

## **Culture Building a Visionary Leadership Approach Based On Local Company in the Government of Makassar City**

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**Abstract:** Nation's character cannot be separated from cultural values because culture is an essential aspect of human knowledge as social beings in achieving their desired goals. This research article aims to find out and analyze culture building as one of the visionary leadership approaches based on local wisdom in realizing the vision of Makassar City towards the World City. The qualitative descriptive analysis was selected to collect data through instrument questionnaires, interviews, observation and documentation review. The results showed that culture building as a visionary leadership approach based on local wisdom received the highest score among the characteristics of other visionary leadership for the realization of a vision. The findings were, 98.2 percent of leaders in Makassar City had the ability to build culture. The collaboration of organizational culture and Bugis-Makassar culture embraced by most Makassar City Government officials and the community is manifested in featured programs formulated in the form of Bugis-Makassar language symbols or slogans. This program, able to carry Makassar City Government to won an award and ranked the 2nd National position as best city achievers and Indonesia's Best managing Government. The accomplishment gained is a motivation to build a culture and work ethic that escalate the attitude and behavior of the apparatus capable of becoming agents of change. Theoretical implications reinforce the idea of Peter Bijur (2001) in relation to building a culture (Schein, 2004; Kotter & Heskett, 1992). Where culture building is the most dominant characteristic (Luntungan, 2018) that is owned by a leader in the City of Makassar. The values adopted that can support the achievement of the vision in the form of values of passion (spirit), aspiration and motivation of the bureaucratic apparatus, still need to be improved.

**Keywords:** Culture Building, Visionary Leadership, Organizational culture, Bugis-Makassar Culture.

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### **I. INTRODUCTION**

Edgar H. Schein (2004), in his book *Organizational Culture and Leadership*, said: "when we examine culture and leadership closely, we see that they are two sides of the coin; neither can really be understood by itself". This indicates that leaders build a culture and instill specific values and beliefs shared by members of the organization to achieve goals.

As the case with Makassar City Government leaders. As one of the Metropolitan Cities that has a strategic position, and the Capital City of the Province of South Sulawesi, Makassar City plays a vital role in terms of empowering the comparative and competitive advantages possessed through the approach of local wisdom (culture).

Culture Building as one of the leadership approaches to make "Makassar as a Comfortable World City for Everyone" is not an easy thing. The population of Makassar City, which is dominated by the Bugis-Makassar tribe, the value of ethics and morality is still a model of the public in general. The culture that was born since the era of "La Galigo" has given birth to many leaders with qualified moral qualities (Pomanto & Rizal, 2014). Moral quality accumulates in local wisdom known as "Sipakatau" (humanizing humans).

The culture local wisdom 'Siri' as the core of Bugis-Makassar culture which is a view of life that aims to improve the dignity, prestige and self-esteem, both as individuals and as social beings, is a local culture that is still held strong by the authorities and society for generations. The concept of local wisdom that is closely related to "siri" is "pacce / passe" which is a manifestation of a sense of solidarity towards the anguish of others. A sense of solidarity implies the desire to help any fellow human beings who have difficulties and pain, requiring active community involvement.

In relation to building the Makassar City Government's vision towards the World City, the concept of "pacce" can be used as a basis for every government apparatus and citizens to foster togetherness and motivation for those who experience difficulties in family life, community, and as a state citizen. The concept of local wisdom adopted by most of the government apparatus and the community is made as a role model and becomes

a culture in the organization. This means that there is an internalization of local culture into the organizational culture.

This internalization of local culture into the organizational culture is crucial, and it is a challenge for the visionary leadership in building a culture of local wisdom. It is at this level that culture building research as a visionary leadership approach based on local wisdom is focused, taking into account 5 essential factors as stated by Peter Bijur (2001).

1. Values. Values that support the achievement of a predetermined vision.
2. Motivation. The motivation that is able to mobilize support for change.
3. Shared Idea and Strategies. The right ideas and strategies to create an environment that is able to foster togetherness in the formulation of ideas and strategies to drive change.
4. Goals. Clear goals and always communicated to members of the organization.
5. Performance Ethics. Performance ethics that is grown with the right remuneration and reward system.

The Mayor of Makassar, in arranging a flagship program collaborates the organizational culture with Bugis-Makassar local wisdom based on the values of ethics and morality in building a vision of the future.

