



LEADERSHIP INTELLIGENCE OF GUIDANCE AND COUNSELING STUDENTS BASED ON ETHNIC BACKGROUNDS

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Abstract: This study aims to obtain an overview of the leadership intelligence of Guidance and Counseling students based on their ethnic backgrounds in the province of Aceh, namely Aceh, Gayo, and Kluet tribes. This research employed a quantitative research approach. Data was collected through the Leadership Intelligence Questionnaire (LIQ) instrument developed by Ronthy. The research population was all students in Guidance and Counseling in the even semester of 2020/2021, totaling 343 students. By using the Slovin formula, the research sample amounted to 185 people. The research data used descriptive analysis. Thus, it can provide an overview of the leadership intelligence profile of student groups in each ethnic group which can be the basis for developing personal services and as a reference in research development related to socio-cultural-based guidance and counseling.

Keywords: Leadership Intelligence, Aceh Tribe, Gayo Tribe and Kluet Tribe

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INTRODUCTION

Aceh is one of the provinces in Indonesia which is located on the western tip of the island of Sumatra with a population of about 5.5 million people. Compared to other provinces, Aceh is an area that highly respects religious values. However, Aceh is a pluralist area with a diversity of community identities (Fikri, 2015).

Aceh has 13 indigenous ethnic groups. Aceh tribe is the largest tribe who inhabit coastal areas starting from Langsa on the north east coast to Trumon on the south west coast. Other ethnic groups in Aceh are Gayo tribe who inhabit the mountainous region in the middle of Aceh, Kluet, and Aneuk Jamee tribes in South Aceh, Singkil and Pakpak tribes in Subulussalam, Alas tribe in Southeast Aceh, Tamiang tribe in Aceh Tamiang, and Sigulai tribe in Simeulu Island (Balai Kajian Sejarah dan Nilai Tradisional, 1998).

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Even though they are in the same province, the diversity of ethnic groups and cultures in Aceh province leads to different characteristics of individual. In addition, people in every culture will develop their interaction ways according to the status differences that exist between the individual and the person with whom they interact (Kiswanto, 2018). Research conducted by Restela & Narawati (2017) describes the four characteristics of the Acehnese based on their dance. Those four characteristics are high self-esteem, careful and consistent, firm, and never give up.

Besides, RN & Mukhlis (2019) examine the development of the characteristics of the Acehnese community through nurseryrhyme which in Acehnese is known as *dodaidi* from an early age. In the *dodaidi* poem, there are two character education instilled by parents to their children since childhood, namely about relationships with fellow humans and relationships with God as God Almighty.

The Gayo and Kluet tribes have a different culture from the Acehnese. In terms of culture, the Gayo tribe has different customs, languages, and arts from the Acehnese (Evanirosa, 2020). In terms of personality characteristics, Gayo people are known to be friendly, smiley, and playful (Fasya, 2018). Meanwhile, Kluet tribe is considered a unique ethnic group in Aceh, since it has a different culture from other ethnic groups. Kluet tribe very concerns in education so that their generation is taken into account by the wider community (Hermaliza, 2011).

Although different, there are similarities between the three tribes, where Islamic law and customary law in each tribe are inseparable, as the Acehnese often say "*Hukom ngon adat lagei zat ngon Sifet*" (Arifin & Khadijah, 2016). While the Gayo people call it "*Agama urum edet, song zet urum sifet*" meaning Islam and Gayo customs are like substances that cannot be separated (Mustafa & Hidayat, 2017).

Culture influences every aspect of human experience. The term culture refers to anything that affects and differentiates a person, including race, gender, age, language, education, income, sexual orientation, values, and life experiences (Murphy, 2015). Culture also has an influence on a person's personality and behavior (Friedman & Schustack, 2016). From this opinion, there is the possibility of differences in leadership intelligence in individuals with different ethnic and cultural backgrounds.

The term leadership intelligence comes from Multiple Intelligences (plural intelligences) proposed by Howard Gardner. Gardner (2006) mentions that in the future there will be the next candidate from the eight intelligences previously stated, such as financial intelligence, leadership intelligence, and spiritual intelligence. Moving on from this theory, many experts have researched this leadership intelligence.

