whole that each of the precepts inspire one another. With that perspective, Pancasila is often referred to as a construct.

Another implication is that Pancasila is a value system. The value structure consists of ideas that are embedded in the brains of most people, about things that they must consider very valuable in life. Thus a value system usually functions as the highest guideline for human behavior (Koentjaraningrat, 1974). This idea is in line with Sukarno's statement during a meeting on June 1, 1945 that initiated the basic Indonesian state.

Pancasila which contains a set of ideal basic values, is a national commitment, national identity and is the basis for the development of Indonesian character. Basing on a theoretical perspective

Structural functionalism, a plural nation state like Indonesia needs a shared value that can be used as a value of integration integrative, common deno-minator, national identity and at the same time considered good value to be realized or ideal value (Winarno Narmoatmojo, 2010).

As a national ideology, the basic values of Pancasila become the ideals of the Indonesian people which also show the character of the nation to be built. The character, identity or identity of a nation is not something that has become. Character is the result of construction and the product of civilization through education. Pancasila underlies and animates all processes of state administration in various fields and is a reference for all Indonesian people to

behave and act in their daily lives. Pancasila provides a clear direction and criteria regarding whether or not an attitude and action taken by every Indonesian citizen in the life of society, nation and state.

Moerdiono (1999) explains that there are three levels of values in the Pancasila ideology, namely basic values, instrumental values, and praxis values. Where these three values become a part that determines the success and failure of the implementation of the values embodied in Pancasila idiology. These three values are translated in the description which include:

First the basic value, which is a value that is very abstract and fixed, which is free from the influence of time changes. Basic values are principles, which are very abstract, are very general, not bound by time and place, with a content that is like axiom. In terms of the content of its value, the basic value with regard to the existence of something, which includes ideals, purpose, basic order and characteristics. The basic values of Pancasila are determined by the founders of the country. The basic values of Pancasila grew both from the history of the struggle of the Indonesian people against colonialism which had afflicted the people, as well as from the ideals instilled in religion and tradition about a just and prosperous society based on the unity, unity and unity of all citizens

Second, instrumental value, which is a value that is contextual. Instrumental value is a translation of the basic value, which is a directive of its performance for a certain period of time and for certain conditions. This instrumental value can and must even be adjusted to the demands of the times. But the instrumental value must refer to the basic values that are described. The translation can be done creatively and dynamically in new forms to realize the same spirit, within the limits made possible by that basic value. From the content of its value, the instrumental value is wisdom, strategy, organization, system, plans, programs, and even projects that follow up on these basic values. The state institutions which have the authority to compose these instrumental values are the MPR, the President and the DPR.

Third, praxis value, which is the value contained in daily reality, in the form of how the people implement (actualize) the value of Pancasila. Praxis value exists in so many forms of the application of the values of Pancasila, both written and unwritten, both by the executive, legislative and judicial branches, by socio-political power organizations, by social organizations, by economic bodies, by social leaders, even by citizens individually.

When referring to the five precepts of Pancasila, according to Gunawan (2012). Pancasila as the core character of the Indonesian nation, contains five pillars of character, namely: firstly transcendence, realizing that human beings are God's creations. From Him will bring up servitude solely to God. This awareness also means understanding the existence of self and the environment so that they can prosper. Where humans use deep thinking to study the nature of God which is considered to be so far, distant and impossible for humans to understand; humanization, where this is a process of making humans as humans in accordance with their nature as human beings. Every human being is essentially equal before God except piety and science that distinguishes it, humans are created as subjects with potential; third diversity, awareness of the many differences in the world, however, is able to take similarities to grow strength; the fourth is liberation, liberation from oppression of fellow human beings, therefore there is no justification for

human colonization by humans; and fifth, justice is the key to prosperity, justice does not mean the same, but it is proportional.

Based on some of the above explanation, it can be concluded that Pancasila has values that can be used as guidelines by someone who becomes the leader of the organization. If Pancasila is used as the basis of ideology, it must contain three main values, namely basic values, instrumental and praxis. Then, if Pancasila is used as the main base in running an organization, transcendence, humanization, diversity and justice must become the chairperson of the organization.