As a leader who has a vision far ahead, according to Kartono (2004), is a person who has skills and strengths, especially excess skills in one area so as to influence other people to jointly carry out certain activities, for the sake of achievement one or several goals. These skills and advantages are different from the personal characteristics of other leaders. Such leadership patterns are known as visionary leadership (Sashkin, 1989; Nanus, 1992), where vision as ability is one of the characteristics possessed by visionary leaders. That ability is manifested in a pattern of directing by determining a shared vision in accordance with the demands of change in the community while providing guidance to people in the organization, to work in accordance with the vision that has been set together, so that the work that is manifested will be in accordance with the vision.

Amid the insistence of modernity due to advances in technology and science, ignoring local wisdom based on ethical values and morality will be a significant obstacle to the manifestation of a vision. Why? Because local wisdom is a filter for the pace of modernization that always changes over time. Warsi (2004), said that "local culture is an effort to build a national identity, and as a filter (filter) from the influence of foreign culture." With the intention of changes that will occur in the future will not leave the local culture that embraced by the whole community.

The stipulation of Makassar City as a Maritime City, Commerce, Education, Culture and Services that are Global Oriented, Environmentally and Most Friendly (Regional Regulation No.13 / 2006), which is manifested in the form of flagship programs, requires a change in the mindset of government officials and the public. Given that the substance of the phrase "Global Oriented" implies a long-term view that is not easy to achieve. One of the efforts of the Makassar City Government in realizing the vision towards the World City is to improve the technology-based service system that is sophisticated but cannot be separated from the local wisdom adopted by the whole community. For example, a system of innovation in public services, there is a multi-function "War Room" control room integrated into 3 service systems namely health, crime, and fire. Facilities equipped with 350 (three hundred and fifty) CCTV camera units installed on the protocol road, heavy vehicles and crime-prone areas, so that all events in Makassar City can be monitored. There are operators who serve for 24 hours, who have been trained how to provide excellent service to everyone who contacted this service. The "Somber" service is the goal of this public service system. However, this service system has not been maximized at the implementation stage because there are still many complaints regarding follow-up from the Makassar City Government.

## **II. RESEARCH METHODS**

This research is to discover and analyze culture building as a visionary leadership approach based on local wisdom in actualizing the vision of Makassar City towards the World City, by using qualitative descriptive methods, through lead informants in the Makassar City Government. Sources of data obtained through questionnaires towards 44 ordinary informants namely Head of Department / Agency and Sub-District Head, then data triangulation conducted through interviews with key informants, namely the Mayor of Makassar. The questionnaire guidelines on The Leadership Profile (Rosenbach&Sashkin, 1997) related to culture building, then scoring was using a Likert scale. Scoring between 91-100 percent shows the highest score. The context of data presentation and analysis is using numbers. According to Sugiyono (2014), qualitative research can use numbers to determine the relationship between phenomena and is not used to test hypotheses, so there are no words of significant. Data analysis model used is Miles interactive model analysis, Huberman and Saldana (2014).

### III. RESULTS AND DISCUSSION

#### 1. Values that Support the Accomplishment of the Defined Vision.

Culture building through values that support the accomplishment of the vision that has been set is expected to bring change to the public of Makassar City. Vision as an illustration of ideas, ideas, and innovations that reveal the robustness and unity of the organization and at the same time as legal protection for decision making (Salusu, 2015). The vision of making Makassar City a "Comfortable World City for All," is a general formulation of the desired situation, to realize a peaceful and prosperous society in the future. This means that the values that support the achievement of the vision are the values of spirit, aspiration and motivation in building a better commitment and community life in the future. Thus, to actualize the vision, it takes leaders who have the ability to look far ahead, able to explain their vision to the organization they lead, convince them in order to manifest the vision (Sashkin&Sashkin, 2011).

