

# The Impact of Personal Attributes for Local Government Leaders in Indonesia

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## Abstract

A regent a leader in a regency government level can play important roles in conducting local government tasks to achieve people welfare development in that regency. However, the critical factor in achieving the development objective is determined by personal attributes of and their implementation in the regent jobs. The attributes include social, religious, and technical aspects. Personal social attribute of regent refers to very kind attitude and loyalty to the people and subordinate, maturity and open minded, human relation, wise in difficulty situation, not betraying to people and state, and welcoming suggestion, critics, and views of someone else. Religious attributes of a regent include *Sidiq* character (being honesty), indicated by a strong will, the same condition in saying and acting, and hardworking, *Amanah* character (being trusted), reflected in characters of a regent to be trusted, praiseworthy, and adequacy in professionalism, *Fathonah* character (having quick intelligence), shown in characters to keep maintaining and implementing the intelligence in scanning and analyzing a situation, and *Tabligh* character (being conveyer), suggested in character to have adequate capabilities in communication, in networking building, and in conveying the understandable ideas. The technical attributes is related to the ones including the characters of regent to make a decision in every aspect of the regency activities. Given the three personal attributes of a regent, it is expected that they will impact on the regency performance to improve people welfare.

**Keywords:** personal attributes of regent, regency, social, religious, technical skill.

## 1. Introduction

Adoption of personal attributes by a regent in conducting jobs and function of the regent cannot be omitted due to the fact that they will impact on the performance of the regent. The performance highly determines people welfare in that regency (Ishak, 2010). Furthermore, the regency performance will in turn lead to the country performance. The decrease or the low in the regent performance impact on the performance and successful of nation-wide welfare development. Therefore, the regent should have three personal attributes (social, religious, and technical) and practice them well leading to the people welfare in the form of their income improvement, the assurance of their health, health facilities, and housing, and the decrease in their poverty (Ishak, 2010).

The regent is also a figure determining the successful of achieving the objective of the local government (Ishak, 2010) The governance process the local government is determined by the extent to which the role the regent can play. On the other word, the direction and the objective of the local government organization is determined by how well the regent can practice the personal attributes in conducting administrative functions, leadership, and using the government facilities as well as other jobs and responsibilities of the regent. Therefore, the personal attributes are important for him or her to do the regent jobs, especially in the autonomy era. As the consequence of autonomy regulation, where so many decisions should be made by himself or herself without approval of central government, it is very important for a regent has the personal attributes: social, religious, and good technical in governmental aspects (Porter and Olsen, 1976; Pamuji, 999; Ishak, 2010).

## Personal Attributes Theories

Theories on personal attributes: social, religious, and technical are discussed from Indonesian traditional perspective, western, and Islamic perspectives in the following section.

## Indonesian Traditional Perspective of Personal Attributes

According to Koentjaraningrat in Muhammad (2011), in the traditional society, a leader is required to have and practice personal attributes such as smart in gardening, fluent in speech, skilled in leadership, and venturesome in

war. Another requirement also often mentioned for the leader is wealth, enabling the figure to share with it to people. Furthermore, Empu Prapanca and Ruslan Abdulgani (in Afifuddin, 2009) stated that Shri Mahapatih Gajah Mada outlined personal attributes for a leader to be practiced, often called *Panca Dasa*. The attributes should reflect the following traits: (1) *Wijnana* (wise attitude), (2) *Mantrawira* (as true defender to be bravery in the truth and in the faithfulness without reserves to make the nation goals happened), (3) *wicaksanang naya* (wise and skill in analyzing and making decision), (4) *matanggawa* (getting a trust from people), (5) *satya bakti haprabhu* (following superior instructions, obeying and loyal to the superior, especially to the country to avoid the betrayal to the country and people), (6) *wakjnana* (skilled in speech and diplomacy), (7) *sajjawopasama* (nor arrogant, humbel, and humane), (8) *dhirottsaha* (deligent and creative), (9) *tan lalana* (happy and joyful), (10) *disyacitta* (honest and transparant), (11) *tan satrisna* (not egoistic), (12) *masihi samastha bhuwana* (loving and having a great interest of environment), (13) *ginong pratidina* (upholding conticously a truth), (14) *sumantri* (a country's good servant), and (15) *anayakan musuh* (able to devastate enemies).