Intelligence itself means the ability of the mind to understand, think, and reason for problem solving — the ability to acquire knowledge and use it practically (Garcia, 2012). In relation to leadership, intellectual intelligence is not enough so that leadership intelligence is a combination of the three intelligences possessed by individuals, namely rational, emotional, and spiritual intelligence (Ekegren & Dåderman, 2015; Gage & Smith, 2016). Leadership intelligence consists of various non-academic intelligences such as business intelligence, moral intelligence, cultural intelligence, emotional and social intelligence, and spiritual intelligence (Shippy et al., 2010).

Regarding leadership intelligence, the results of a preliminary study in the Guidance and Counseling department, Faculty of Teacher Training and Education (FKIP) Universitas Syiah Kuala, students from the Aceh tribe are more involved in academic and non-academic activities compared to the other two tribes. This may be influenced by the different characteristics of leadership intelligence possessed by students from each ethnic group. In addition, the proportion of the number of students in the Guidance and Counseling department at Universitas Syiah Kuala according to the ethnicity studied is also different.

In accordance with the background, the purpose of this study is to describe the level of leadership intelligence of the Aceh, Gayo, and Kluet tribes. This study also tries to analyze differences in leadership intelligence in the three tribes as a whole and based on aspects of the ability to manage emotions in oneself and others, the ability to make logical decisions, and the ability to express desires. The hypothesis of this research is that there is no difference in the students leadership intelligence in Guidance and Counseling department of Teacher Training and Education Faculty at Universitas Syiah Kuala, especially students from the Aceh tribe, Gayo tribe, and Kluet tribe ($H_0: \mu_1 = \mu_2 = \mu_3$).

METHOD

This study employed a quantitative approach with a survey method. The research population was all students in the Guidance and Counseling department, Faculty of Teacher Training and Education (FKIP) Universitas Syiah Kuala, totaling 343 students. Sampling was carried out by purposive sampling in accordance with the characteristics of the ethnic groups studied, namely the Aceh, Gayo, and Kluet tribes. By using the Slovin formula, according to the total population, the sample of this study was 185 students.

To get a leadership intelligence profile for students from each ethnic group, Ronthy's Leadership Intelligence Questionnaire (LIQ) was used. LIQ consists of Part A and Part B (Gage, 2016). Part A is information on demographic items, including gender, ethnic origin, and age. Demographic items were included to profile the subjects and for the purposes of this study. It was analyzed descriptively. Part B consists of 35 statement items that measure Leadership Intelligence based on three aspects, namely the ability to manage emotions (items 1-15), the ability to make logical decisions (items 16-23), and the ability to express their desires (items 24-35). The LIQ instrument has been tested on 30 students. The results showed that 35 LIQ items are valid and have high reliability, with Cronbach's alpha 0.915.

To achieve the first research objective, the data were analyzed by descriptive analysis using a hypothetical mean to categorize the level of leadership intelligence in each tribe. Meanwhile, the sample taken was not random, it is feared that the data is not normally distributed, then the use of analysis with ANOVA (parametric statistics) cannot be used. Thus, for achieving the second research objective, the data were analyzed using non-parametric statistical analysis with the Kruskal Wallis Test.

FINDINGS AND DISCUSSIONS

A. Findings

1. Research Subject Demography

The study was conducted on 185 students majoring in Guidance and Counseling Department of Teacher Training and Education Faculty, Universitas Syiah Kuala, starting in the second semester. The average age of subjects from the Aceh tribe was 19.98 years old, the Gayo ethnic group was 19.90 years old, and the Kluet ethnic group was 20.26 years old, with details on table 1.

