**Exploring Paternalistic Leadership and its Application
to the Indonesian Context**

A dissertation presented in partial fulfilment of the requirement for the degree of

**Doctor of Philosophy**
in
**Cross-cultural Leadership**

at Massey University, Palmerston North
New Zealand

**Dodi Wirawan Irawanto**

**2011**

## Abstract

Paternalistic Leadership (PL) is characterised by a patriarchal and hierarchical authoritarian style of management. It is strongly characterised by absolute guidance, the protection of subordinates, harmony building and moral leadership. This thesis sets out a framework of enquiry that comprehensively answers the following three important questions. First, to what extent is Indonesian leadership paternalistic? Second, how is the leader-employee relationship constructed in Indonesia? Finally, to what extent is this relationship influenced by Javanese culture?

Javanese is Indonesia's dominant ethnicity and culture in the socio-political arena, colouring the socio-economic and political climate and affecting the way people perceive "leadership". Generally speaking, Indonesia's leadership and governmental style is paternalistic. For this study, the total population of civil servants was invited to answer a survey about their perceptions on leaders-leadership style, and eight hundred and seven (81%) respondents responded.

The research study was based on the assumption that current "top-down" leadership should be augmented by a more complex view of leadership as relationship. The study was operationalised within the concept of Paternalistic leadership described by Cheng et al.'s (2004) 10 variables, which were validated using explanatory factor analysis. Additionally, the construction of relationship between leaders and employees was examined by relating employee demographic characteristics to Paternalistic leadership.

Survey questionnaires were sent to civil servants in two provinces and returned directly to the researcher. Data analysis methods included *descriptive statistics* to examine how the respondents answered questions, *explanatory factor analysis* to examine suitability of paternalistic leadership, and *one- and two-way analysis of variance (ANOVA)* to examine how the respondents' demographic information correspondents to Paternalistic leadership

Study results show that civil servants agree that leaders demonstrate Paternalistic leadership. Instead of Cheng et al 's (2004)10 leadership factors, this study confirms that seven leadership styles are important aspects,

highlighting "visible leadership" as the most important. Further, the most significant effect of employee demographic information to Paternalistic leadership is found in Visible leadership. Two-way ANOVA analysis suggest that Indonesian civil servants expect to "ride on the coattails" of their superiors.

These results, supplemented by the literature, suggest that there should be an emphasis on the synergistic nature of the relationship between leaders and employees. It is also strongly recommended that further research replicate this study in other Indonesian provinces. Confirmation factor analysis and others variable measuring leaders-employees relationship in similar future research was also recommended.

Keywords: Paternalistic leadership, Javanese, Indonesia, Factor analysis

## Papers

The following papers and publications have been produced from the research reported in this thesis:

1. Irawanto, D. W. (2007). *National Culture and Leadership: Lesson from Indonesia.* Journal of Business and Management Executives, Vol. 4 No. 3

2. Irawanto, D. W. (2009). *An Analysis of National Culture and Leadership Practices in Indonesia.* Journal of Diversity Management, Vol. 4 No. 2, *p.41-48.*

3. Irawanto, D. W., Ramsey, P., and Ryan, J. (2011). *Challenge of Leading in Javanese Culture.* Journal of Asian Ethnicity, in print.

4. Irawanto, D. W., Ramsey, P., and Ryan, J. (2011). *Tailoring Leadership Theory to Indonesian Culture.* Global Business Review, Vol. 12 No. 3, in print.

5. Irawanto, D. W., Ramsey, P., and Tweed, D. (2010). *Exploring Paternalistic Leadership and its Application to the Indonesian Public Sector.* Unpublished manuscript. Palmerston North, New Zealand: Massey University
   now in the peer-review process in Human Resource Development International

6. Irawanto, D. W., Ramsey, P., and Tweed, D. (2010). *The Paternalistic Relationship: Authenticity and credibility as a source of healthy relationships.* Paper presented at the 2010 International Conference of Organizational Innovation, Bangkok, August 4-6.

# Acknowledgements

Very special thanks goes to my wife, Nataria Yulaine, for encouraging and supporting me. I cannot forget to thank my daughter, Zaira Rahayuputri, who has understood and respected me without complaint. I also would like to thank my father, mother, and brothers who have believed in my ability and patiently waited for me.

Finally, I dedicate this thesis to my father, for the educational pathway he set me on many years ago and for his interest and encouragement over the life of this research.

# Table of Contents

# List of Tables

# List of Figures

# CHAPTER 1    INTRODUCTION

## 1.1    Background to the Study

Indonesia, like most of the developing countries in South East Asia is challenged by the fact that economic development is hampered by a lack of effective management practices (Jeffrey 1997; Budiman and Roan 2005). Deep-rooted historical values and beliefs shape their management practices and colour their systems from the government level to the societal level. Although developing countries have imported management practices from developed countries such as North America, these practices have not always been successful (Swierczek and Hirsch 1994; Newman and Nollen 1996). Often managers only adopt models at the surface level, while the rest of their practices reflect traditional beliefs.

Indonesia, which is regarded as a developing country in the secondary big emerging market category, is in the process of converting its management practices from traditional to modern behaviours (Jeffrey 1997). Recent public commentary regarding management practices in the Indonesian government suggests that the Javanese cultural system is still applied in this sector (Vickers 2001; Boy 2004; Khouw 2004), the Javanese being the largest ethnicity in Indonesia. This situation has sparked the current researcher's curiosity about the extent to which Javanese culture shapes management practices in Indonesia.

Like many Western-educated young Indonesians, the researcher has also experienced a high level of frustration in attempting to apply concepts of effective management in Indonesia; the researcher worked for seven years as a civil servant in a public university in Indonesia. On the other hand, as Indonesia is now taking part in global trade, there is a fear in Indonesian society that the

legacy of Javanese culture that is embedded in management practices will undermine Indonesia's international competitiveness.

Researchers are increasingly concerned that existing management practises in Indonesia, especially in the government sector, will not meet the challenges presented by global trade (Devas 1998; Marsdiasmo, Barnes et al. 2009); this is because the current practices are rooted in both Dutch colonial and Javanese aristocratic traditions. Although Western management concepts influence several aspects of Indonesian management practices, the heritage of Javanese culture seems to block initiatives to apply these concepts effectively. For example, although there are merit-based performance evaluation systems that are currently used in Indonesia that are largely comparable to those in the West, in practice the determination of seniority is part of an "unstated" requirement before any formal application can be made by the applicant. Although it is clearly stated in national regulations that evaluations should be solely based on personal performance, this unstated commitment from senior levels to only encouraging applications from people who are "old" enough to be promoted makes enforcing these regulations difficult. Therefore, there is a paradox in Indonesian management practices that has been created by the legacy of the Javanese cultural system, which remains pervasive in the government sector.

## 1.2  Research Rationale

The effect of Javanese culture on Indonesian leadership styles has come to the forefront of academic attention, particularly from anthropological (Mulders 1994; Hughes-Freeland 2007), political (Magnis-Suseno 1999; Sarsito 2006), and public administration points of view (Rokim 2007; Ubaidillah 2007). It has been argued that the Javanese, as the largest ethnicity in Indonesia, are culturally and politically dominant (Suryadinata, Ananta et al. 2000). The Javanese culture itself is unique, emphasising harmony in the society. This culture has developed over time and, it is argued, strongly affects the behaviour of Indonesians. This also includes behaviour in organisational life.

During the period of the Soeharto (the second Indonesian president) regime, Javanese culture was allowed to strengthen its influence on Indonesia. Indeed, when he served as Indonesian president, Soeharto was known throughout Indonesia as the "Javanese king". Due to the political climate at that time, many local communities reflected the way in which Soeharto led the country (Cassing 2000). In Cassing (2000), Jenkins highlights this fact when describing Soeharto's involvement in the country's activities :

> "Soeharto stood at the apex of the pyramid; his appointees sat in each of the key executive, legislative, and judicial branches of government…His writ extended into every department and into every state-run corporation; it reached down, if he chose, to every village…In short, he had established himself as the paramount figure in a society in which deference to authority is deeply rooted" (p.162).

However, this is not to say that Indonesian leadership bears no resemblance to Western leadership. As a part of the Global Leadership and Organisational Behaviour Effectiveness (Globe) study, House, Hanges, Javidan, Dorfman and Gupta (2004) found that Indonesian leadership is charismatic, indicating a similarity to Transformational leadership as described by Bass (1996). Bass suggests that Western models of leadership can work in non-Western cultures, although they may require fine tuning or adjustment as they move across cultures. The Globe project indicates that the leadership style that seems most acceptable to Indonesians is one that reflects traditional Javanese cultural values, and that the Javanese culture is a powerful influence on life in Indonesian organisations. Javanese ethnicity is strongly respected and represented in the Indonesia government sector (Mulders 1994).

This study explores the current nature of Javanese leadership in the Indonesian government sector. Part of the legacy of Soeharto is that leadership is critical to Indonesia's future. Indonesia has struggled to recover from the political and social turmoil following the 1997 Asian economic crisis that forced Soeharto's resignation; Indonesia's need is for broadly distributed leadership rather than reliance on one key figure.

Schwartz (2000) highlights this challenge, saying:

> "The last thing Indonesia needs is a strong leadership figure. What is more urgently required is a group of people who can help Indonesians accept a more complex and even messy view of the state …" (Schwartz 2000).

Many commentators believe that current leadership practices in Indonesia are not appropriate for the challenges that the country faces. Additionally, the presence of *korupsi* (corruption), *kolusi* (collusion) and *nepotisme* (nepotism) – or KKN – in the Indonesian government culture makes the application of effective management even harder to achieve. Data from the 2001 Indonesian National Survey show that KKN has become even more entrenched in Indonesian society (Khouw 2004). Public concern can be seen from comments such as these:

> "...there is public will in Indonesia to combat KKN. A recent debate on Indonesian television produced agreement that KKN had a negative-destructive impact on Indonesian society and needed to be urgently addressed." (Budiman and Roan 2005).

Clearly there is a need for significant investment in leadership education if Indonesia is to successfully overcome the many challenges that it will face. However, exactly what the nature of this educational investment will be, and what the most suitable leadership styles for an Indonesian context are, currently remain unclear. Investment in leadership education that is based on Western models of leadership will be wasted if those models are rejected by the culture of Indonesian organisations.

In the leadership literature, there is one leadership theory that may be applicable to non-western settings. This theory is called Paternalistic leadership (PL). Historically, PL has referred to a concept of authoritarianism where leaders provide absolute guidance, care and protection for their followers (Redding, Norman et al. 1994).

Research on PL, conducted in the late 1990's, found different perceptions in the10 countries reviewed. In the West, PL is regarded as manipulative acts with higher levels of authoritarianism than is found in most Western countries, whereas in Eastern countries (Turkey, India and China), it is viewed as a positive process in which leaders are caring and considerate (Aycan, Kanungo et al. 2000).

Research conducted in Turkey by Aycan (2001) found that PL corresponds positively to good HRM practice, and that the leaders who express generous care toward their subordinates can increase subordinates' motivation (Aycan 2001). As a framework, Aycan (2006) developed a PL instrument based on research in Turkey, basing items on the roles within which leadership is rooted. Leaders are expected to show parental consideration towards their subordinates along with the dedication for self-sacrifice. The leader's role resembles that of the father figure within the family environment. The ability for leaders to maintain a healthy relationship also depends on the response of subordinates. Aycan's work on PL was significant in that it produced a workable research instrument. The usefulness of the instrument is limited however, because it is based on a one-off study based in Turkey and little further research using his instrument has been reported in the scholarly literature to date. He suggests that cross-cultural studies of PL should be undertaken, particularly in countries characterised by a high power distance and collectivism (Aycan 2006).

PL as a framework for leadership has been studied extensively in Taiwan. In these studies PL is defined as a leadership style that uses full authority as well as fatherly benevolence and moral integrity that is bounded in a personalistic atmosphere (Farh and Cheng 2000; Cheng, Chou et al. 2004). Cheng et al. believe that PL is rooted in *Confucian* cultural values that also emphasise the importance of authoritarian leadership, benevolent leadership and moral leadership within a collectivist society.

Both Taiwanese and Indonesian cultures are considered to be examples of collectivist cultures. This is particularly so for Javanese culture; anthropological research has found that the Javanese goal of life harmony is similar in many ways to that of Confucianism (Geertz 1961; Mulders 1994). For this reason PL could be viewed as an alternative to Western models of leadership, and potentially more compatible with Indonesian organisational culture.

The current research investigates whether or not Indonesian leadership is paternalistic. This does not appear to have been considered in the literature to date, and certainly not in empirical studies. This study is a step towards that end, seeking to gain empirical evidence by undertaking leadership research in Indonesian government agencies. The researcher considers Government agencies are considered to be an appropriate starting point for this study, because they are more likely than private companies to be strong influenced by traditional cultural values (detailed discussion in Chapter two).

This research is also highly relevant to the needs of Indonesian government organisations, which are currently being encouraged to make greater investments in leadership development. Leadership development based on models that are misaligned with cultural values is unlikely to be effective.

## 1.3  Significance of the Study

Research into the nature of the particular leadership styles practiced in organisations is significant, as shown by numerous commentators who are calling for better leadership in Indonesia. This will require increased research into leadership development. Such development efforts need to be based on leadership models that can be effective in the Indonesian context.

