

Village Head Transformational Leadership in Facing the COVID-19 Pandemic

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Abstract

The crisis due to the COVID-19 pandemic that is hitting the world today requires a transformational leadership pattern. This need is not only at the level of the central government or local government, but also the village government. The application of transformational leadership patterns in villages is very much needed during the COVID-19 pandemic, especially in the midst of the lack of superior human resources, health facilities, disaster support infrastructure, and limited village funding sources. During a pandemic, the village head's transformational leadership is required to be able to deconstruct the old pattern of life into a new pattern of life in the midst of the threat of an economic crisis and the health crisis of the villagers. Therefore, the purpose of this study was to determine the transformational leadership pattern of village heads in dealing with the COVID-19 pandemic. This study uses a qualitative research approach with a phenomenological design. Analysis framework using *soft systems methodology* (SSM). The findings of this study theoretically are a combination of the transformational leadership theory proposed by *Bass* (individual considerations, intellectual stimulation, idealized influence, and inspirational motivation) and the human capital theory proposed by *Armstrong* about the potential for social, organizational, and intellectual capital that can be mobilized to obtain capital. Humans who are glued to the culture can produce non-transactional processes to be able to realize the vision and mission of a transformational leader. As for the empirical findings, the transformational leadership of the village head during a crisis is leadership that can invite cooperation between villagers and communicates vertically to the central government or local government through political channels for the welfare of the villagers.

Keywords

Transformational, Leadership, Covid-19, Pandemic, Facing

1. Introduction

Indonesia is facing the COVID-19 pandemic which is spreading to all corners of the country. This pandemic is not only attacking public health, but also the economy of small communities due to the implementation of regional quarantine. Regional quarantine harms the community's economy, especially the economy of small communities so that most people only expect social assistance from the government to meet their basic daily needs. (<https://www.liputan6.com/bisnis/read/4211714/>). Central government policies such as conducting regional quarantines or limiting residents' activities both from a social and economic perspective certainly have an impact on social activities and the economic side of rural communities. Socio-economic

impacts must be addressed quickly to reduce the occurrence of horizontal conflicts among citizens during this pandemic situation.

This pandemic causes the central government's unpreparedness in overcoming the impacts that arise as a result of the issuance of a policy. This can be seen when polemics arise about central government policies in the form of regulations such as Peru (Government Regulation instead of Law) and Permen (Ministerial Regulations) which often change and sometimes differ from one another so that many regional leaders respond or confused attitude towards the policy in implementing the regulation in the community. This condition occurs because it is often not linear between the regulations for the first level area to the sub-district or village level to handle the COVID-19 pandemic. The emergence of differences in attitudes carried out by regional heads, especially village heads in understanding and implementing applicable regulations, indicates that there is no responsive, coordinated, or comprehensive approach to inhibit the spread of this virus widely from the center to regions, especially rural areas.

The context of the leadership of the village head can be seen in the leadership of the Talok Village Head, Kresek District, Tangerang Regency. The leadership of the Talok Village Head is one example of a village head in Indonesia who is experiencing problems with the leadership pattern applied to meet the needs of its citizens due to the COVID-19 pandemic according to applicable regulations. The Head of Talok Village distributes the needs of the residents in the form of assistance from the ministry of social affairs through the heads of their respective RT (Rukun Tetangga). Reports from residents that the funds received are not in accordance with the value set by the central government, so many residents question the social assistance to the village head, even to the point of chaos in the community. After being investigated, it turned out that the social assistance funds were corrupted by an irresponsible head of the neighborhood association. (www.bantennews.co.id).

This is different from the Head of Panggunghardjo Village, Sewon District, Bantul Regency, DI Yogyakarta, which can make several policies to prevent social conflicts due to the distribution of social assistance and invite residents to actively participate in preventing and overcoming the COVID-19 pandemic. Several policies related to the effects of the pandemic, such as the distribution of village funds to 1,725 residents who had not been recorded by the central government. The effects of this pandemic have caused residents who were previously classified as not among the recipients of government assistance to become groups who are entitled to receive assistance due to layoffs (Termination of Employment) cases or losing their jobs due to the effect of regional quarantine. With village funds sourced from village original income and BLT from the APBD and APBN, it is hoped that all residents affected by the COVID-19 pandemic are entitled to assistance from the government. The leadership role is very dominant village head to prevent social conflicts by promoting justice and citizen participation in efforts to jointly face the pandemic COVID-19 ([HTTP: // jogja.idn-news.com](http://jogja.idn-news.com)).

Indeed, many villages in Indonesia have implemented disaster prevention and management strategies in dealing with the COVID-19 pandemic well so that they can be appreciated as a model for handling the COVID-19 pandemic that is driven by a leadership model. This study discusses the role of leadership in the village, especially Panggunghardjo Village in the Special Region of Yogyakarta. The role of the village leadership is currently trying to implement the Disaster Resilient village strategy that has been initiated by the central government to handle the COVID-19 pandemic.