In that framework, the Mayor of Makassar at the beginning of his leadership compiled 20 flagship programs (<http://www.makassarkota.go.id/berita-2209>), which are believed able to manifest the vision, including: (1) Makassar Sombere and Smart City, namely creating the city of Makassar which is full of friendliness, humility, and the value of brotherhood that creates the city of the future whose citizens are comfortable and easy to access all public facilities. (2) Lorong Garden (Green Alleyway), namely the management of the alleyway which was once identical with the filthy street, the slum, dirty and dark environment, transformed into a clean, neat and beautiful and productive passageway through the movement of planting chilies and catfish farming. (3) Home Care (Dottoro ta), health services that visit the homes of residents who have conditions that do not allow them to visiting the nearest health service, for example not being able to get out of bed, elderly, and who have postoperative medical conditions or chemotherapy. Mobile healthcare services are a car equipped with portable ultrasound and ECG devices, medicines and medical teams (nurses, doctors or midwives). (4) Makassar Tidak Rantasa (MTR) / Makassar is not dirty, a city government program that proclaims garbage and litter eradication is by providing garbage car facilities named Tangkasaki. (5) Garbage Bank, Garbage can be exchanged with Rice –Natural Gas –Water Gallon –Educational Tutoring - Gold - Ice Cream - Electric Vouchers. (6) Makassar Smart Card, which is one card for all which is also referred to as a smart card where all citizens' needs can be met, both can be used as payment tools, can also provide administrative data, citizenship data, medical records, and property tax data . (7) Makassar Care and Rescue Center (CARESTER), which is an emergency services in the form of a fire department, ambulance and police officers that was developed to aid the Makassar City populations. (8) Smart Pete – Pete (Smart public Transport) equipped with 12 passenger seats, and 5 standing passengers, AC, free wi-fi, multi-media facilities, and CCTV cameras connected to the War Room. Designed to provide a sense of comfort and safety for passengers. (9) 5-star TPA, still related to the problem of urban waste, the government has launched a five-star TPA (Final Disposal Site).

Of the programs that have been launched, 6 (six) of them are already in the way, namely: Makassar Home Care, Makassar Tidak Rantasa, Lorong Garden (Green Alleyway), War Room Makassar, Makassar Sombere and Smart City, and Makassar Care and Rescue Center (CARESTER ) The program, is in line with the personal values embraced by the values of the organization, so that the program believed will be successful. Westwood & Posner (1997) in his research found that when there are similarities between individual values and organizational values, there are significant results for leaders and organizations.

Values that support the achievement of the vision in the form of values of spirit, aspirations and motivations of the bureaucratic apparatus as implementers in realizing flagship programs have primarily has deliver results. However, it still needs to get in-depth attention. Considering that the condition of government bureaucracy is often seen as dichotomous, in addition to being required to carry out day-to-day government affairs, bureaucracy is also often considered a system that causes the government and public services to stagnate. Such bureaucratic 'disease' symptoms, fostering inefficiency, overly broad and rigid quantity, rampant brokering system, nepotism and the occurrence of various bureaucratic pathologies (Dwiyanto, et al., 2012).

Collaboration between an organizational culture that emphasizes on aspects of administrative value and ethics, with the culture adopted by the people of Makassar City which emphasizes on the elements of local wisdom "Siri" and "pacce / passe" there is a sense of solidarity with the suffering of others. The success achieved by the Makassar City Government, in addition to being a motivation for officials and officials of the Makassar City government to realize flagship programs wrapped in local deities in the form of "*Rantasa, Sombere, Dottoro ta*, and so on. If observed, flagship programs that have been agreed not only can be realized, more than that can be used as a means of building a culture that emphasizes the pattern of changes in attitudes and behavior of the community and bureaucratic apparatus as agents of reform. Culture building makes Makassar City towards a World City that is comfortable and safe, which means building the attitudes and behavior of the people and apparatus of Makassar City Government in accordance with the shared values and beliefs. Makassar City Government officials as agents of change, in implementing the program according to Edward III (in Subarsono, 2005), must pay attention to 4 (four) determinants of success in program

implementation, namely: communication skills, resources, disposition (attitude), and structure bureaucracy. The apparatus must be able to transmit program goals and objectives to groups or individual communities in order to reduce distortion. The government bureaucracy apparatus in implementing the program, is also must have the competence and financial even though the contents of the program policies have been clearly and consistently communicated. Competency and financial requirements (budget) in conducting training, is an absolute thing considering the program objectives are diverse communities, and some even have a level of vulnerability and powerlessness both physically and non-physically. On the other hand, if the bureaucracy does not have a disposition/commitment attitude, honesty, and democratic, then the program to be carried out will be different from what is expected. Likewise, with the aspect of the organizational structure, if it does not have standard operating procedures (SOP), as a guideline for action, the organizational structure becomes long and even tends to soften supervision and cause red-type, complex and complicated.

The four determinants of program implementation success described by Edward III, in practice have not yet maximized and still require improvements and changes in mindset and ability patterns of the implementers in the Makassar City Government. The case involving a bureaucratic official of the Makassar City Government is one example and shows the low level of professionalism, commitment, honesty and democratic attitude in carrying out its functions and not yet paying attention to the concrete concepts of value and ethics of the bureaucracy. Programs that have been compiled and considered able to change attitudes and behavior as a form of "culture building", namely values that support the achievement of the vision that has been established as a view of life that aims to improve the dignity and prestige of the bureaucrats as the government agents of reform, both as individuals and as social beings, not yet at the level of practicing.

