Influence of Spirituality Leadership Cultures Cognitive Processes Personal Attitude to Leadership Integrity Through Decision Making in Lembang District Tana Toraja And Toraja – North, Indonesia

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Abstract:
This research was conducted to see the intricate relationships between spirituality, local leadership cultures, cognitive processes, and personal attitudes towards leadership integrity, specifically through decision-making in Lembang District, Tana Toraja, and Toraja Utara in Indonesia. These regions are renowned for their rich cultural heritage and unique leadership traditions deeply rooted in spirituality. Data collection was achieved through the distribution of questionnaires to various respondents. The gathered data were analyzed using multiple linear regression techniques. The findings reveal that To Parenge"s leadership spirituality, personal attitude and decision-making significantly influence To Parenge"s leadership integrity, decision-making in the Ten Lembang in Tana Toraja and North Toraja regencies.

Keywords: Spirituality, Leadership Cultures and Cognitive Processes, Attitude

1. Introduction

Toraja, a region in South Sulawesi, Indonesia, is famous for its rich culture and strong traditions, including in terms of spirituality and leadership. The spiritual background of local leadership in Toraja has its roots in Torajan religious beliefs and traditions, called Aluk To Dolo (Mustafa, S., & Aruan, A. L. 2020). Leadership in Toraja society is not only seen as a position of power or political authority, but also has a deep spiritual dimension. Leaders in the context of the Bible very much show that the background of how a leader emerges and how a leader should be we can see one of them from the Bible, Proverbs in the Testament of Proverbs 10:9 "Whoever walks sincerely, he walks confidently, but whoever deviates from his path will also be known". This verse emphasizes that integrity is the foundation of strong leadership. A leader who lives sincerely and honestly will gain the trust of those around him. Integrity builds a solid reputation and allows the leader to influence others in a positive way. Torajans are often thought to have a special connection with the spirit world and their ancestors. They are regarded as intermediaries between the human world and the spiritual world, and are expected to lead wisely and heed spiritual advice. Torajan customs play an important role in determining the structure and duties of leadership. There are a series of rituals and ceremonies that leaders must follow to gain legitimacy and support from the community (Tumanduk, M. S., & Sangadji, E. 2020). In the election ceremony of a tribal chief or traditional leader, spiritual elements and customs are very strong. The spiritual orientation of leadership culture, as well as leadership integrity, is no longer new in the history of the human journey. Even humans try to lead themselves in establishing harmonious and intimate relationships with God, fellow humans and all other creations are greatly influenced by their integrity and commitment. Even humans as God's most noble creation from among God's other creations place themselves as leaders and rulers who have rights and control, developing a culture that is independent (autonomous) from their relationship to God. Being a leader does not mean being a ruler. When many humans have this mindset, then this world will be corrupted by the wrong way of leadership. So that the original purpose of maintaining and regulating relationships with all of creation is damaged. Where Humans have a special position, a position of responsibility, responsibility with full potential that he must develop within the framework of life together (Putra, I. B. K., Prayoga, N. P. I., & Pramita, E. 2017). Therefore, in every human being who is created in the image and likeness of his Creator, namely God where there is

potential in him to lead. This is the basis, point and benchmark of humans in developing their lives which is called culture. Proverbs chapter 11 verse 14 reads "If there is no leader, the nation falls, but if there are many counselors, there is safety". Leadership culture in Toraja society in general, leaders are defined as holders of power in controlling a certain group of people, then drawn in the understanding of power that is recognized by prestige and self-esteem of a person, even in the leadership culture of the Toraja people from the beginning within the scope of Kaparengesan or the leadership culture To Parenge' is that leadership is passed down from generation to generation. The To Parenge' leadership culture in Toraja is a natural leadership model (Budi, Y. S., The people who lead in the Tongkonan area or Kaparengesan area in Tongkonan with a model that matches the psychology of their ancestral heritage from the beginning in an area or village in the Tana Toraja and North Toraja areas, the born leader culture is a legacy of Kaparengesan in every Tongkonan in Toraja and is still alive today, thus presenting leadership that is no longer relevant to the leadership culture in the next generation that exists in the scope of life today in the Tana Toraja and North Toraja areas. The leadership model in Tongkonan has been conceptualized by the ancestors of the Toraja people long before about the meaning and what should be inherent in the leader in Tongkonan, namely under being a leader in the Tongkonan community where the Tongkonan has a requirement called "Tallu bakaa" namely barani (brave), kinaa (wise), manarang (smart) and sugi' (rich) (Abdullah, A. F., & Sulaiman, S. 2016). In Tongkonan, there is a philosophy known in Toraja language as "Diperapi Uainna, Dikalette' Utanna, Direktok Ranga'na" that Tongkonan is a place to share blessings led by a figure called to Parennge' where at that time people whose lives are not able to expect a helping hand from Tongkonan. This philosophy is very good, but the generation in Lembang has rarely seen the implementation of this philosophy among the leadership of to Parengge' nowadays, as if what was built by the ancestors of Toraja people has gradually faded in Tongkonan (Saleh, A., & Wahid, A. 2019). The author will conduct case studies and research in Ten different Lembang in the Tana Toraja and North Toraja areas, namely 5 (five Lembang) in Tana Toraja Regency including: Lembang Randanbatu, Lembang Sillanan, Lembang Batualu, Lembang Bo'ne Buntu Sisong, and Lembang Lea and 5 (five Lembang) in North Toraja Regency including: Lembang Tallu lolo, Lembang Karassik, Lembang Singki', Lembang Tondon Sibata', and Lembang Karua to take research samples at the Ten Lembang above to test the research variables and draw conclusions from the results of this study.

Specific objectives
From the description, background, then we can formulate the main problems to be concerned in this research are:
1. Identify the influence of the independent variables (X), i.e. the research variables that can affect the dependent variable (dependent variable) Decision Making (Y1) and Leadership Commitment Integrity (Y2). This proposal considers some of the variables that influence the Leadership Integrity of local wisdomleadership in the Ten research areas of Tana Toraja and North Toraja:
   a. Leadership spirituality is a person's belief and conviction about his ability to spirituality to God in carrying out a task as leadership so that it will control his thoughts, feelings and behavior in developinghimself in his spiritual experience.
   b. Cognitive Processes or Changes in thinking, intelligence and language from a Leadership is a learning process (Learning Process) is learning that supports strategic planning, creative thinking, problem solving, decision making, and leadership so that a leader is able to connect what is learned in theory with the real world.
   c. Personality Attitude is an attitude possessed by individuals, namely the ability to react and interact with others through a good personality and develop good behavior through one's character and personality indeveloping a new idea so that it can solve existing problems and then implement it in its leadership.
   d. Decision Making is a way of being a Leadingship and guiding and influencing others in such a way thata Leadership gets obedience and willingness from the people he leads to do and fulfill his duties well.
2. Testing the difference in the influence of each variable with other variables in this study to get the cause and effect of each sample which in this case is research in Ten different Lembang in Tana Toraja and North Toraja Regencies, namely 5 (five Lembang) in Tana Toraja Regency including: Lembang Randanbatu, Lembang Sillanan, Lembang Batualu, Lembang Bo'ne Buntu Sisong, and Lembang Lea and 5 (five Lembang) in North Toraja Regency including: Lembang Tallu lolo, Lembang Karassik,

Lembang Singki',Lembang Tondon Sibata', and Lembang Karua.