Many studies on *leadership skills* that have been discussed from various perspectives have been carried out by researchers. The initial analysis of leadership, from the 1900s until the 1950s, focuses on the differences between the characteristics of a leader (*leaders*) and followers (*followers*). Because the results of research during this period indicate that there is no single trait or *trait* or combination of traits or traits that can fully explain the abilities of leaders, the researchers' attention shifts to the problem of the influence of the situation on the abilities and behavior of leaders. Subsequent leadership studies focused on the behaviors exhibited by effective leaders. To understand what factors influence the behavior of effective leaders, the researchers used a *contingency model*. With the contingency model, the researchers tested the relationship between personality traits, situational variables, and leader effectiveness. Studies on leadership in the 1970s and 1980s once again focused their attention on the individual characteristics of leaders that influence their effectiveness and the success of the organizations they lead. The results of research in the period of the 1970s and 1980s led to the conclusion that leadership and leadership are very important issues to be studied (*crucial*). However, these two things are recognized as very complex organizational components. Transactional and transformational leadership developed by Bass (1985) departed from Maslow's thinking about the level of human needs. According to the hierarchy of needs theory, lower subordinate needs such as physical needs, security, and expectations can be well met through the application of transactional leadership. However, self-actualization, according to him, is only possible if it is carried out through the application of transformational leadership (Rosenhead et al., 2019).

2. Literature Review

Transformational leadership theory is based on the study of charismatic leadership, researched by Weber, which argues that the authority of charismatic leaders depends on those who are seen to have extraordinary

qualities that make them stand out from others. Leaders often emerge in times of crisis and persuade others to follow them, such as the leadership of Mahatma Gandhi, Martin Luther King, and also Hitler (Hughes et al., 2006).

James MacGregor Burns (1978) introduced the concept of transformational leadership. He studied political leaders in the United States and suggested that leadership could be expressed in two different forms, transformational or transactional leadership, which in his opinion were opposites to each other. Transactional leaders have an exchange of relationships with their followers. These exchanges can be financial, psychological, or political, and money can be exchanged for productivity, praise for loyalty, or promises for judgment. Regardless of the exchange, the relationship between leader and follower is nothing more than an exchange so as not to form a deeper relationship. To achieve change, Burn argues that another form of better leadership is transformational leadership. This is considered natural because transformational leaders will display certain types of behavior that can elevate followers to higher levels of achievement, enable them to go beyond their self-interest for collective well-being, focus on their ability to facilitate personal growth, and develop intellectual abilities that are useful for solve problems in new ways (Bass, 2006). Transformational leaders speak to values and followers become part of a group that shares a common goal. By pointing out problems with situations and an attractive vision for the future by reflecting the values of their followers. Transformational leaders help their followers to exceed expectations in turning their vision into reality (Bass, 2006).

Indeed, the theory of transformational leadership patterns is the result of the development of previous leadership theories. When viewed from the early history of leadership research, it can be traced the history of the formation of transformational leadership patterns.



Figure 1. History of Transformational Leadership Theory
Source: Tafvelin (2013)

Bass (2006) introduced four components of transformational leadership known as the 4 I's, namely *idealized influence*, *inspirational motivation*, *individualized consideration*, and *intellectual stimulation*. First, *idealized influence* or ideal influence, namely transformational leaders become role models for their followers. Second, *inspirational motivation* or inspirational leadership, namely transformational leaders motivate and inspire those around them in doing work challenges for their followers. Third, *intellectual stimulation* or intellectual stimulation, namely transformational leaders encourages their followers to be innovative and creative by changing old patterns in solving problems with new approaches. Fourth, *individualized consideration*, namely transformational leaders pay special attention to the needs of each individual for achievement and growth by acting as a coach or mentor.

Furthermore, Bass (2006) argues that transformational leadership is more effective than transactional leadership. This is assessed in terms of the contribution of transformational leaders more in motivating group members compared to transactional leaders. Relative to subordinates, transformational leaders provide more satisfaction than transactional leaders because subordinates not only need to be paid after completing work but also need attention, intellectual stimulation, and advice obtained from their leaders.

3. Research methods

This study uses a qualitative approach with a phenomenological design. The qualitative approach seeks to explore and understand the meaning of the truth that varies from different people. Meanwhile, the phenomenological design is understood as a qualitative research design that seeks to explore an event until it finds its trigger. Creswell (2007) states that the use of phenomenological design should postpone all judgments about the attitudes experienced until a certain basis is found. Delay according to Creswell is an *epoche* that tries to distinguish the data area from the researcher's interpretation. This concept is the center where researchers compile and group initial assumptions about a phenomenon to understand what the information source is saying. In the context of this research looking at the phenomena that occur, this research refers more to a case study to find out the pattern of village transformational leadership in dealing with the COVID-19 pandemic.

Research design begins when determining the research topic. Then formulate the problem by looking for gaps in the problem from the background that appears. After finding the problem gap and then looking for a

solution by collecting several previous journal articles that discussed the problems that occurred. Furthermore, with the inductive method of synthesizing previous theories which are used as research corridors, a data triangulation process is carried out which is then processed using *Soft System Methodology* (SSM) which will later be useful for finding a theory synthesis of research *novelty*.

4. Results and Discussion

The COVID-19 pandemic situation has caused problems for most rural areas in Indonesia, such as the pattern of social assistance and the behavior pattern of rural communities which changed 180 degrees after the implementation of PSBB (Large-Scale Social Restrictions). Many village heads have a wrong understanding of the central government's policies in dealing with the COVID-19 outbreak. This gave rise to a polemic between the village government and the central government as well as the village government and the village community. Even though the function of implementing PSBB is to inhibit the rate of transmission of the Corona Virus among villagers so that they can protect residents who are vulnerable to being infected by the virus. However, the economic and social impacts emerged along with the implementation of the PSBB. These conditions can be seen in the following research-rich picture.