## 2. Motivation that able to mobilize support for change.

Culture building by motivating officials to be able to mobilizing everyone, it is not easy. Accomplishing the achievements of the Makassar City Government is a motivation that is expected that able to gain support in building a culture for completing vision.

The '*Makassar Tidak Rantasa* and *Makassar Sombere*' program, which has always been echoed by the Makassar City Government, has become a kind of encouragement for the authorities and the public because they use the local language. The use of local words has a different touch and is more powerful than the use of formal language. According to Schein (2004) that the forces created in social situations and organizations originating from culture are powerful. Thus, the habits and values adopted for generations, when converted into a flagship program, will become more accessible to implement because they contain historical meanings that are believed to be true by the whole community.

In this study, it was found that leaders in Makassar City had characteristics of culture building. Of the 44 informants, 98.2% had this characteristic. Thus, this characteristic is the most dominant factor. This shows that leaders are able to collaborate organizational culture with the culture of local wisdom. The internalization of local culture into organizational culture, because most of the leaders still adhere to the local culture that is held from generation to generation, such as the 'Siri' culture which is implemented into tasks and work. Likewise, in creating programs for public welfare. This finding supports the research conducted by Sashkin&Sashkin (1990) that leadership and culture are significantly interrelated. Overall, visionary leadership behavior relates most strongly to teamwork, and effective leadership characteristics are consistent with visionary leadership theory.

The flagship programs launched by the Makassar City Government are a means to motivate the bureaucracy and the community in building a culture towards achieving vision. The existence of the bureaucratic apparatus within the state is a consequence of the state's goal for the welfare of its people. Although its implementation to the community has not been as optimal as expected. One of the excellent programs that are expected to provide motivation for the bureaucratic apparatus and get support from the community, namely the 'touching the heart' program. The interaction that exists between the apparatus and the community is expected able to materialize the vision of Makassar City heading towards the World City. However, on the practical side, it has not yet to run optimally because the apparatus that is responsible for implementing this program has not fully worked in accordance with what is their duty and function. In the view of Sulistiyani&Rosidah (2003), the apparatus as an Indonesian bureaucracy which in general is still viewed as having many shortcomings, including a reluctance to serve ordinary people because their status is considered inferior to themselves. In the governance concept, a form of social and political interaction between the government and society is needed to confront multiple contemporary that is so complex, dynamic, and diverse.

## 3. The Right Strategy and Idea.

Culture building by creating the right ideas and strategies can create an environment that is able to foster togetherness driven to change. Building a culture of local wisdom for the bureaucratic apparatus to formulate the right ideas and strategies for change requires capacity. The ability of a leader in building culture according to Kotter and Heskett (1992) a leader who is able to identify strategies and relate them to

organizational culture. According to Nawawi and Martini (2006), if an organization wants to remain to exist and survive, the ability of the apparatus needs to get attention as a general work achievement that can be judged by loyalty, responsibility, obedience, honesty, cooperation, initiative, and leadership. The criteria are in line with the organizational culture that characterizes the personality of an organization in the form of shared beliefs, values and behaviors adopted by all members of the organization (Effendi,2005).

To create the right ideas and strategies for the change in Makassar City in the future, what is needed is a government apparatus that is able to build a culture, based on organizational culture and the culture of local wisdom. According to Schein (2004), one crucial thing that must be done by leaders is how to build culture including instilling values and trust among followers. That is, the bureaucratic apparatus as social beings can understand the environment at hand, and encourage the realization of people's attitudes and behavior in a better direction.

Culture can also bridge and actualize the creation of ideas and strategies that are true for a change, by interacting among humans in an effort to humanize human beings themselves. According to Nawawi and Martini (2006), every human being who wants a life that is human in nature must try to establish relationships among themselves. The connection is not enough just within the limits of knowing each other, but furthermore in the form of mutual help, assisting each other, and content-filling. Therefore harmonious relationships can materialize. In a social context, such human relations are the habits of the general public in interacting with each other, and eventually become entrenched so that other people follow the pattern. However, at this level, the Makassar City government has not been maximized in focusing on the importance of building culture by creating active community participation in every program policy making. The creation of the ideas and strategies of the programs that are favored, are mostly born from power holders who are then socialized to the community. By Conscious or not, the Makassar City Government feels confident that, this is what the people want, especially the less abled people/poor. The society has no choice and must accept what the Government presents, for reasons that ensure that it is in the interest of the community.