Ki Hajar Dewantara (the father of Indonesian Education) also explained that a good leader such as a regent should be able to play his roles as *Ing ngarso sung tulodo, ing madyo mangun karso, tut wuri handayani* (as model maker, as hard worker, and as a good supporter). The Ki Hajar Dewantara's leadership theory is also supported by Purwanto (1987) stating that a quality leadership should have and practice the personal attributes with characteristics of hamble, simple, encouraging the right things, patient, having stable emotion, self-confidence, honest, fair, and trusted as well as having a skill in the designated position. The personal attributes become requirements of selecting a leader in the Indonesian traditional society in Central Java, Mee clan in Papua, and West Sumatra society.

According to Magnis Suseno, Mulder, and Koentjaraningrat (in Wahyudi, 2011), traditonal Central Java society prioritize a concord principle and respect attitude to environment, progenitor, teacher, parents, and coutry. Such mindset and thinking principle highly affect people in making a foundation of society and and culture. Therefore, leaders in Central Java are rquired to have and practice personal attributes of simplicity, honesty, fairness, tolerance, saving, discipline, and obedience to the law. Meanwhile, according to Anderson (in Muhammad, 2011), in Central Java traditional society, a leader should have personal attributes with supra natural and sacred energy. The reason for the belief is that the society considers the leader as the only medium connecting microcosms human and macrocosms god for the whole universe (Soemarsaid Moertono in Setiaji, 2004). In addition, according to Koentjaraningrat (1980), the election of regent in Central Java is still dominant in consideration of the descent factor. The recent regent in service is still family of the predecessor. Furthermore, the elected regent in addition to having ability of social, religion, and technical skills, he should also be rich. This is based on the fact that the Central Java traditional society always uses factors of ability and the numbers of provision the candidate can share to the society. Therefore, the important factors affecting someone to be a leader in the Central Java traditional society include descent, wealth, social status, and religion.

Given the argument above, it can be concluded that selection of a leader in traditional society of Central Java has been irrationally and rationally conducted. In the irrational perspective, a leader must have personal attributes such as having energy of sacred supernatural, concerning of clan, and providing property to society members. The rational perspectives are reflected in the personal attributes such as having skill of speech or diplomacy, being fair, kind, patient, and smart in facing and solving social and poilitical problem the societies face. The personal attributes are supported by Drajat, Khusni Mustaqim, Syafrizal, Catur Edi Gunawan (2014). The attribitutes also apply to the traditional tribe of Mee in west Papua. According to Kartono (2011), Mansoben (1995), and Titus (2008), a leader is required to have personal attributes of smartness, braveness, richness, speechness or diplomation, and kindness.

The personal attributes for a leader in trational society in West Papua also become a determinant for a leader in West Sumatra. According to Abdullah (1984), Terry (1997), Azyumardi Azra (1999), Ya'cub (1991), a leader in society of West Sumatra is required to have personal attributes of maturity, good mind, good manner, kindness, low profile, charismatic, belongings possession, model maker, proven experiences in leadership in family-wide, and respected by other tribes in other states (Nagari).

Thus, the theory of the personal attributes of leadership in the Indonesian traditional society has made a foundation in determining the quality of personal attributes: social, religious, and technical. The social attributes include friendly attitude and loyalty to subordinate and people, mature and wide-minded, good human relationship, wise in facing problem, not traitorous of people and country, welcoming people's suggestion, critics, and views. The personal religious attributes are reflected in characters such as having strong willing and the same as in saying and in acting, doing his or her best, working hard, being eligible to be trusted, and keeping the improvement of his and her intelligence. Finally, the personal attribute of technical can be shown using the

indicators such as the ability to see a organization as whole, to conduct the government tasks, and to make a decision. Given the personal attributes, it is expected that the performance of the managed lead to the expected objective, people welfare.

### **The Western Perspective of Personal Attributes**

The theory of personal attribute from western perspective was initially developed in Old Greece and Rome. The theory stated that the success of a leader can be determined by personal attributes, conduct or characteristics in physical and psychological owned by the leader. Thus, becoming the successful leader is highly determined by personal attributes of the leader. This theory is then recognized as "*trait theory of leadership*", referring to the leader's character that is the way a leader react and interact with the led (Robin and Judge, 2008). The theory is supported by, among others, Barnard, Ordway Tead, Millet, Stogdill, Davis, G.R. Terry (Afifuddin, 2009).