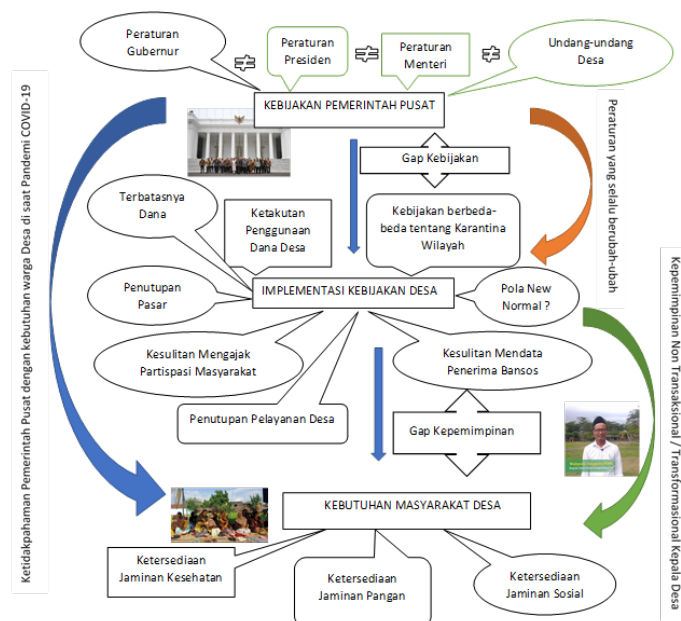


Figure 2. Rich Picture Research
Source: Processed research data

However, from these problems, several villages are able to overcome them well. One of these villages is Panggunghardjo Village, Yogyakarta Special Region Province. Panggunghardjo village is a village adjacent to the city of Yogyakarta so that the activation of people going in and out of the village is very high. The transmission of COVID-19 is so fast that it becomes an epidemic or pandemic in an area. Fast, systematic, and effective handling is very much needed to slow down the rate of transmission of the virus. The Panggungharjo Village Government seeks the best steps to ensure the safety and survival of its citizens. However, it depends on the participation of residents and the village government in tackling this problem together.

The best steps taken by the Panggunghardjo government are compiled in the form of secondary data and primary data then the compilation is included in main themes such as Pasardesa, BANSOS, COVID-19 Service Awards, New Normal Village Cultural Congress, COVID-19 Tangguh Stage, Applications Responding to COVID-19 via Social Media, New Indonesia White Paper, COVID-19 Deliberation and Socialization, Village Head Notices, New Order Directions, COVID-19 Prevention, and Handling.

This system is made into five (5) *root definitions* of the four (4) component criteria proposed by Bass. This was done to find out and explore the transformational leadership pattern of the Panggunghardjo village head by paying attention to the CATWOE element. To analyze the transformation process can be done in the following way.

- a. Idealized influence (*idealized influence*), reflected in a Workshop held culture in the era of the New Normal (RD1) and the waitress was the best for the public service in the handling of COVID-19 (RD2).
- b. Motivation inspiration (*inspirational motivation*), reflected in the citizens obeying invites COVID-prevention guide 19 for the whole village to get an award from the central government (RD3).

- c. Intellectual stimulation (*intellectual stimulation*), is reflected by making Market On-Line (RD4) a means community needs.
- d. Consideration of the individual (*individualized consideration*), reflected by providing Social Assistance to citizens who need to meet the necessities of life and sustainability of education in the era of Pandemic COVID-19 (RD5).

Root definition one, researchers assess is the most relevant picture for the idealized influence of a village head in producing an order of life patterns and policies in the normal era by inviting all components of the nation to formulate new normal patterns together through cultural gatherings towards the *new normal* era. . These intentions and goals will be implemented in guidelines for the preparation of life in the *new normal* period which will later be distributed to all corners of the country.

In formulating the objectives of the *new normal* life guidelines that are very beneficial for villagers, initiation from the village head and support from the village government and village communities is needed. The formation of a *steering committee* is the first step in collaborative action between the village government and its citizens. The function of the *steering committee* is to regulate all event activities to the initial survey to find out the life patterns of residents affected by the COVID-19 pandemic. The survey was discussed with the village government team to find out the basic problems experienced by the villagers. Further consolidation by related parties to be able to solve problems found in the field. One of these consolidations invited experts related to the findings of the previous *steering committee* team survey. During the workshop, it is hoped that they will find a solutive solution from the experts so that a common thread and the best method can be drawn in terms of how the village government can provide the right and correct pattern of life in handling COVID-19. Methods and expert input were then brought together in the RJKPD (Regional Government Work Plan) discussion to be formulated in a guideline for life in the *new normal* era in the face of COVID-19.