MULTICULTURAL SOCIETY

Indonesian community groups are communities with varying degrees of diversity and diversity very complex or compound. Community groups with a variety of diversity and diversity are known as multicultural societies. If we know the community as a group of people who have lived and worked together long enough so that they are able to organize themselves and think about themselves as a social entity with certain boundaries, then the concept of that community when combined with multiculturalism has a very broad meaning and understanding is needed. Deep understanding of what multicultural society really is.

The main reference for the realization of a multicultural Indonesian society is multiculturalism, which is an ideology that recognizes and glorifies differences in equality both individually and culturally (Fay 1996, Jary and Jary 1991, Watson 2000). In this multiculturalism model, a society (including a national community such as Indonesia) is seen as having a culture that is generally accepted in that society whose features are like a mosaic. The mosaic includes all the cultures of smaller societies which form the realization of a larger society, which has a culture like that of a mosaic (Reed, ed. 1997). This multiculturalism model has actually been used as a reference by the founders of the Indonesian people in designing what is called the nation's culture, as revealed in the explanation of Article 32 of the 1945 Constitution, which reads: "the culture of the nation (Indonesia) is the peak of culture in the region".

Multiculturalism is not only a discourse but an ideology that must be fought for, because it is needed as the basis for upholding democracy, human rights, and the welfare of people's lives. Multiculturalism is not an ideology that stands alone apart from other ideologies, and multiculturalism requires a set of concepts that are building concepts to be used as a reference for understanding and expanding it in social life. To be able to understand multiculturalism requires a foundation of knowledge in the form of building concepts that are relevant to and support the existence and functioning of multiculturalism in human life. The building of these concepts must be communicated among experts who have the same scientific concern about multiculturalism so that there is a common understanding and mutual support in fighting for this ideology. Various concepts relevant to multiculturalism include, among others, democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnicity, ethnic culture, religious beliefs, religious expressions, cultural expressions, private and public domains, human rights , community cultural rights, and other relevant concepts (Fay 1996, Rex 1985, Suparlan 2002).

Suparlan (2005) states that the concept of multicultural society

(multicultural society) needs to be distinguished from the concept of plural society which shows ethnic diversity and ethnic culture, multiculturalism is developed from the concept of cultural pluralism or people who have diverse cultures by emphasizing cultural equality. exist in a society. In line with that (Azra, 2006) explains that this multiculturalism carries the spirit to live together peacefully (peaceful coexistence) in differences existing culture both individually and in groups and society.

Furthermore Koentjaraningrat (1982) also explained that the concept of pluralism that emphasizes the diversity of ethnic groups and their cultures, so that each culture is seen as a destructive entity, then multiculturalism emphasizes intercultural relations with the understanding that the existence of a culture or civilization must consider the existence of other cultures or civilizations . From this came the idea or concept of equality, tolerance, mutual respect, and so on. Building a multiculturalism society in Indonesia means building an ideology that places equality in differences at a central position.

However, as with every concept in science, especially social science, the concept of multiculturalism is not free from differences of understanding. Following Bikhu Parekh (2001) the term multiculturalism contains three components, namely, first, this concept is related to culture; second, this concept refers to cultural plurality; and third, this concept contains a certain way to respond to that plurality. Therefore multiculturalism is not a pragmatic political doctrine but rather as a perspective or a kind of ideology in human life. Because almost all countries in the world are composed of various cultural meanings, meaning that differences become their principles and human movements from one place to another on earth are increasingly intensive, then multiculturalism as an ideology must be translated into multicultural policies as a politics of managing the cultural differences of citizens by prioritizing equality and mutual respect. But, which is still a big question, what kind of multicultural policy model can be developed by a nation-state such as Indonesia.

The life of the Indonesian multicultural society that has been aspired by the founders of the nation or the founding father is an Indonesian multicultural society that makes the values of Pancasila as a reference governing the lives of citizens. As the basis of state life, Pancasila has values that guide the life of the nation and state for every citizen.