2. Literature Review
Definition of Spirituality Leadership Cultures

Spiritual leadership involves leaders being able to inspire, awaken, influence, and mobilize others through example, service, compassion, and the implementation of Godly values and traits (Ludeman, K., & Hendricks, G. 2003). Matthew 20:25-28 is an important part of Jesus' teaching on spiritual leadership, these verses show that leadership in the kingdom of God is different from worldly leadership, leadership as Service: Jesus taught that people who want to be leaders should be servants, this means that leaders should serve others, not seek profit or power for themselves. A spiritual leader is one who can apply spiritual values into daily leadership practices. Spirituality is looking inward towards an awareness of universal values, whereas formal religion looks outward using formal rites and scriptures (Marques, J. 2001). They are able to inspire and influence others to achieve set goals. Spiritual leadership involves the task of creating a vision where members of the organization experience a sense of calling in their lives, find meaning and make a difference. Spiritual leadership is a collection of attitudinal values, as well as a person's behavior that is needed and used to motivate or influence oneself and others in achieving a predetermined goal, in spiritual leadership will bring up attitudes such as mutual respect, mutual respect, honesty, and mutual assistance to each other (Fry, L. W. 2003). Spirituality at work is defined as a framework of organizational cultural values that encourages employees' transcendent experiences through the work process, facilitating their feelings of connection with others while giving them a sense of completeness and happiness (Cacioppe, R. 2000). The Psalmist says in Psalm 78:72: "He shepherds them with the sincerity of his heart, and guides them with the skill of his hands." This verse gives a picture of spiritual leadership in a Biblical context, the point that can be taken from this verse is sincerity of heart, emphasizing the importance of sincerity of heart in leadership a leader must have a sincere intention to serve and lead others, this reflects a pure heart attitude and no ulterior motives. Spiritual leadership can help individuals to expand the boundaries of their consciousness beyond normal limits, which leads to increased intuition and creativity can be a powerful tool in problem solving. In addition, spiritual leadership can help in building organizational commitment, minimize an individual's intention to quit the job, bring about intrinsic job satisfaction, bring about more engagement towards work, and increase self-esteem. Thus, spirituality in leadership and organizational culture focuses on how spiritual values can influence individual and organizational behaviour and performance. In this modern era, understanding and applying the concept of spirituality in leadership and organizational culture is becoming increasingly important to create a harmonious and productive work environment (Milliman, J., Czaplewski, A. J., & Ferguson, J. 2003). Spirituality in leadership is often closely related to the concept of transformational leadership. Transformational leadership is a leadership style that encourages positive change in its followers.

Definition of Cognitive Processes

Cognitive processes refer to the mental processes involved in acquiring knowledge and understanding. Some of the different cognitive processes include thinking, knowing, remembering, judging, and problem solving. cognitive process, which is a model that not only models inputs and outputs, but also the transformation of information that occurs in the mind (Jarecki, J. B., Tan, J. H., & Jenny, M. A. 2018). These are higher-order functions of the brain and include language, imagination, perception, and planning. Cognitive processes are influenced by biological, social, and cultural factors. Biological factors include brain structure and function, genetics, and hormones. Social factors include interactions with others, norms, and expectations. Cultural factors include values, beliefs, and practices shared by a group of people (King, L. A. 2011). According to the Koran (Proverbs 3:5-6) which says: "Trust in the Lord with all your heart, and lean not on your own understanding. In all your ways acknowledge him, and he will make your paths straight." Proverbs 3:5-6 teaches us how to use our cognitive process correctly and in accordance with God's will, which is a wisdom teaching that invites us to trust in the Lord with all our heart, and not rely on our own understanding. It also invites us to acknowledge the Lord in all our practices, and promises that the Lord will make our paths straight. Cognitive psychology is the field of psychology that investigates how people think and the processes involved in cognition, cognition includes all the conscious and unconscious processes involved in thinking, perceiving, and reasoning, cognition includes noticing things in the environment, learning something new, making decisions, processing language, perceiving and perceiving environmental stimuli, solving problems, and using memory (Hergenhahn, B. R., & Olson, M. H. 2010). There are many different types of cognitive processes: Attention is a cognitive process that allows people to focus on a particular stimulus in the

environment and language development are cognitive processes that involve the ability to understand and express thoughts through spoken and written words. Servant leadershipkeeps in mind the implications for a leader in his or her leadership, how individuals are motivated towards productive and meaningful work and how organizational members are led in a developmental way that contributes both to them and the growth of the organization or group being led, Where organizational members are engaged in ways that encourage effective teamwork and collaborative decision-making this illustrates theimportance of not only describing servant leadership, but also looking deeper into why servant leadership is a powerful force in exercising leadership and empowering leaders and followers towards vocational fulfillment and organizational effectiveness where the leader serves (Dierendonck, Dirk van and Patterson, Kathleen 2018). The mindset of trust that needs to be maintained by servant leadership is only possible if leaders are surrounded by people who they consider highly credible in the structure of the position they hold in the organization they lead, as well as consistently respectful and fair to everyone they lead, being a great workplace leader for everyone is free to work independently and involve others in making every decision made (Bachelder, Cheryl and Broadwel Renee 2018). The personality of a leader can be revealed through social-cognitive theory to modify or change learned behaviors that society considers undesirable or abnormal in itself such as a therapeutic approach to the external aspects of a person, inappropriate or destructive behavior, with the belief that it can be learned, just as all people's behavior can be learned in the underlying unconscious conflict these behaviors or symptoms are not internal neuroses but are the target of social learningapproaches by applying modeling techniques to eliminate fears and other intense emotional reactions of the observed person.