#### **1. Ordway Tead's Perspective of The Personal Attributes Quality.**

According to Tead (1935), there are ten qualities of personal attributes ought to be owned and implemented by a leader: (1) energetic in physical and spirit, (2) clear in meaning and direction, (3) high enthusiastic or concern, (4) amicable, sense of friendship, and sincere, (5) integrity, (6) having technical skill, (7) easy to make a decision, (8) smart, (9) having teaching skill, and (10) loyalty. According to him, in practical, not all personal attributes are required for a leader. Rather they depend upon the level of people condition the leader lead.

#### **2. John D. Millet's Perspective of The Personal Attributes Quality**

Millet (1954) said that there are four personal attributes ought to be owned and implemented by a leader: (1) ability to see an organization as whole, (2) ability to make a decision, (3) ability to delegate an authority, and (4) ability to teach loyalty.

#### **3. Keith Davis's Perspective of The Personal Attributes Quality**

Keith Davis also shared the four personal attributes required for a leader: (1) Inteligence, (2) maturity and wide in the social aspect, (3) motivated and intrinsic desire for performance, and (4) having human relation skill.

#### **4. Barnard's Perspective of The Personal Attributes Quality**

Barnard (1938 ) showed that there are two attributes need to owned and implemented by a leader: (1) the one pertaining to physical, proficiency, technology, responsiveness, knowledge, memory, and imagination and (2) another one relating to a leader's excellence in belief, perseverance, durability, and braveness.

#### **5 Stogdill's Perspective of The Personal Attributes Quality**

Stogdill (1974) found that there are two leadership periods: 1904-1947 and 1948-1970 with different personal attributes. In the first period leadership was attributed by factors including age, height, weight, physical symptom, energy, health, appearance, speaking skill, knowledge, assessment and decision making skill, adaptability, excellences, iniatives, delligence, responsible , dignity and belief, self-confidence, self-control, optimistic, emotional control, social mobility and activity, sport activity, socialization skill, famous, influence, and cooperation.

The second period of the leadership was featured by attributes of the following: (1) physical sign including activities and strength, age, appearance and neatness, height, and weight, and social background such as education, social status, (3) smart and proficiency such as assessment and decision making skill, (4) personality such self-adaptation, influence, excellence, emotion control, freedom, and firm stance, (5) task-oriented attributes such as excellence and performance-driven, responsibility-driven, initiatives, strong in the obstacles, responsible for the goal achievement, and task-oriented , and (6) spirit in cooperation such as ability to get cooperation, attractiveness, nurturing spirit, cooperation ability, and socialization skill.

Sumidjo (1984) argued that personal attributes ought to be owned and implemented by a leader are as follows (1) physical sign such as activities, strength, age, appearance, neatness, height, and weight, (2) social background such as education and social status & mobility, (3) smartness and skills such as assessment and decision making ability, (4) personality including self adjustment, persistence, aggressive, influence, excellence,

emotional control, and strong determination, (5) task-oriented such as performance-driven, responsibility – driven, pioneering, initiative, strong in facing challenges, and responsible for the goal attainment, (6) collaboration spirit such as sincerity for getting cooperation, attractive, spirited caregiver, ability to cooperate, and skill in interaction.

The personal attributes owned by a leader will be reflected in his leadership. According to Maslow (1993), a leader who is able to do his self-actualization is the one having the following attributes: (1) simple perception of the world, (2) acceptance of his and someone else attributes or ability to harmonize internal and external relation, (3) not following weak culture, (4) preferring to someone willing to perform, (5) having privacy but not lonely, (6) autonomy for himself: able to rule and ban himself to grow, (7) good willing in appreciation of life and environment, (8) mystic or spiritual experience, (9) ability to put other people in the right manner, (10) unique personal relationship, (11) democratic character, (12) ability to differentiate means and ends, (13) high humor sense, and (14) good life experience, (15) creativity in life, and (16) culture respect but not culture bias.