This study is limited to an examination of PL, which Cheng et al. (2004) predict should work effectively in Asian countries. The model has also been used successfully in China and Taiwan. Conducting the study in Indonesia will

contribute to leadership research development in general, but more specifically it explores the link between cultural differences and leadership styles. As discussed earlier, understanding this link will be important for those seeking to address Indonesia's leadership development needs.

## 1.4  Statement of the Problem

A lack of clarity around appropriate leadership styles in Indonesian organisations is a major concern at both macro and micro levels. Numerous commentators have advocated the importance of greater investment in leadership development for the future of Indonesia.

A review of the related management and cross-cultural literature shows that all Asian cultures share similar values; what has been proved in one part of the region may also apply in others. As this study is aimed at creating a model of leadership that can be used as the basis for leadership development activities in Indonesia, the conceptual framework for this research is based on literature in the areas of PL, which has proved effective in Taiwan and China.

Exploring the nature of PL may provide a source of valuable information for Indonesian leaders and organisations wanting to invest in leadership development that benefits Indonesia as a nation. This study seeks to (1) validate the use of PL in the Indonesian context, and (2) identify the components of PL that are likely to be applicable to the Indonesian context.

While PL may be the leadership construct that is most applicable to the Indonesian context, it is likely that leadership relationships in Indonesia will differ in some ways from those in Taiwan and China. Confucian values underpin the PL model, but Indonesia is a country where Confucianism has not had significant influence. So, while there are similarities between the values held by the people of Taiwan and Indonesia, and between Confucianism and Javanese philosophies, it is not certain that a leadership style that works in one context will also be effective in the other. Therefore, while we predict that leadership

relationships will be similar in Taiwan and Indonesia, it is also important to identify key differences in how those relationships are formed.

## 1.5  Research Objectives

Although many studies have considered PL in Indonesia in the light of anthropological, sociological and political knowledge, only a limited amount of empirical PL research has been reported in the management literature. Therefore the purpose of this study is to investigate how well PL fits with Javanese culture and its popularity with employees.

In broad terms, this research aims to address the following research question: Is Paternalistic Leadership a valid framework for exploring Indonesian leadership?

Given this background, it is possible to ask the following more specific questions:

1. **To what extent is Indonesian leadership Paternalistic?**
2. **How is the leader-employee relationship constructed in an Indonesian context?**

## 1.6  Structure of the Dissertation

In summary, this research explores how culture may impact leadership expression in Indonesia. The following section describes the structure of the dissertation.

Chapter Two begins by looking at three main factors that shape Indonesian culture. The first is the historical development of the country. The second factor considered is the basic values of Javanese culture, which is the predominant culture in Indonesia. Finally, any Indonesian leadership research that did not

describe the pattern of traditional Javanese leadership would be incomplete. Therefore this chapter also addresses traditional Javanese leadership based on anthropological sources and other sources related to social science.

Chapter Three examines concepts of leadership from a historical point of view, and discusses the development of leadership "schools of thought". This literature review on leadership theory aims to show how leadership theory has emerged and is being shaped, and how the concept is important for organisations. This examination of leadership theory will enable readers to understand how this study contributes to the development of a model of leadership that will fit the Indonesian cultural context.

Chapter Four addresses studies that have described Indonesian cultural values, notably the Globe project. The Globe project results for Indonesia are used as a microscope to understand how the cultural values of Indonesia have influenced their leadership practices.

Chapter Five describes the methodological approach used in this research. This chapter begins by addressing the key research question, "To what extent is Javanese leadership Paternalistic?" This chapter also highlights the adaptation of the PL instrument, and the process of back-translation that was needed to prepare for this study. The population for the study and the analysis tools used for answering the research questions are also discussed.

Chapter Six provides an analysis of the survey results. The first section presents descriptive statistics from the adapted instrument. The following sections present the overall analysis, which involves two main analyses: a factor analysis for answering research question number one, and a one-way Analysis of Variance (ANOVA) and two-way ANOVA for answering research question number two. This chapter highlights several findings that confirm that the original model of PL is applicable in the Indonesian context.

Chapter Seven consolidates the results and discusses the implications of the study phases. First, the Indonesian view of PL is discussed, along with an elaboration of how PL is constructed in the Indonesian context. Second, the results of the study are then used as a basis for considering the implications of the research in terms of theory, policy and practice. The limitations of the study are described, along with suggestions for future research. This chapter concludes with a discussion of how leadership in Indonesia should be developed to meet future needs.

To summarise, this research explores Indonesian civil servants' perception of PL, and how the leader-follower relationship is constructed. By answering the questions **"To what extent is Indonesia leadership Paternalistic?"** and **"How is the leader-followers relationship constructed in the Indonesian context?"** This study will significantly enhance the understanding of leadership in Indonesia. The next chapter begins the literature review with an indepth discussion of Indonesian culture.

# CHAPTER 2 INDONESIAN CULTURE, JAVENESE CULTURE AND THE JAVANESE VIEW OF LEADERSHIP

## 2.1 Introduction

The Indonesian saying "*tak kenal maka tak sayang"* means "until we understand something, we can never appreciate it or know what its true meaning is". As this study intends to examine current leadership styles practiced in Indonesia, this literature review begins by providing a description of its Indonesian context. This chapter acknowledges the many and complex foundations on which so called "Indonesian culture" is built and addresses the profound influence of one in particular: Javanese culture.

This chapter highlights three main issues regarding Indonesian culture. The first is the history of the nation. An extensive review of the historiography is not within the scope of the thesis, however, the complexities of historical writing and the existence of profoundly completing stories "of the nation" are acknowledged. The second issue addressed is Javanese culture, which is described as the dominant ethnicity that has influenced the Indonesian people's behaviour up until the present day. Indeed, describing the culture of the Javanese, including their values and the development of their culture over time, is crucial. The chapter will provide an explanation for the complexities of Javanese culture and its contribution to the emergence of an "Indonesian culture".

Lastly, as this research is about leadership, to not describe the patterns of traditional Javanese leadership would render this literature review incomplete. Traditional Javanese leadership will be discussed based on anthropological and other social science sources. It is hoped that combining these perspectives will provide a basis for understanding the leadership styles preferred by Indonesians.

In summary, this chapter will address three main issues: (1) the nature of Indonesian culture, (2) the part that Javanese culture plays in the broader Indonesian context, and (3) the Javanese leadership style currently practiced in Indonesia.

## 2.2 Indonesia: Historical Background

Indonesia, which means *Indus/*India and *Nesos/*Island, is an archipelagic country located between the Asian and Australian continents. The unique geographical landscape of the Indonesian archipelago, which comprises 17,508 islands, serves as a nexus for cultural exchange and trade between Southeast Asian, Asian, Middle Eastern and Western countries. This has been noticed since the early seventh century, when the Sriwijaya kingdom began to trade with China and India. The adoption of trade, cultural and faith models from these countries was unavoidable. As Hellwig and Tagliacozzo (2009) note, the strategic location of Indonesia along the main sea routes between East and West enabled the exchange of ideas between the traders and the locals. This continued until the empire of Indonesia was ruled by the leaders of the Mataram kingdom under Dutch and Japanese colonisation in the early nineteenth century. This coincided with the strengthening of Islam and its cultural assimilation into Indonesia. Indonesia is now the most populous Muslim country in the world.

Indonesia is also known as a multiethnic county as it has more than 300 ethnicities within its borders. These are diverse in culture, and are heterogenic regionally. They speak more than four hundred languages and dialects (Hellwig and Tagliacozzo 2009). The West Sumatran speak Malay; in the centre, Javanese is spoken; in the east, Balinese is the dominant language; and in the far east, Papuan is spoken, to name a few. One of the Indonesian national theme songs – "*dari Sabang sampai Merauke"* ("from Sabang to Merauke") – describes this diversity too. Sabang is the name of the city in the most eastern part of the Sumatra Island, and Merauke is a city which is exactly on the border

between Indonesia and Papua New Guinea. The theme of the song is that although Indonesia is rich in culture, beliefs and values, its people are united. Although there are several ethnicities in the country, the Javanese make up almost half of the total population of Indonesia. The Javanese are the people who live on Java island, the most populous island in Indonesia. They believe in upholding Javanese customs. Before the researcher makes further conclusions on how the Javanese dominate the social arena of Indonesian life, an illustration of how the Javanese influence the ways of Indonesian life is presented.[1]

Since Indonesia gained its independence in 1945, the country has experienced three important periods in which the rulers have influenced the socio-political climate of the nation.

### 2.2.1  The National Era (1945-1965)

Soekarno, a Javanese, ruled the country between 1945 and 1965, and in this period he encouraged patriotism and Indonesian nationalism. His charismatic appearances in public upheld the Indonesian spirit as an independent nation. In this era, the national motto was *Bhineka Tunggal Ika*, which roughly translates as "unity in diversity". Soekarno established the Indonesian philosophy of *Garuda Pancasila*, which respects the richness of the Indonesian culture. Soekarno functioned as both a principal and initiator in the development of this philosophy.

The philosophy consisted of the following five principles of life that reflected the diversity of Indonesia as symbolised in the *Garuda Pancasila:* (1) *Ketuhanan Yang Maha Esa*, or beliefs in the one and only God; (2) *Kemanusiaan Yang Adil dan Beradab*, or just and civilised humanity; (3) *Persatuan Indonesia*, or the unity of Indonesia; (4) *Kerakyatan Yang Dipimpin Oleh Hikmat Kebijkasanaan Dalam Permusyawaratan Perwakilan*, or democracy guided by the inner wisdom of the unanimity arising out of the deliberation of representatives; and

---

[1]  A full discussion of the Javanese Culture is included in the article Irawanto, Dodi, W., Ramsey, P. & Ryan, James, C. (2010). Challenge of Leading in Javanese Culture, published Asian Ethnicity Journal. See Appendix 1.

(5) *Keadilan Sosial Bagi Seluruh Rakyat Indonesia*, or social justice for all the people of Indonesia (Darmaputera 1987).

Recently it has been noted that these five principles are a reflection of Soekarno's belief that Indonesia should be guided by a "just lord", a concept which originated from Javanese wisdom surrounding the life of *Ratu Adil*, a messianic Javanese ruler who would set the Javanese people free from all kinds of oppression (Soekarno 2009).

### 2.2.2 New Order Era: (1965-1997)

In the second period of Indonesia, between 1965 and 1997, the county was ruled by Army alumni, Soeharto. He described himself as Javanese; Sarsito (2006) notes that he used a lot of Javanese principles during the period of his presidency. His government mandated the teaching of *Pancasila* in schools from primary to tertiary level through a subject called *Pendidikan Pancasila*. This roughly means "five principles education". Liddle (1996) also notes that "in the New Order *Pancasila* has taken on mystical and Javanist connotations".

Industrialisation and modernisation began in this era. However, along with these the Javanese style of management became spread nationwide. Sarsito (2006) argues that Soeharto attempted to rule the country with "Javanese" wisdom using the typical *Ratu Adil* leadership style.

Further, during Soeharto's presidency, ABRI, the only Army organisation in Indonesia, was declared by him to be an organisation that was above all groups in society. ABRI was used to support the leading political party, Golkar, and to enforce Soeharto's way of ruling the country so that his values were given primacy in Indonesian life (Jenkins 2010).

### 2.2.3 The New Era (1998 – present)

After the fall of the Soeharto regime in 1998, Indonesia has entered a new era. This new era has been marked by openness to the extent that Western countries now view Indonesia as a democracy. The Soeharto regime left some bad lessons, which many political experts in Indonesia describe as administration dilemmas (Taylor 2003). During his presidency, Soeharto ruled via a dictatorship, and in some cases made political blunders by acting on Javanese values instead of sound decision making. Sometimes this led to negative consequences for his government and his crony businesses (Sarsito 2006). Many public sector organisations became bureaucratic with rigid hierarchies, which was also a legacy of the Dutch administration of the colonial past. In the years 1998 to 2004 Indonesia was considered to be one of the most corrupt countries in the world (Boy 2004). This may have been as a result of the Soeharto regime, as he left behind a "cultural behaviour" heritage and economic collapse (Taylor 2003; Adam 2005).

Otherwise, this era has also been marked by the increase of freedom due to the collaboration of government and parliament. As a result this condition is described as tigers being let loose from cages. Many politicians that were previously afraid of speaking the truth have now spoken out about their idealism. They believe that Indonesia should revert to its previous era of real democracy, when the openness of the public press was a good example of public control over the government.

This era has been marked by four presidents: (1) B.J Habibie, (2) Gus Dur, (3) Megawati Sukarnoputri and (4) Soesilo Bambang Yudhoyono (SBY). The first was not Javanese, but his ideology and behaviour were built on the Soeharto regime. The second previously acted as the president of the biggest Moslem Association in Indonesia, Nadhatul Ullama, and ruled the country for just a short period of time. The third president was the oldest daughter of Soekarno. She came from the PDI (Indonesian Democracy Party). Under her presidency, the Indonesian economy recovered from its 1998 collapse. The fourth president, who still rules the country now, is from a military background and served as

Soeharto's adjutant. At the 62<sup>nd</sup> Independence Day of Indonesia, President SBY said that nowadays the direction of the multi reformation of Indonesia just has begun (Herlina 2007).

