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## Analysis of the ulun tagom concept (putra regional) in lumbis pansiangan office performance management, Nunukan district, North Kalimantan

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### ABSTRACT

The purpose of this research is to examine and find out the principles of the concept of "Ulun Tagom," which means "Son of the Region," in employee performance management at the Lumbis Pansiangan District Office as a performance appraisal. This study uses a qualitative discrete approach to describe the Ulun Tagom (Son of the Region) phenomenon in employee performance management in Lumbis Pansiangan District by gathering as much information as possible and integrating valid data obtained from interviews, documents, and observations. The results can be concluded: 1) The principle of Ulun Masiog, which in ancient times during the mengayau era meant "knight," is a code of ethics for a group of people who uphold adat and have the determination to protect and look after their people. 2) Amod's Principle Amod can mean creative, innovative, and productive based on honesty and sincerity in carrying out a job. 3) The Atulikas Principle the Atulikas principle emphasizes timeliness in completing work. That is, in carrying out work, the Dayak Agabag indigenous people do a thorough job, must focus, must not procrastinate on work, and do not take work lightly, so that this principle morally influences Ulun Tagom employees in completing work.



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## Introduction

Public organizations are essentially synonymous with government organizations known as government bureaucracies. Public organizations are organizations that meet the public's need for public services. Future organizations, one of which is in the field of organizational management, will have distinct characteristics (MM, 2018). The formal organizational structure will experience various additions and changes, so many new organizations are formed without further analyzing the existing formal structure (Irawan, 2019). So that there are many counter-organizations that are non-structural (Faturahman, 2018). This situation is often called a symptom of proliferation in the organization. rapid growth of an organization, so that many formal, non-structural organizations were formed to break through bureaucratic difficulties (Bouckaert et al., 2016).

The results of (Pasaribu, 2021) research show that age is a variable that is closely related to aspects of organizational life. Age is related to technical maturity and psychological maturity (Camberis et al., 2016). In relation to technical maturity, the prevailing assumption is that the longer a person works, his technical maturity should increase (Widjayanti, 2012). A person's experience in carrying out certain tasks continuously for a long

time usually increases their technical maturity (Effendi, 2016). Gender or the difference in the sex of an employee is alleged to have a significant contribution in influencing work productivity (Lestari & Noor, 2019). Psychological studies have found that women are more willing to fulfill authority, and men are more aggressive and more likely than women to have expectations for success, which can affect work productivity between the two (Nurfatriya, 2012).

The results of Putra & Sadad (2018) research show that the performance of the Sentajo Raya District office is still not working optimally. There are still employees who work not in accordance with their functions and not in accordance with the vision and mission of the Sentajo Raya sub-district. Training is needed for office employees to improve the performance and ability of Sentajo Raya Sub-district office employees to match the vision and mission of Sentajo Raya Sub-district. Keywords: Performance, Vision and Mission, Effectiveness. Based on the results of Nuralam et al. (2016) research, it is known that the percentage of employee performance of the Sumur District Office of Pandeglang Regency in 2015 is 44% or less than the hypothesized value of 65%. Related to performance, namely quantity, quality of work and creativity of employees are in poor condition in providing public services to the community.

The improvement of this bureaucratic system is in principle carried out to achieve and realize the goals of the state as stated in the 1945 Constitution of the Republic of Indonesia; therefore, it is necessary to build a system that regulates the bureaucracy so that it has integrity, is professional, neutral, free from political interference, clean from practices of corruption, collusion, and nepotism, and is able to provide public services to the community as well as act as an adhesive element for national unity and integrity based on Pancasila and the 1945 Constitution of the Republic of Indonesia. In achieving the goals set, organizations can carry out efforts from quality sources; these efforts can be in the form of development, improvement of work systems, or a continuation of the evaluation of employee performance that has been achieved with the abilities they have under certain conditions (Rohman, 2017). In achieving the state goals referred to above, it is expected that employees, in carrying out bureaucratic duties, are able to provide public services and/or administrative services properly to the public. In addition to carrying out these tasks, employees are required to be able to carry out government tasks within the framework of carrying out general government functions, which include institutional utilization, staffing, and management.