QUALITY LEADERSHIP LEADING KEBHINEKAAN

Quality leadership that is of high quality and takes the side of the people in diversity will be able to design various initiatives to make various Regional / National potentials become real strengths. Quality leadership in leading diversity is crucial for the realization of unity and unity. Quality leadership is based on a single diversity with application based on and referring to the state ideology, Pancasila. Thus, elected leaders, if elected, will be the leaders who will strive to realize the mandate of single diversity, not just discourse or seasoning, and serve truly for the prosperity and social justice of the Indonesian people in accordance with the mandate of the nation which is stated in the Opening of the 1945 Constitution.

To realize the ideals of a nation full of diversity in society as a single diversity if quality leadership should be characterized by having and guided by at least 7 (seven) main points namely: 1. integrity, 2. commitment, 3. consistent, 4. responsive, 5.

empathy 6. communication skills, and 7. accountability for making diversity possible. Quality leadership that is applied at least meets the 7 main points above in the hope that it will have the ability to further analyze the successful implementation of diversity in the Indonesian state. Thus, strong leadership ability in leading diversity will be seen in the reality of life in practical politics, in addition to being supported by the ability of administrative technical expertise, the ability to analyze problem solving, such as

1. Reflecting the integrity and personal abilities that have a consistent vision and strong commitment in its implementation for a leader;
2. Overseeing strong responsibility and empathy and producing high-quality organizational performance.
3. Aligning the more decisive division of compensation with a good level of performance.
4. Creating partnerships or collaborations with more focus and creativity to a high level of intensity and quality or the ability to develop networks (networking).
5. Emphasizing high motivation and integrity with work ethics / ethics that are integrated at the Regional and National level.

Quality leadership plays an important role in achieving the goals of diversity within the State, because, in the diversity of societies there are strengths, such as the interaction process on the strength of personal / group relationships, the quality of mindset and the strength of values (culture) that are accepted by society in state organizations. Achieving the goal of diversity is not enough to rely solely on quality, but also should rely on leadership styles in managing diversity in the Indonesian state. Diversity in the current era

colors the diversity of cultural order, economic order, legal order, political order, every country. The current era of globalization, competition will be stronger and regional and global in nature that requires quality leadership and leadership style that is flexible (not rigid) in diversity, which reflects the values and characteristics of sustainable Indonesia.

Leadership style that is closer to the current situation in managing diversity determines the success of diversity goals is not achieved. Ebert and Griffin (2009) suggest as follows:

"Situational theories draw attention to the situation in determining the most appropriate leadership style and assume that appropriate behavior of a leader varies from one situation to another (Ebert and Griffin, 2009)"..

The argument presented is that leaders who apply situational leadership more often adjust each leadership style that exists with the stages of development of the members, namely the extent to which the readiness of the members carry out each task. Furthermore, Charry (2012) said that situational theory is:

"Situational theory proposes that leaders choose the best course of action based upon situational conditions or circumstances. Different styles of leadership may be more appropriate for different types of decision-making. For example, in a situation where the leader is expected to be the most knowledgeable and experienced member of a group, an authoritarian style of leadership might be most appropriate. In other instances where group members are skilled experts and expect to be treated as such, a democratic style may be more effective".

Situational leadership style tries to combine the leadership process with the existing situation and conditions. Leadership lies in the leader in managing diversity that has an important role.

Situational leadership style in dealing with diversity (diversity) of the community plays an important role as mentioned by Hersey and Blanchard (1969):

"Situational Leadership defines readiness as the ability and willingness or a person to take responsibility for directing their own behavior".

Furthermore, Hersey and Blanchard (1969) suggested that:

"Situational Leadership is based on an interplay among
(1) the amount of direction (task behavior) a leader gives,
(2) the amount of socio emotional support (relationship behavior) a leader provides, and
(3) the "readiness" level that followers exhibit on a specific task,
function, activity or objective that the leader is attempting to
accomplish through the individual or group (followers)".