In summary, it is clear that Javanese cultural values were strongly emphasised by the first two presidents to rule Indonesia after independence: Soekarno had twenty-one years as the dominant influence on the country's development, and Soeharto ruled for thirty years in a dictatorship. Both were Javanese, and they attempted to rule Indonesia in a Javanese style (Taylor 2003; Sarsito 2006).

## 2.3   The People of Java: the Javanese

A full discussion of Javanese culture will give some insight as to how Javanese cultural values influence Indonesian social life. However, as this research is a management related study, a total discussion of Indonesian culture is not possible within the scope of this thesis. Indonesia has more than 300 ethnicities which all have their own cultural values; it is not possible to capture the cultural values underpinning each of them. As is clear from the beginning, the cultural values that are discussed in this thesis are those of Javanese ethnicity that are believed to have influenced Indonesian development over a very long period of time, and the discussion is limited to this ethnicity. A complete review of Indonesian ethnicities is provided by Vickers (2005), Taylor (2003), Hellwig and Tagliacozzo (2009), and Ricklesfs (2008).

In order to get a clear understanding of Javanese values in the Indonesian context, it is essential to take account of the complexity and dynamics of Javanese culture, how this culture has operated through history until the present time, and how it has continued to shape the behaviour of Indonesians.

### 2.3.1  Javanese

Of the 365 ethnicities in the country, Javanese are considered to be culturally and politically the most dominant (Suryadinata, Ananta et al. 2000). Evidence of their historical background and their unique cultural values are still present today (Efferin and Hopper 2007; Irawanto 2007).

The Javanese are an ethnic group that are native to the Indonesian island of Java. Taylor (2003) highlights the origin of the Javanese:

> "…they are of *Austronesian* origins whose ancestors are thought to have originated in Taiwan, and migrated though the Philippines, reaching Java between 1,500BCE and 1,000BCE"

The history of the Javanese can be tracked back as far as the late 14th century AD, when the Majapahit and Mataram kingdoms ruled the Java region and the surrounding area. Under Majapahit rule, the influence of Buddhism was very intense (Noorduyn 1978). Majapahit also successfully conquered the Sriwijaya kingdom in the Sumatra islands, which had previously been known as the most powerful kingdom in Indonesia. This resulted in many Javanese-Majapahit going to the Sumatran islands, which in turn influenced the Sumatran people's culture. For example, the Sumatran royal families now use Javanese titles such as *raden* (prince).

During this era, it is thought that the spreading of Islamic faith began with the arrival of the first Islamic missionary from the Middle East, *Syekh Magribi* or *Maulana Malik Ibrahim*, in 1405 AD (2007). This man is known as the father of *Wali Songo* (the epithet of nine Islam faith missionaries from Java), who over the centuries attempted to try to influence Hindus, Buddhists and animistic followers to enter Islam. This effort was successful, because *Wali Songo* did not merely influence them to adopt a new faith, but with this adoption were also modified some of the traditional Javanese values to become closer to Islamic values. This is believed to be the origin of the Islamic values that are found in Javanese culture today, and their acceptance was reinforced in many ways, including through the work of *Sunan Kalijaga* (*sunan* means guardian). *Sunan*

*Kalijaga* is famous because he was a man of great learning as well as a poet and a philosopher (2007). To teach people the Islamic faith, he created a Javanese song which aimed to get people to attend sunset prayers, with the logical consequence that activities should be stopped at dusk. As a result of people liking the song, over time people willingly entered Islam and the Islamic community continuously grew.

The other important decade of the Javanese started in the era of the Mataram kingdom, which is located in an agrarian region in central Java (Koentrjaraningrat 1985). This kingdom was a Hindu kingdom, and throughout its development some of the members of the dynasty moved to the East Javanese state, which is located in the Brantas River Valley and was ruled by the King Airlangga dynasty (Koentrjaraningrat 1985). The Mataram rulers emphasised from the beginning their direct continuity with the lines of Majapahit kings (Jay 1963). While that dynasty is spread among the Java islands and other regions in Indonesia such as Bali, the Javanese were mainly domiciled in central Java, and east Java.

In exploring the historical influences on the Javanese people, parallels can be drawn with Javanese cultural values.

### 2.3.2 Javanese Cultural Values

This section discusses the key concepts of Javanese culture values that are relevant to leadership. These values denote the ideal ways for the support of Javanese life. The careful selection of the cultural values described is based on extensive consultation with Javanese experts during data collection; only the key cultural concepts related to the study are discussed.

### Life Value Based Cultures

To support life, the Javanese have adopted beliefs that are a mixture of complex ideas, norms, regulations and values learnt from their ancestors

(Koentrjaraningrat 1985). Bratawijaya (1997) notes that Javanese cultural values can be found in literature because of the written documents of past Javanese kings who came from different dynasties, namely Mangkunegara, Pakubuwono and Pakualaman. The Javanese, who had adopted the Hindu faith and culture, ruled these dynasties. The Hindu-Javanese culture was a result of the meeting of the two civilizations, the indigenous and the Hindu. However, the influence of Islam on Javanese civilisation in the 15<sup>th</sup> century produced a mixed culture that exists until the present day (Bratawijaya 1997).

Geertz notes that the ideology of the Javanese is the ideal of peaceful life (Geertz 1956). Key concepts are *alus-kasar* and *lair-batin*. In short, *alus* means "pure", which describes people as calm, and *kasar* means the opposite, such as impolite, which describes people as cruel. Only *alus* behaviour is encouraged in everyday life, while *kasar* is often associated with people who are not Javanese. To be respected by other people, Javanese have to show *lair,* which relates to the outer realm of human behaviour, including areas such as dress and behaviour. Also, Javanese must show *batin*, which relates to the inner realm of human behaviour – the way Javanese people behave. Moreover, anthropology scholars have also noted that in everyday life, Javanese should always keep in mind the idea of *kawulogusti* or the unity of servant and lord (Geertz 1960; Geertz 1961). C. Geertz (1973) argues that to be a human, a person should act like a Javanese, which he claims to be the ideal behaviour for a peaceful life ideology. Leaders are expected to display this ideal behaviour.

## Hierarchical Rank in Java

Javanese people can also be distinguished by their social group. C. Geertz (1960) concludes that there are three class strata commonly seen in rural Java: (1) *abangan*, (2) *santri* and (3) *priyayi*. *Abangan /* "the red" is the lowest class and mainly relates to peasants who live in villages, but is also associated with lower social and economic status (Goodfellow 1997). Goodfellow also notes that these peasants have several traditional animistic household and neighbourhood rituals, but they too exhibit the crucial modern characteristics in

that they have a tolerance for the increasing secularisation of many aspects of social life and for the presence of other forms of worship.

As described in Section 2.3.1, Islam has also influenced Indonesia, and so the second stratum of C. Geertz's (1960) classification is *santri*, or strict adherence to Islam. As Ali (1986) notes, what is interesting about this class is their strong belief that a person has a spiritual power that flows out from the kingdom's water spring; gradually this spiritual power decreases until, through bureaucracy, it reaches the lower level and in the end flows weakly to the lower peasants, the *abangan*.

The highest stratum, which is associated with the highest-ranking members of the Javanese dynasties presented earlier, is *priyayi*. This word roughly means the true royal noble people. Their appearance in the public view is as contributors to culture and philosophy, and to provide guidance for the other classes below them, in particular for the *abangan*. Being *priyayi* means being a "public figure" in society (Geertz 1961). The way *priyayis* act and talk are lessons for *abangan*. Another important aspect of being *priyayi* is the ability to feel *rasa* and act in accord with *lair-batin* (Freeland 1997). In this context, *rasa* is roughly translated as a "feeling" that prompts a person to act in a more elevated way—from either an aesthetic or moral point of view—and which affects the emotional life of the individual who experiences the action. The more refined one's feeling, then the more profound one's understanding, the more elevated one's moral character, and the more beautiful one's external aspect, in behaviour, speech, and so on (Geertz, 1957).

In today's world these differences between the strata are less evident in the city (Makarim and Pranowo 2006). However, the essence of stratification is still practiced nationwide, such as through higher education, seniority in terms of age and higher position being related to someone in the higher ranks; this affects organisational life (Goodfellow 1997; Shiraishi 1997).

## Javanese Relationship and Followership

The Javanese have a strong belief that life is not just about how we build our social network nor about looking for materialistic objectives (*duniawi*) in the world. Rather they seek security in their after-death life; they are concerned about how they obey Allah in order to avoid the punishment of hell, and look forward to the paradise of heaven (*surgawi*). Ali (1986) states that it is crucial for Javanese to look beyond the harmonious relationships of the individual, society and nature in everyday life. In particular, in their society most Javanese have to be *andap asor*, which means to humble oneself politely and to demonstrate correct behaviour (Geertz 1960).

In their social relationships, Javanese attempt to look at the final destination of life, called *rukun*, which means harmony; they try to avoid conflict and always respect other people, whatever their strata and whatever their situation and condition. These values can be traced back to early relationships in the family; the idea of *bapakism,* which means father-ism, includes always respecting other father figures such as teachers and managers. This terminology refers to a form of Javanese paternalism and patronage that demands obedience and respect. Hildred Geertz (1961) states that *hormat* is a Javanese term which means the recognition of superior rank by means of the appropriate forms of etiquette. These values are not related to power, authority, or even class strata. Besides those normative regulations, Javanese are also bound by a life philosophy which is shown in their relationships with other people, either Javanese or non-Javanese; this philosophy is called *nrimo* – acceptance. This value emphasises the importance of always accepting somebody's argument with respect. This idea is related to the final destination of Javanese life, which is to build harmony. Harmony and equilibrium are overarching values. As Hildred Greetz (1961) states:

> "The determination to maintain the performance of social harmony to minimize the overt expression of any kind of social and personal conflict, is based on the Javanese view that the emotional equilibrium, emotional stasis, is of the highest worth, and on the corresponding moral imperative to control one's own impulses, to keep them out of awareness or at least unexpressed, so as not to set up reverberating emotions in others."

In regards to communications, Stange highlighted the importance of speaking in *kromo,* or polite words, especially with those who are senior and older (Stange 1979). This can be understood from two perspectives: from the basic cultural values which reflect the spirit of *lair-batin;* and from the mysticism of *wayang* expressed in shadow puppet performances. These consistently highlight the importance of behaving correctly in front of the highest stratum heroes in the performance (Stange 1986).

Javanese cultural values form the very basic foundation that every Javanese should use to determine how they should build their connections with others. The next section discusses how these cultural values have appeared in the evolution of Indonesia as a state.

### 2.3.3 Javanese Cultural Values: Evidence over Time

As this review shows, the Javanese are politically and culturally dominant in modern Indonesia (Sarsito 2006). This section provides further evidence of the assimilation of Javanese cultural values into everyday life. The uniqueness of these cultural values has prompted the researcher to dig deeper to find how these values have became integrated into Indonesian society, especially after the independence of Indonesia in 1945. As Cribb (2001) notes, the image of the Javanese cannot be separated from that of the Indonesian state. The discussion presented here is limited to the period of Indonesia after independence, and in relation to the subject of this thesis.

Given this unique background, Javanese culture has been given special treatment in both the *orde lama* ("old order") under Soekarno presidency and the *orde baru* ("new order") under Soeharto's presidency. McIntyre (2001) argues that Soekarno's leadership is "middle way" leadership, which he describes as the leadership style that embraces diversity. Borrowing the concept of *ratu adil*, Soekarno tried to inspire the whole nation to build a state that McIntryre translates as " .... the state of 'all for all', 'one for all, all for one', and 'a state built on mutual cooperation'" (McIntyre 2001). Being the

mouthpiece for the Indonesian people and displaying flamboyant Javanese and nominally muslim behaviour made Soekarno appear charismatic in the eye of the public (Vickers 2005). When speaking to the crowd, he often included several Javanese terms and attempted to interpret them on his own. One example of this was *ratu adil,* where he claimed that "....the notion of *ratu adil* actually refers to social justice" (McIntyre 2001). He also mentioned Islamic concepts, such as when he said:

> "I am a democrat because I am Muslim, I prefer consensus, so I request that the head of state be elected. Does not Silam teach us that the people should elect all heads of state, be they caliphs or *Amirul mu'minim* (commander of the faithful) (Soekarno 2009)

As discussed in Section 2.2, under Soeharto, Soekarno's successor, the appearance of Javanese cultural philosophies in socio-politic and economic life of this nation became more pronounced.

In the era between 1966 and 1998, as the bureaucratic elite the *priyayi* in particular had a special position and responsibility; their role was to contribute to the development of Indonesia (Dwipayana and Ramadhan 1989; Goodfellow 1997; Sarsito 2006). In order to build national stability and to expand the development of the country, Soeharto allowed *priyayis* to be partners in all aspects of the government sector, such as the military, the cabinet and the business sector (Goodfellow 1997). The domination of *priyayis* in these strategic sectors of Indonesian development directly and indirectly encouraged Javanese cultural values, which in turn influenced nationwide cultural, political, and economic conditions (Goodfellow 1997).

