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## **The Behavior of Javanese Leadership in Colleges:**

**Life History Research of Chairman of the Majapahit College of Arts  
Surabaya and Chairman of the Rajawali College of Informatics and  
Computer Malang Indonesia**

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# The Behavior of Javanese Leadership in Colleges:

## Life History Research of Chairman of the Majapahit College of Arts Surabaya and Chairman of the Rajawali College of Informatics and Computer Malang Indonesia

Sri Setyowati<sup>1</sup>

### Abstract

This study aims to examine the leadership of the people of Java in two colleges in East Java. The theories that were discussed, were Javanese leader power theory of Antlov and Cederroth (2001), javanese leadership orientation of Koentjaraningrat (1994), the theory of Simuh (2003) on loyalty, as well as views of Reddin (in Kyle, 2003), and javanese leadership theory of Bratawijaya (1997). This study was a humanistic qualitative study based on the hermeneutics that uses life history studies conducted in the Majapahit College of Arts Surabaya, and at the Rajawali College of Informatics and Computer Malang Indonesia. Informants of this study are the Chairman of the College and its employees. Data collection techniques were using In-Depth interview, with triangulation of data validation techniques, and dependability with the independent auditor also confirmability, data analysis technique was using themes analysis. This study found that the behavior of the Javanese leadership in organizations is determined by the fineness of language education, positive reinforcement of humanistic, the ability to facilitate/serve the needs, the power of charisma, and solidarity.

**Keywords:** leadership, Javanese leader, power, Malang, East Java

### I. Introduction

This study is begun from the assumption that the behavior of Javanese tend to be slow in leading, with only a cursory view of body language and verbal language, without reviewing the leadership value of the concepts, processes, and outcomes/products. Considering the educational organization is non-profit organization, the appropriate analysis is using a humanistic process approach with the study of socio-cultural oriented leadership value. For those reasons this study is conducted with the aim to assess the Java-style leadership behavior in educational organization

### II. Review of the Related Literature

#### 2.1 Leadership Overview

Based on the group process, Moedjiono (2002) observed that a leader is not just a privileged or leading position for the group but the leadership also as an individual or collective advantage in controlling social phenomena. Moedjiono viewed the leadership as a power center of the work group, objectives or needs as well as the opinion of Bernard, Smith, Redl, Brown, Krech, Cruchfield and Knicker Brocker who defined the leadership framed the function and social dynamics. As a personality and result Moedjiono (2002) also analyzed the opinion of Bowden, Bigham, Kilbourne, Tead, and Bogardus who viewed the leadership as a combination of various characteristics that allow individuals to influence others to do the work.

Similarly, Kyle (2003) analyzed Peter Drucker theory that leaders have followers; leader is not loved or admired but that get results; leaders are example givers; leaders know that leadership is not a privilege but responsibility. Fritz (1996) suggested 7 elements of great leadership: (1) the leader provides clarity to the organization through vision and values are

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translated into action. (2) The Leader has full responsible for the organization. They are willing to bear this burden. (3) Style is non-core of leadership, but rather an important part including sound judgment, strength of character, purpose and a strong push towards the values and aspirations. (4) Leadership organization does not have to have a charismatic personality. (5) Leadership needs strategy, intelligence, ability to access the reality and willing to complete tasks to achieve the goals and results. (6) The leader motivates others to focus on reality in order to get results. (7) Leaders know how to move the follower from the current reality toward the vision of the results that have been agreed together.

## **2.2 Leadership Behavior**

Leadership behaviors were analyzed by Moedjiono (2002) blends leadership behaviors theory of Carter, Shartle, Hemphill and Fiedler that leadership behavior is behavior in which the leader directs and coordinates the activities of the groups such as forming work relationships, respecting members, and considering the feelings of members and also well-being of the group. As power relations according to Gerth and Molls that leadership is a relationship between the leader and them who are led where the leaders influence more as a power relationship.