### **Islamic Perspective of Personal Attribute Theory**

Islamic perspective of personal attributes is based on Al-Quran and Al-hadist. According to the guidelines, the personal attributes should be owned and implement by a leader, including (1) justice in leadership as required in the Qur'an (An-Nahl:90) with the meaning: Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition; (2) being a role model for the followers (Al-Ahzab: 21), with the meaning: Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah; (3) honesty (see the Quran in the chapter of Al-Ahzab: 70-71); (4) trusted (see the Quran, Al-Ahzab: 72); (5) responsible (see Alhadist, Bukhari); (6) knowledgable (see the Quran, Al-Alaq: 1-5); (7) Having compassion (see the Qur'an, Ali-Imran: 159); patient (see the Quran, Al-Baqarah: 153); (9) optimistic (see the Quran, Yusuf: 87); and (10) motivating (see the Quran, Al-Anbiya':73).

In addition, according to Santoso (2007), the qualities of personal attributes ought to be owned and implemented by a leader is a leadership with god mandate in nature; functioning to rise up and devote to followers' belief and conscience through hard, smart, and sincere working; with the ethos to dedicate to god and human beings for the worship purpose without expecting a return; with religion and conscience approach; providing a role mode inspiring and rising up as well as animating all nation elements; affecting the led rather than using money approach; and with the goal to animate a love, to spread good deeds, distribute god blessing in the world.

The personal attributes for Islamic leader is also supported by study of Rivai (2004) and Zainuddin & Mustaqim (2005). They argue that some of personal attributes describing a leadership in Islam include: (1) loyal, meaning that every leader and the led should be bound to the loyalty of Allah; (2) tied on goal, meaning that a leader when provided a mandate should refer not only to the group interest but also to the scope of the wider Islamic goal scope; (3) upholding Islamic code and sharia, meaning that a good leader should be tied on Islamic sharia and his leadership is valid as long as not to deviate from the Sharia; (4) holding the mandate, meaning that a leader when receiving a power should consider it as mandate from Allah with a responsibility; (5) not arrogant, meaning that he is fully aware of his smallness, and the only greatest is Allah; (6) discipline, consistent, and consequent, indicating that any action and act as a leader should reflect professional leader with the following characteristics: meeting the promises and maintaining remark and actions; (7) smart, meaning that a smart leader should take careful, appropriate, and quick initiatives in facing problems of his leadership; (8) open-minded of people's critics and suggestion, reflecting tawaddu' (humble) character of a leader; and (9) sincerity, meaning that a leader should have a understanding that without sincerity ant good deeds is noting in the eye of Allah.

### **The Importance of Owning and Implementing the Personal Attributes for A Regent**

It is important that a regent owns and implements personal attributes due to that he or she has been provided with important and big roles in conducting his or her jobs as local government (regency) leader, especially in autonomy era. However, the successful of the regent's jobs is determined by personality of the regent as a leader of the regency (Manulang, 1973). It means that the regent has important role in a society in all Indonesian administration era (old order, new order, and reformation era). The successful of the role is also

determined by the quality of personal attributes such as social, religiosity, technical and the current political situation (Mahfud, 1999).

In the Indonesian government's autonomy system, a regent should have and implement high quality personal attributes as stipulated in the law No. 32/2004 concerning the regency autonomy. According to the law, the regent should be fear of God Almighty, loyal and obedient to the Pancasila and Indonesia constitution 1945, and loyal and obedient to the unitary Republic of Indonesia and the legitimate government. However, the successful of the organization goal is highly dependent upon the regent's ability in guiding, directing, and controlling all organization activities toward the attainment of the goal, and, hence, the regent is considered as a leader (Stogdill, 1974; Kusuma et al, 2013).

In the implementation of government, a regent that has and practices personal attributes is expected to do the followings: (1) setting up the basic organization, (2) determining the direction and implementation of the basic organization, (3) solving the governmental organization problems, (4) evaluating organizational goals, and managing organizational units and making the right decision (Tjokroamidjojo, 1974).

In addition, the regent with he personal attributes of social, religious, and technical skill in governmental aspect would play a role in meeting the society expectancy in the fields of comforts and orderliness, in order for people to be in the kinship situation and spirit in order to achieve prosperity containing social justice for the sake of the unity and integrity intact Nation (Syafudin, 1994).

Furthermore, the regents also play a role in the realization of the tasks and functions that have been set by legislation where there are two criteria for the implementation of tasks and obligations that is, (1) Practical Tasks (managerial); (2) Promote and cooperate with the community, guide and nurture the life of society and thus creating a community togetherness in development. In the execution of the tasks, it is carried out in the form of fostering, the convenience and comforts in the region in accordance with policy determined by the government.