The tendency of apparatus behavior that is not in favor of the community interests, shows the need for increased in professionalism. According to Islamy (2007) the leading causes of the emergence of administrative malpractices (administrative fraud) are low government apparatus professionalism, non-transparent government policies, restraints on social control, absence of participatory management, the proliferation of consumptive and hedonistic ideologies among the authority and the absence of a strong code of conduct applied to the apparatus on all fronts accompanied by strict and fair sanctions.

#### 4. Clear Goals.

Culture building through the establishment of clear goals is one of the successes achieved by a visionary leadership based on local wisdom. The reality is that the goals set out in the form of vision make Makassar City a World City, not well understood by some Makassar City Government officials even though it has been communicated.

As with the task of supervising the activities on the community who are targeted by the program so that the effectiveness of the program is guaranteed. Officials are not equipped with sufficient knowledge and funds to carry out activities outside the office are certainly reluctant to carry out their duties. For example, in stirring people's income by forming a Lorong (alleyways) Farmer Group (POKTANLOR). In order for the farmer group to get financial assistance, the Alleyways Business Agency (BULO) was formed.

Of the 700 active BULO's, 500 of them have received assistance from the Government through the Food Security Office and the Makassar City Cooperatives and MSME (Micro Small and Medium Enterprises) Office. This group needs support and guidance on an ongoing basis as a form of community empowerment. However, the government apparatus tasked with assisting the formation of farmer groups and channeling funds, their activities ended after the community groups were formed and the funds were distributed. With the establishment of community groups who were given a large enough sum amount of assistance, it was considered a success without knowing how far the group made use of the funds. This condition requires the role of the apparatus to supervise and provide assistance in order for the fund's management is on target, in addition to that, the declaration of the program can change the culture or attitudes and behavior of the community towards a better direction.

The Program assistance that provided for the community, there is rarely a refusal if the program is in the form of monetary funds. The authorities should not only blame the community if the program's assistance is not right on target and does not match the objectives.

Visionary leadership is not a leader who only creates a grand vision with excellent programs, but must be able to move the people who will execute the program. On the other hand, the Mayor of Makassar as a political leader not only leads government organizations but also leading social organizations. As an organizational leader, he must have the ability to understand the values and culture of the organization. As a community organization leader, he must have the ability to understand the values and culture of the community

that he leads. Integrating these two values and cultures means building a culture that is able to be directed the goals that have been set. This is indeed not as easy as turning your palm. The success that has been achieved by the Makassar City Government with various awards needs to get a thumbs up. It's just that it needs to be understood that the main purpose of the organization called the state is how to increase the income of its people, especially those who are still in poverty. According to Ronald Reagan, the former American President himself asked "the re-birth of traditional American leadership at every level of government and personal life. We need leaders for every sector and institution - if the goal of this country is to maintain its superiority and social and economic standards ... (Corson, 2008).

Culture building means building a pattern of scattering of various basic assumptions in which groups within it do problem-solving and carry out processes of integration and adaptation that go well and regularly. Therefore, usually, other members follow the pattern that existed previously through the process of belief, thinking and feeling in relation to various problems that arise (Schein, 2004). Organizational culture in the Makassar City Government, according to Effendi (2005) as a tradition that is very difficult to change because as a value system that is believed by all members of the organization, is not studied, applied and developed continuously, so it does not function as an adhesive system, to be used as a reference for behavior in the organization in achieving the organization's specified goals.

#### 5. Performance Ethics.

Building a culture based on performance (work) ethics that is grown with the right remuneration and reward system can influence the attitude and behavior of the apparatus as agents of change. Work ethics has meaning, like values or habits that must be done when in the work environment. In short, work ethics (performance) is a system of values adopted individually which includes the relationship between members of the organization and with the organization itself. Work ethics govern a more internal (organizational) relationship between employees as members of the organization and with the organization itself in general. Building a work culture, which means including the work ethics (performance). Performance, usually associated with the benefits obtained. The better the rewards (feasible), the better the work or performance of employees / officials. Conversely, the more it is less worth the award, the lower the performance of employees / officials. Likewise, employees / officials in the Government of Makassar City, the level of their welfare is still considered low.