Then, they continued that,

"Major factors affect an individual's response to leadership is the amount of direction and support the leader provides. Situational leadership styles according to 'Hersey and Blanchard (1969) focused on four different leadership behaviors based on the levels of directive and supportive behavior:
1. *Telling and Directing is where the leader demonstrates high directive behavior and low supportive behavior*
2. *Selling and Coaching is where the leader demonstrates high directive behavior and high supportive behavior*
3. *Participating and Supporting is where the leader demonstrates low directive behavior and high supportive behavior*
4. *Delegating is where the leader demonstrates low directive behavior and low supportive behavior*

The four directions and support of the leadership style mentioned above can be said to be situational leadership (Situational Leadership), which gives the ability of both leaders and followers to interact. Situational leadership style is quite relevant in facing the progress of science and technology as well as communication and information, which increasingly colors people's lives, causes diversity in the community to interact globally, resulting in changes in the economic, political and new life habits that give birth to the reality of life's influence modern society in society. For this reason, it is necessary to improve the quality of life in diversity. Thus, quality leadership in leading diversity by applying a situational leadership style combined with values / requirements of leadership quality supported by administrative alliance makes diversity more sustainable and manifested in the NKRI frame.

CONCLUSION

Leadership and leaders are two interrelated and supportive words in managing an organization like the country. Leadership can be seen from the nature of leading an organization and leaders are individuals who manage the organization such as the state. To that end, quality leadership can be characterized by the application of the ability to carry out honesty, communication skills, decisiveness, responsibility, focus, empathy, confidence, creativity, optimism and commitment. Thus, the implementation of diversity in society can be realized by applying the quality of the leadership of leaders in state organizations. However, the realization of diversity in society is not enough with leadership qualities but must also be driven by leadership styles such as situational leadership styles. The situational style of leadership has direction in 4 (four) things such as telling, traveling, participating and delegating. In addition, quality leadership requires administrative expertise, namely technical expertise, analytical skills and conceptual skills. Therefore, diversity will be manifested by the application of quality leadership characterized by several factors mentioned above combined with situational leadership styles. Situational leadership skills are driven by administrative and technical needs. Thus, the diversity of the Indonesian people will remain intact as long as a person

who leads a state organization applies a combination of the two theories with the support of administrative expertise. For this reason, situational leadership and leadership qualities are needed in-depth and material review before applying the approach to practical political and governance practices. Within the framework of continuing diversity in diversity

REFERENCE

Abdollah Sajjadi (2014). Technical Journal of Engineering and Applied Sciences Available online at www.tjeas.com ©2014 TJEAS Journal-2014-4-3/180-188 ISSN 2051-0853 ©2014 TJEAS.

Blanchard, K. H. & Hersey, P. (1969). *"Life cycle theory of leadership"*. *Training and Development Journal*. **23** (5): 26–34.

Blanchard, K. H. and Hersey, P. (1969). *Management of Organizational Behavior – Utilizing Human Resources. New Jersey/Prentice Hall.*

Blanchard and Hersey (1996): Training & development. Vol. 50, 1: 42 -47

Chaudhry, Abdul Q and Husnain Javed (2012), Impact of Transactional and Laissez Faire Leadership Style on Motivation, International Journal of Business and Social Science Vol. 3 No. 7; April , pp. 258-264

Charry, K. (2012). Leadership Theories - 8 Major Leadership Theories. Retrieved March 23, 2014 fromhttp://psychology.about.com/od/leadership/p/leadtheories.htm.

Dora Wang (2015). Top Leadership Qualities Every Manager Can't Live Without.diunduh pada tanggal 8 September 2017, https://www.tinypulse.com/blog/sk-top-leadership-qualities

Eber Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current Theories, Research, and Future Directions. *Annual Review of Psychology 60* : 421-449. *Dalam* Ebert R. J., & Griffin, R. W. (2009). Business Essentials, 7th Edition. New Jersey: Prentice Hall.

Ermias Tizazu (2013). Comtemporary Issues in Leadership, Admass University College-faculty of Business, mgt dept. Admass University College.

Goodnight, R. (2011). *Laissez-Faire Leadership. Encyclopedia of Leadership*. London, UK: Sage Publications.

Justin Reynolds (2016). 10 Leadership Qualities to Look for When Hiring a Manager. Diunduh pada tanggal 8 September 2017, https://www.tinypulse.com/blog/leadership-qualities-when-hiring-a-manager.