Table 1 Research Subject Demography

No	Variable	Aceh		Gayo		Kluet	
		f	P (%)	f	P (%)	f	P (%)
1	Age						
	• 18 years old	27	21,95	5	16,13	6	19,35
	• 19 years old	28	22,76	9	29,03	5	16,13
	• 20 years old	17	13,82	7	22,58	6	19,35
	• 21 years old	22	17,89	4	12,90	3	9,68
	• 22 years old	29	23,58	6	19,35	11	35,48
	Average	19.98		19.90		20.26	
2	Gender	f	P (%)	f	P (%)	f	P (%)
	• Male	14	11.38	0	0	15	48.39
	• Female	109	88.62	31	100	16	51.61
	Total	123	100	31	100	31	100

2. Research Subject Leadership Intelligence Description

Overall, students majoring in Guidance and Counseling Department, Teacher Training and Education Faculty, Universitas Syiah Kuala have high leadership intelligence (M=135.16; SD=15.54; N=185), based on the following classification.

Table 2 Classification of Leadership Intelligence Levels based on Hypothetical Mean

No	Category	Interval	Frequency	Percentage
1	Very High	$X > 140$	71	38.4
2	High	$117 < X \leq 140$	92	49.7
3	Medium	$93 < X \leq 117$	21	11.4
4	Low	$70 < X \leq 93$	1	0.5
5	Very Low	$X \leq 70$	0	0
	Total		185	100

Table 2 shows that some students have high leadership intelligence (49.7%), less than half have very high leadership intelligence (38.4%), and a small proportion are in the medium (11.4%) and low (0.5%). The graph is shown as follows.

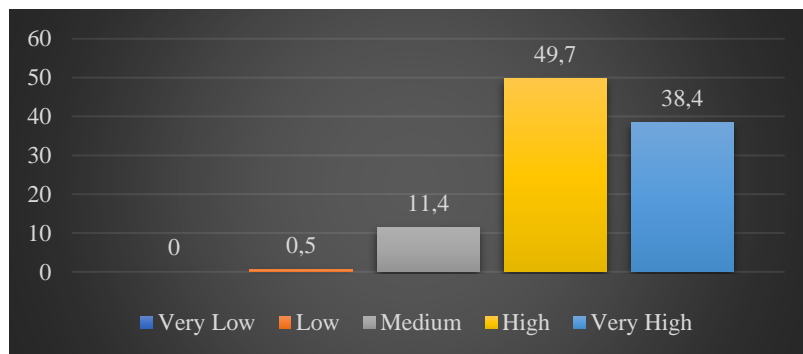
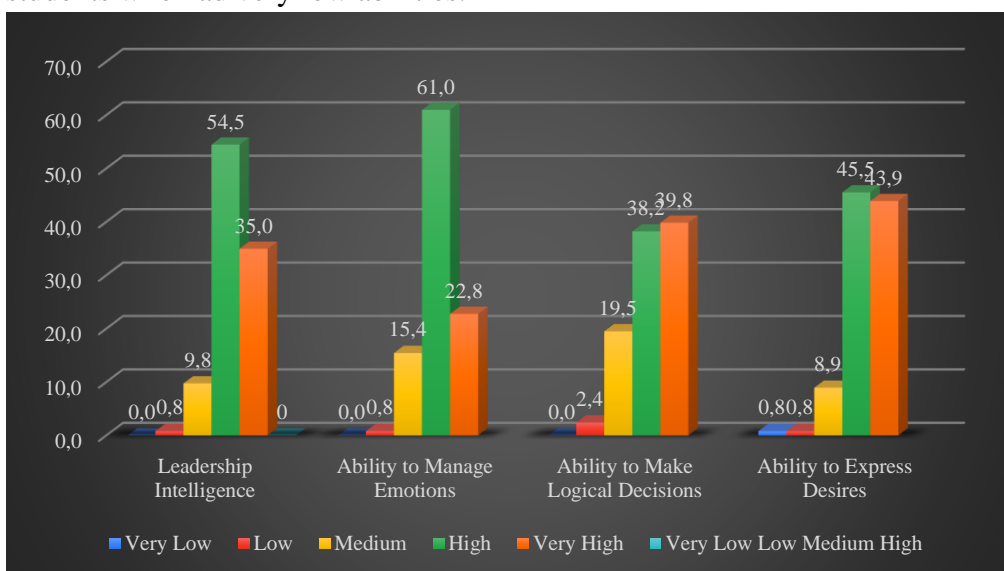


Figure 1. Percentage of Leadership Intelligence of Guidance and Counseling Students

3. Description of Aceh Tribe Leadership Intelligence

The average leadership intelligence of students majoring in guidance and counseling from the Aceh tribe was in the high category (M=135.07; SD=15.45; N=123). If analyzed by percentage, most of the students from the Aceh tribe had high leadership intelligence, and a small proportion had low and moderate leadership intelligence. Meanwhile, based on the aspect of leadership intelligence, most of the Aceh tribe students had the ability to manage emotions, the ability to make logical decisions, and the ability to express high desires, where a small proportion of other students had moderate and low abilities in all three aspects of leadership intelligence.