Apart from that, Soeharto promoted basic fundamental Javanese philosophies of life in his presidency, which included the ideology of a peaceful life based on avoiding certain aspects of life. This is summed up in the phrase *aja kagetan, aja gumunan, and aja dumeh* – in other words, "do not easily be surprised and amazed at whatever happens on earth and you shall not show off yourself" (Sarsito 2006). This principle of life was taken from the *priyayi* attitude which

was to be *alus.* Moreover, as a muslim, Soeharto also had in mind spiritual Javanese-Islam values. Sarsito (2006) states that Soeharto never left the spiritual philosophy of life that came from his muslim ancestors, and which is described as *hormat kawalan Gusti, Guru, Ratu, lan wong tuwo loro.* This philosophy teaches how people should take account of respect (*hormat)* in life: people have to put in order their respect for God/Allah (*gusti),* teacher *(guru),* king (*ratu)*, and parents *(wong tuwo loro).* In one of the Soeharto biographies, Dwipayana and Ramadhan (1989) state that Soeharto said that while he was still the president he would never change his principle of *hormat kawalan Gusti, Guru, Ratu, lan wong tuwo loro,* and he believed that he would not omit this spiritual teaching from any activities in his country.

Another popular Javanese philosophy that Soeharto also encouraged during his presidency was "*mikul dhuwur mendhem jero",* or carry high, bury deep – regarding the body of a deceased parent. That is, be sure to keep their infamous deeds to yourself and talk only of their good deeds (Dwipayana and Ramadhan 1989). At any moment, every person, especially civil servants, had to know about these un-stated rules and how to behave correctly in their organisational activities, particularly when facing a person who had higher rank or position (Goodfellow 1997) .

From this it is concluded that Javanese philosophies of life were taken seriously in the formal life of an organisation and in the country's bureaucracy, which led to the national identity at that time (Sarsito 2006). As Sarsito (2006) states:

> "As the President of Indonesia, Soeharto had treated the country and the state as a big Javanese family. He positioned himself not only as the leader, or the King of the country, but also the father of a big family"

After the fall of the Soeharto regime, Indonesia entered a new era in 1998. This was called the reformation by student protesters and brought many changes to the socio-political and societal spheres regarding Javanese culture. In the era of Abdurrahman Wahid (also known as Gus Dur), the first president elected in the new Indonesian democracy, many incidents associated with Javanese culture

were recorded. Although he was *santri*, and therefore expected to behave *alus* (calm), this behaviour did not appear in his manner (Liddle 2000; Pausacker 2004). As Barton (2002) says, his deportment was more *kasar* (coarse). During his presidency, a relaxed and flexible climate was commonly seen in organisational life, and this was reflected in the media, where almost all of Gus Dur related news items were marked with "jokes" (Barton 2002). Similarity, Pausacker (2004) notes that Gus Dur attempted to be a *Semar* – a shadow puppet hero (vulgar court jester), where he served as a leader with the aim of making the audiences double-up with laughter. Furthermore, another image associated with him is inconsistency when making political statements, and making decisions on his own without consulting his cabinet (Liddle 2000). These factors made his presidency very short. Of particular note, his leadership did not receive popular support because his behaviour clashed with traditional Javanese values.

His successor was Megawati Soekarnoputri. She was the first female leader that Indonesians had ever experienced. Her leadership style was very different from that of Gus Dur. Her assertive personality came into the public view when she proposed the use of military force in dealing with restive provinces (2001). She also rarely commented publicly on any issues that she believed would impact on Indonesian unity; that made her appearances in front of Indonesians *tegas dan berwibawa*, or assertive and authoritative (Mujani and Liddle 2004). Unlike the *kasar* style of Gus Dur, as a female Javanese her appearances in the public were always graceful and indicated that she liked to *bersolek*, or dress up – a characteristic that is also associated with the *alus* personality (Pausacker 2004).

Indonesia is currently experiencing a third, typically *alus* president, Susilo Bambang Yudhoyono (SBY), who is well known for his "charismatic" appearances in public (Hughes-Freeland 2007). He is Javanese, and he is believed to run his presidency based on several Javanese cultural principles. However, in recent Indonesian history, perhaps SBY is the only president who is known to be a well educated person, holding a doctoral degree from the

Bogor Agricultural Institute. He has also carefully selected the ministers for his cabinet and surrounded himself with intellectual people (Liddle and Mujani 2004). This quality orientation relates to several Javanese cultural principles, notably *lair-batin,* in which quality oriented behaviour is considered the ideal for both the outer and inner realms of human beings. In Javanese culture, highly educated people are regarded as people with higher status, such as the *priyayi* and *santri* classes. Interestingly, despite his Javanese image, SBY is also well known for his efforts in combating KKN (Kassim 2004), suggesting that the KKN is not directly linked to Javanese values and culture.

Javanese culture has changed significantly as the traditional Javanese socio-political and societal culture has changed on its journey to a contemporary context.

## 2.4  Traditional Patterns of Leadership in Indonesia: Javanese Views

This section discusses the traditional leadership patterns in Indonesia, in particular with respect to the Javanese culture as discussed in Section 2.3.2. This discussion of leadership patterns will be limited to value-based patterns only, as the researcher believes that Javanese societies teach respect for leaders right from early childhood. As Mulder (1994) suggests, leadership at the state level has been based on some basic principles of Javanese culture. Therefore, the discussion in this section builds on Section 2.3.3 and will give a more comprehensive picture of leadership patterns in Indonesia.

Traditionally, Javanese leadership has been largely related to male domination, based on the higher stratum and the upholding of *bapakism* values. It reflected patronage between *bapak*, or father, and *anak*, or child. This value enabled fathers to practice strong levels of authority blended with moral values to which the children should comply.

This family setting was a solid foundation of leadership, as Shiraishi (1997) notes:

> "The *bapak-anak* relationship was the only hierarchical relationship in nationalist's Indonesian, as Dewantara said, that resisted all other hierarchical relationships embedded in Dutch, and other languages."

In discussing this hierarchical relationship in Javanese societies, "family-ism" is discussed first as this concept serves as the central point of the *bapak-anak* relationship. Historically, the *keluarga*, or family, is a social unit consisting of parents and children. In Java, the eldest people, especially parents, should be respected due to their example and moral guidance (Mulders 1994). In return, children are expected to be *nurut*, *manut* or *nrimo* – accepting with compliance what their parents command them. This extends to the school environment, where it is reflected in their salutation of their teacher, and they are expected to call their teacher *pak* or *bapak (*father) or *bu* or ibu (mother) (Shiraishi 1997). That is, teachers receive the same salutation as their parents.

This demands the same condition as in the family as they face their parents (e.g. *nurut*, which is reflected in a high degree of obedience). In regard to this principle, Koentjaraningrat (1985) says:

> "It is obvious that the personality trait which Javanese people prefer so much to see in their children, that is, obedience or *manut*, is consistent with a lineal value orientation ..."

Additionally, superiority and seniority also play a central role in leadership processes. Despite Javanese culture having its own stratification, being the eldest in the community can also automatically grant status (Marianto and Goodfellow 1997). Elders can be referred to as persons that demand extreme reverence because of their care, teaching and protection (Mulders 1994). Improper treatment, such as confronting them using *kasar* behaviour, may lead to serious consequences, which Javanese say is *kuawalat*, or revenge based on natural law (Koentrjaraningrat 1985; Shiraishi 1997). Therefore the leadership process is often viewed as autocratic, in which there is no room for followers to complain.

Additionally, the expressions of respect to superiors that determine Javanese behaviour in social relations is referred to as *ngajeni/* (Geertz 1961). It concerns the feeling that the other person is superior and that he or she demands real submission to their authority to be expressed in an appropriate way. Therefore, ideally the leader (he or she) should be admired and honoured (Koentrjaraningrat 1985). On the other hand, people who are less superior are guided by the notion of *isin*, which refers to "a feeling in which individual's ego considers himself extremely inferior[2] towards another person because, he, someone, thinks that the other person despises him very much" (Koentrjaraningrat 1985). Another popular term in describing the superior-inferior relationship is *sungkan*, which roughly means feeling awkward (Geertz 1961; Koentrjaraningrat 1985).

As Koentjaraningrat states (p249):

> "*Sungkan* is not yet a feeling of genuine respect, but one of distance owing to a feeling the superiority of the other person, and that Ego, who is only an inferior person *vis-a-vis* the other, may therefore disturb him."

On the other hand, the expression of *remen*, which roughly means liking, is described as a feeling for inferior to congratulate superior achievement (e.g. achievement, authority, education or higher position) (Koentrjaraningrat 1985). *Ngajeni, isin, sungkan* and *remen* are only some of the key concepts that describe superior-inferior relationships. However, they are tied to the key Javanese cultural values discussed in Section 2.3.2, and they are related to one key concept, *alus*. These behaviours are expected to be practiced in order to make someone else see a person as one who behaves *alus.* Despite the connection of the relationship between inferior and superior to very central Javanese cultural values, inferiors are dependent on the superior's capacity in the decision making process. This is what Pemberton (1994) notes as a behaviour that fits within the *nilai-nilai tradisional* or cultural inheritance and

---

[2]Western literature would tend to use the term "subordinate" rather than "inferior". The researcher believes, however, that "inferior" is a more accurate representation of the relationships in the context of Indonesian culture.

which later on could serve as an indicator of the success of the relationship between leader and followers.

Decision making in traditional Javanese society varies between participative-semi consensus building and absolute autocratic leadership. At times leaders have used power and control to influence the people; however, important decisions affecting the wider community have generally been made collectively (Koentrjaraningrat 1985; Mulders 1994). The term for this process is *musyawarah untuk mufakat*, which is best translated as familial deliberations and consultation. Despite the use of this principle in the national philosophy (*Garuda Pancasila* principle four, as discussed in Section 2.2), this principle is also regulated further in the 1945 Indonesian Constitution Act 33 Section III. Indonesians understand the essence of this principle as it is a mandatory subject in school from primary to tertiary level (Mulders 1994); often the principle and the Act are the subjects of recitation (Sarsito 2006). The leader's role at any occasion requiring the building of consensus is to guide the discussion, to summarise the main points at the end of the meeting and finally to indicate when consensus had been achieved *(Koentrjaraningrat 1985).* This is referred to as *mufakat*, which literally means to weave people together; it is a word that stresses the importance of consensus and harmony (Koentrjaraningrat 1985; Mulders 1994).

The Javanese also strongly prefer to work in cooperation. In Indonesia, working in cooperation cannot be separated from leadership processes. The famous term for cooperation in the Javanese language, which became national jargon, is called *gotong-royong*, or mutual assistance (Koentrjaraningrat 1985; Bowen 1986). Bowen (1986), writing during the New Order Era, suggested that what had been a cultural habit was exploited by corporations:

> "The *gotong royong* term corresponds to genuinely indigenous notions of moral obligation and generalized reciprocity, but it has been reworked by the state to become a cultural-ideological instrument for the mobilization of village labor."

However, Shiraishi (1997) argues that in Indonesian modern thought, the image of the "family basis" as the foundation for any formal or non-formal organisation has expanded to the state level. *Gotong royong* as a way for working deliberately at the state level first appeared in the Soekarno presidency (Soekarno 2009), and continues up until the present day. It is evident that Indonesians value working collaboratively in a harmonious environment (Bowen 1986). This concept also relates to the leadership style that Javanese prefer.

Furthermore, Mulder (1994) argues that the authoritarian paternalistic form of leadership fits with the values of the Javanese. For the Javanese, and most other ethnic groups in Indonesia, the "father figure" kind of leadership embodies the highest authority. As Mulder (1994) and Rademakers (1998) state, all important decisions are made by the "father", and all members of the group have to obey the father figure, the *bapak.* It is clear that this kind of value, *bapakism,* is deeply rooted in paternalism and high degrees of power and authority. Furthermore, the Javanese are taught from childhood to respect and obey authority figures (Willner 1963). This means that the authority figures that they encounter when they enter the work-force are *bapak*, leading with the strong hand of paternalistic leadership.

It was also noted in Section 2.3.3. that the adoption of Javanese culture into Indonesian leadership is still taking place. Traditional Javanese leadership patterns are still highly influential in contemporary Indonesian society, even though, as described in Section 2.2, many Indonesian presidents have brought their own very different approaches to leadership to the office. *Bapak-ism* is still strongly identifiable for many Indonesians, especially in the government sector. Therefore the traditional leadership values that are linked to this are still influential.

## 2.5    Summary

The exploration of Indonesian history and Javanese culture in this chapter demonstrates that the practice of leadership in Indonesia has changed significantly in the past and is still changing in this turbulent present. Javanese themselves have proud cultural values that distinguish them from other groups. At the same time, they consider that religious practices should be incorporated into daily life. To some degree, traditional values need to be incorporated into contemporary leadership practices.

The examination of Indonesian leadership in this chapter, in terms of Javanese ethnicity, suggests that the face and role of Javanese leaders have not changed significantly; they are still deeply embedded in the contemporary context. In short, modern Indonesian leadership cannot be separated from *Bapak*, which is based on a highly paternalistic climate. Leadership practices that operate counter to these values typically face rejection in Indonesian organisations. A summary of key concepts in understanding leadership processes in the light of Indonesian, and in particular Javanese, culture is summarised in Table 2.1.