Personality Attitude Definition

Personality and attitudes are two interrelated concepts in psychology. Karl Heinrich Marx, a German philosopher, economist, and social theorist, argued that attitudes towards social justice and equality are an essential part of the Christian faith. Personality refers to an individual's unique and consistent characteristics, including patterns of thinking, feeling, and behavior. Personality shapes how a person interacts with the world and others around them. According to Laura Glasman and Dolores Albarracin, attitudes in context andthe strength of attitudes can influence subsequent individual behavior (Glasman, Laura R., and Albarracin, Dolores. 2006). Meanwhile, attitudes are a person's evaluation or judgment of an object, event, or idea. In terms of the Christian Faith in the Bible which discusses attitudes or "personal attitudes": Romans 12:2 reads: "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is the will of God: what is good and acceptable and perfect", this verse emphasizes that Christians should not be conformed to this world, the renewal of the mind through our personal attitudes shows that the way of thinking or the mind of the follower of Christ must be changed according to God's own standards or qualities, this renewal concerns his entire philosophy, this means also the renewal of the attitude of the heart and our entire lifestyle, the renewal of the mind that relates to one's awareness of the truth, which builds an understanding of the true meaning of life. This attitude can be a positive or negative feeling and usually includes three components: the cognitive component (what a person thinks about the object), the affective component (how a person feels about the object), and the behavioral component (how a person tends to act towards the object). According to Firdilla Kurnia, attitudes are our attitude towards something and often our actions (Kurnia, Firdilla. 2023). The Gospel of Matthew also provides instructions from the side ofour Faith as believers in Jesus Christ how our Personal Attitudes should be in living our daily lives both as leaders within the scope of the Jeaamat organization and in society is part of the Sermon on the Mount delivered by Jesus. This verse reads: "Let your light so shine before men, that they may see your good worksand glorify your Father in heaven." (Matthew 5:16). According to Reformed theology, this verse emphasizes that Christians should show their good deeds to others. This means that their personal "attitude" should reflect Christian values and teachings in their daily actions. According to JW.ORG, the "light" referred to in Matthew 5:16 refers to a positive change in us, that is, your attitude should reflect the understanding that God is your Father, Jesus is your Savior, and your path is being guided by the loving Holy Spirit.When a person is in the midst of a community with a different way of life, it is very possible for him or her to become similar to his or her environment.What God wants from Christians' presence in the world is that they can be a light, not following the flow around them.In the context of work, a good attitude is very important and is often considered more important than technical skills (hard skills). Jean Paul Sartre, a French philosopher, writer and literary critic, argued that an attitude towards freedom and responsibility is an essential part of the Christian faith (Sartre, Jean Paul. 2024). A good attitude can minimize conflict, increase team cohesiveness,

and create a more comfortable work environment.

Definition of Decision Making
Decision making is a process that involves choosing between various alternatives to achieve a specific goal. This process involves a series of steps that humans take to determine the best choice or action, decision making is a problem-solving process that involves making a decision to choose the most likely solution. According to J. Reason, decision making can be considered as a result or output of a mental or cognitive process that leads to the selection of a course of action among several available alternatives (Reason, J. 2014). This process starts from ascertaining relevant information and considering every possible decision, Decision making is also very necessary to consider and think deeply before making a decision because it must be done with an objective mindset and through the process of identifying problems, some of the decision-making processes that we can do are defining in advance the problem to be sought, what are the most possible decision outcomes, finding the pros and cons of each decision outcome and determining one of the best decisions, as well as assessing what are the positive and negative impacts of the decision, modifying the decision by taking the necessary actions. From the perspective of the Bible, which is believed by the Kritsen people who believe that the entire Bible is the Word of God revealed through people inspired by the Spirit of God, we can look at some verses in the Old Testament that can give us a clear picture of how the Bible describes how to lead (Decision Making). 1 Samuel 3:10 - Samuel was a prophet known for listening and obeying the voice of God. This verse describes how Samuel made decisions based on God's guidance. 1 Kings 3:9 - King Solomon, who was also considered a prophet, sought wisdom from God to make just and right decisions. Isaiah 30:21 - The prophet Isaiah spoke about how the people of Israel would hear God's guiding voice in their decision-making. Jeremiah 33:3 - Prophet Jeremiah emphasized the importance of praying and seeking God's guidance in decision-making. Genesis 41:33-36 - The story of Joseph advising Pharaoh on making wise decisions in the face of seven years of famine after seven years of plenty. Numbers 9:15-23 - The story of how the Israelites made decisions about when and where to move during their journey in the wilderness, based on the cloud that covered the Tent of Meeting. 1 Samuel 28:6-7 - The story of King Saul seeking guidance from God, and when he did not receive answers, he turned to mediums, which was the wrong decision. 2 Kings 22:13 - King Josiah made the decision to seek guidance from God after hearing the Book of the Law read. According to Moergan and Celrullo, decision making is a process through which individuals and groups combine and integrate existing information with the aim of choosing one of various possible actions (Moergan, G., & Smircich, L. 2013). According to P. Siagian, decision making is a systematic approach to a problem, collection of facts and data, careful research on alternatives and actions (Siagian, P. 2016).

Definition of Leadership Integrity
Integrity in leadership also plays an important role in decision-making. A leader with integrity will make fair and ethical decisions, even when those decisions may not be popular. A Christian leader with integrity: According to Kornelius Gulo, integrity in Christian leadership is the consistency between words and deeds manifested in daily behavior, Gulo emphasizes the importance of maintaining and nurturing integrity for Christian leaders (Gulo, Kornelius. 2023). A leader understands that his decisions have a significant impact on others and therefore, he must consider all aspects before making a decision. Relationship Building: Leaders with integrity tend to build strong and positive relationships with members of the team or group they lead. A leader treats others with respect and fairness, which in turn creates a supportive and productive work environment. These relationships are based on trust and mutual respect. Ferdinan Pasaribu emphasized the significance of Christian leaders with integrity in the postmodern era in fostering an understanding of integrity in Christian leadership. According to him, leadership with integrity will give birth to progress that has an impact on the birth of a life that glorifies God (Pasaribu, Ferdinan. 2024). Accountability: A leader with integrity understands the importance of accountability. A leader is willing to accept responsibility for his mistakes and learn from every experience of the decisions he makes, a leader also appreciates and recognizes the contributions of the team members or groups he leads, has a good vision and mission where leaders with integrity have a clear vision and mission. A leader is committed to achieving this goal and works hard to ensure that the team or people he leads are also on the same path, communicating effectively about the vision that helps motivate and inspire them to achieve the goal. Positive Positive Change from a leader with integrity is often the catalyst for positive change. A leader is not afraid to challenge the status quo and look for new and innovative ways to improve efficiency and effectiveness, understanding that change is an essential part of

growth and development, and therefore, a leader is always looking for ways to improve and adapt. The integrity of a Leader in the New Testament can be seen from several verses that we can make reference to as a Christian leader including: Matthew 20:25-28: This verse emphasizes the importance of service in leadership. A leader with integrity does not seek power or dominance, but seeks to serve others. Integrity in this context means acting in a way that is consistent with our values and principles, even when it is difficult or unpopular. Hebrews 13:7: This verse shows that leaders with integrity are those who live according to what they preach.