Graph 2 shows that Acehnese students with high leadership intelligence dominated among the others (N=123), likewise, the ability to manage emotions. However, on the ability to make logical decisions and the ability to express desires, the number of students who had high and very high abilities were almost the same in number. In leadership intelligence and its three aspects, there were students who had low leadership intelligence and abilities, and only in the aspect of the ability to express desires, there were students who had very low abilities.

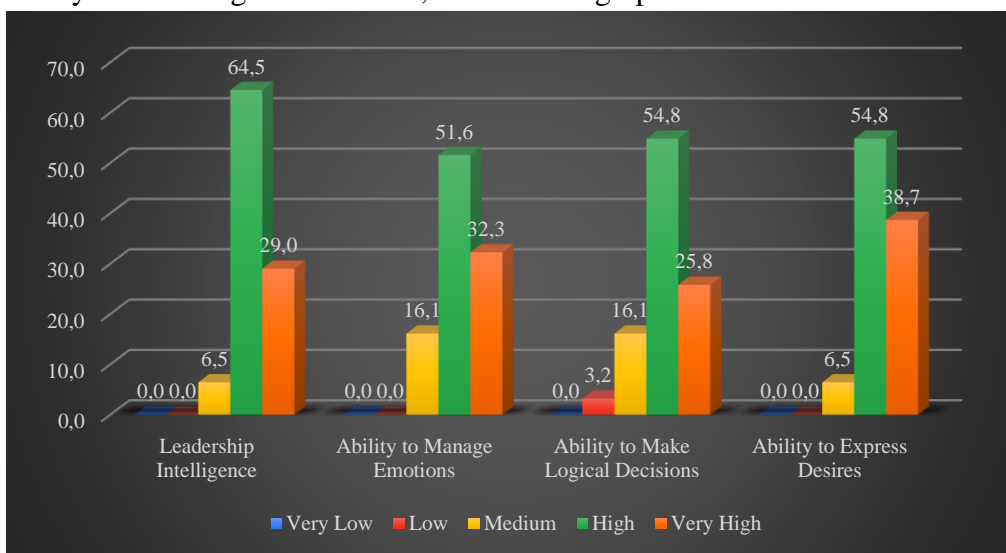


Graph 2. Percentage of Leadership Intelligence of Guidance and Counseling Department Students from the Aceh Tribe (N=123)

4. Description of Gayo Tribe Leadership Intelligence

There were not too many students majoring in guidance and counseling at Universitas Syiah Kuala from Gayo ethnic group. In this study, the subjects who came from the Gayo tribe were 31 people. The results of data analysis showed that the average leadership intelligence of Gayo students was in the high category ($M=134.32$; $SD=14.15$; $N=31$). According to the hypothetical mean categorization, most of the Gayo students had high leadership intelligence.

In the three aspects of leadership intelligence, Gayo students also had high abilities. Others had moderate leadership intelligence and abilities in all three aspects of leadership intelligence. However, there were no Gayo students who have low leadership intelligence. It was similar with the ability to manage emotions, and the ability to express desires. Unlike the case with Gayo students' ability to make logical decisions, there were students who had low ability to make logical decisions, as shown in graph 3.