**Table 2.1.**

Outlines of Javanese Values that Shape the Leader-Follower Relationship

| |
|---|
| **(A) Traditionally, leaders are expected to be:**<br>  1. *Bapak*: they should perform fatherly deeds.<br>    They should behave "superiorly" in relation to Javanese values such as *alus*, or soft, *lair-batin*, or perfectly "outer" manner-perfectly "inner" manner. They should also act as a "father", as if they were heading their own family.<br>  2. *Andhap-ashor*: they should perform moral deeds.<br>    They should behave in a way that is always humble, polite and demonstrates correct behaviour.<br>  3. *Tepo-seliro:* they should perform benevolent deeds.<br>    Leaders are expected to behave sympathetically and to carry out their responsibilities towards their followers in a sober manner. |
| **(B) Followers are expected to be:**<br>  1. *Hormat:* they should provide recognition.<br>    They should Recognise superior rank by means of the appropriate forms of etiquette. These values are not related to power, authority, or even class strata.<br>  2. *Nrimo:* they should accept with compliance.<br>    Whatever their leaders command them, they have to highly obey. |

# CHAPTER 3   LEADERSHIP THEORY

## 3.1  Introduction

Leadership today is a complex and controversial area of research (Richmon and Allison 2003), and has been studied from various scientific perspectives (Horner 1997). The construct of leadership has been accepted by scholars in the areas of management, organisational behaviour and psychology. Leadership theory has developed over time and involves a wide spectrum of knowledge in areas such as anthropology and politics.

This literature review on leadership theory aims to show how leadership theory has emerged and is being shaped, and how the concept is important for organisations. This chapter provides a review of the development of leadership theory over time. As described in Chapter One, leadership is crucial to the development of Indonesia's future, and a careful examination of the early key concepts of leadership is important to this study.

This chapter summarises recent perspectives on leadership from several different angles of knowledge, and then summarises the research on leadership from a leadership "schools of thought" perspectives. This summary describes how leadership is viewed from different perspectives for different purposes. However, this does not mean that the theories described stand alone. In part, there needs to be an integration of all of the aspects that relate to leadership for it to be universally understood. In short, this chapter aims to reach a conclusion about what leadership is and what form of leadership is essential in the Indonesian government sector.

## 3.2 Concepts of Leadership

Leadership theory is broad, and has evolved over the time, making it challenging to summarise. In this literature review the researcher provides two approaches for understanding leadership. The review begins by providing some basic concepts for understanding leadership. Second, this chapter briefly discusses other academic literature reviews, including several major leadership theories that many scholars refer to as "the school of thought of leadership theory".

Leadership is often associated with words like influence, motivating, inspiring and change. Leadership theory has developed as scholars have attempted to define the factors that contribute to success when leaders and followers work together to accomplish shared goals (Yukl 2010).

One danger is that a leadership theorist may not recognise how much their own values play a part in the development of the models that they propose. The development of a leadership theory can follow a process where (1) the theorist identifies an approach or style of leading that appeals to them on the basis of their values, (2) this approach is given a name that distinguishes it from others, and (3) an effort is made to establish that this approach to leadership applies universally.

It is difficult to conclude that one leadership style is likely to be effective if implemented worldwide, as the majority of leadership style labels were coined by North American theorists, and therefore have been based on Western conceptions of leadership. It is difficult to say for sure if leadership styles are universally perceived in the same way across nations. This topic will be discussed later in the chapter.

However, caution is needed when any attempt is made to apply leadership theories in a non-Western context; Tourish and Pinnington's (2001) have argued that the generalisation of transformational leadership theories might be

in need of re-conceptualisation. There is also a strong suggestion from reputable leadership scholars such as Geert H Hofstede (2006) and House et al. (2004) that cultural influences on human behavior, which are believed to impact on the effectiveness of leadership, must be taken into account. As a result, today many researchers in the field of leadership have started to focus on the factors that influence leadership effectiveness. The relationship between leadership and cultural values is a popular topic because researchers have found that leadership effectiveness depends on cultural aspects (Dorfman 2004).

Given the fact that "leadership is not defined, but is characterized as a mechanism for accomplishing goals" (Pawar and Eastman 1997), the literature review on leadership presented in this chapter does not attempt to provide a definition of any particular leadership theory or attempt to find a style of leadership that is universally accepted. Rather, it conceptualises ideas of leadership that have been captured from the academic literature. The review will begin the journey of understanding leadership by conceptualising it, and shaping it within the boundaries of this study. Only key studies most relevant to the research objectives will be discussed in this chapter.

## 3.3  Leadership Theory

It is generally acknowledged by leadership scholars that leadership theory has been founded on in Western concepts, in particular based the North American culture. Examples of Western concepts include Behavioural model leadership theories (the Ohio State and Michigan model), the Situational and Contingency model and the Charismatic and Transformational model; all of these concepts will be discussed in this chapter. House and Aditya (1997) have postulated that 98% of leadership research has been undertaken in the context of individualistic cultures, and primarily in a North American context. As a consequence, the validity of all of these theories is open to question; whether or not leadership theories originating in North America are universally applicable is a matter of debate (Yukl 1989; Trompenaars and Hampden-Turner 2003; Dorfman 2004).

Given these shortcomings, and in line with the research objective, the leadership theories considered in this chapter will not just be those that have originated from North America, but will also include theories that have developed outside North America, particularly Taiwan. For the purpose of understanding the effectiveness of leadership practices in Indonesia, cross-cultural perspectives are needed.

### 3.3.1 Early Attempts at Leadership Theorisation

Early leadership theories were based on the Great Man approach (Howell and Shamir 2005), which sought to identify the traits of effective leaders. Attributes like gender, height, psychic energy and appearance, as well as psychological traits and motives such as authoritarianism, intelligence, need for achievement and need for power, are associated with the great man paradigm (House and Aditya 1997). These positive qualities were believed to differentiate leaders from non-leaders.

Stodgill (1974), in his handbook of leadership, has classified the following five broad categories of related traits that he believes contribute to effective leadership: (1) capacity, (2) achievement, (3) responsibility, (4) participation and (5) status. However, he further notes that these attributes do not provide a sufficient explanation of the leadership phenomenon, and found that the trait approach suffers from major drawbacks. His review found several traits, that were supposed to be important according to some studies, were found to be unimportant in other studies (Stogdill 1974). Further, he concludes that traits themselves do not identify leadership. As he argues:

> "A person does not become a leader by virtue of the possession of some combination of traits, but a pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers" (Stogdill 1974) p.63.

In this early stage of theorisation, the classical view of leadership was predominantly based on the view that the leader's role was transactional; that the leader's task is to manage followers by clarifying their job roles and tasks to achieve goals (Stogdill 1974; DuBrin 2004). House (1977) and Yukl (1989)

argue that transactional leadership can be viewed as an authoritarian leadership style. This type of leader believes that it is important to make the decision on his/her own about what followers should do, and if possible to closely supervise them (Lussier and Achua 2007). Scholars have recently empirically verified this theory (Mumford, Zaccara et al. 2000; Chan and Drasgow 2001; Howell and Boas 2005).

The limitations of this approach to understanding leadership, as described by well known management scholar Peter Drucker, are that a leader cannot be categorised by a particular personality type, style or set of traits (Frances, Marshall & Richard, (1996). Drucker encourages leaders to look at themselves in the mirror and make an introspective examination of how successful they are in leading their followers. Drucker encourages leaders not to focus on their personal traits or style, but on the relationships that they develop with followers, and whether or not these relationships produce the desired results.

This calls into question whether a traits-based approach to leadership is sufficient in describing the practice of effective leadership. To conclude the discussion of this first attempt at leadership theorisation, the researcher agrees with Kickpatrick and Locke's statement (1991):

> "Leaders do not have to be great men or women by being intellectual geniuses or omniscient prophets to succeed, but they do need to have the "right stuff" and this stuff is not equally present in all people" p.59.

Dorfman (2004) goes further stating that this set of traits is not associated with leadership effectiveness at all. The inability to proceed to effective leadership by displaying a fixed set of leadership traits gives rise to a gap for other leadership scholars to develop a behavioural model of leadership theory which will be discussed next under the heading of Leadership School of Thought.

Yukl (1989) has noted that the shift towards trait theory in the late 1980s was mainly a move from personal attribute traits of leaders to managerial and specific skills. These include several theorists that enjoy nontrivial empirical

support of trait theory (House and Aditya 1997). These theories are as follows: (1) David McCleland's Achievement Motivation Theory, (2) David McCleland's Leader Motive Profile, (3) Robert J House's Charismatic Leadership Theory, and (4) Kenny and Zaccaro's Leader Sensitivity and Flexibility Constructs.

### 3.3.2  Leadership Schools of Thought

The discussion in Section 3.3.1 ended with a call for further examination of leadership theory to overcome the limitations of trait theory. This section explores three major groups of leadership theories that are recognised as "leadership schools of thought". These three groups are behavioural theory, situational leadership and charismatic and transformational leadership. These groups are widely discussed by scholars in literature reviews of leadership. Each approach gives an insight into the nature of leadership, and can therefore be used as a foundation for understanding leadership in the Indonesian context.

**The Behavioural Approach**

Stimulated by the lack of convincing empirical evidence for the effectiveness of the trait theory, leadership scholars have been challenged to search for other factors that may impact on leadership effectiveness. One area that has generated a great deal of interest is the behavioural approach, where the focus is on what the leader does.

Like the trait approach, the behavioural approach does not provide a complete explanation of leadership effectiveness. As Lewins (1938) argues, behaviour is a function of situational and dispositional elements. Therefore the exploration of behavioural aspects of leadership supplements earlier leadership theories in regard to explaining how to lead effectively. In short, Yukl (1989) concludes that the behavioural approach "emphasizes what leaders and managers actually do on the job, and the relationship of behavior to managerial relationship" p.257.

In the late 1950s, extensive research was conducted at Ohio State University and The University of Michigan to explore effective leader behaviours that could contribute to understanding leadership. These studies led to what is known as

the effective leadership behaviours and attitudes theory. And were not based on trait and personality theory; instead they are based on the behaviours displayed by effective leaders. According to Dubrin (2004), this pioneering research has laid the foundation for understanding the difference between successful and unsuccessful leadership styles. The Ohio State University studies have proposed two distinct leadership dimensions, initiating structure and consideration (DuBrin 2004). The first is more concerned with getting the task done, whilst the second is focused on meeting individual needs and developing relationships.

Similarly, University of Michigan studies identified two leadership styles: job-centred and employee-centred. Job-centred behaviour refers to the extent to which the leader takes charge in order to get the job done. On the other hand, employee-centred behaviour refers to the extent to which the leader focuses on meeting the human needs of employees while developing relationships (DuBrin 2004).

The above discussion of behavioural theory provides a clue that these two major contributors to the behavioural approach have categorised two definite leader behaviours. In some ways, the task-oriented approach of leading is similar to initiating structure. People-centred leadership is in some sense similar to the consideration approach. House and Aditya (1997) claim that this theorisation has been further developed to provide a refined and detailed specification of leader behaviours that may lead to leadership effectiveness.

The ultimate goal of the behavioural approach has been to identify and measure relevant leadership actions and behavioural patterns that lead to high subordinate productivity and morale (Dorfman 2004). As the trait model was focused on "what leaders are", the behavioural approach is focused on "what leaders do". Adherents of this school of thought believe that selecting the right leadership style will enable leaders to focus on what they should do to be effective.

This contribution to the leadership paradigm has been given a great deal of attention by critics who have suggested that different leadership styles are more effective in different situations (Fisher and Edwards 1988; House and Aditya 1997). Dorfman (2004) also notes that purely using the behavioural model of leadership without acknowledging situational factors may lead to leadership ineffectiveness.

Fisher and Edwards (1988) argue that the behavioural leadership model has not had a convincing impact upon leadership effectiveness, and this has led research to focus on the paradigm of contingency leadership theory instead. Hence, the next theories discussed in this chapter are those that emphasise the importance of situational factors in leading.

**Situational and Contingency Approach**

To overcome the limitation of the behavioural approach, groups of researchers have tried to include more situational and contingency factors in their studies of leadership. For example, models proposed by researchers such as Fiedler, House and Vroom-Yetton have moved from the traditional "one best way to lead" approach to an approach where the leader should adopt a leadership style that matches what the situation demands. DuBrin (2004) notes that:

> "The essence of situational or contingency approach to leadership is that leaders are most effective when they make their behavior contingent upon situational factors, including group member characteristics" p. 135

Stogdill (1974) has pointed out that situational elements in leadership processes have become a major focus in leadership study. The contingency approach serves as an extension to the trait and behaviour approach (Northouse 2009). During the 1970s and 1980s, major academic works on the contingency approach were found in leadership journals and books. In this section, each theory is described briefly and examined in terms of conceptual adequacy for the purpose of this research. Three dominant theories stand out in the development of contingency leadership theory: Fiedler's Contingency Model,

the Path-Goal theory, and the Normative and Description Models of Leadership and Decision Making (Vroom and Jago 2007).

Fred E. Fiedler's contingency leadership theory is broadly known as the LPC (Least Preferred Co-workers) theory. By integrating the behavioural aspects of earlier leadership behavioural theory with his situational approach, he developed a theory that stressed the three main leader behaviours that he believed followers would be most likely to prefer in different situations. He believed that leaders should choose their leadership style based upon reflecting on their own personality (trait-theory oriented) and behaviour (behavioural theory oriented) (Lussier and Achua 2007). This theory assumes that leadership styles are constant; the leader's only task is to change the situation to make it favourable to themselves (DuBrin 2004). Lussier and Achua believe that this theory is used "to determine if a person's leadership style is task- or relationship-oriented, and if the situation (leader-member relationship, task structure, and position power) matches the leader's style to maximize performance" (Lussier and Achua 2007). Hence, according to this theory there are at least three leadership styles that will contribute to leadership effectiveness: (1) task-motivated styles, where the leaders perform best when they have the most control over the situation; (2) relationship-motivated styles, where the leaders perform best when they have moderate control over the situation; and (3) task-motivated styles, where the leaders perform best when they have low control over the situation (DuBrin 2004).