Hypothesis

Hypothesis as a statement that assumes or predicts a response or relationship between two or more variables that is likely to be tested. Theory emphasizes that hypotheses should be clear, specific, and empirically testable. A hypothesis is a prediction of the relationship that may exist between two or more variables. This opinion highlights that the hypothesis must be related to the research being conducted and must be tested using empirical data. According to Creswell : a hypothesis is a prediction about the relationship between two or more variables involved in a research study. He emphasizes that hypotheses must be specific and testable in the context of the research (Creswell, J. W. 2014). The relationship between the variables in this research can be seen in Figure 1 of Research Concept Framework which assumes or predicts the relationshipbetween two or more variables that the author tests in this study to determine The Effect of Spiritual Leadership Culture, Cognitive Processes, Personal Attitude on Leadership Integrity Through Decision Making in Lembang Tana Toraja and North Toraja. Figure 1 below is the conceptual framework of this research.
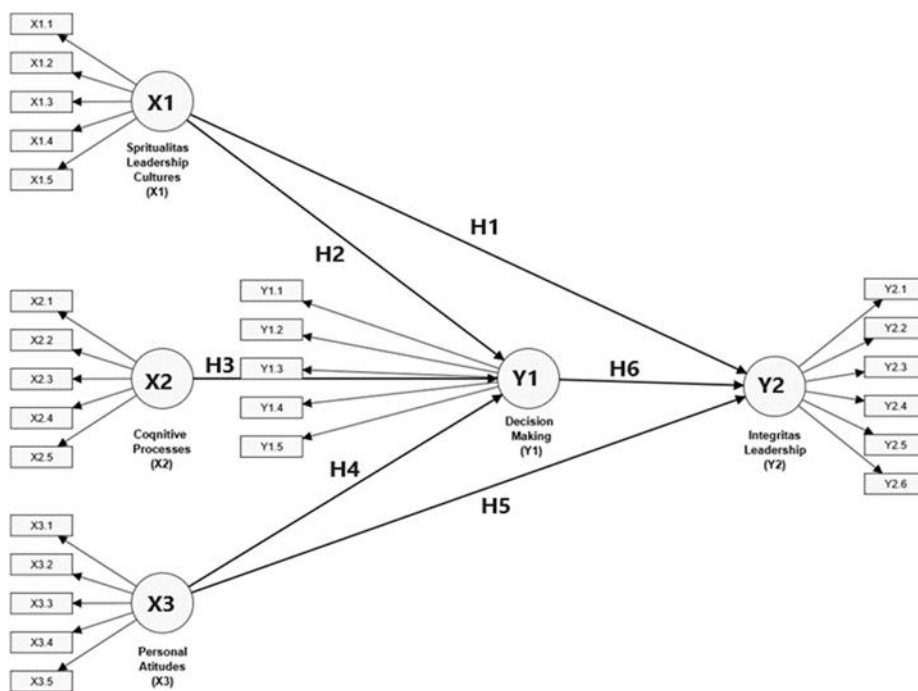

Figure 1: Conseptual Frameworks

H1. Spirituality Ledership Culture has a positive and significant effect on Leadership Integrity of localwisdom leadership in the districts of Tana Toraja and North Toraja.

H2. Spirituality Ledership Culture has a positive and significant effect on Decision Making from localwisdom leadership in Tana Toraja and North Toraja districts.

H3. Cognitive Processes has a positive and significant effect on Decision Making from local wisdomleadership in Tana Toraja and North Toraja districts.

H4. Personal Attitude has a positive and significant effect on Decision Making from local wisdom leadershipin Tana Toraja and North Toraja districts.

H5. Personal Attitude has a positive and significant effect on Leadership Integrity of local wisdom leadershipin Tana Toraja and North Toraja districts.

H6. Decision Making has a positive and significant effect on Leadership Integrity of local wisdom

leadershipin Tana Toraja and North Toraja districts.

3. Research Methods

Type of Research

The type of research that the author uses to test the variables and hypotheses in this study is to use Descriptive Quantitative Research to conduct research that aims to describe or explain the characteristics of a phenomenon or population using numerical data, Quantitative descriptive research is often considered important in the early stages of a study to understand the characteristics of the population or phenomenon to be studied further (Cohen, L., Manion, L., & Morrison, K. 2017). The main purpose is to provide a clear and detailed description of a certain situation or phenomenon in a community group where the author will examine the influence of spiritual leadership culture, cognitive processes, personal attitude on leadership integrity through decision making or decision making from To Parenge' leadership in Lembang, Tana Toraja and North Toraja districts. By using software (Smart PLS software) to analyze the SEM (Structural Equation Modeling) method, Structural Equation Modeling combines a type of statistical analysis that uses Path Analysis to evaluate the relationship between variables in the model, in this case involving hypothesis testing about the cause-and- effect relationship between the X and Y variables that the author examines. Some of the distinctive features of descriptive quantitative research include: Use of Quantitative Data: This research collects data in the form of numbers or numerical variables, which are then statistically analyzed to get a picture of the observed phenomenon (Neuman, W. L. 2013). No manipulation of variables: quantitative descriptive research does notinvolve manipulation of independent variables as in experimental research. the focus is on observing and measuring existing characteristics, the purpose of description, namely the main purpose of this research is to provide an accurate description of the observed phenomenon, without trying to draw conclusions about cause and effect, using data collection tools for quantitative descriptive research by using or using data collection tools such as questionnaires, surveys, or other measurement instruments to collect data from respondents whowill be the source of information (Kline, R. B. 2015). The data required in this study. With descriptive statistical analysis, the data collected is analyzed using descriptive statistical methods such as mean, median, mode, standard deviation, and frequency distribution to provide a clear picture of the observed phenomenon.

Time and Place of Research

This research was conducted in Tana Toraja and North Toraja districts of South Sulawesi Province where the research site that the author made the location of the sample data display in 10 (Ten Lembang/Lurah) which the author believes can represent Toraja specifically in the Tana Toraja and North Toraja districts in this study. These areas that the author chose randomly and differently in Tana Toraja and North Toraja regencies are 5 (five) locations in Tana Toraja Regency including: Lea, Tampo Makale, Batupapan, Lemo and Sarira. And 5 (five) locations in North Toraja Regency including: Bua Tallulolo, Tondon Siba'ta', Karua, Karassik, and Singki'. Context The place or location of research also has a significant role in scientific research, experts emphasize the importance of choosing a location that suits the research objectives, be it a laboratory, field, or other place that is relevant to the observed phenomenon (Bryman, A. 2016).