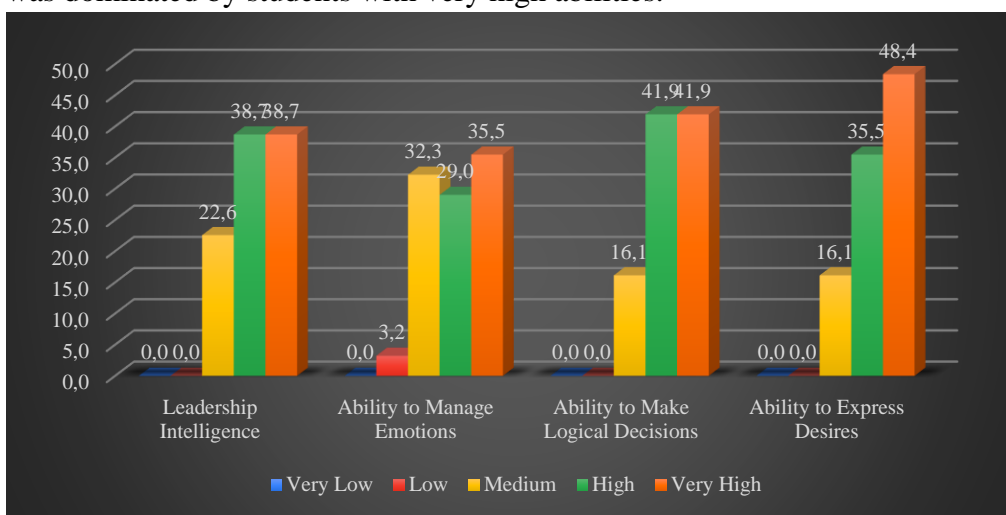
Graph 3. Percentage of Ability to Express Desire of Guidance and Counseling Department Students from the Gayo Tribe (N=31)

5. Description of Kluet Tribe Leadership Intelligence

In general, Kluet students had high leadership intelligence as well as students from the Aceh and Gayo ethnic groups, but with different percentages at each level. On average, Kluet students had high leadership intelligence ($M=136.43$; $SD=17.64$; $N=31$). Based on the results of descriptive analysis, most of the Kluet ethnic students had high leadership intelligence, and a small proportion had moderate leadership intelligence. The similarity is in the aspect

of the ability to make logical decisions and the ability to express desires. Unlike, the case with the ability to manage emotions, more than half of the Kluet students had high abilities and less than half had moderate abilities, and a small proportion had low abilities.

Graph 4 shows that the number of students who had high and very high leadership intelligence was the same, likewise, the ability of Kluet students to make logical decisions. In the ability to manage emotions, the percentage of students who had moderate, high, and very high abilities were almost the same. In addition, there were Kluet ethnic students who had low emotional management abilities. The ability to express desires in Kluet ethnic students was dominated by students with very high abilities.



Graph 4. Percentage of Leadership Intelligence of Guidance and Counseling Department Students from Kluet Tribe (N=31)

6. Comparison of Leadership Intelligence between Aceh, Gayo, and Kluet Tribes

Descriptively, the three tribes have almost the same leadership intelligence. However, if examined based on leadership intelligence items, Aceh tribe students are able to learn from mistakes very well (item number 26). This item relates to the ability to express desires. Meanwhile, students from Gayo tribe are not good at trying to achieve goals and often experience difficulties (item number 16). This item relates to the ability to make logical decisions.

If analyzed statistically, the leadership intelligence of the three sample groups is not significantly different. Based on the results of the different test of

three independent samples with the Kruskal Wallis test on the leadership intelligence variable, the results obtained sig $0.90 > 0.05$ then H_a is rejected, meaning that there is no significant difference in the leadership intelligence of students from Aceh, Gayo, and Kluet ethnic backgrounds. Similarly, aspects of leadership intelligence, namely the ability to manage emotions (sig value $0.659 > 0.05$), the ability to make logical decisions (sig. $0.393 > 0.05$), and the ability to express desires (sig value $0.340 > 0.05$), the results indicate that there is no significant difference on the ability of students based on different ethnic backgrounds in the three aspects of leadership intelligence, as shown in table 3 below.

Table 3. Kruskal Wallis Test Results

	Leadership Intelligence	Ability to manage emotions	Ability to make logical decisions	Ability to express desires
Chi-Square	0,209	0,833	1,870	2,156
df	2	2	2	2
Asymp. Sig.	0,901	0,659	0,393	0,340

a. Kruskal Wallis Test

b. Grouping Variable: Suku

The analysis of leadership intelligence items showed some differences in leadership intelligence among students from the Aceh, Gayo, and Kluet ethnic groups. The differences were found in four items that described the ability to manage emotions, five items that described the ability to make logical decisions, and one item that described the ability to express desires, as shown in table 4.