The regent who has a personal attribute and practices social, religious and technical skills in carrying out the tasks of government institutions can be measured by a number of provisions: (1) The success of the work program which has been set; (2) The existence of a strong spirit of his subordinates at work; (3) All tools and those subordinates can move well in accordance with their respective fields (Zainun, 1982).

### **The Negative Impact of the Lack of Practice of a Personal Attribute in the Leadership of Regents**

As has been described above that leaders having and practicing a personal attribute will be possible to be successful in carrying out the tasks of government institutions such as the success of the work program which has been set; the strong spirit of his subordinates at work; and all the tools and the subordinates can move well in accordance with their respective fields. It means that a leader having and practicing no personal attribute will not be successful in the work program; lack of a strong spirit of his subordinates at work; and all the tools and the subordinates are less able to move well in accordance with their respective fields. Leaders and subordinates are not in line with the rule of law, resulting in such corruption in the reform era. The following table is the list regents were committed to corruption in accordance with the court verdict in the newspaper.

**The List of Indonesian Regent Committed to Corruption and Unethical Case**

No	Name	Regency/City	Remarks
1	Totok Ary Prabowo	Temanggung tahun 2004	Corruption of Regency budget with the jail of 7 years in prison ( <a href="http://m.suaramerdeka.com/bb/bblauncher">http://m.suaramerdeka.com/bb/bblauncher</a> ).
2	Zulkarnain Damanik	Simalungun tahun 2006	Corruption of regency budgets in 2006, sentenced to 1 year and 6 months imprisonment and a fine of 50 million ( <a href="http://beritasumut.com/view/hukum">http://beritasumut.com/view/hukum</a> )
3	John Gluba Gebse	Merauke periode 2006-2011	Corruption in granting "souvenir" fund of 18 billion worth, with jail of 6 years in prison. ( <a href="http://www.republika.co.id/berita/">http://www.republika.co.id/berita/</a>

			nasional/hukum/14/03/11/n29u07).
4	Yulius Nawawi	OKU, Sumtara Selatan, 2008	Corruption in social assistance funds of 13.5 billion worth, in 2008, with a period of 4 years in prison custody ( <a href="http://harianjayapos.com/detail-5793">http://harianjayapos.com/detail-5793</a> ).
5	Untung Waluyo	Sragen, 2014	Corruption on regency Budgets of Rp 11,2 Miliar worth, with a 7-year prison sentence ( <a href="http://www.solopos.com/2014/08/16">http://www.solopos.com/2014/08/16</a> )
6	Hidayat Batu Bara	Mandailing Natal (Madina), 2012	Corruption on subordinate regional aid fund for hospital development, with a 5.6-year prison sentence ( <a href="http://www.waspada.co.id/index.php">http://www.waspada.co.id/index.php</a> )
7	Rahmat Yasin	Bupati Bogor tahun 2014	Grafitication case with 1-year prison sentence. ( <a href="http://nasional.sindonews.com/read/898031/13">http://nasional.sindonews.com/read/898031/13</a> )
8	Thamsir Rachman	Indrigiri Hulu Riau	Corruption of regency budget, sentenced on 30 August 2012 with 8 years in prison and required to return loss of state of 200 milliom and subssider of 28 million. ( <a href="http://riaukita.com/read-6-5337-2013-12-11">http://riaukita.com/read-6-5337-2013-12-11</a> )
9	Bambang Guritno	Semarang, 2004	Corruption in the procurement of elementary school textbooks in 2004 of Rp 3.5 billion, convicted to 1 year imprisonment and a fine of 50 million ( <a href="http://siarbatavianews.com/news/vie">http://siarbatavianews.com/news/vie</a> )
10	M. Salim	Bupati Rembang	misappropriation of fiscal year 2007 regency budget of Rp 4.1 Billion, sentenced to 2 years and 6 months imprisonment ( <a href="http://www.aktual.co/hukum">http://www.aktual.co/hukum</a> ).
11	Imam Muhadi	Mantan Bupati Belitar	Corruption case sentenced to 15 years in prison ( <a href="http://www.tempointeraktif.com">http://www.tempointeraktif.com</a> ).
12	Ramlan Zas	Mantan Bupati Rokan Hulu Riau	Corruption case sentenced to 3years in prison ( <a href="http://riautekini.com/hukum">http://riautekini.com/hukum</a> ).
13	Hadi siswono	Bupati Jember	Corruption case sentenced to 6 years in prison ( <a href="http://www.antara.co.id">http://www.antara.co.id</a> )
14	Felix Fernandes	Mantan Bupati Flores	Corruption case sentenced to 1 years in prison ( <a href="http://www.suarakarya-online.com">www.suarakarya-online.com</a> )