As the role differences, viewed by Gibb, Gordon and Sheriff that the leadership is role differences in accordance with the position, normative expectations and responsibilities, so, it also needs the different award. As the structure of initiation: Bavelas defined organizational leadership as a function of operational effectiveness maintenance in making decision system of organizational management (Moedjiono, 2002). Hillman (1975) in his oak seed theory, used understanding of imagery, destiny, purpose, soul, and many other similar terms to show how our character and inner urge or soul call grow, appear and manifest in us. We are the talented leader since birth but determined by our behavior on many variables in the world around us

## **2.3 Leadership Characteristic**

Bennis and Townsend (1995) reviewed the differences between management and leadership in their work *Reinventing Leadership* that managers perform administrative tasks; leaders to innovate. The manager maintains; leader develops. The manager focuses on systems and structure; leader focuses on people. The manager has a short-term view, while the leaders have a long term view. Managers pay attention to the end result, while leader notices horizon, which is goal or direction. While the characteristics of leadership by Wheatley (1992) that effective leadership using 3 simple settings principles: guiding vision, strong values, and belief in the organization.

## **2.4 Leadership in Java Culture**

According to the Indonesian anthropologist, Herusatoto (2003) Java leadership is part of Javanese culture results because culture for Herusatoto are: (a) *nimbang batin*, that is inner sense which weigh good, bad, right and wrong, (b) *bawa lekšana*, it is character, or temperament; (c) *budi luhur*, means nobility or good works; (d) *Hangulir budi*, effort, (e) *hambudi daya*, this is ingenuity for solving the problem. The word *daya* in *hambudi daya* means the power of inner strength, influence or authority, business skills, and techniques or methods used. So it can be accepted that the leadership in Java is born from Javanese culture.

The collateral value of Javanese culture according to Koentjaraningrat (1994) is oriented vertical that is the poor people are very dependent on aid, views, and blessing of the important people, who have high-ranking, village officials, senior people, and older people in society. They are very respectful to the important people of the city who come to the region. This dependence produces a weak mentality, not independent, low discipline and sense of responsibility.

Simuh (2003) with his theory of rational thought about the value orientation as a result of

the leadership in Javanese culture is that the power which is the primary value for the Javanese aristocracy requires a dynamic and flexible insight. Similarly aesthetic orientation is high because it has a close connection with the mystical aspects of Javanese culture. While the orientation of the economic value, the nobles' insight which prioritizes power or bureaucratic is low, but the value of solidarity is very high because it has not been displaced by the doctrine of individualism.

According to Mulder (2001) Java leadership obsesses in peace. The Image of military or feudal leadership where followers unite under the banner of the leader, expected all can be loyal to him, solely to obtain the peace.

Antlov and Cederroth (2001) analyzed Keeler's opinion that the power of the leader in Java depends not only on the powers which are imposed and bureaucratic but the important one is precisely in how it meets the ideal image of the leader as an exemplary figure: a leader who has strong spirit, alluring and filled with good nature. Authority is measured through subtle commands, not the direct commands. Effectiveness of the authority is measured by its ability to hide the instrument. Polish, and do not show that the authority makes a leader.

Antlov & Cederroth's analysis (2001) also stated that the nation's leadership in Java is viewed as a family, or at least as leadership by the principle of family life; the interests with is a vested interest which is owned together and must be protected from non-family members, and also of those who do not behave according to the provisions of the family.

They are viewed as the floating period regardless of political participation, and thus they cannot be considered responsible for the success of the work as a whole. They do not really participate as members of the family who are aware of the obligations but expected to execute the commands and obedient. Opposing is never justified because the whole of realizing the truth and along with the individual must unite (Antlov & Cederroth, 2001).

## 2.5 The Basic of Java Leadership

Before the birth of modern leadership science from many management experts, first had been born and lived in the hearts of Javanese ancient a doctrine of puppet prototype called *Hasta Brata*, ie the nature of leadership which is owned by Sri Rama the king of Pancawati in the Ramayana book written by Valmiki. In addition, another Java leadership development is how the expected behavior of a leader in Java leadership can be role as model for the community in accordance with the roles and functions. (Bratawijaya, 1997)

*Hasta Brata*, berasal dari kata *Hasta* dan *Brata*. *Hasta* artinya delapan, *Brata* artinya perilaku. *Hasta Brata* tersebut adalah delapan perilaku kepemimpinan Jawa (Bratawijaya, 1997) yaitu:

*Hasta Brata* is derived from the word *Hasta* and *Brata*. *Hasta* means eight, *Brata* means behavior. *Hasta Brata* is eight leadership behaviors of Java (Bratawijaya, 1997), namely:

- Nature of the Sun: The sun produces heat, full of energy and provides the means to live. The meaning of a leader must be passionate, able to motivate, giving spirit, giving life / prosperity and giving strength to all people he leads.
- Nature of the Moon: Moon looks beautiful, rounded and interesting. Anyone who sees it will be happy and get the light from the darkness. A leader must have the properties of months, that every leader should make happy, interesting and can provide light in the darkness for all of his people.
- Nature of Stars: Stars have a beautiful shape and decorate the sky at the desolate night that can drive directions (compass). A leader must be able to function like a star, can provide bright, guidance, direction and guidance so that the people are able to complete the task properly. Besides, it is a reminder of our Lord.
- Nature of Wind: wind has properties that can fill any space in the empty room even the slightest, a leader must be able to act carefully and thoroughly and has conscience to go to

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the public directly to know the true condition. Fresh air should always be blown by a leader, it means the leader must be able to bring a pleasant atmosphere.

- Nature of Fire: fire can burn anything which is in contact with it. A leader must be able to act decisively and fair indiscriminately. Leaders must also have consistent principle and can control emotions.
- Nature of Overcast: overcast is scary, but when it falls as the rain water, it can refresh all living things. A leader must be able to be as cloudy, authoritative but honest and open, so that all programs can be implemented with the responsibilities of work and benefit all members.
- Nature of the ocean: it is wide and can accommodate anything that goes into it, but its surface is still flat. Leader should be like the ocean, liberal-minded, equitable, capable and able to accept a wide range of issues, high-minded and able to understand and always be able to forgive the mistakes of others.
- Nature of Earth: it is firm, tranquil, and lush, anything which is planted in the earth will yield benefits for life. A leader must be able to be the earth, the heart can be firm, calm and always give grace or respect for anyone who is meritorious.

Thus it can be said that Java leadership is based on the admirable qualities of the leader. So the ideal leader for the Java community is a leader who has eight commendable properties, namely: (1) Eager, (2) attractive personality; (3) Supervisor; (4) Carefully / accurately; (5) Firm / fair; (6) Honest and authoritative; (7) Smart and high-minded; (8) Respect

## 2.6 The Values of Java Leader

Personality, exemplary and persona of a Javanese leader which can be called the values of Javanese leader is a leader who can be a role as a model and must be able to perform a variety of roles or functions as follows (Bratawijaya, 1997):

(1) Commander: it means as a leader must be able to instruct his people. (2) Pioneer: that as the leader should be creative, full of initiative and if necessary he can perform himself forward to pave the way. (3) Father: that as a leader must be able to be fair and wise to all his people. (4) Mother: that a leader must be able to accommodate the aspirations of his people through be able to understand their feelings. (5) Teachers: that every leader is required to be able to provide education, instruction and training to all his people for regeneration. (6) Pastor: that a leader must be able to instill in general and moral values or norms applicable and agreed upon by the community in which he resides. (7) Best friend / partner: That leader does not need to keep a distance to keep away from his people. (8) Hero: that a leader must protect and willing to sacrifice for his people's happiness, never cheat.

The Javanese leader values analyzed chronologically by Sawega (Kompas, Thursday, June 12, 2008) about the politics and law, entitled Challenges of Java Leadership Value, explained that the way of Javanese thinking is *Safety First*, means that the most fundamental of life is *urip slamet, waras, wareg*. (Survived life, healthy, and full) as a form of welfare. It means that the concept of well-being in Javanese mind is safe and prosperous.

The basic values of Javanese about *slamet* or survived life in view of Arifin written by Sawega (2008) is a manifestation of the agrarian tradition that views nature often contain threats to humans. As in Night of 1 Sura tradition in Surakarta Palace featuring Kiai Slamet (kerbau bule family) is sacred as a symbol of salvation. Such tradition symbolizes that the Javanese gives priority to the safety.

Arifin's view about Java leaders is also expressed by Sawega (2008) that leader in the view of Javanese is the leader who is *ajur-ajer, mayugi wong kodanan, madhangi wong kepetengan* (Can adapt himself, giving an umbrella for people who are in the rain or protect those who are unfortunate, and can illuminate people in the dark).