To be able to carry out the government's duties as a public servant and certain development tasks, employees must have good qualifications, competence, and performance in order to achieve good governance. High employee performance is thought to encourage a wide range of creativity and innovation for organizational development. In this context, employees who perform poorly are seen as a burden, so employee coaching is needed. Performance ratings are part of the performance management process. Broadly speaking, performance management emphasizes that all elements of the organization must work together to achieve goals, including its employees. On this side, effective performance management is important for organizations. According to Muzakki et al. (2016), employee performance is the level at which employees achieve job requirements. Performance appraisals are a process that measures employee performance. Performance evaluation typically includes both qualitative and quantitative components. An employee's performance will be good if he has high skills, is willing to work because he is paid or is paid according to the agreement, and has better future expectations. To further concretize the basic values that are the moral foundation of ASN's performance, the government launched the ASN Core Values and ASN Employer Branding, namely ASN's core value of "having morals" and ASN's employer branding of "proud to serve the nation." "BerAKHLAK" is an acronym for Service-Oriented, Accountable, Competent, Harmonious, Loyal, Adaptive, and Collaborative. It is hoped that these values will become the foundation for a professional ASN work culture.

In addition to the core values above, ASNs are also required to have employer branding and are proud to serve the nation, showing that ASN is a profession that takes pride in serving the nation. The Service-Oriented State Civil Apparatus Program in an Accountable, Competent, Harmonious, Loyal, Adaptive, and Collaborative (ASN Ber-AKHLAK) environment is a concrete step in efforts to transform work culture in the 4.0 era. It is necessary to prepare a work culture roadmap that aims to internalize the values of Ber-AKHLAK and strengthen work culture and employer branding as part of the strategy to accelerate the transformation of human resources for the apparatus supporting bureaucratic reform. In achieving its vision and mission, a government agency that is based on HALAL employees cannot work alone; it needs to be supported by several aspects that will determine its success. One aspect of achieving the goals that have been set is the active role of employees as one of the components of the organizational system. Employees have a major role in every organizational activity because they become planners, actors, and determinants of the realization of organizational system goals.

According to Oktaria (2020), placement must be based on predetermined job descriptions and job specifications and guided by the principle of "the right man in the right place." This will bring an agency optimal

work results because there is a positive correlation between employee placement and increased work productivity. Sudiana (2018) state that placement is the act of placing a person's position into the right job position; how well an employee fits the job will affect the amount and quality of work. Unfortunately, the concept of employee accuracy has not been fully implemented by all levels of government, both local and central, even though the proper placement of employees will result in good, efficient, and effective employee performance.

The purpose of employee placement is to place employees as elements of carrying out work in positions that are in accordance with their abilities, skills, and expertise. The purpose and principle of government employee placement is essentially to make and implement policies in terms of employee placement, so for some policymakers, it is very wise and good to optimize local wisdom by adopting some local cultures in government implementation. Local wisdom is all forms of knowledge, belief, understanding, or insight, as well as customs and traditions, which are habits or community ethics that guide human behavior in an ecological group. All forms of local wisdom are internalized, practiced, taught, and passed down from generation to generation, as well as forming patterns of human behavior towards fellow human beings. Any organization always exists and always carries out its activities in a certain environment or society that has its own culture. Therefore, the interaction that occurs is the influence of local culture on organizational behavior or vice versa. It is from this society that societal values will be born, which will develop into culture. Because each community group has different aspects of value that influence the behavior patterns of local native son employees, the culture of the people in certain areas will differ from the culture of the people in other regions. Employees and people living in certain areas tend to identify themselves as local people. (Anak Tagom).