15	Sahara Tampubolon	Mantan Bupati Tabosa	Corruption case sentenced to 6 months in prison ( <a href="http://tobasamosirkab.go.id">http://tobasamosirkab.go.id</a> )
16	Soetrisno Rachmadi	Mantan Bupati Nganjuk	Corruption case sentenced to 2 years in prison ( <a href="http://www.tempointeraktif.com">http://www.tempointeraktif.com</a> )
17	Huzrin Hood	Mantan Bupati Kepri	Corruption case sentenced to 2 years in prison ( <a href="http://www.riau.go.id">http://www.riau.go.id</a> ).
18	Akib Fatta	Mantan Bupati Selayar	Corruption case sentenced to 3 years in prison ( <a href="http://www.detiknet.com">http://www.detiknet.com</a> ).
19	Andi Azikin Sayuti	Mantan Bupati Bupati Poso	Corruption case sentenced to 2 years in prison ( <a href="http://blog-Indonesia.com">http://blog-Indonesia.com</a> ).
20	Syaukani	Mantan Bupati Kutai kartanegara	Corruption case sentenced to 1 years in prison ( <a href="http://lacak.info/index2.php?">http://lacak.info/index2.php?</a> )
21	Slamet Suryanto	Wali Kota Surakarta	Corruption of state funds in the Surakarta city hall building case, sentenced to 1 year and 3 months imprisonment ( <a href="http://www.kapanlagi.com">http://www.kapanlagi.com</a> ).
22	Gede Sumantara	Bupati Karangasem	Sentenced to 6 years in prison due to adultery case of High School student ( <a href="http://.detiknews.com/indek.php/detik.read">http://.detiknews.com/indek.php/detik.read</a> )
23	Mutadin Sera'i	Mantan Bupati OKU Selatan	Sentenced to 6 months in prison for forgery diploma ( <a href="http://jkt.detiknews.com/indek">http://jkt.detiknews.com/indek</a> )
24	Izul Islam	Mantan Wakil Bupati Lombok	Sentenced to 8 months in prison for forgery diploma ( <a href="http://www.lomboknews.com/2007">http://www.lomboknews.com/2007</a> )
25	Odik Chudori Patma	Mantan Wakil Bupati Kabupaten Lebak	Jailed 1 year and 4 months and a fine of Rp 1 million due to having shabu-shabu case. ( <a href="http://www.iprocwatch.org">http://www.iprocwatch.org</a> )

## Conclusion

Based on in-depth study of the theory of Indonesian traditional, west and Islam, a regent should have and practice a personal attribute because the regent in Indonesia has a major role in carrying out the tasks of local government to achieve the development of a prosperous society as a whole. Given the theories, we can group three personal qualities (attributes) that the regent should have and practice them: social, religious, and technical. The social personal attribute include friendly attitude and loyalty to subordinates and people, human relationships, prudent in the face of difficulties, not treasonous against the people and the state, receiving suggestions, criticisms, and opinions of others. The religious personal attribute refers to *Sidiq* indicators with the following characteristics: strong determination, suitability of words and deeds, serious and working hard. The second indicator of religious personal attribute is *Amanah* (trust) including: trustworthiness, ability to be honored, and expertise. The next indicator is *Fathanah*. It refers to the following attributes: honed intelligence,

the ability to apply the intelligence, the ability to read the situation. The last indicator is *Tabligh* (conveyor). This refers to the following attributes: good communication skills, building solid networks and the ability to effectively convey ideas. The personal technical attributes are indicated by the ability to distribute a power, to make a decision, to use intelligence in the areas of administration. The regents' personal attribute may play a role in carrying out the duties and functions of government in order to achieve the welfare of the people.

Given the conclusion, it is suggested that some next studies will be done. One study is about the leadership personal and attributes and leader performance. This study is expected examine the two construct. Another study is also needed to investigate the impact of social, religious, and technical skills on the regent performance using a case of regency or city that the leader has been committed corruption during his and her term of office.

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