Population and Sample

The population in this study are all To Parenge' groups located in all Tongkonan areas in the Ten research areas of Tana Toraja and North Toraja regencies, namely: Lea, Tampo Makale, Batupapan, Lemo, Sarira, Tallulolo,Tondon Siba'ta', Karua, Karassik, and Singki'. According to William M.K. Trochim: "Population is the entire set of individuals, items, or objects about which we want to generalize or make inferences about them" (Trochim, W.M.K. 2006). In connection with the purpose of this study, which is to examine "The Influence of Spiritual Leadership Culture, Cognitive Processes, Personal Attitude on Leadership Integrity through Decision Making in Tana Toraja and North Toraja", the determination of the sample is determined by the researcher in accordance with the initial research objectives to examine the Integrity of Leadership wisdom inTana Toraja and North Toraja districts to find out the influence of spirituality, cognitive, personal attitude onthe integrity of To Parenge' leadership in the Population area that represents the overall leadership of local wisdom in Toraja in dual district areas. Table 1 below is the Lembang/Lurah, Regency and Respondent.

Table 1: Lembang/Lurah, Regency and Respondent

No	Lembang/Lurah	Regency	Respondent
1	Tampo Makale	Tana Toraja Regency	30
2	Batu Papan	Tana Toraja Regency	30
3	Lea	Tana Toraja Regency	30
4	Lemo	Tana Toraja Regency	30
5	Sarira	Tana Toraja Regency	30
6	Bua Tallulolo	North Toraja Regency	30
7	Tondon Siba'ta'	North Toraja Regency	30
8	Singki'	North Toraja Regency	30
9	Karassik	North Toraja Regency	30
10	Karua	North Toraja Regency	30
	Total		300

Research Variables

Identify the main variables that will be the focus of the author's research, where these variables have questions related to the concept or phenomenon that the author wants to examine, either as independent variables (causes) or dependent variables (outcomes), Next, identify other variables that may affect or be related to the main variable, where these variables can act as control variables or mediating variables, their relationship with the main variable. Creswell explains the importance of identifying independent and dependent variables in a study, as well as how these variables can be operationalized to facilitate data collection and analysis. Table 2. below is Indicator and Research Variables.

Table 2 : Indicator and Research Variables

Destination	Variable X,Y	X,Y Indicator	Results
Identify the positive and significant effect of independent (cause) or dependent (outcome) variables	Spiritual Leadership Culture. (X1)	x1.1. Relationship with Godx1.2. Humble x1.3. Empathy x1.4. Peace x1.5. Tolerance	Has a positiveand significant effect on the dependent variable (outcome)
	Cognitive Processes. (X2)	x2.1. Behavior x2.2. Language Stylex2.3. Thoughts x2.4. Imaginationx2.5. Perception	
	Personal Attitude. (X3)	x3.1.Responsible	
		x3.2.Appreciate	
		x3.3.Responding	
		x3.4. Accept x3.5. Attitude	
	Decision Making. (Y1)	Y1.1. Problem Solving Y1.2.Alternative SelectionY1.3. Objective Mindset Y1.4.Considering FactorsY1.5. Make Estimation	

	Leadership Integrity. (Y2)	Y2.1.Trust Y2.2. Honesty Y2.3. Consistency Y2.4.Responsibility Y2.5. Building PositiveRelationships. Y2.6. Respect for Others	

Data Type and Source

The technique and type of research to be used in this research is the design of Quantitative research methods where the theoretical basis is used as a guideline so that the focus of the research is in accordance with the reality and facts that exist in the research site or object under study, in using Quantitative methods to analyze behavior, motivation and actions of leadership by means of descriptions in the model of words and language in the field of research and examining the influence between variables. Quantitative Data Collection Methods with two primary data: Primary data in question is evidence obtained from respondents through questionnaires. Secondary information is evidence obtained from other parties such as the Ten Heads of Lembang in the Tana Toraja and North Toraja districts. The method of analyzing the data to be used in the research: The method of analyzing data by exploring numerical data to obtain an objective understanding of the phenomenon under study. Observing the spirituality and leadership personality of To Parenge' local wisdom through leadership integrity in Ten Lembang in Tana Toraja Regency and North Toraja Regency.

Data Collection Technique

The data collection technique for this research is descriptive analysis used in analyzing data, the analytical tool used is a percentage table from Smart PLS software with the SEM (Structural Equation Modeling) method, which uses a method of data collection techniques through questions in a set of questions (Questionnaire) with a number of respondents in each Lembang, namely the ten Lembang which will be occupied conducting research in the Tana Toraja Regency area and North Toraja by using a questionnaire sheet directly to all respondents and analyzing all data - data obtained from each respondent. In this research,data collection uses a cross-sectional design, which is a way of obtaining data that can only be done once at apredetermined time from population data in each Lembang area in the Tana Toraja and North Toraja districts.

4. Results and Discussion Correlation
Validity Testing of Research Instruments.

Testing the validity of research instruments is an important process to ensure that the instruments used in research effectively measure what they are intended to measure. Validity refers to the extent to which the instrument actually measures the intended construct or variable, while reliability refers to the extent to which the instrument is consistent in measurement.

a. According to Ghozali & Latan, individual reflective measures can be said to be high if they have a loading factor value greater than 0.71. (greater than 0.7), it can be concluded that the indicators of variables x andy already have a good convergence validity value (Ghozali, I., & Latan, H. 2015). Figure 2 below is Loading Factor Value.
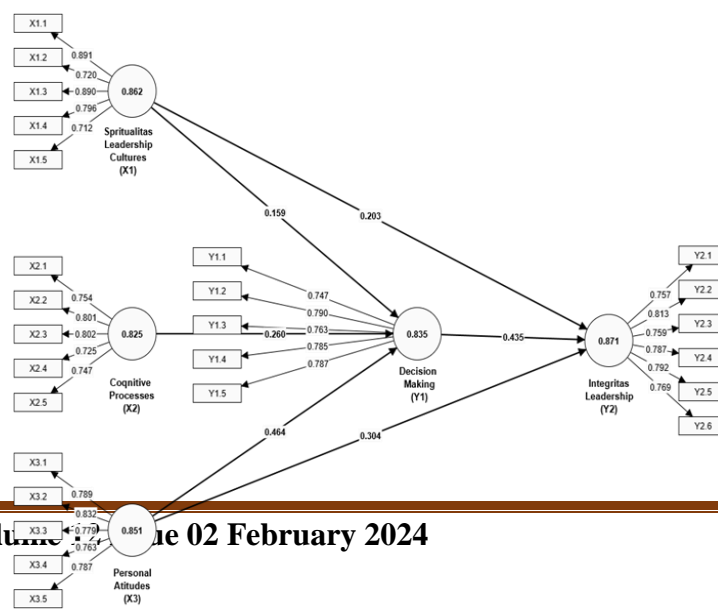
Figure 2: Loading Factor Value

b. According to Sarstedt, the value of path coefficients in the value range above 0.1. where the path coefficient value close to +1 represents a strong positive relationship, it can be concluded that the indicators of variables X1, X2 and X3 have a positive influence on variables Y1 and Y2. (Sarstedt, M., Ringle, C. M., & Hair Jr, J. F. 2014). Table 3. below is Path Coefficient Value.