Culture refers to socially inherited patterns, including values, norms, beliefs, language, customs, art, food and other symbolic systems that are held and shared by members of a group or society. Culture encompasses human ways of life, thought and behavior that evolve in the context of history, environment and social interaction. Culture involves a set of values that the group considers important. These values determine what is considered good or bad, right or wrong, as well as the standards of behavior followed by members of the society. Norms are the rules that govern behavior and social interaction in society. Next is language which is the communication system used by group members to communicate, convey ideas, and make sense of their world. Language plays an important role in shaping the way we think, conveying cultural values and maintaining group identity.

Customs and traditions are practices and rites that are passed down through generations. They include certain celebrations, ceremonies, endeavors and rules that bind group members and strengthen social ties. Art in culture includes works of art such as painting, sculpture, music, dance and literature. Visual culture includes the use of symbols and visual representations to convey meaning and cultural expression. Culture also includes the system of knowledge and beliefs held by a group. This includes knowledge of nature, history, religion, myths and science held by the community.

Since the reformation, the issue of "son of the area syndrome" has started to emerge. Many officials in the regions are appointed subjectively by the local people, even though they do not meet the professionalism requirements (education and experience), so that they can approach the patrimonial bureaucracy. Local son in the Dayak Agabag language of Nunukan Regency is called "Anak Tagom," which can be interpreted as a native son of Dayak Agabag. In this context, the adage of the Dayak Agabag community of Nunukan Regency is that it is better for Anak Tagom to be assigned to the Agabag area, which then becomes an aspiration and pressure on the decision maker. policies in this case are those of the Regent, so lately it seems as if they are considered local wisdom. The arrangement of the bureaucracy in Nunukan Regency cannot be separated from the cultural pattern of the social environment that surrounds it, especially in the Kadaya region and the Krayan region, which are often called region III. There is an assumption that it is better for local people to return to serve in their hometown than other people. Because of this adage, it is not surprising that the majority of government offices in region III are Anak Tagom (Regional Sons), including the Office of the Lumbis Pansiangan Sub-District Head.

The phenomenon of strengthening ethnicity—the issue of local sons, or in local terms, Ulun Tagom—has strengthened again since the reforms were rolled out and political decentralization was carried out, including in Nunukan Regency. The era of openness, democratization, regional autonomy, and decentralization regenerated and strengthened ethnic awareness, which gave birth to ethno-nationalism and the free will of the dominance of certain ethnic groups in all aspects of life. get the same opportunity, so that each ethnic group in Nunukan Regency has a demand for a kind of power sharing in the government bureaucracy. In practice, there is an adage in the community that if a Bugis person becomes a regent, then a local person will serve as the representative or regional secretary. This will continue to be polarized so that it becomes a kind of tradition of placing officials in each sub-district according to the dominant tribe in the sub-district; this is indeed unwritten. but implicitly being

the dominant factor in considering the placement of officials in the sub-district area to answer the aspirations of indigenous peoples in each region, which in the Dayak Agabag language is called "Anak Tagom," where this encourages various community groups to return to shelter in the bonds of tradition and solidarity, whose scope is homogeneously smaller.

Meanwhile, on the other hand, the appointment of an ASN in a certain position must be based on the competencies, qualifications, and requirements required by the position and the competencies, qualifications, and requirements possessed by the employee, with the ASN functioning, being assigned, and playing a role in strengthening the unity and integrity of the unitary state of the Republic of Indonesia. ASN is always loyal and fully obedient to Pancasila, the 1945 Constitution, the state, and the government. ASN always upholds the dignity of ASN and always prioritizes the interests of the state over self, individual, and group interests. To explore through research this phenomenon and find common ground that bridges the gap between it and the above, The purpose of this research is to examine and know the principles of the concept of "Ulun Tagom," which means "Son of the Region," in employee performance management at the Lumbis Pansiangan District Office as a performance appraisal.