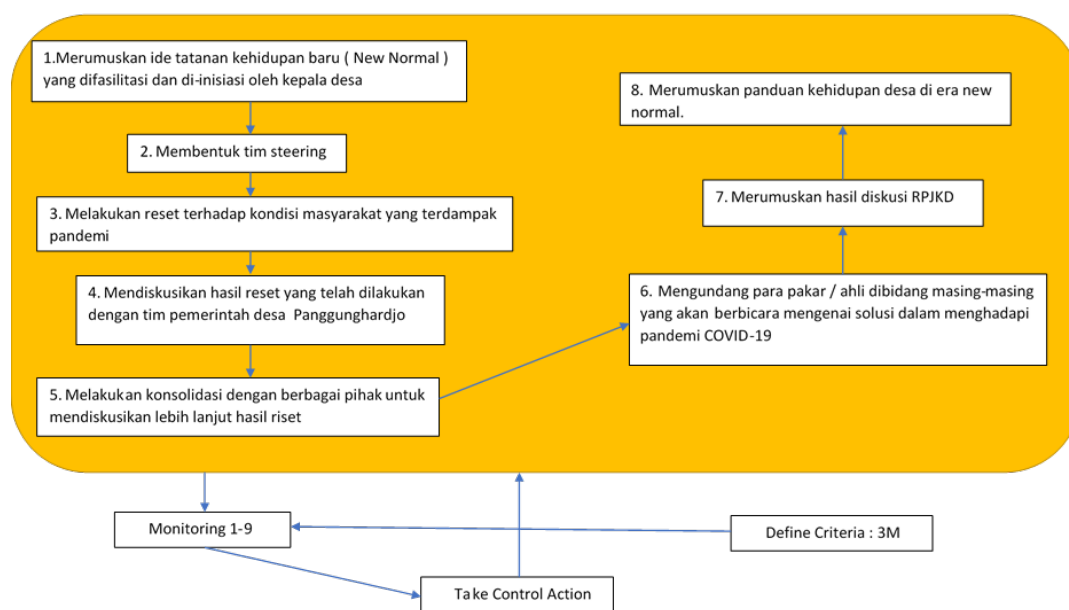


Figure 3. Conceptual model RD1
Source: Processed research data

The second root definition is for idealized influence in the form of increased public services that are beneficial to the village community. The researcher considers that this is the most relevant picture for the idealized influence of a village head in trying to provide the best public services despite the conditions of the pandemic situation. During the COVID-19 pandemic, almost all residents' activities were carried out online. Not only all residents' activities are affected by this pandemic, but also village government services are experiencing problems. Most of the citizen services are carried out online, which raises the question of how residents respond to service patterns during the COVID-19 pandemic. A village head through the village apparatus evaluates the services of the village apparatus to find out how far the residents are comfortable and satisfied in terms of village services during the COVID-19 pandemic. The formation of the SID (Village Innovation Center) is a strategic plan for the village government to assist residents in dealing with this pandemic. One of the village's strategic plans is to make a community service guidebook in the midst of the COVID-19 pandemic. Not only making guidebooks but also together with the village government to participate in distributing books and

socializing the contents of the book so that residents understand the guidelines for daily life activities. Even guidelines for obtaining services from the local village government are regulated in the book. This activity hopes that all components of society, both villagers and the government, actively participate in preventing the spread of the Corona Virus in Panggunghardjo Village in particular and Indonesia in general by complying with health protocols in accordance with the guidebooks that have been made together.

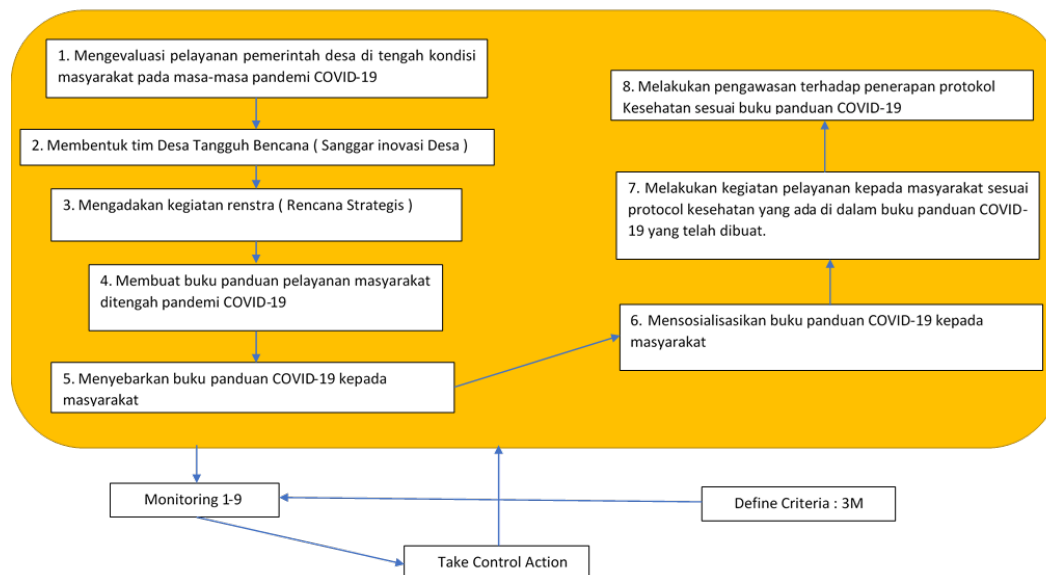


Figure 4. Conceptual Model RD2
Source: Processed research data

Root definition three as inspiration motivation in the form of an award for improving COVID-19 response services from the central government to Panggunghardjo Village. This activity was carried out when the central government wanted to review the role of villages in inhibiting the spread of the Corona Virus throughout Indonesia by *benchmarking* village government services to its citizens in their respective regions.

At the beginning of the COVID-19 pandemic, almost all village activities changed. These changes have deconstructed the old pattern of life into a new pattern of life (*new normal*). Many community activities require adaptation in understanding new patterns of life so that innovations in new patterns of life are needed so that these patterns are easily applied and understood by all villagers. The establishment of the SID (Village Innovation Studio) is the first step initiated by the village head and village government to help village communities affected by the COVID-19 pandemic by making innovations to help implement the lifestyle of residents during the pandemic. The first step taken by SID (Village Innovation Studio) was to research the conditions of residents affected by the COVID-19 pandemic to find out the extent of the impact of this pandemic on the new life patterns implemented by the village government. One of the final results of this research is the formation of a COVID-19 guidebook for rural communities which is a guide for residents' activities during this pandemic. In addition to the compilation of books, the research found residents' problems regarding buying and selling activities for the Nine Basic Ingredients for daily needs. During the pandemic, all residents are prohibited from conducting *off-line* gathering activities, which has implications for the closure of markets in the village environment. The closing of the market is a problem for residents who sell and also buy to meet the needs of their families. The innovative solution presented is to build an *online* market to bridge citizens in making buying and selling transactions. Furthermore, the results of the research found that village government services to its citizens were hampered because the central government limited access to face-to-face processes in providing services to residents who needed service processes from the local village government. From these problems emerged services with an *online* system to meet the needs of residents who need services from the village government. The creation of several service innovations to residents during the COVID-19 pandemic resulted in awards from the central government in terms of improving citizen services in the midst of the COVID-19 Pandemic.