Table 3: Path Coefficient Value.

	Path coefficients
X1. -> Y1.	0.159
X1. -> Y2.	0.203
X2. -> Y1.	0.260
X3. -> Y1.	0.464
X3. -> Y2.	0.304
Y1. -> Y2.	0.435

c. Reliability and Validity-Overview, if the Cronbach's alpha and Composite reliability (rho_c) values, According to Ghozali, the instrument can be said to be reliable if it has a Cronbach alpha value greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good Reliability and Validity or reliability in measuring the effect of variable X on variable Y (Ghozali, I.2018). Table 4. Alpha and Composite Reliability (rho_c) Values.

Table 4: Alpha and Composite Reliability (rho_c) Values

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
X1.	0.861	0.862	0.902	0.649
X2.	0.824	0.825	0.877	0.587
X3.	0.849	0.851	0.893	0.624
Y1.	0.833	0.835	0.882	0.600
Y2.	0.871	0.871	0.903	0.608

d. If the T values or T-statistic values in data analysis are used in hypothesis testing to determine the significance of the relationship between variables, these T values are also used in data analysis to test the effect of each independent variable X on the dependent variable Y. According to Ghozali, hypothesis testing can be said to be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T- statistics value is less than 1.96, it is considered insignificant (Ghozali, I. 2016). Figure 3 below is T-Values or T-statistic Values.
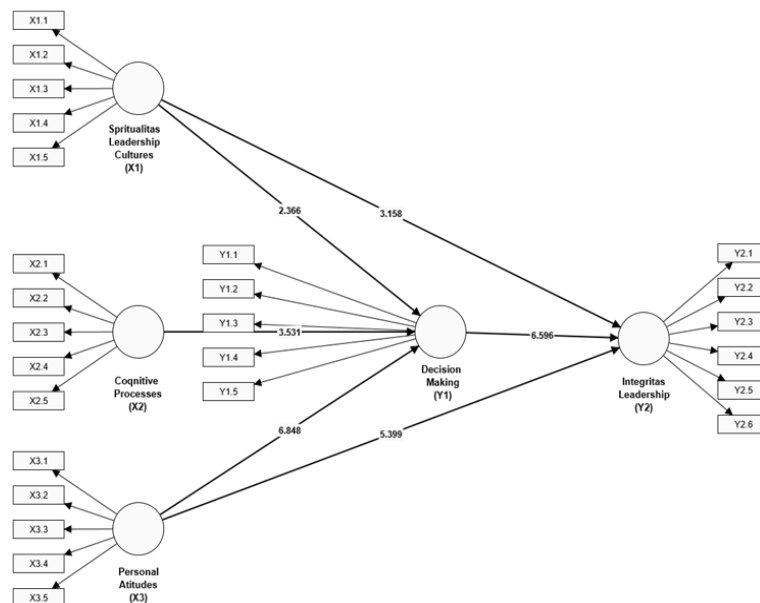
Figure 3: T-Values or T-statistic Values

e. According to Sudjiono, if the P value is less than 0.050, there is an influence of variable X on variable Y and if the T-statistics value is greater than 1.96, then there is an influence of variable X on variable Y (Sudjiono. 2010). Hypothesis Testing, Boostrapping the results of the data analysis test show hi (hypothesis) is accepted, thus the research results prove the influence of Spirituality Leadershi Culture (X1) on Leadershi Integrity (Y2) and so on Spirituality_Leadership_Cultures_(X1) -> Decision_Making_(Y1).Decision_Making_(Y1),Personal_Atitudes_(X3)Integrity_Leadership_(Y2), Personal_Atitudes_(X3) -> Decision _Making_(Y1), Decision _Making_(Y1) -> Integrity_Leadership_(Y2) and Coqnitive _Processes_(X2) -> Decision _Making_(Y1).
Table 5 below is P-value and T-statistics value.

Table 5: P-value and T-statistics value

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
Spirituality_Leadership_Cultures_(X1) -> Integrity_Leadership_(Y2)	0.203	0.206	0.062	3.291	0.001
Spirituality_Leadership_Cultures_(X1) -> Decision _Making_(Y1)	0.159	0.160	0.070	2.259	0.024
Personal_Atitudes_(X3) -> Integrity_Leadership_(Y2)	0.304	0.306	0.058	5.244	0.000
Personal_Atitudes_(X3) -> Decision _Making_(Y1)	0.464	0.460	0.068	6.849	0.000
Decision _Making_(Y1) -> Integrity_Leadership_(Y2)	0.435	0.430	0.065	6.721	0.000
Coqnitive _Processes_(X2) -> Decision _Making_(Y1)	0.260	0.264	0.069	3.753	0.000

Results of Validity of Research Variables
From the results of the research instrument validation test, the results of the validation of the research variables obtained data results that prove the existence of a positive and significant effect of the initial hypothesis of each variable tested in this study, by selecting five (5) stages of the research instrument validation test which the author considers quite accurate in proving the hypothesis of this study as its accuracy has been tested by experts who the author makes reference to the validation test of the research instrument, then the author can provide an interpretation of the research results in Ten Lembang/Lurah Lea, Tampo Makale, Batupapan, Lemo, Sarira and Bua Tallulolo, Tondon Siba'ta', Karua, Karassik, and Singki' regarding "The Effect of Spiritual Leadership Culture, Coqnitive Processes, Personal Attitude on Leadership Integrity Through Decision Making" in Lembang of Tana Toraja and North Toraja Regency.