Fiedler's theory is still viewed as a groundbreaking attempt to overcome the limitations of previous theories. However, scholars in organisational behaviour question the validity of the instruments used. Yukl's (1989) position on the LPC's ambiguous measurement scale led to questions about the validity of the scale.

House (1971) formulated the Path-Goal theory based on the fact that there is a lack of convincing evidence relating to task-oriented and person-oriented leadership styles. The major concern of this theory is to give leaders the ability

to choose from four leadership styles (directive, supportive, participative and achievement-oriented) based on the characteristics of the situations that the leaders cope with (Lussier and Achua 2007). The selected leadership styles should be appropriate to the situation (the subordinates and environment) in order to maximise both performance and job satisfaction. Looking deeply into the four leadership styles defined by this theory, the directive and supportive styles were based to some degree on the Ohio State concepts of initiating-structure and consideration. The participative style emphasises the importance of leaders having followers that contribute towards decision making; the achievement-oriented style puts leaders in the position to be able to set challenging goals as well as initiate work improvement bounded in high expectation of work outcomes (DuBrin 2004). Figure 3.1 illustrates the theoretical framework of the Path-Goal theory.
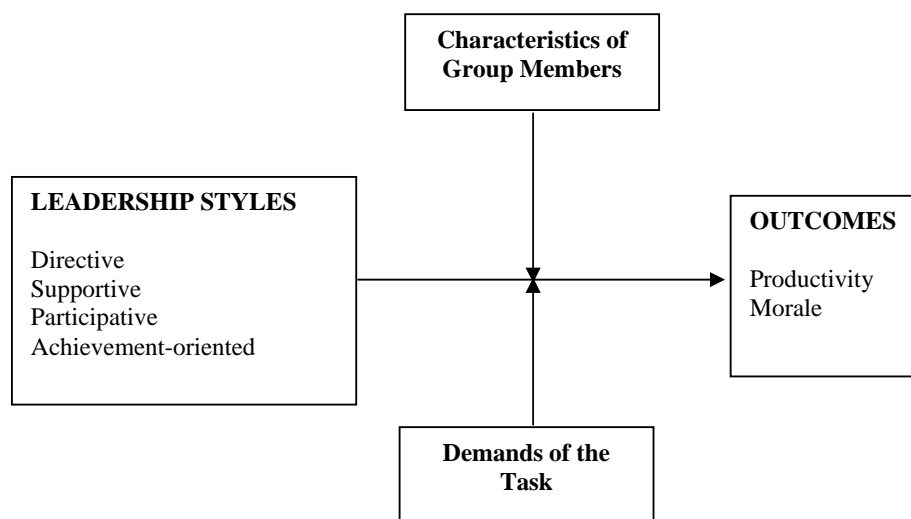


**Figure 3.1**
Path-Goal Theory[3]

However, despite the potential contribution of this theory to leadership research, the poor refinement of the conceptualisation of the theory has meant that practitioners are unwilling to apply this theory within their organisations (DuBrin 2004).

---

[3] Source : DuBrin, A., J. (2004). Leadership: Research findings, practice, and skill. New York, Houghton Mifflin Company.

The normative decision making model was developed by Victor Vroom and Phillip Yetton in the early 1970s. This model views leadership as a decision making process that requires leaders to explore certain factors in a given situation to determine which decision making style will be the most effective (DuBrin 2004). In their revised model Vroom and Jago (2007) identify five leadership options (decide, consult individually, consult group, facilitate and delegate) from which to choose in any given situation. Given the fact that this model is a time- and development-driven decision tree that enables leaders to select one of five leadership styles, the model allows leaders to maximise the quality of their decision making processes (Lussier and Achua 2007). The five leadership styles are presented in Figure 3.2.

---

**Decide**. The leader makes the decision alone and announces it, or sells it, to the followers. The leader may get information from others outside the group and within the group without specifying the problem.

**Consult individually**. The leader tells followers individually about the problem, gets information and suggestions, and then makes the decision.

**Consult group**. The leader holds a group meeting and tells followers the problem, gets information and suggestions and then makes the decision.

**Facilitate**. The leader holds a group meeting and acts as a facilitator to define the problem and the limits within which a decision must be made. The leader seeks participation and concurrence on the decision without pushing his or her ideas.

**Delegate.** The leader lets the group diagnose the problem and make the decision within stated limits. The role of the leader is to answer questions and provide encouragement and resources.

---

**Figure 3.2.**

Normative Model Leadership Styles[4]

In order to determine which leadership style is effectively implemented within a situation, it is necessary to consider whether there is low/high value in the

---

[4] Source : DuBrin, A., J. (2004). Leadership: Research findings, practice, and skill. New York, Houghton Mifflin Company.

following seven variables: (1) decision significance, (2) importance of commitment, (3) leader expertise, (4) likelihood of commitment, (5) group support, (6) group expertise, and (7) team competence (Lussier and Achua 2007).

The model has been widely validated and tested (DuBrin 2004; Lussier and Achua 2007; Vroom and Jago 2007). Vroom and Jago's consistency in updating the model has led to its popularity in leadership scholarly works (Lussier and Achua 2007). Worldwide research using this model has established that managers do change their style to meet the situation, and they are reported to be twice as likely to be successful as managers who use decision making styles other than those in the model. (Lussier and Achua 2007).

It is interesting to note that at the same time that the contingency approach has been promoted as a way to overcome the limitations of the early theories for understanding leadership, there has also been a growing number of scholarly criticisms of this approach. With the growing uncertainty of the socio-economic and political environment the number of possible leadership situations may increase, but the contingency model is limited to a fixed number of situations (Horner 1997; Dickson, Hanges et al. 2001). This will make it difficult to select an appropriate leadership style that can be fully implemented in some situations (Yukl 1989). Another major criticism of the situational or contingency approach relates to explanatory processes about the effects of leadership (Yukl 1989).

**Charismatic Leadership and Transformational Leadership**

In an effort to understand leadership based on the contingency and situational approach, the study of personality traits that had shaped leadership study in the 1970s moved back into the centre of the arena of organisational behavior research in the form of Transformational leadership (Kickpatrick and Locke 1991). Unlike previous leadership theories, this concept was based on the Weberian concept of emphasising the "quality" of a leader's behaviour (DuBrin 2004; Lussier and Achua 2007). This approach is called charismatic leadership. Weber's notion of charisma is defined as an influence based on the followers'

perceptions that a leader is endowed with the gift of divine inspiration or supernatural qualities; this is in contrast with the notion that a leader's influence is based on the traditional or legitimate authority granted by the power holders (Lussier and Achua 2007). This notion of charismatic leadership conceptualisation has attracted scholars from different fields, including scholars in organisation behaviour such as Robert J. House (1997) and Alan Bryman (1993).

The theory of charismatic leadership presented in academic work, which is regularly cited by leadership scholars, has been articulated by North American organisation theorist Robert J. House. Personality traits that differentiate charismatic leaders from non-charismatic leaders include a high level of self confidence, strong motivation to attain and assert influence, and a strong conviction in the moral correctness of their beliefs (House 1977). "The key dimension of charismatic leadership is that it involves a relationship or interaction between the leader and the people being led" (DuBrin 2004).

House and Howell (1992) list the following effects of charismatic leaders on followers: (1) an emotional attachment to the leader; (2) emotional and motivational arousal; (3) enthusiasm for the mission articulated by the leader; (4) heightened self-esteem, trust and confidence in the leader; (5) increased values; and (6) increased intrinsic motivation. It is argued that such effects lead to psychological and behavioural outcomes, including unconditional loyalty, devotion, self sacrifice, obedience and commitment to the leader and to the cause that the leader represents (Bryman 1993; Lussier and Achua 2007). Therefore an organisation benefits from having this kind of leader, as organisational effectiveness may become reality.

Reviews by DuBrin indicate that there are two types of charismatic leaders: (1) a socialized charismatic is a leader who restrains the use of power in order to benefit others; and (2) a personalized charismatic, a leader who exercises few restraints on their use of power so they may best serve their own interests (DuBrin 2004). McClelland describes a socialised charismatic leader as a

person who behaves in an egalitarian manner, serves collective interest and develops and empowers others, while the personalised charismatic leaders tend to use power to dominate and behave in an authoritarian manner (McClelland 1975). Bryman argues that these two "pure" types of charismatic leadership are not mutually exclusive; a leader may, at times, display behavior that simultaneously reflects both types (House and Howell 1992).

So far, the "great" side of charismatic leadership has been the focus of this review. However, Bryman (1993) notes that there is one aspect to be considered in charismatic leadership that many scholars have neglected: what he terms "the dark side" of charismatic leadership. In a review of charismatic leadership, Bryman (1993) gives examples of some leaders who suffered a loss of charisma, such as Kwame Nkrumah, the leader of Ghana, and Lee Iacocca, the Chrysler CEO (1993). In essence, as Weber notes, charisma is fragile and constantly in need of "proof" in the eyes of the leader's followers (Weber 1968). However, DuBrin (2004) has warned that the view of the dark side of charismatic leadership is mostly related to those who apply personalised charismatic leadership.

Despite the weaknesses in the conceptualisation of charismatic leadership, Bass and Avolio's new theory on transformational leadership has acknowledged that the charisma component of their model is a very useful construct for leadership behaviour. Driven by the need for the revitalisation of organisations in the US during 1980, a form of leadership that was able to make that revitalization successful was urgently needed (Yukl 1989; Lussier and Achua 2007). Consequently, this era was marked by the development of transformational leadership, which will now be discussed.

The introduction of transformational leadership was led by Bernard M. Bass. Transformational leadership is generally characterised by the "Four I" principles, which are (1) idealised influence, (2) inspirational motivation, (3) intellectual stimulation and (4) individualised consideration. The leader's idealised influence is viewed as a charismatic capacity that enables the leader to serve as a role

model for their followers (Bass 1996). This capacity is believed to be able to increase the followers' pride. The second factor, inspirational motivation, highlights the importance of valuing desired goals in simple ways and displaying high expectations (Bass 1996). The third factor of transformational leadership, intellectual stimulation, is described as the leader's ability to allow followers to restructure their way of thinking from old ways to new ways (Bass 1996). Individualised consideration encourages two way communication between leaders and followers (Bass 1996).

Over the past twenty years transformational leadership has received a great deal of academic attention (Lowe and Galen 1996; Podsakoff, MacKenzie et al. 1996; Özaralli 2003; Shao and Webber 2006); many argued that the focus of this leadership style should be on a leader's transforming abilities, rather than on their personal characteristics (i.e. behaviour) or follower relationships. It is claimed that their main tasks are seeking to alter existing structures and influencing people to buy into a new vision or new possibilities (Özaralli 2003). Therefore, it may be said that the traits of these leaders include charisma, intellectual stimulation, inspiration and individual consideration. From a power and moral leadership point of view, charismatic and transformational leadership support and reinforce each other (Bass 1996).

There is a growing debate as to whether the transformational leadership theory is the leadership theory that best fits with the period between the industrialisation era and the present day. However, Bass' work has been a popular subject of study and has become the dominant leadership theory in research up until the present time (Yukl 1999), including cross-cultural leadership research (Jung, Bass et al. 1995). Wright and Pandey (2010) noted that the development of research on transformational leadership in the past 10 years has brought new insight to the way that this leadership model can fit well with public and non-profit organizations, where the central idea driving change is the mission that the leaders pursue in transforming their organizations.

As this research has been carried out in the public sector, not providing a review about the leadership perspectives in the government sector area would make the literature review incomplete. The model, character and motivation of leadership in the government sector is different from those developed in the private sector (Cooper and Wright 1992). They suggest that the motivation of the leader who works in the government sector may be related to drives such as a willingness to sacrifice, dedication to service, and most importantly a concern for the public welfare.  They contend that these drives are less evident in the private sector. Leading in the government sector is associated with "social obligation", where the leader is bound by contracts with regard to the welfare of the people (Lane and Wallis 2009). Furthermore, leading in the government sector is also associated with a high degree of accountability and responsibility (Wallis and Gregory 2009).

A review by Kim (2002) showed that public sector leaders using a participative leadership style achieved higher levels of job satisfaction among followers, particularly where the followers can see that leaders are concerned with public welfare.  Trottier, Van Wart and Wang (2008) have recently noted that with careful modification of the transformational leadership model in the government setting, America has proved that civil servants in the federal government viewed transformational leadership as an important aspect of organizational life to which the leader should pay attention.

From the review above, it can be concluded that in both private and public sector leadership the focus, character, motivation and level of responsibility of leaders are important to followers.  In the public sector, a commitment by the leader to social good makes a difference to the level of dedication shown by followers. In contrast leaders working in private sector are expected to show more concern with making the business a success. However, the application of leadership models developed in the private sector can make the leadership practices in the public sector more effective.  Lane and Wallis (2009) stated that implementation of leadership models in the public sector is crucial to achieving the strategic management goals of government sector and producing successful change. Furthermore, the application of transformational leadership

in public organisations can foster the innovation climate and minimise the level of bureaucracy (Wright and Pandey 2010).