Table 4. Differences in Leadership Intelligence of Guidance and Counseling Students based on Ethnic Background

No	Statement	Aceh	Gayo	Kluet
1	I find it easy to talk to people	H	VH	VH
6	I regularly provide feedback to my colleagues	VH	VH	H
10	I find it easy to make contact with people	H	VH	H
12	I can act in an insensitive manner	H	H	M
16	I have difficulty in achieving my goals	VH	L	L
17	I follow up whether the goals of the operations are met	H	VH	VH
19	I complete tasks that I start	VH	H	H
22	I always deliver on the schedule specified by the goals set	H	H	VH
23	I always follow up agreements	VH	H	VH
24	I take responsibility for the operations, also when the going is tough	VH	H	VH

Note : VH : Very High H : High M : Medium L : Low VL: Very Low

Table 5 describes the similarities between the three tribes in the aspect of leadership intelligence. It appears that students from the three tribes have

very high abilities in aspects (1) the ability to manage emotions, namely the ability to take time to listen to friends' complaints, provide constructive input/suggestions for friends; (2) the ability to make logical decisions, namely the ability to make plans to achieve goals, the ability to determine strategies to achieve goals; and (3) the ability to express desires, namely readiness to learn from mistakes, readiness to reconsider ideas and thoughts, readiness to receive feedback from others, ability to demonstrate ethics in leadership, and ability to act in accordance with the espoused values.

Table 5. Similarities aspects of leadership intelligence of Guidance and Counseling Department Students

No	Statement	Aceh	Gayo	Kluet
2	I demonstrate understanding of the needs of others	H	H	H
3	I take the time to listen to my colleagues when this is necessary	VH	VH	VH
4	I give constructive feedback to others	VH	VH	VH
5	I can interrupt a conversation in order to present my ideas	M	M	M
7	I create enthusiasm for a task	H	H	H
8	I inspire others to be creative	H	H	H
9	I make others feel significant (important)	H	H	H
11	I motivate others to accept responsibility for the development of the group	H	H	H
13	I inspire others to try new ways of working	H	H	H
14	I contribute to job satisfaction in the group	H	H	H
15	I set measurable goals	H	H	H
18	I structure operations in an effective manner	H	H	H
20	I always have a plan to achieve the goals set	VH	VH	VH
21	I specify strategies to achieve the goals set	VH	VH	VH
25	I find it easy to promote others	H	H	H
26	I am prepared to learn from my mistakes	VH	VH	VH
27	I am prepared to reconsider my thoughts and ideas	VH	VH	VH
28	I enable colleagues to understand how the various parts of the organization are related	H	H	H
29	I lead in an exemplary manner	H	H	H
30	I am receptive to feedback from others	VH	VH	VH
31	I demonstrate an ethical approach	VH	VH	VH
32	I demonstrate a moral approach	H	H	H
33	I act in accordance with my values	VH	VH	VH
34	I am a good example for my colleagues	H	H	H
35	I encourage colleagues to understand how the organization works in its entirety	H	H	H

Note : VH : Very High H : High M : Medium L : Low VL: Very Low

B. Discussions

In recent years, criticism of the view of single intelligence has increased. Daniel Goleman has written convincingly about emotional intelligence, Robert Sternberg has highlighted practical intelligence, Robert Coles has called for moral intelligence, and Peter Lynch of Fidelity has spoken about financial intelligence. There are even instruments which is intended to measure leadership intelligence (Gardner, 1998).

Furthermore, Gardner (1998) explains that all individuals have each of these intelligences, but differ significantly from each other with respect to the strength and combination of each type of intelligence as well as leadership intelligence. Although Gardner does not mention leadership in any of his several intelligences, it is easy to recognize that to be an effective, efficient, and productive leader, intelligence is required naturally (McCouston, 2017).