a. From the validity test of the research instrument, the loading factor value is greater than 0.71. (greater than 0.7), it can be concluded that the indicators of variables x and y, namely between variables X1 (Spiritual Leadership Culture) and Y2 (Leadership Integrity) have a loading factor value of X.1.1=0.891, X1.2=0.720, X1.3=0.890, X1.4=0.796 and X1.5=0.712 which are shown in Figure 2: Loading Factor Value. In this case alreadyhas a good convergence validity value. Then the path coefficients X1. -> Y2. the result is equal to 0.159 which has a value above 0.1 representing a strong positive relationship between variable X1 (Spiritual Leadership Culture) and Y2 (Leadership Integrity) which is shown in Table 3: Path Coefficient Value. The value of Cronbach alpha and Composite reliability (rho_c) is greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good reliability and validity or reliability in measuring the effect of variable X on variable Y, where the validation test results produce a Cronbach alpha value of X1 = 0.861 whose value is greater than 0.6 and a Composite reliability value (rho_c) X1 =0.902> 0.6-0.7. can be seen in Table 4: Alpha and Composite Reliability (rho_c) Values. T values or T-statistic values from hypothesis testing can be saidto be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T-statistics value is less than 1.96, it is considered insignificant, from the validation test results obtained T-statistics or T values X1 to Y2 = 3.158> 1.96 which results are greater than 1.96 indicating the results of hypothesis testing that are significant or influential between variable X1 (Spiritual Leadership Culture) with Y2 (Leadership Integrity) which is shown in Figure 3: T-Values or T-statistic Values. The P value is less than 0.050, so there is an influence of variable X on variable Y Hypothesis Testing, Boostrapping the results of the data analysis test show the P value = 0.001 then hi (hypothesis) is accepted and ho is rejected, thus the research results prove the influence of Spirituality Leadershi Culture (X1) on Y2 (Leadership Integrity). can be seen in Table 5: P-value and T-statistics value.

b. By looking at the results of the research instrument validity test, where the loading factor value is greater than 0.71. (greater than 0.7), it can be concluded that the indicators of variables x and y, namely between variables X1 (Spiritual Leadership Culture) and Y1 (Decision Making) have a loading factor value of X.1.1=0.891, X1.2=0.720, X1.3=0.890, X1.4=0.796 and X1.5=0.712 which are shown in Figure 2: Loading Factor Value, in this case already has a good convergence validity value. Then the path coefficients X1. -> Y1. the result is equal to 0.203 which has a value above 0.1 representing a strong positive relationship between variable X1 (Spiritual Leadership Culture) and Y1 (Decision Making) which is shown in Table 3: Path Coefficient Value.The value of Cronbach alpha and Composite reliability (rho_c) is greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good reliability and validity or reliability in measuring the effect of variable X on variable Y, where the validation test results produce aCronbach alpha value of X1 = 0.861 whose value is greater than 0.6 and a Composite reliability value (rho_c) X1 = 0.902> 0.6-0.7. can be seen in Table 4: Alpha and Composite Reliability (rho_c) Values. T values or T-statistic values from hypothesis testing can be said to be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T-statistics value is less than 1.96, it is considered insignificant, from the results of the validation test, the T-statistics or T values X1 to Y1 = 2.366> 1.96 which is greater than 1.96 indicates the results of a significant or influential hypothesis test between variable X1 (Spiritual Leadership Culture) and Y1 (Decision Making) which is shown in Figure 3: T-Values or T-statistic Values. Furthermore, the P value is less than 0.050, so thereis an influence of variable X on variable Y Hypothesis Testing, Boostrapping the results of the data analysis test show the P value = 0.024 then hi (hypothesis) is accepted and ho is rejected, thus the research results prove the influence of Spirituality Leadership Culture (X1) on Y1 (Decision Making). The resultscan be seen in Table 5: P-value and T-statistics value.

c. In the results of the validity test of the research instrument above, where the loading factor value is greater than 0.71. (greater than 0.7), it can be concluded that the indicators of variables x and y, namely between variable X2 (Cognitive Processes) and Y1 (Decision Making) have a loading factor value of X.2.1=0.754, X2.2=0.801, X2.3=0.802, X2.4=0.725 and X2.5=0.747 which are shown in Figure 2: Loading Factor Value, in this case alreadyhas a good convergence validity value. Then the path coefficients X2. -> Y1. the result is equal to 0.260 which has a value above 0.1 representing a strong positive relationship between variable X2 (Cognitive Processes) and Y1 (Decision Making) which is shown in Table 3: Path Coefficient Value. The value of Cronbach alpha and Composite reliability (rho_c) is greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good reliability and validity or reliability in measuring the effect of variable X on variable Y, where the

validation test results produce a Cronbach alpha value of X2 = 0.824 whose value is greater than 0.6 and a Composite reliability value (rho_c) X2 = 0.877> 0.6-0.7. canbe seen in Table 4: Alpha and Composite Reliability (rho_c) Values. T values or T-statistic values from hypothesis testing can be said to be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T-statistics value is less than 1.96, it isconsidered insignificant, from the results of the validation test, it is obtained that the T-statistics or T values X2 to Y1 = 3.531> 1.96, which is greater than 1.96, indicating the results of a significant or influential hypothesis test between variable X2 (Cognitive Processes) and Y1 (Decision Making) which is shown in Figure 3: T-Values or T-statistic Values. Furthermore, the P value is less than 0.050, so there is an effect of variable X on variable Y Hypothesis Testing, Boostrapping the results of the data analysis test show a P value of = 0.000 whose value is less than 0.050, so hi (hypothesis) is accepted and ho is rejected, thus the research resultsprove the existence of Cognitive Processes (X2) on Y1 (Decision Making). The results can be seen in Table 5: P-value and T-statistics value.

d. Referring to the results of the research instrument validity test that the author describes above, as a severe expert opinion, where the loading factor value is greater than 0.71. (greater than 0.7), it can be concluded that the indicators of variables x and y, namely between variables X3 (Personal Attitude) and Y1 (Decision Making) have a loading factor value of X3.1=0.789, X3.2=0.832, X3.3=0.779, X3.4=0.763 and X3.5=0.787 which can be seen in Figure 2: Loading Factor Value. In this case already has a good convergence validity value. Then the path coefficients X3. (Personal Attitude) -> Y1. (Decision Making, the results are the same as X3 -> Y1 = 0.464 which has a value above 0.1, this represents a strong positive relationship between variable X3 (Personal Attitude) and Y1 (Decision Making) which is shown in Table 3: Path Coefficient Value. The value of Cronbach alpha and Composite reliability (rho_c) is greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good reliability and validity or reliability in measuring the effect of variable X on variable Y, where the validation test results produce a Cronbach alpha value of X3 = 0.849 whose value is greater than 0.6 and a Composite reliability value (rho_c) X3 =0.893> 0.6-0.7. can be seen in Table 4: Alpha and Composite Reliability (rho_c) Values. To test the hypothesis is the presence of T values or T-statistic values from hypothesis testing can be said to be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T-statistics value is less than 1.96, it is considered insignificant, from the results of the validation test, it is obtained that the T-statistics or T values X3 to Y1 = 6,848> 1.96 which is greater than 1.96, this is theoretically from experts showing significant or influential hypothesis test results between variable X3 (Personal Attitude) and Y1 (Decision Making) which are shown in Figure 3: T-Values or T-statistic Values. Furthermore, the P value is less than 0.050, so there is an influence of variable X on variable Y Hypothesis Testing, Boostrapping the results of the data analysis test show a P value of = 0.000 whose value is less than 0.050, so hi (hypothesis) is accepted and ho is rejected, thus the research results prove the influence of Personal Attitude (X3) on Y1 (Decision Making). The data is shown in Table 5: P-value and T-statistics value.