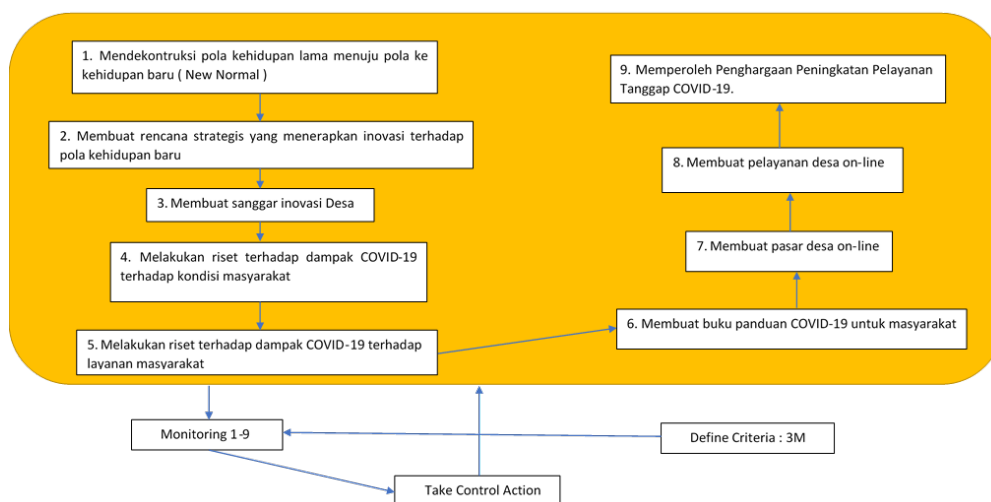


Figure 5. Conceptual Model RD3
Source: Processed research data

Root definition four is intellectual stimulation. A village head can stimulate his residents to make breakthrough innovations in the midst of an epidemic as a means of service for the community. The innovation is an *online* market as an effort to help the community as a means of buying and selling among villagers.

The purpose of conceptual model 4 is to present an *online* market to assist the public in buying and selling during the pandemic because the *offline* market in the form of traditional markets is closed by the government. Starting with the presence of a new pattern of life that changes daily habits, one of which is the traditional buying and selling process. Due to the government's efforts to suppress the spread of the coronavirus, the PSBB (Large-Scale Social Restrictions) was implemented which resulted in the closing of buying and selling activities in traditional markets. In responding to this, the village government thinks to overcome this problem by carrying out innovations that involve villagers and the community in general. This community involvement produces SID (Village Innovation Studio) which can assist village heads and village governments in carrying out innovations in the field of handling the COVID-19 pandemic. The initial step taken by SID was to research the needs of residents in the midst of a pandemic. Next, research village government services to the community. Both studies aim to help rural communities that are being hit by the COVID-19 outbreak. One of the findings from observations of residents is that they need buying and selling facilities for their daily needs. However, the enactment of the PSBB does not allow for day-to-day activities as before, so SID has the idea to create an *online facility* that can accommodate the needs of residents in buying and selling. Then they looked for some experts in the field of information technology to be able to realize their ideas. Finally, the On-line Market was formed through the www.pasar-online.com site. Residents who want to sell products and services can promote through the website, while buyers can use the online media without having to leave the house. All these buying and selling activities are fully borne by the village government and volunteers such as SID which aims to make it easier for residents to fulfill their daily needs.

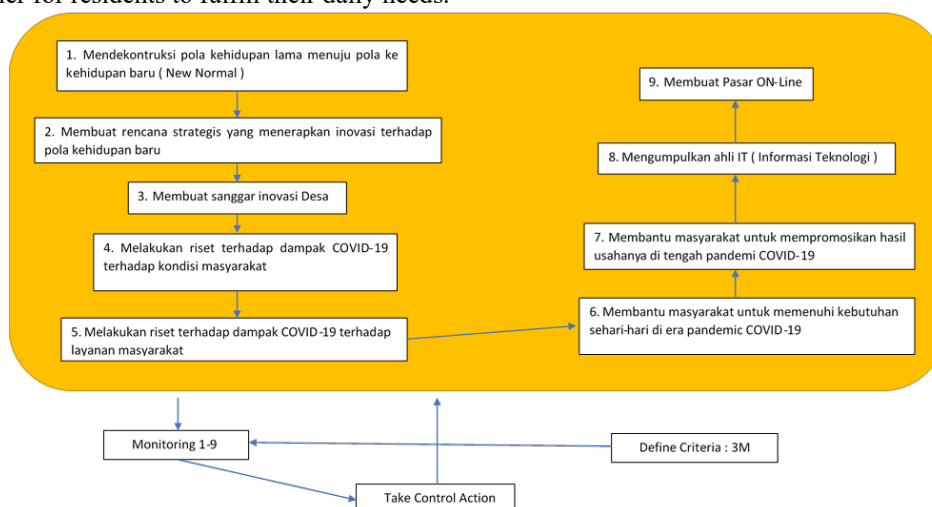


Figure 6. Conceptual Model RD4
Source: Researcher Process

The five root definitions for individual consideration are thoughts and activities carried out by village heads to improve the ability of their citizens to face the COVID-19 pandemic by meeting basic needs in the form of social assistance for primary needs.