Sawega (2008) also explores that the theory about leadership value of Mangkunegaran

IV in 1950 was adopted by the Army as the basic theories of leadership because leadership patterns of the experiences of Panembahan Senopati (1587) Mataram founder, such as *andhap asor* attitude (humble), *sinatriya* (chivalry: abstinence to do the things which are not commendable), and *laku prihatin* (act to refrain). So this theory was adopted by the Army as the basis of leadership in the years since has been proven by history.

Sawega quoted the first part of Serat Wedhatama, the work of Mangkunegara IV as follows: *Bonggan kan tan merlokena, mungguh ugering ngaurip. Uri plan tri prakara, wirya arta tri winasis, kalamun kongsi sepi, saka wilangan tetelu, telas tilasing janma, aji godhong jati aking, temah papa papariman ngulandara.* ("250 Years of Mangkunegaran Pura" Sawega, 2008)

The main of Sawega's footage (2008) in the early part of Serat Wedhatama teaches that people should have the dignity or self-esteem in middle life. Therefore a leader should be able to achieve the three cases, namely position, wealth, and intelligence. If he is not able to achieve all of those, the dignity of humanity will be lost, even more valuable than dry teak leaves. It will just be a worthless person like wanderer beggars.

The first case, in order to achieve a good position, a person must work selfless wherever he is. Second, how people should get rich. Contrary to the philosophy of Java which is always *narima ing pandum* (resigned) Mangkunegara IV even suggested people should work hard to obtain wealth. Third case to be achieved is intelligence, or studying for the benefit of life. In this case the question is to expand the insight as an effort to improve the quality of intellectual. (Sawega, 2008)

## 2.7 Trilogy of Java Leadership

Trilogy of Java leadership expressed by Ki Hajar Dewantara in leadership and education written by Bratawijaya (1997), namely:

- *Ing Ngarsa Sung Tuladha* (In front I to give an example): means that as a leader must be able to provide a good example or model to his people by being disciplined, honest (no corruption), tolerance, and always fair.
- *Ing Madya Mangun Karsa* (In the middle I'm building purposes): means in carrying out duties with his people should be able to motivate his people doing the task well together happily.
- *Tut Wuri Handayani* (Following in the back to give power / strength): means a leader authorizes to his people according to his ability. In this case the leader gives full credence to his people. He does not need to be give directives when the people's performance is in conformity with the provisions, just condone it.

In this study the theory which will be discussed is Antlov and Cederroth's theory of Java leader directionary (2001), the orientation of Koentjaraningrat Java leadership (1994), Theory of Bratawijaya Java Leadership (1997), also Reddin's view (in Kyle, 2003), and Simuh's theory (2003 ) about loyalty

## III. Research Methods

This is a qualitative research based on the ideology of Humanistic Hermeneutics which means expressing one's thoughts in words, translating, and acting as an interpreter (Riyanto, 2003). The research design is using Helling's *life history* studies (in Bogdan and Biklen, 1998).

The research was conducted at Majapahit College of Arts Surabaya, Complex of Wisma Mukti in Sukolilo Surabaya, and the campus of the Rajawali College of Informatics and Computer Malang Indonesia, Complex of Bukit Tidar Lowokwaru Malang. This study informant elaborates the Javanese leader who led the organization of higher education; they are the Chairman of Majapahit College of Art, Complex of Wisma Mukti in Sukolilo Surabaya, and President at Rajawali College of Informatics and Computer, Complex of Bukit Tidar Lowokwaru Malang.

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The data collection technique in this research more widely uses *In-Dept Interview* method. In conducting the interview was also taken photos of informant profile and taking note of field interview report that once contained in the mass media. The researchers themselves are as research manager of all the questions that made orally in the form of questionnaires and direct observation and documentation.

Besides the instruments, this study also uses field notes to record what researchers see, what the researchers heard, what the researchers think, what the researchers feel then learned and organized by the researchers till resulting record of systematic, detailed and precise, as well broad in scope (Riyanto, 2003).

This study uses data validation technique called credibility, dependability, conformability and transferability (Riyanto, 2003) as follows: Credibility by triangulation, i.e. checking the data with various viewpoints, from the researcher's view, respondent's point of view, other informants supporters (employees / subordinates)'s point of view, and the point of view any figures who are highly educated. The endorsement of the data by the credibility in this study also uses *member check* involving subjects to review the data / information, interpretation and report which has been prepared by the researcher.