Employees in the Makassar City Government, need to pay attention to the organizational culture which contains values including discipline at work. According to Syamsu Rizal (2018), Deputy Mayor of Makassar, there are still officers who lack discipline at work. This indicates the need for the application of work ethics that can support the achievement of organizational goals. In addition, the welfare of employees in the Makassar City Government also needs to get attention because it is related to the level of performance. Low performance, of course, has an impact on the low development programs that have been planned. The application of employee's benefits outside of principal salary, so far it is not in the form of benefits because it is only obtained from their honorarium, payment for services provided in a particular activity, through the mechanism of personnel expenditure and non-employee expenditure, which cannot accommodate all employee income in one agency (Rahman Bando, 2018). Deputy Mayor affirmed that starting in 2019 a reward will be applied in the form of performance allowances followed by employee discipline arrangements. The implementation of performance benefits is much better because the income is adjusted to the results of employee performance, not based on the agency where he works (Syamsu Rizal, 2018).

The reward system Improvement in the form of allowances and rewards in the Makassar City government bureaucracy, even though it is associated with performance improvements, but does not necessarily build a culture of work ethics. Performance is primarily the result of work obtained from the ability and professionalism of the apparatus. This was confirmed by Zauhar (2006), that ...improving individual performance can be seen from his skills, practical skills, competence, knowledge and information, breadth of experience, attitudes and behavior, virtues, creativity, morality, and others. Group performance is seen from the aspects of its teamwork, integrity, discipline, loyalty, and others. While institutional performance can be seen from its relationship with other institutions, flexibility, conflict resolution, and others.

Ethics, according to Kumorotomo (2014), is a set of values as guidelines, references, matrix, referral, directives what should be done in carrying out their duties, but also at the same time serves as a standard for assessing whether their behavior, actions, doings or carry-on are evaluated excellent or bad. Therefore, in ethics, there is a value that can give an assessment that something is said to be good, or bad. Means, work ethics (performance) is a set of values that guide employees in improving performance through their abilities and professionalism. This understanding shows that giving rewards is solely to improve employee's welfare, and does not necessarily promote their work ethics (performance). Thus, building an ethical culture for employees means building morality through regular, consistent and systematic guidance. Regularity about discipline is not just time discipline but more importantly discipline of work. These provisions must be consistency, where

leaders are ranging from the Mayor to other organizational leaders, provide examples to subordinates not only when the rules are applied but must be continuous and systematic during working hours.

The weakness of work ethics is not only due to the weak ability and professionalism in carrying out their obligations, but especially the weakness of the morality. Building a culture among employees means building virtue, which in turn produces good work ethics. The weak work ethic shown by the apparatus of the Makassar City Government has an impact on the emergence of various public issues concerning the society's interests. In turn, the flagship programs launched by the Makassar City Government, which aim to improve the level of community income, will only end up as mere slogans.

#### **IV. CONCLUSION**

Based on the description of the study results and the discussion it is concluded that culture building as a visionary leadership approach based on local wisdom, requires commitment and sincerity not only for the Mayor of Makassar as the top leader but also all of his subordinate officials and government apparatus that are working under his command. Building a culture by collaborating the organizational culture and culture of local wisdom through enhancing values that support the accomplishment of the vision to make "Makassar City a Comfortable World City for All", requiring the spirit, aspiration, and motivation of the government apparatus to mobilize support to make a change. The flagship programs launched by the Makassar City Government are a means of building the culture of the bureaucratic apparatus towards achieving the organizational goals. The existence of the bureaucratic apparatus within the state is a consequence of the determination of a country to prosper its people.

In formulating the right ideas and strategies for change, it requires the ability and professionalism of the government apparatus to create an environment that can foster togetherness. The bureaucracy as a policy implementer gradually and convincingly must be able to eliminate its pathological nature (corruption, collusion, and nepotism) with the intention of it will restore public trust towards the Government. The tendency of government apparatus behavior that is not in favor towards the interests of the public displays a level of ability and professionalism that is still low.

Visionary leadership based on local wisdom is not a leader who just creates a grand vision with excellent programs, but must also be able to move the people who will execute the flagship program. On the other hand, the Mayor of Makassar as a political leader not only leads government organizations but also leads social organizations. As an organizational leader, he must have the ability to understand the values and culture of the organization in addition to the values and culture of local wisdom. Achievements obtained in the form of awards that have been achieved by the Makassar City Government should be used as motivation to build a culture and work ethics. The attitude and behavior of the officers who have not been disciplined in various ways require a reward system that can improve their welfare.

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