The Social Assistance polemic at the beginning of the COVID-19 pandemic raised problems between the leadership of the central and regional governments and their people. There was a lot of commotion in several areas related to the distribution of social assistance. However, the anomaly that occurred in Panggunghardjo Village, the village head and village government was able to resolve the problem peacefully through his leadership. The first thing that the village head and his apparatus did was collect data on residents who were previously recipients of social assistance and residents affected by the COVID-19 pandemic. Furthermore, holding village meetings to determine the citizens who are entitled to receive social assistance. Then send requests for social assistance for affected residents to the central government and local governments. Then, announce through the website or notice board at the village office to residents who receive social assistance. Before the distribution of social assistance funds, a team in charge of the distribution of social assistance funds was created. Because it is very risky in distributing social assistance, the village government involves Babinsa and the police in distributing it to residents. The village government is required to prepare facilities and infrastructure to make it easier for residents to receive assistance. The government then distributed social assistance either *door-to-door* or directly collected at the village government office. The amount of the social assistance value can be seen through the village government website and announcements at the village government office.

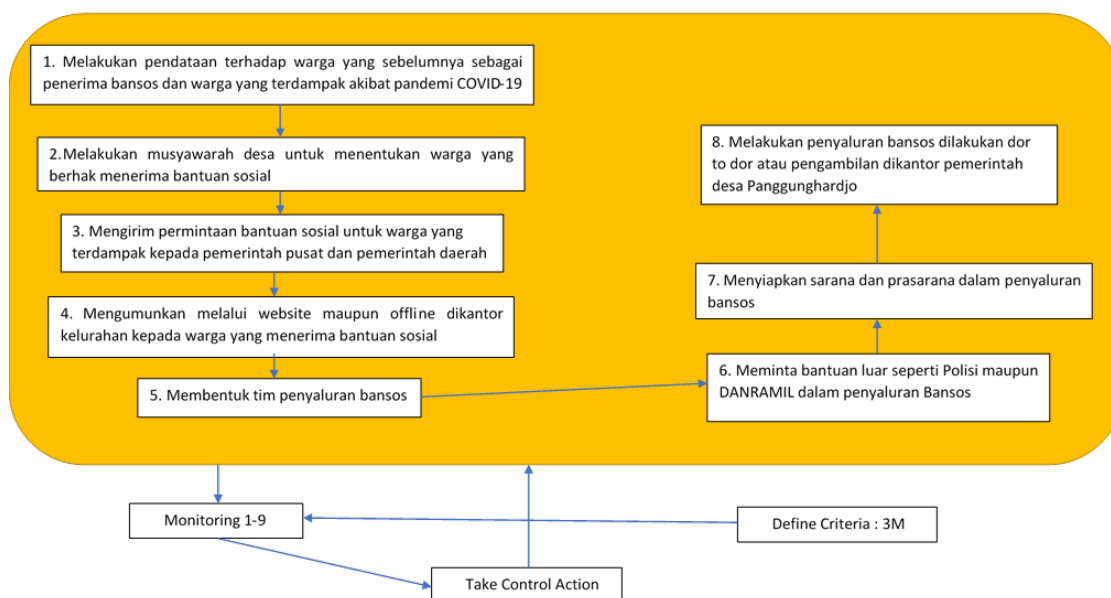


Figure 7. Conceptual Model RD5
Source: Researcher Process

The application of transformational leadership in the pandemic era allows a leader to be able to overcome problems without a transactional process. This leadership model has been widely used in the profit area of the organization and has produced many *followers* who can synergize in the implementation of the organization's vision and mission. In the era of liberalization, it is difficult to move *followers* without a transactional process. Many organizational leaders must apply a pattern of *reward* and *punishment* in moving their followers to carry out their vision and mission. No exception from the *office boy* position even though the CEO. This is legitimate because the *follower mindset* of the liberalization pattern is always synonymous with privatization or in other terms is individualistic so that the function of the term human resource empowerment (HR) in an organization turns into HR (Save Yourself). Thus, how an organization that does not have sufficient funding sources can move its followers in the era of liberalization in all sectors. This research reveals how to move followers without transactional processes in an organization that is limited in funding sources and even human resources. This organization is named "Village".

During the COVID-19 pandemic, many villages had problems with the condition of their residents amidst concerns about the spread of the coronavirus. Indonesia, a country that has 416 regencies, 98 cities, 7,094 sub-districts, 8,490 sub-districts, and 74,957 villages, can imagine its economic condition due to the COVID-19 outbreak. Indonesia at this time may experience an unavoidable 'economic crisis'. The majority of Indonesians who generally have limited economic capacity will find it difficult to *survive* the COVID-19

outbreak. Especially people in rural areas whose knowledge and understanding are limited and economically will be very marginalized.

The problems that arise in almost all villages in Indonesia are problems related to social assistance, services during a pandemic, as well as prevention and mitigation efforts in handling COVID-19. Furthermore, the researchers carried out *benchmarks* with the villages with relatively few problems mentioned above to be used as *role models for the* pattern of handling Covid-19. Based on observations during the research, it turns out that villages that have very few problems related to handling and preventing COVID-19 generally apply a transformational leadership pattern. The presence of transformational leadership does suppress transactional patterns of followers (followers) in taking actions according to their vision and mission.