## 3.4 The Applicability of Western Leadership Models Across Cultures

As has been shown, the development of leadership theory has involved a number of shifts in perspective as scholars have built on previous work in an effort to contribute to a better understanding of leadership concepts. Some scholars have provided their own conceptual terms and emphases, which have enabled us to identify a variety of factors that need to be considered in order to understand leadership effectiveness. Contributions range from the great man approach, which emphasises a set of personality traits for better leadership, to transformational leadership, in which leaders attempt to create an innovative workplace. Numerous studies of leadership models developed in North America have been done across cultures. Some studies claim that the theories under consideration are universally accepted, but some reject the notion that North American based leadership models fit the cultural values of other countries.

As Dorfman (2004) states:

> "There is nothing inherently wrong with testing the applicability of a particular theory developed in the West to other geographic regions or cultures. However, simple replications limit the kind of conclusions that can be inferred" *p. 285.*

Therefore, the researcher feels that it is very important to provide some empirical evidence on cross-cultural leadership research to find out whether it supports or rejects the Western models of leadership discussed in this chapter.

### 3.4.1 Supporting Evidence

Leadership scholars have questioned the validity of North American leadership models for several years now. Given the forces of globalisation and westernisation, Bae and Lawler (2000) suggest that it is necessary to test North American leadership models in an Asian context, whether it enabled the leadership practices to meet globalisation forces. In this section, we discuss the

validity of the various scholarly schools of thought – leadership theory, situational/contingency leadership theory and charismatic/transformational leadership. There is strong evidence that transformational leadership, the theory of which was developed in the U.S., has been successfully implemented in a wide range of organisations; research conducted outside North America has also shown the effectiveness of this leadership theory (Wang, Kenneth et al. 2005).

The behavioural approach has received support in Middle Eastern countries such as Saudi Arabia, United Arab Emirates, Libya, Bahrain, Oman, and Kuwait (Enshassi and Burgers 1991). A study of construction site managers in these countries showed that a combination of task-oriented and person-oriented behaviour was the most popular. A study of Israeli foremen also supported the pattern of initiating structure and consideration dimensions; they argue that the combination of higher consideration and structure is likely to optimise leader effectiveness in supervisory jobs (Fleishman and Simmons 1970). Similarly, a study in Japan also extended the validation of the behavioural model. Misumi (1985) has pointed out that a high level of supervisory work requires effective implementation of both task-oriented and person-oriented leadership styles. Furthermore, a comparison study of leadership behaviour between Hong Kong and Sydney managers did not reject the idea of task-orientation and person-oriented behaviours, as both samples agreed to combine those behaviours for fulfilling leadership effectiveness (Lok and Crawford 2004). Recent research in Holland of line and staff managers also validated the behaviour model of leadership; initiating structure was found to correlate highly with leader performance (Hartman, Naranjo-Gil et al. 2010).

As discussed in the previous section, the popularity of the behavioural approach was followed by the popularity of the situational/contingency approach; there is much evidence that shows the validity of this approach across cultures. Studies done in the European continent by Fiedler's team supported the application of the contingency model in Holland (1961) and Belgium (1966) (Dorfman 2004). Similar support for the path-goal theory is evident around the world, as Yetton et

al. (1985) studied managers from Australia, Africa, Papua New Guinea and the Pacific Islands and found support for the normative decision theory; the findings supported participative leadership styles. Furthermore, a recent study by an MBA student in Malaysia proved that a leader's directive, participative and supportive behaviour, as summarised by path-goal theorists, has a significant relationship with organisational commitment. In other words, it has been concluded that path-goal theory is an antecedent to leadership effectiveness (Yiing and Ahmad 2009).

Compared with the behavioural and contingency models of leadership in a number of replication studies across culture, perhaps only transformational leadership has been accepted as valid worldwide. Extensive development of the theory over time has aimed to generalise across cultures, and is resulting in a positive impact among scholars. Numerous studies worldwide have replicated transformational leadership. Numerous recent studies in Asia have shown the applicability of transformational leadership: in China, Hui et al. (2005) have shown that Chinese workers generally support the acceptance of transformational leadership; in Singapore, Avolio et al. (2004) found that at senior levels this leadership style has a positive relationship with organisational commitment; in Korea, Shung and Jing (2007) found that having transformational leadership in a diverse team helps create a climate of creativity in organisations; and in Taiwan, Hui and Aichia (2007) found that transformational leadership had a positive impact on employee service performance in a marketing firm. In line with this study, a recent study of Indonesian staff and their managers in a bank merger also found that transformational leadership was significantly related to several organisational performance measures such as job satisfaction and normative commitment to change (Hinduan, Wilson-Evered et al. 2009). In general, strong evidence supports the importance of transformational leadership in the East, and shows that to some extent this model can be generalised to collectivist cultures.

On the surface, the validation of the behavioural approach, the contingency approach and charismatic and transformational leadership has received support

across cultures. Some research suggests that there are no major differences between the results of Western and non-Western studies, as most of the studies discussed argue that the Western leadership models impacted on several organisational outcomes such as job satisfaction and organisational commitment. However, although some research supports the cross-cultural applicability of the leadership theories discussed in this chapter, the mismatch of the leadership constructs explained in North American theories is also evident in the leadership literature. The next section will discuss this in detail.

### 3.4.2  Evidence That Is Less Supporting

Ethnocentric research (research designed and tested in one culture, in this case North America, and replicated in another culture) in leadership studies has recently been recognised (Dorfman 2004). In light of the current research, the researcher considers finding gaps in the applicability of leadership theories to be a main task, as this exposes the limitations of applying existing leadership models to other countries. Dorfman (2004) argues that empirical tests of the cross-cultural validity of Western models of leadership have become extremely problematic.

For example, in regard to the behavioural model of leadership, a study in New Zealand using the Ohio State model of leadership rejected in several ways the theory of ideal leaders suggested by that model. Anderson (1983) discovered that factor analysis findings in New Zealand resulted in five factors where the initiating structure and consideration dimensions did not fall within their expected factors. In Japan, an attempt to test the validity of Fiedler's contingency model generated only partial support, as the generalisation of the model only applied to several samples of the study (Shirakashi 1968).

In regard to the popular leadership theories that scholars are mostly interested in, a recent exploratory study in Japan found that not all of Bass' transformational leadership dimensions were endorsed by Japanese followers: only contingency reward aspects were perceived to be a must for ideal

Japanese leaders (Fukushige and Spicer 2007). An MBA-based study done in China eliminated four items of the newly devised transformational leadership scale, and overall the researchers claim that their study of transformational leadership increases employee commitment and willingness to stay (Liangding, Jiwen et al. 2007). A similar study using an MBA sample in China combined four distinct transformational leadership dimensions into one aspect of transformational leadership in order to increase the reliability coefficient; further analyses revealed that having transformational leadership in an organisation makes employees more likely to speak up (Liu, Zhu et al. 2010). Even in Australia, a Western nation, several items of transformational leadership were removed (in idealised attribute behaviours and intellectual stimulation), and further analysis suggested that the effects of transformational leadership on the in-role performance of followers were mediated by empowerment and trust in the leader (Bartram and Casimir 2007).

After reviewing leadership theories and schools of thought, Rost (1991) concludes that all Western models of leadership share an industrial paradigm that needs to be reviewed. The industrial paradigm asserts that leadership is based on the behaviour or characteristics of leaders and that influence is uni-directional: top down. Rost proposes a definition of leadership that asserts that leadership is a "relationship" between leaders and followers and that influence was multi-directional. Other scholars have emphasised the need to view leadership as a relationship, rather than a set of practices engaged in by leaders (Kouzes and Posner 1993; Beckhard 1996).

A relationship-based model also acts to integrate elements of earlier theories. A leader's traits, behaviour and charisma all affect the relationships built with followers, as does the situation in which the relationship exists. According to Rost, the relationship needs to be the focus of attention.

A change to a relationship-based paradigm explains the need to incorporate cultural influences into models of leadership. Culture shapes the expectations and behaviour of leaders and followers as they form relationships. Behaviour that promotes healthy relationships in one culture may be destructive in a

different cultural context. Healthy relationships require leaders to act with authenticity (Koestenbaum 2003) and credibility (Kouzes and Posner 1993), which can be undermined when leaders adopt behaviours or styles that are perceived by followers to be alien to the culture in which they work.

Anthropologist Harry Wolcott (1995) explains that theories need to differentiate between levels of generalisability. Some aspects of leadership relationships will be universal, common to all humans. Others will be unique to people of a particular community or group. Still other aspects of leadership relationships will be unique to the particular individuals involved. For that reason, some aspects of Western leadership theories will be supported in other cultures, while other aspects will not. The next section of this chapter will look at how the study of leadership can incorporate cultural aspects.

## 3.5  The Culturally Based Leadership Model

For the purpose of this study, definitions of culture and its key concepts are addressed briefly to give a clear picture of how culture impacts upon leadership. Schein (2004) suggests that culture and leadership are two sides of the same coin, in that a leader's first responsibility is to create a culture when they establish a group in an organisation. Once cultures exist in an organisation then the leaders may determine the criteria for leadership. Organisational cultures also exist within the context of national, or "macro"-cultures (Less, 2003).

With this in mind, establishing forms of culture and leadership at a particular time may run together, which is beneficial for the development of organisational effectiveness. Thus it is important to review those terms separately, and if possible to integrate them.

Hence, this discussion will consider how the complexity of a culture may impact upon a leadership practice. In the next section, the researcher provides a brief discussion on how culture impacts upon leadership practices.

### 3.5.1  The Underlying Concept of Culture

Cultural differences between nations and organisations are increasingly debated (Hofstede and Hofstede 2005). This is especially important in studying organisations, because as Lees (2003) points out, organisations are at a micro level of the wider culture. Wider culture, as defined by Lees, may be related to national culture.

The pioneering English anthropologist Edward B. Tylor first used the term "culture". He defined culture as "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor 1903). Furthermore, the concept and definition of culture in academic literature can be traced back to Matthew Arnold (cited in Joseph Carroll). According to Arnold, culture generally refers to "patterns of human activity and the symbolic structures that give such activity significance, thus, the term "culture" denotes the whole product of an individual, group, and society of human beings" (Carroll 1982).

Most social scientists today view culture as consisting primarily of the symbolic (Lees 2003), ideational (Kroebner 1963) and intangible aspects of human societies (House 2004). The essence of culture is how the members of a group interpret, use, and perceive them as a part of their everyday life. Culture as a part of our social interaction is also deeply connected to factors such as symbolism (Lees 2003), family interaction (Trompenaars and Hampden-Turner 2003), values (House, Hanges et al. 2004) and language (Bjerke 1999). The nations to which we belong often have subcultures, groups of people with distinct sets of behaviour and beliefs that differentiate them from others in their macro-culture.

Moving toward more a progressive conceptualisation of culture, Hofstede, one of the scholars in organisational behaviour, has proposed national culture as an aspect to understanding culture in term of the country of origin. Hofstede (2005) argues that "culture is the collective programming of the mind which distinguishes the members of one category of people from another".

After studying IBM employees in 40 countries from 1963-1973, Hofstede (2005) developed a model that identified the following five primary dimensions for differentiating cultures:

1. Power Distance: the extent to which the less powerful members of organisations expect power to be distributed equally.
2. Individualism and Collectivism: the extent to which individuals prefer to act individually rather than as members of groups.
3. Masculinity and Femininity: the degree of assertiveness and comprehensiveness versus modesty and caring.
4. Uncertainty Avoidance: the degree to which people prefer structured over unstructured situations.
5. Long Term Orientation and Short Term Orientation: referred to as thrift and perseverance versus (short term) respect for tradition, fulfilment of social obligations and protection of "face".

More recently, the Globe study, a collaborative effort including 170 social scientists and management scholars worldwide (House, Hanges et al. 2004), has investigated and analysed the relationship between culture and leadership. They also propose other dimensions that may be important in studying culture, which they identify as: (1) group/family collectivism, (2) power distance, (3) humane orientation, (4) uncertainty avoidance, (5) iInstitutional collectivism, (6) future orientation, (7) performance orientation, (8) assertiveness, (9) gender egalitarianism. The Globe study is more complete than Hofstede's study, as each national culture dimension is studied on both societal and institutional levels; this makes the results of this study more specific in measuring national culture on individual, societal and organisational levels (House, Hanges et al. 2004). A discussion of Indonesia's national culture is provided in Chapter Four.

Concepts related to culture emphasise identities, shared processes, shared ways of thinking, communication, socially constructed environments and national cultural values. Apart from the complexity of culture, which is made even more complex when combined with leadership theory, there are

challenges involved in studying culture and leadership at the same time. Leadership scholars perhaps consider national culture as the easiest way to distinguish one culture from another culture. Triandis (1996) argues that national culture dimensions, in particular individualism and collectivism, have been used too broadly in cross-cultural research.

It is generally accepted by leadership scholars that most leadership studies conducted in different parts of the world use leadership models developed in North America, and consequently are influenced by their individualist culture (Yukl 1989; Dorfman 2004). When a study attempts to move beyond the boundaries of North American culture, it is wise to consider several aspects such as local culture and national culture in order to look at the similarities or differences between North American culture and the culture of the country that is being studied.