## Method

This research used a descriptive qualitative approach. Descriptive research is research that describes and aims to provide an overview and explanation of the variables studied (Sitorus et al., 2021). According to Moleong (2000), descriptive data is gathered in the form of words and images rather than numbers (Giannoulakis & Tsapatsoulis, 2016). From this opinion, it is explained that descriptive research in the presentation of data is more about words, sentences, or pictures; it can also be in the form of interview scripts, field notes, videotapes, personal documents, official documents, or memos (Wijaya, 2020). This is due to the application of qualitative methods. So this research is qualitative descriptive research because basically it describes and wants to know the problems examined in the research, namely studying and knowing the concept of "Ulun Togom," which means "Son of the Region," in employee performance management at the Lumbis Pansiangan District Office.

To obtain data in the field, researchers started with purposive sampling (Sugiyono, 2019), stating that purposive sampling is a sampling technique with certain considerations. In collecting data (logging the data) for this study, the authors use several methods, namely: (1) Library research, namely utilizing the library as a means of collecting data by studying books as reference material (Tobing, 2019); (2) Field Research (Field Work Research), namely, research conducted directly in the field using several techniques (Nurdiani, 2014), namely: (a) observation, namely direct observation in the field (Nurjanah & Anggraini, 2020), (b) In-depth interviews according to Christanti (2016) are conducting interviews with several sources following the snowball sampling pattern and theory to collect data and information on performance management.

Document Research according to Nilamsari (2014) are conducting collecting data from documents related to the theory of performance management, the local wisdom of Anak Tagom, the laws governing the civil service, and its derivative regulations as operational guidelines. The data analysis method used in field research on the study of employee performance management in the Lumbis Pansiangan District Office, Nunukan Regency, North Kalimantan, is qualitative data analysis. In terms of this method, Mathew, A. Miles, and A. Huberman (1992) explain that qualitative data analysis is a cyclical and interactive process that moves between the four "axes," namely data collection, data reduction, data presentation, and conclusions (Hamzah, 2021). Furthermore, the analysis is carried out by integrating (interactively) the three main components.

## Results and Discussions

### About Agabag Dayak and the Local Wisdom of Tagom Children

Endonemally, the indigenous peoples in the Ka Budaya region, which includes the mainland area of Nunukan Regency, are Sembakung District, Sembakung Atulaic District, Lumbis District, Lumbis Ogong District, Lumbis Pansiangan District, Sebuku District, and Tulin Onsoi District. In accordance with Regional Regulation No. 16 of 2018 concerning empowering the indigenous people of Nunukan Regency, it is called Dayak Agabag. Dayak Agabag is a single identity inherited from the human ancestors of the inhabitants of the Sembakung, Sebuku, Tulin, Sedalir, and Pansiangan rivers both outwardly and inwardly that comes out of the heart without any influence from outsiders or does not originate from the naming of outsiders from the Dayak Agabag ancestral community (exonym name). This was revealed during an interview with Levi S. Sos, Chairperson of the Nunukan District Customary Council.

According to genealogy, the Dayak Agabag customary law community's ancestors originated in the northern part of Borneo Island, specifically in North Kalimantan, Indonesia, and Sabah Malaysia. This can be seen from

the fact that the Dayak Agabag are one of the indigenous groups with the largest territorial distribution. Dayak Agabag indigenous peoples have the same cultural values as the Murut family in terms of belief systems, knowledge systems, tools and equipment systems, livelihoods, power adat, and sub-Dayak arts which are part of Murut are Agabag Dayak, Bulusu Dayak, Tahol Dayak, Abai Dayak, Okolod Dayak, Paluan Dayak, Timugon Dayak, Baukan Da (Interview, July 20, 2022) with Robert Chairman of the Agabag Dayak Customary Council.