The leadership of the Panggunghardjo Village head in the Special Region of Yogyakarta in dealing with the COVID-19 pandemic has explicitly implemented a transformational leadership pattern as described by Bass. He understands the condition of the community the first time the COVID-19 outbreak occurred until now without any social ripples in the community.

The first is the polemic in terms of prevention and handling of disaster mitigation. It is realized that with the lack of funds and limited resources for village officials, it is very impossible to work without the help of the community so that togetherness is needed in dealing with this pandemic. The most appropriate word said by the village head is to revive the culture of "gotong-royong". The existence of this culture should have emerged since the time of the ancestors, but along with the development of capitalist understanding, it seems that this culture is almost lost in the hegemony of that understanding. As if to reawaken an understanding that has been sleeping for a long time, the village head of Stage Hardjo, Mr. Wahyudi, continues to try to convince his social capital to be able to help his performance in dealing with this pandemic. This culture will not succeed if a leader only carries out orders, without setting an example and even going directly to the community in the midst of a disaster so that the community will develop an "unpleasant" culture towards the leader. Bass's theory explains the concept of Idealized Influence which is a characteristic of transformational leadership in setting an example for followers. For this effort, several systems and programs were born from within the womb of teamwork based on togetherness to prevent or deal with the impacts of the COVID-19 outbreak. At the beginning of the pandemic, the COVID-19 Response Stage program was born which aims to help the impacts of the pandemic such as clinical, non-clinical, and economic impacts in strengthening the role of village government services in mitigating COVID-19.

In addition to mobilizing social capital in the community, the leadership of the village head of Tahaphardjo is also able to mobilize intellectual capital which is not only residents of Panggunghardjo Village but intellectual residents around the village who incidentally are generally academics, students, and social activists who care (*aware*) of villagers affected by the COVID pandemic. -19. The birth of village innovation studios and cultural workshops is the result of moving the intellectual capital around the village into human capital capable of collaborating with village heads and village governments in dealing with the COVID-19 pandemic.

The second polemic of this research is about service during a pandemic that can be overcome by transformational leadership. Indeed, the village head and village officials are community protectors who work to serve the village community wholeheartedly. However, in the midst of problems that come sporadically quickly, sometimes a village head is faced with new things that have never come before, such as the implementation of regional quarantine / PSBB which will have an impact on the necessity of closing public services due to efforts to prevent coronavirus pollution so that it is hampered. the interests of citizens in the management of administrative documents. Not to mention the problem of implementing a one-sided lockdown that raises the pros and cons of fellow villagers. To overcome this, the village head of stage optimizes the role of information technology in providing population administration services online, collecting data on residents affected by the COVID-19 pandemic online, even the village government facilitates online markets for the needs of buying and selling goods and services. which is done online.

In addition to the online system that has been implemented in the village of the stage in fulfilling services to the community in the midst of the ongoing outbreak, the village government has also made a guide to living in the era of the COVID-19 pandemic, which is often referred to as a "new normal" life. The guide is in the form of a book that has been summarized by the thoughts of several experts originating from the real conditions of local villagers and formulated through cultural workshops. Currently, the book has been distributed to the public as a guide in the new normal era.

The pattern of a good service system in Panggunghardjo Village has resulted in an award as one of the top villages for public service innovation at the national level organized by the PANRB ministry. This is an inspirational motivation for the villagers to continue to make the best innovations for the common good in dealing with this pandemic together.

The last polemic that often causes big problems is the pattern of providing social assistance. Not a few village heads feel as if they are being pitted against their communities due to the ever-changing central government decisions at the beginning of the COVID-19 pandemic. So many village heads channel their

emotions to the central government through social media. The village government through Village Law No. 6 of 2014 annually has village funds that are used for the village development process, but in this pandemic era, most of the village development has been suspended. Villagers hope that the use of village funds can be diverted for the welfare of residents affected by the pandemic, but many village heads are afraid to use them because they are worried that it will become a finding of misappropriation of village funds in the future because the use of these funds is not in accordance with state laws or regulations even though the funds are used for the benefit of villagers affected by the pandemic. It took too long for the central government to make this regulation, which caused a polemic between the villagers and the village government.

The researcher considered that the steps taken by the village head in the village of stage DIY were through a political approach to the central government through party organizations and the Islamic organization Nahdathul Ulama. So that before a polemic occurs, a transformational village head will discuss the welfare of its citizens with relevant organizations that can channel their aspirations to the central government. The village head of the stage can utilize organizational capital (*Organization Capital*) into capital strength to carry out the vision and mission of the village government to overcome COVID-19.

Researchers also assess that there is a strong correlation between regions winning elections and the speed with which the central government responds to aspirations. This can be interpreted that there are several ministers from certain political parties within the central government who often visit Panggunghardjo village. It can be concluded that a leader who cares about the fate of his followers (*followers*) is one of the characteristics of transformational leadership which according to known bass with individual consideration (*Individualized Consideration*).

In addition, based on studies conducted in the field, several stages are also carried out to minimize conflicts or polemics regarding the provision of social assistance. First of all, after the announcement of the lockdown by the central government, the village head of Panggunghardjo conducted data collection through online media. Every citizen who feels economic difficulties due to being affected by the COVID-19 pandemic, such as victims of layoffs and so on, is required to report via online media. Then the report data that has been submitted is collected for deliberation by the hamlets (Ketua Rukun Tetangga) so that all residents who experience economic problems are recorded to be submitted to the provincial or central government for assistance. Then the amount of assistance that will be given will be announced through online media (Website or WA group). Furthermore, distribution is carried out to those who are entitled to receive it. The point is that social assistance must be distributed to all affected residents, there should not be a single citizen who has the right to receive social assistance until it is missed, but there should also be no residents who get more than one assistance. For example, if there are residents who have received assistance from the provincial government, they are not allowed to receive assistance from the central government or vice versa.