e. By referring to the results of the research instrument validity test that the author describes above, as a severe expert opinion, where the loading factor value is greater than 0.71. (greater than 0.7), it can be concluded that the indicators of variables x and y, namely between variables X3 (Personal Attitude) and Y2 (Leadership Integrity) have a loading factor value of X3.1=0.789, X3.2=0.832, X3.3=0.779, X3.4=0.763 and X3.5=0.787 which can be seen in Figure 2: Loading Factor Value. In this case already has a good convergence validity value. Then the path coefficients X3. (Personal Attitude) -> Y2. (Leadership Integrity), the resultsare the same as X3 -> Y2 = 0.304 which has a value above 0.1, this represents a strong positive relationship between variable X3 (Personal Attitude) and Y2 (Leadership Integrity) which is shown in Table 3: Path Coefficient Value. The value of Cronbach alpha and Composite reliability (rho_c) is greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good reliabilityand validity or reliability in measuring the effect of variable X on variable Y, where the validation test results produce a Cronbach alpha value of Y1 = 0.833 whose value is greater than 0.6 and a Composite reliability value (rho_c) Y1 = 0.882> 0.6-0.7. can be seen in Table 4: Alpha and Composite Reliability (rho_c) Values. To test the hypothesis is the presence of T values or T-statistic values from hypothesis testing can be said to be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T-statistics value is less than 1.96, it is considered insignificant, from the results of the validation test, it is obtained that the T-statistics or T values X3 to Y2 = 5.399> 1.96 which is greater than 1.96, this is theoretically from experts showing significant or influential hypothesis test results between variable X3 (Personal Attitude) and Y2 (Leadership Integrity)

which are shown in Figure 3: T-Values or T-statistic Values. Furthermore, the P value is less than 0.050, so there is an influence of variable X on variable Y Hypothesis Testing, Boostrapping the results of the data analysis test show a P value of = 0.000 whose value is less than 0.050, so hi (hypothesis) is accepted and ho is rejected, thus the research results prove the influence of Personal Attitude (X3) on Y2 (Leadership Integrity). The data is shown in Table 5: P-value and T-statistics value.

f. From the results of the research instrument validity test that the author describes above, as a severe expert opinion, where the loading factor value is greater than 0.71. (greater than 0.7) It can be concluded that the indicators of variables x and y, namely between variables Y1 (Decision Making) and Y2 (Leadership Integrity) have a loading factor value of Y1.1=0.747, Y1.2=0.790, Y1.3=0.763, Y1.4=0.785 and Y1.5=0.787 and the loading factor value of Y2.1=0.757, Y2.2=0.813, Y2.3=0.759, Y2.4=0.787, Y2.5=0.792 and Y2.6=0.769 which can be seen in Figure 2: Loading Factor Value, in this case already has a good convergence validity value. Then the path coefficients Y1. (Decision Making) -> Y2. (Leadership Integrity), the results are the same as Y1 -> Y2 = 0.435 which has a value above 0.1, this represents a strong positive relationship between variable Y1 (Decision Making) and Y2 (Leadership Integrity) which is shown in Table 3: Path Coefficient Value. The value of Cronbach alpha and Composite reliability (rho_c) is greater than> 0.6-0.7 (greater than 0.6 to 0.7), it can be concluded that the indicators of variables x and y have good reliability and validity or reliability in measuring the effect of variable Y1 on variable Y2, where the validation test results produce a Cronbach alpha value of Y2 = 0.871 whose value is greater than 0.6 and a Composite reliability value (rho_c) of Y2 = 0.903> 0.6-0.7. can be seen in Table 4: Alpha and Composite Reliability (rho_c) Values. To test the hypothesis is the presence of T values or T-statistic values from hypothesis testing can be said to be significant when the T-statistics value is greater than 1.96. Meanwhile, if the T-statistics value is less than 1.96, it is considered insignificant, from the results of the validation test, the T-statistics or T values Y1 to Y2 = 6.596> 1.96 which is greater than 1.96, this is theoretically from experts showing significant or influential hypothesis test results between variables Y1 (Decision Making) and Y2 (Leadership Integrity) which are shown in Figure 3: T-Values or T-statistic Values. Furthermore, the P value is less than 0.050, so there is an influence of variable X on variable Y Hypothesis Testing, Boostrapping the results of the data analysis test show the P value = 0.000 whose value is less than 0.050, so hi (hypothesis) is accepted and ho is rejected, thus the research results prove the influence of Decision Making (Y1) on Y2.

5. Conclusion

From the results of research conducted by the author in Ten Lembang/Lurah in Tana Toraja and North Toraja Regency, namely: Lea, Tampo Makale, Batupapan, Lemo, Sarira and Bua Tallulolo, Tondon Siba'ta', Karua, Karassik, and Singki' about: The influence of spirituality leadership culture, cognitive processes, personal attitude on leadership integrity through decision making or decision making from To Parenge' leadership in Tana Toraja and North Toraja Regencies, from the interpretation of the results of the author's research with conclusions that can be drawn from existing research and theory: To Parenge' leadership spirituality has a significant effect on To Parenge' leadership integrity, where To Parengge' leadership spirituality has a relationship with high integrity. Spirituality can provide a strong moral framework for leaders in making decisions, when To Parenge' have high self-awareness, connection with higher values, and sensitivity to the needs of others, they tend to make more honest, fair, and responsible decisions. The Cognitive Process of To Parenge' has a significant influence on Decision Making in the Ten Lembang/Lurah in Tana Toraja and North Toraja regencies, such as behavior, language style, perception, imagination and thoughts that emerge from To Parenge' in problem solving, playing an important role in the integrity of To Parenge' leadership Leaders who have the ability to access and analyze information through behavior and language appropriately, as well as being able to consider the ethical consequences of their decisions, tend to make decisions with more integrity. To Parenge''s personal attitude significantly influenced Decision Making and Leadership Integrity in Ten Lembang/Lurah in Tana Toraja and North Toraja regencies, including the values, beliefs, and principles that To Parenge' espouse, influencing their decisions and leadership integrity. Leaders who have strong personal attitudes towards integrity, such as honesty, responsibility and fairness, are more likely to make decisions that are consistent with these values. Decision Making of To Parenge' has a significant effect on Leadership Integrity of To Parengge, Leaders with integrity are the result of a complex interaction between spirituality, cognitive processes, and personal attitudes. When leaders integrate these aspects well in their decision-making process, they have the potential to be leaders of morality and character.

Conversely, if there is an imbalance or conflict between spirituality, cognitive processes, and personal attitudes, leadership integrity may be jeopardized.

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