In this research the authors also found that there were several principles that the Dayak Agabag community upheld which became a source of enthusiasm for work which later became a guideline for employee morale at the Lumbis Pansiangan District Office, namely as follows: (1) The Ulun Masiog principle, which in ancient times during the mengayau era meant 'knight', was a source of moral code of ethics by a society that upheld adat and had the determination to protect and look after its people. Ulun Masiog has loyalty and totality to his area and is even willing to give up his life. In today's indigenous Dayak Agabag community, the spirit of Ulun Masiog is evidently rooted in the work ethic. Anyone from the Dayak Agabag community is obliged to develop their area, both human resources and infrastructure development, and if they succeed, they will be categorized as Ulun Masiog because at this time it is not Mandau and Chopsticks to protect the Dayak Agabag community, but with loyalty to do community service to develop the Dayak Agabag indigenous community in the sense extensively, so that this forms the mentality and loyalty of Ulun Tagom employees to carry out their service duties diligently even though they are assigned to the borders and interior for the sake of the nation and the State which is realized by working with honor and totality; (2) The principle of Amod. Amod can mean creative, innovative, productive based on honesty and sincerity in carrying out a job. In carrying out their work, Ulun Tagom employees adhere to this principle, namely working hard with honesty, sincerity and an unyielding spirit until the goal is achieved; (3) The Atulikas Principle. The Atulikas principle emphasizes timeliness in completing work. This means that in carrying out the work of the Dayak Agabag indigenous people, you must work thoroughly, nothing should be neglected, you must be focused, and you must not procrastinate so that your work is completed according to the set schedule. Don't take a job lightly.

#### **Employee Placement Process in Nunukan Regency**

"Employee placement is a superior policy as a government organization to channel existing employee resources at the Nunukan Regency regional government to job positions that best suit their needs by taking into account the knowledge, skills, and abilities of these employees." "With the right placement, work enthusiasm, work mentality, and work performance will achieve optimal results; even employees' creativity and initiative can develop; the point is that we are still trying to pay attention to the principles of employee placement." Interview with Hj. Asmin, Regent of Nunukan Laura Hafid, SE., MM., Ph.D., 25 July 2022, 10.15 WITA)

From the Nunukan Regent's statement above, work placement is the process of assigning tasks and jobs to good employees who have just passed the selection process, or in the context of filling positions, carried out according to the predetermined scope, and are able to account for all risks and possibilities that occur for tasks and work, authorities, and responsibilities while adhering to the principles of employee placement. "The process of activities carried out by the leadership in a government organization to determine the location or position of a person in carrying out their work and allocate employees to specific work positions with an analysis of employee placement strategies based on risk, authority, experience, expertise, abilities, and we also take into account the community's customary environmental and social factors so that (Interview with Regional Secretary of Nunukan Regency, Serfianus, S.I.P., M.Si., on July 25, 14.30 WITA)

The statement by the Secretary of the Nunukan Region above shows that there is a factor in assessing the social environment of the community, including that of the local indigenous people. This reveals the number of Tagom Children (Sons of the Region) assigned to their own area with the aim that employees assigned to the place would have the right cultural environment to increase work effectiveness and improve employee performance. Employee Work Placement Procedures are taken as the output of decision-making carried out by leaders, both those that have been taken based on rational considerations and scientific objectives. Rational considerations in making decisions to place workers are the output of decision-making based on facts, information, and data that are considered representative. Scientific objective considerations are the output of decision-making based on data and information about the employee's personality, both from a person's referential perspective as well as other considerations from a statutory perspective.

In forming employee commitment and personality effectively and efficiently, it can be realized if it is supported by the principle of "the right man, the right place." In an interview with the Regent of Nunukan, he said that:

"The process of placing employees starts with recruitment, where the placement of employees must be based on the needs and workload analysis in each OPD. This is normative, but it has not run optimally. but there are already directions to carry out according to the needs and education of an employee."

Interview with Hj. Asmin, Regent of Nunukan SE., MM., Ph.D. Laura Hafid, July 25, 10:15 WITA)

Employees are elements of the implementation of work programs to be carried out, as well as state apparatus whose duty it is to provide services to the public in a functional, honest, fair, and equitable manner. The placement based on educational background is something that the Baparakat must consider. The Regional Government of Nunukan Regency is also very concerned about the work knowledge possessed by an employee. However, what is of particular concern to the Baparakat team is the origin of the area the employee is assigned to, especially in certain areas because it takes into account local wisdom.