Leadership intelligence consists of two words that have complex meanings. Ronthy (Gage & Smith, 2016) argues that intelligence is the ability to see the world from multiple perspectives, while leadership is the position held by a leader, the capacity to lead, and the act of leading. Based on these two meanings, leadership intelligence can be interpreted as an ability possessed by a person in logical thinking, managing one's own emotions and recognizing the emotions of others, and expressing desires.

This research was conducted on students majoring in guidance and counseling. This is important, considering that students majoring in guidance and counseling are prospective future counselors who must have leadership intelligence, considering that in carrying out their role as school counselors, they will act as leaders (Kolbert et al., 2017). They will contribute to four types of leadership, namely: political, structural, human resources, and symbolic (American School Counselor Association, 2012; Kolbert *et al.*, 2017).

In addition, Hackney & Cormier (2013) suggests that the effective characteristics of a counselor are (1) having self-awareness and understanding, (2) having good psychological health, (3) being sensitive to race, ethnicity, and cultural factors of themselves and others, (4) being open, objective, competent, trustworthy and having good interpersonal. This opinion shows that as a counselor, students majoring in guidance and counseling must have sensitivity to their culture and the culture of their counselees.

The results showed that there was no significant difference in the leadership intelligence variable among students with Aceh, Gayo, and Kluet

ethnic backgrounds. This difference is not significant since it is estimated that basically even though they come from different ethnic backgrounds, the three research sample groups still come from the same province and they have interacted with each other so that it is possible to develop leadership intelligence from what they had before, with what learned from the environment. As stated by Ronthy (Ekegren & Dåderman, 2015), leadership intelligence can be developed through practice.

Similar research results were also found by Sutanti (2020) who studied the accuracy of empathy for students from Javanese and Sundanese ethnic groups. The results shows that there is no significant difference between the accuracy of empathy in Javanese and Sundanese students. The absence of this difference is due to the similarities in the empathy values by parents from generation to generation, both in the Javanese and Sundanese.

Gardner (1998) suggests that all normal individuals have the capacity to respect ethical systems and become effective leaders. In addition, values and culture have a very important role in intelligent leadership (Sydanmaanlakka, 2003). Both opinions indicate that every individual has the same opportunity to have high, medium, and low leadership intelligence. In addition, according to both opinions, culture has a very important role in leadership.

According to Trait's personality perspective (Friedman & Schustack, 2016), culture transmits shared knowledge within a group, but personality is more than just the subjective side of culture; individual traits or tendencies show themselves in a certain way for each culture, but remain individual. If it is related to the results of this study, even though they have the same ethnic and cultural background, it is possible for each individual to have different leadership intelligence, since individual tendencies are more individualistic.

On the other hand, culture, especially the experience at an early age, plays a major role in shaping the human personality, both neurotic and health (Feist & Feist, 2008). As shown in the results of the study, students from the three ethnic groups have the same ability to act in accordance with the espoused values (item no 33).

This study has several weaknesses. The instrument used an instrument translated from Ronthy's Leadership Intelligence Questionnaire. Thus, each available item is influenced by cultural differences between the west and east. In addition, Ronthy's research subjects when compiling the instrument were

managers and employees of a company. It is different with the subjects of this study whose backgrounds were students.

CONCLUSION AND RECOMMENDATION

The conclusion of this study is that there is no significant difference in the leadership intelligence of students from Aceh, Gayo, and Kluet ethnic backgrounds. The average sample group has high leadership intelligence. Based on the results of research and discussion, some suggestions can be given, namely guidance and counseling departments (heads of departments, lecturers, and administrative staff) should be able to provide equal opportunities for all students to be involved in student activities. Thus, they can practice their leadership skills, and can develop the leadership intelligence. For the future researchers, they should be able to rearrange the leadership intelligence instrument that is more in line with the context of the research subject so that the results obtained are more valid.

Future researchers are also expected to be able to design service/treatment programs that can be carried out on student subjects to be able to develop leadership intelligence. To get a more comprehensive picture, future researchers can be expected to take a larger sample from each ethnic group, and the research is carried out on students from various majors in order to allow differences in the leadership intelligence variables being studied.

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