Therefore, the pattern of problems that arise in the leadership of village heads in dealing with the COVID-19 pandemic is in the application of leadership patterns. The pattern of transformational leadership of village heads in dealing with the COVID-19 pandemic is considered suitable to be applied to villages in Indonesia. Although the case in this study takes as an example only one village, the essential values of the nation's diversity can be represented by the similarity of the cooperation culture in Indonesia which is an expression of mobilizing social capital, intellectual capital, and organizational capital to obtain human capital that can help deal with the pandemic. COVID-19 together.

The transformational leadership of the village head in dealing with the Covid-19 pandemic is leadership that can mobilize and encourage *social capital*, *intellectual capital*, and *organizational capital* through a culture of cooperation. which emerges through motivational inspiration, idealized influence, individual considerations, and intellectual stimulation so that *Human capital* is obtained which helps the role of the village head in dealing with this pandemic together for the benefit and needs of the village community. *Human capital* is generated from his understanding of a leader who is considered and appreciated as a leader who can overcome the problems caused by the COVID-19 pandemic by minimizing or even eliminating transactional processes. In summary, the flow of findings in this study can be seen in the following figure.

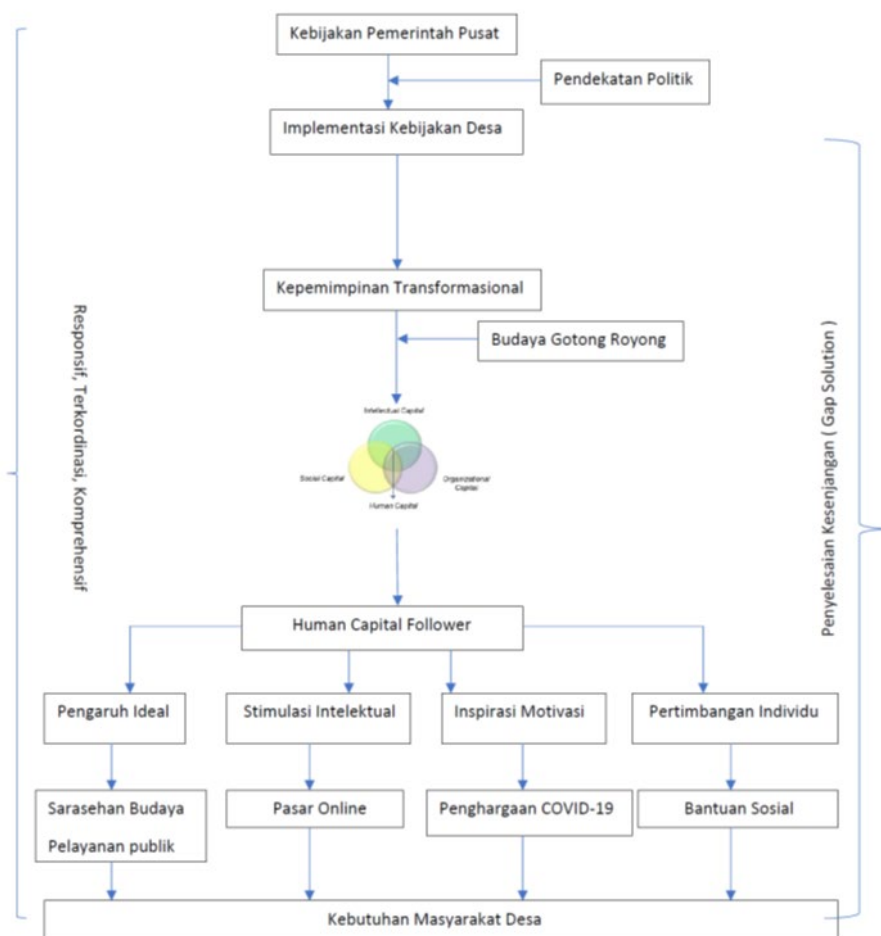


Figure 8. Research Novelty
Source: Researcher Process

5. Conclusion

a. Theoretically (Theoretical)

Transformational leadership is already known as the 4 I's, namely *idealized influence*, *inspirational motivation*, *individualized consideration*, and *intellectual stimulation* (Bass, 2006). Meanwhile, *human capital* cannot be separated from three aspects, namely *intellectual capital*, *social capital*, and *organizational capital* (Armstrong, 2005; Armstrong and Taylor, 2014b). Therefore, transformational leadership is leadership that can mobilize and encourage *social capital*, *intellectual capital*, and *organizational capital* without any transactional process based on a culture of mutual assistance resulting from the process of inspirational motivation, idealized influence, individual considerations, and intellectual stimulation from a person. Leaders so that *human capital* is obtained as followers to assist the role of a leader in realizing his vision and mission.

b. Empirically (Empirical)

To avoid polemics due to the pandemic, namely health and economic problems, as well as social problems, the role of the village head's transformational leadership in dealing with the COVID-19 pandemic is transformational leadership that is appropriate to use when there is a lack of financial support. The transformational leadership of the village head should be able to communicate the needs of the village community vertically upwards through political channels and horizontally through the role of inviting collaboration between residents to jointly cope with and overcome the impact of the COVID-19 pandemic.

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