In-depth interviews with the chief customary heads and the Dayak Agabag customary management apparatus in the Nunukan Cultural Area, namely the Dayak Agabag Lumbis customary area, Pansiangan, Lumbis Ogong customary territory, Lumbis customary territory, Sembakung Atulai customary territory, Sembakung customary territory, Tulin Onsoi customary territory, and the board of the Dayak Agabag Customary Council, revealed what Ulun Tagom According to Rober S. Pdk, Chairman of the Dayak Agabag Customary Council, "many people have an interest in "obscuring" the meaning of the word "son" in the region." Referring to the law on the specifics of Papua, the sons of the region are indigenous Papuans; thus, the actual sons of the region are indigenous to that island or that area; for example, on the island of Java, the sons of the region are Javanese, and so on; in Kalimantan, the sons of the area are Dayaks and indigenous tribes in Kalimantan, among others. (Interview, August 18, 2022)

### **Performance of Ulun Tagom employees, Lumbis Pansiangan District Office**

From interviews and direct observation at the research location, researchers were able to describe the performance of the Lumbis Pansiangan District Office based on in-depth interviews and observations of employee performance at the Lumbis Pansiangan District Office, Nunukan Regency, North Kalimantan, as follows: 1) Employee appearance greatly influences the quality of service provided because employees who look polite will make service users, in this case the Lumbis Pansiangan community, interested in their services. 2) Convenience of the place to perform the service 3) Ease in carrying out the process of service to the community as service users by providing room facilities and the contents of the room in the living room to make people feel comfortable waiting in line; besides, the service process will run smoothly. 4) The discipline of officers in carrying out services is quite disciplined, even though there are some suggestions and input that are presented. (Interview, August 15, 2022). 5) The existence of tools really supports the service process so that services can be carried out quickly. (Interview: Monday, August 10, 2022).

From this study the authors also found that there were cultural factors of the Dayak Agabag that influenced or encouraged them psychologically so that they had the courage (spirit) in the above principles to carry out their duties and responsibilities properly, namely: (1) Auyu culture "(Oyu). This culture is one of the attitudes that appears in one's heart or mind (shame culture) where in the Agabag Dayak community this attitude becomes a standard benchmark in association in society. People who have no shame are considered insane people. (minimum quality of a human being). As indigenous peoples, of course, they still adhere to the values that have been taught from generation to generation about shyness. The shameful attitude of the Dayak Agabag community is not only pleasing to the manners of karma in association in society, but more to responsibility and dedication to a job entrusted; (2) Pangsanana is a label that is highly avoided by every indigenous Dayak Agabag community. Pangsanana is an attitude and action that is sneered at and becomes a byword in society for failure to carry out tasks not only about failures in carrying out duties and responsibilities but more broadly that if Ulun Tagom (Son of the Region) does not do something that is beneficial to society then it will be considered not useful in society even though they have a high education, so Ulun Tagom employees really avoid being categorized as Pangsanana.

### **Conclusions**

The conclusion of this study is that the Ulun Tagom concept applied by the Nunukan Regency local government in placing employees assigned to the Ka Budaya area (Nunukan mainland area), especially in Lumbis Pansiangan District, has a very significant influence on the performance of employees at the Lumbis Pansiangan District Office. From this study, the authors also found that there were cultural factors among the Dayak Agabag that influenced or encouraged them psychologically so that they had the determination (spirit) in the above principles to carry out their duties and responsibilities properly. As for recommendations based on the findings of the research on the Analysis of the Ulun Tagom (Son of Regions) Concept in the Performance Management of Employees of the Lumbis Pansiangan District Office, Nunukan Regency, North Kalimantan, as stated in the

conclusion above, the Ulun Tagom concept needs to be maintained and continued by the local government of Nunukan Regency to maximize employee distribution and improve employee performance, particularly in the Lumbis Pansangan District Office. so there are certain limitations to running it.

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