Dependability with *independen auditor* asked by researchers to review the research reports of the record field data / information from people who are not researchers and not the informant research, also confirmability which is audited by people who are experts in the management scientific field and leadership sciences or education who are neutral, not involved as an informant and not the researchers.

The data analysis techniques used in this study is *themes analysis*, analyzed themes are the operational leadership of some aspects of how his example, how to influence subordinates, how to give commands, how to motivate, how to take action for members (subordinates) who commits an offense, and how to reward or welfare. While the certain local culture which is used as a way of thinking in this study is Javanese ethnic. The point is the behavior based on Java habits or customs of Java that characterizes the lives of people who are researched in practicing the leadership in educational organizations.

#### IV. Finding

Based on the analysis of research findings to the Javanese who led the college of Art Majapahit Surabaya, and College of Informatics and Computer Indonesia Rajawali Malang about leadership behavior can be synthesized as follows:

- Smooth suggestion, directing friendly, ruling informatively and prohibiting with the religious grounds, warning sportingly, and influencing through example and habituation, motivating variously, making decisions carefully and responsibly. Those appeal are the form of leadership affective excellences.
- Sincere strengthening, praising with reward and humane financial, guiding personal by situational approach and punishing firmly are also a behavioral feasibility as a humanistic leader.
- Completeness of facilities and efficient use are appearing physical ability in facilitating as a leader, but the element of solidarity upon seniority element on the kinship principle in the process of organizational coordination is appearing mentality weaknesses in human resource management.
- The persistence of performance graphics which looks the slow creativity of employee due to be obsessed by the great figure of the leader and the dependence of students and employees is the negative impact of the charismatic leader.
- The willingness of admitting shortcomings and ability to repair, also responsibility for the graduates future is a testament to the loyalty leader.

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### Discussion

Based on the research results of educational management on educational organizations led by the Javanese is discussed some of the findings as follows:

- Smoothness of the appeals language of Javanese reflects the fun leadership style, so the affected people do not feel depressed. The direction is exercised through subtle commands, not the direct commands; supporting Antlov and Cederroth's view (2001) that the effectiveness of power in Javanese leadership is measured by its ability to polish its purpose.
- Strengthening by giving the sincere reward in form of praise or financial, guiding subordinates who have difficulty with personal-situational approach, giving penalties or sanctions with direct verbal warning but smooth, and dismissal for offenders, support the Reddin's view (in Kyle, 2003) about leadership style with giving reinforcement so that all organization affairs can run smoothly, orderly, and members can give big participation.
- Facilitating well found things from this study support the fundamentals of Bratawijaya Java leadership (1997) with the nature of the earth that the leader must be able to be a successful advanced facilitator, can manage the organizations facility in accordance with the requirements in order to produce benefits.
- The emergence of stagnation due to fear of *walat* (curse) and the growing of dependence on the charismatic Javanese figure affect the subordinates float and do not express their creativity, such as Koentjaraningrat's assessment (1994) that dependency produces a weak mentality, not independent, low discipline and sense of responsibility.
- Openness and responsibility as a leader who is solid to subordinates and graduates, raises the higher loyalty of subordinates and graduates, the high subordinate loyalty to the leader solidarity supports Simuh's view (2003) that subordinate orientation to the economic value is low, but the solidarity value is very high. It means that subordinate loyalty is determined by the solidarity of the leader, so it ignores economic value, means that for the sake of showing loyalty, subordinates are willing to exhibit behaviors that are motivated by solidarity, do not care about profit or loss.

### Conclusion

Javanese leadership behavior in educational organizations is determined by the fineness of the language, humanistic positive reinforcement, the ability to facilitate / cater the needs, the charisma strengths, and the solidarity

### Recommendations

- To achieve the maximum results from the leadership of a college chairman, requires analysis of the character of each member in the organization so that can be found the leadership language as the communication style in urging subordinates to move according to organizational goals.
- For a leader who has the charisma, should be managed with a variety of competence and open attitude so that the work climates can be conditioned well without compromising members creativity.
- For the leaders of organization should treat the member response as aspirations in revising the future organization planning so that organizations develop according to the needs and times change.

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