### 3.5.2  Bridging Culture and Leadership

In the leadership literature there are numerous studies that relate culture to leadership. There has so far been no consensus reached as to what approach is best to explain how culture impacts on leadership theory (Chemers 1997; Dickson, Hanges et al. 2001). For the purpose of this study the researcher has used two approaches in an attempt to investigate how culture influences leadership.

The first approach is National culture (e.g. Hofstede's national culture dimensions, Globe project dimensions), which may serve as a bridge to understanding the relationship of culture to leadership. For example, in collectivist cultures (indicated by a high degree of power distance and a low level of collectivism), the "benevolent autocrat" would be considered an ideal leader (House and Aditya 1997).

A second approach towards understanding the relationship between culture and leadership is social information-processing theory (Dickson, Hanges et al. 2001;

Dorfman 2004). According to this approach, leadership can not be separated from an individual's past experiences, which in turn suggests that leadership effectiveness is based in terms of the individual's qualities, traits and behavioural style (Dickson, Hanges et al. 2001). The leadership theories discussed in Section 3.3.2, all of which are based on individualist cultural values, assert that leadership effectiveness depends on an individual's qualities. Therefore this approach may only be applicable to an individualist culture. On the other hand, in a collectivist culture the consideration that leadership has emerged as a result of group or organisational and socio-cultural processes should take place (Dickson, Hanges et al. 2001; Hofstede 2001).

Indeed, as was discussed in Chapter Two, for the purpose of this study both the national culture approach and the social-information processing theory are brought together to better understand the impact of culture on leadership from an Indonesian perspective. The Globe study on national culture (discussed in the next chapter) and *emic* views of Indonesian cultural values (as discussed in Chapter Two) are reviewed to better explain the selection of Paternalistic leadership as a major domain for this study.

Any attempt to view the impact of culture on leadership should acknowledge Dorfman's statement, that several aspects of culture should be considered:

1. Cultures are not static – they are dynamic and continually evolving.
2. Although cultures may be characterised correctly as being high or low on specific dimensions (e.g. power distance), this orientation is not likely to be characteristic for all issues.
3. Individual differences exist in the adoption of cultural values such that not all individuals of a culture will have attributes of that culture (Dorfman 2004).

In conclusion, much progress has been made in linking culture and leadership. The researcher has identified and reviewed major aspects of culture, national

culture and social-information processing views for understanding the link between culture and leadership. As Dickson (2001) states, "the practical significance of understanding the myriad interactions of culture and leadership cannot be overstated".

### 3.5.3 A Collectivist Culture Based Leadership Model: Paternalistic Leadership

Leadership researchers in a Western context tend to define leadership by identifying leaders' functions in organisations and by categorising leadership into several different styles. Less has been done in looking at the influence of cultural values that may impact on a leader's function or leadership style. Recent research strongly suggests that cultural values have an important influence on human behaviour which, in turn, has an impact on leadership effectiveness (Hofstede 2001; House, Hanges et al. 2004).

Section 3.4 discussed how leadership scholars have attempted to transplant North American leadership theories into their own cross-cultural studies; some accept the universality of the models, while others do not believe that they are applicable to the countries that they are studying. Cross cultural leadership theorists believe that the cultural dimension of "individualist" versus "collectivist" has the single largest impact on leadership (Triandis 1996; Trompenaars and Hampden-Turner 2003). While most of the review presented in this chapter is based on individualist cultures, in this section the researcher discusses leadership approaches based on collectivist cultures. The reason for investigating the indigenous leadership of collectivist cultures is to try to find out whether Indonesia – the country being studied and which is believed to have collective values, has an indigenous leadership model.

Hofstede (2006) claims that leadership studies tend to be based on Western values, and particularly result from North American research. Westwood (1997) argues that the leadership styles available in North America are now are being challenged by the demand for a model that also allows for deep-seated and

persisting cultural values and assumptions that prevail in other parts of the world. An example of a leadership theory that more readily incorporates Eastern cultural values is Paternalistic leadership (PL), as put forward by Cheng et al. (2004). In their review of PL, Pellegrini and Scandura (2008) state that this new construct of leadership provides a future research agenda.

In the leadership and management literature, PL is a relatively new venture in leadership research. In relation to cross-cultural leadership, this leadership model has been effectively implemented in non-North American countries such as Taiwan (Farh and Cheng 2000; Cheng, Chou et al. 2004), Mexico (Martinez 2005), Japan (Uhl-Bien, Tierney et al. 1990) and Turkey (Pellegrini and Scandura 2006). These studies are justified in several ways. They challenge North American views of what constitutes leadership effectiveness. They propose that their countries have cultural elements that are distinct from most Western cultures, as can be seen by comparing national cultural dimensions. They also propose that cultural roots need to be emphasised when considering the practices of leadership best suited to local cultures.

The term PL may refer to the concept of authoritarian leaders providing absolute guidance, care and protection to followers, which Redding et al. (1994) argues borrows from the Weberian concept. From a Western point of view this style of leadership may be referred to as "classic authoritarianism", which Westwood (1997) labels "headship". It is characterised by a distinctive dual formation hierarchy, patriarchal authority, along with harmony building, maintenance and moral leadership. In this model, an organisation is viewed as a family; the leader is positioned as the father of the family, who has to be strong and is expected to act as the head of the household.

In terms of understanding the link between culture and leadership, the development of the study of PL in Taiwan has been a tremendous step forward. They begin by looking at the basic national cultural dimensions that differentiate the West from the East; it is generally thought that Eastern people tend to show collectivist behaviours. In regard to social-information processing theory, Farh

and Cheng (2000) state that the construct of PL is heavily bound into the values of Confucianism (Zhao 1994; Cheng, Chou et al. 2004).

The researcher chose to adopt this model for this research because of its combination of a national culture approach and socio-information processing theory. The next discussion will focus on the concept of PL in Taiwan as put forward by Cheng and his colleagues.

The Confucian tradition in Taiwan's culture encourages the practice of "family-ism" in society and in organisations. As in a traditional family hierarchy, a leader may be revered as a respected parent. Obedience and loyalty are granted to leaders who are, in turn, expected to behave in a good and humane fashion. Zhao (1994) mentions that Confucianism basically takes a hierarchical view of society, as he describes:

> "One should note that of the five key human relationships in the Confucian doctrine, four are relationships linking a superior to a subordinate; father to son; ruler to subject; husband to wife; and elder brother to younger brother. Only the relationship of friends to friends is between equals" p. 5.

This hierarchical approach to human relationships in Taiwan is still exhibited in the present day, and seems to characterise the behaviour of managers in modern society. Possible benefits of practicing Confucian values in an organisational context are that these values emphasise a high degree of morality in order to generate harmonious relationships (Cheng, Chou et al. 2004). They define PL as:

> "a style that combines strong discipline and authority with fatherly benevolence and moral integrity couched in a personalistic atmosphere" (Cheng, Chou et al. 2004).

Cheng's study in Taiwan, in which he proposed PL as the indigenous leadership in Chinese societies, was based on the justification that strong Confucian values impact on the behaviour of the Chinese (Farh and Cheng 2000). Despite the fact that they consider transformational leadership to be the base of their

leadership model, they first studied the cultural similarities between North American individualism and Chinese collectivism. Their study established that the PL model that they developed was preferred by their respondents over transformational leadership (Cheng, Chou et al. 2004).

PL is comprised of three distinct leadership styles, which all have their roots in the Chinese values; authoritarian, benevolent and moral leadership (Cheng, Chou et al. 2004). Authoritarian leadership emphasises the importance of creating *li-wei* (inspiring awe in followers). In part this is done by asserting absolute authority. Benevolent leadership relates to the behavioural aspects of *shi-en* (favour granting), which highlights the importance of concern for someone's personal or familial wellbeing. Moral leadership is related to *shuh-der* (setting an example). This leadership style may refer to someone having superior virtues in a dyadic relationship as well as being an example in terms of self-discipline.

PL is universally perceived to be crucial in enhancing effective leadership practices in Taiwanese societies. All cultural influences bounded in the values of Confucianism are manifested in PL practices in Taiwan societies. Cheng et al. (2004) state that in the Taiwanese context, PL is reported as more preferred by subordinates than transformational leadership.

### 3.5.4  Similarities between Confucian and Javanese Values[5]

The Cheng et al. (2004) concept of PL is grounded in the Confucian values of Taiwan. Comparing Taiwanese values to traditional Javanese values will provide an indication of whether PL may apply within an Indonesian context. This is important because the roles of leaders and followers in shaping organisational outcomes depend on the quality of their relationships, and the reactions that followers have to particular leadership styles. These relationships and reactions are strongly influenced by values. So, if there is a strong connection between Confucian and Javanese values, then the psychological

---

[5] A full discussion of the paternalistic leadership review is included in the article Irawanto, W., Ramsey, P. & Ryan, J. (2008). Tailoring Leadership Theory to Indonesia Culture, The 6th Asian Academy of Management Conference, December 2008. See appendix 2.

reactions of follower responses to PL in Taiwan and Indonesia could be expected to be similar. The researcher argues that there are a number of similarities between Confucian and Javanese values.

Firstly, within both sets of cultural values we see harmony as a driving force (Geertz 1960; Warner and Zhu 2000). In addition, the Javanese values of *Bapakism, andhap-ashor, tepo seliro* may be related directly with the constructs of authoritarian, moral and benevolent leadership that Cheng et al. (2004) propose in their PL model. These similarities are illustrated in Figure 3.3.
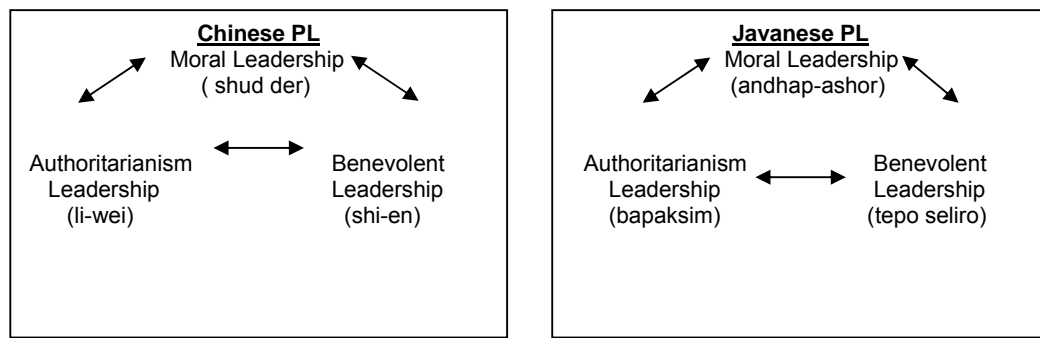


**Figure 3.3**

Comparison of Paternalistic Leadership Model between Chinese values and Javanese values[6]

Figure 3.3 is in two parts. The box on the left shows the model presented by Cheng et al. (2004). The box to the right shows the corresponding relationships in Javanese society and culture. In each box the top portion shows the relationship between constructs related to the behaviour of leaders.

Psychological predispositions to those three leadership aspects are deeply engrained in Javanese society. For instance, in Javanese society people's behaviour strongly reflects *nrimo (*"acceptance"), which is rooted in both cultural and religious practices. This aspect of dependence and compliance is not just

---

[6] Model adapted from Cheng, B.-S., Chou, L.-F., Wu, T.-Y., Huang, M.-P., & Farh, J.-L. (2004). Paternalistic Leadership and Subordinate Responses: Establishing a leadership model in Chinese organizations. *Asian Journal of Social Psychology 7*(1), 89-117).

symbolic. It also has a deep emotional foundation which can be seen in both the workplace and outside work activities. Javanese culture combines *nrimo* with *hormat* ("recognition"). As Hildred Geertz (1961) states, *hormat* is a Javanese term which means the recognition of superior rank by means of the appropriate forms of etiquette. These values are not related to power, authority, or even class strata. As the values of *hormat* are developed in the patronage relationship, it commonly seems that in order to be respectful, people are not always obligated with power, authority, or class strata. Furthermore, followers are expected to completely respect a leader's values and imitate these values as if they were their own. It is noticed that modernisation has not changed these values, and *nrimo* behaviour is found even in Indonesian government agencies where undesirable leadership behaviour KKN (Corruption, Collution, and Nepotism) is common. Change appears to be slow, as Soeharto's cultural heritage system left very rigid hierarchical mechanisms.

More recent work by Cheng (2008) on PL found that the basis of authoritarian, benevolent and moral leadership could be extended to the more broad and distinct concept of PL. Recent research has indicated that the dimension of authoritarian leadership is split into two categories: (1) authoritarian and (2) authoritative. Benevolent leadership is also split into two types of benevolent behaviour: (1) task-oriented benevolent leadership and (2) people-oriented benevolent leadership. Moral leadership is split into four categories: (1) incorruptness, (2) courage, (3) impartialness and (4) magnanimity.

Given this extension of their work the researcher considered that it was reasonable to further examine the possible suitability of PL as a leadership concept in an Indonesian context. The researcher was also interested in considering how the Confucian values that underpin the concept of PL might be manifested in Indonesia, a country in which Confucianism has not had a significant influence. However, although there are many similar values shared between people in Taiwan and Indonesia and Confucianism and Javanese philosophy, it is not certain that leaders in these contexts have the same leadership style.

## 3.6 Recent Leadership Research

To date, most leadership theories developed by scholars around the world have failed to define which theory is universally accepted (Yammarino, Dionee et al. 2005; Pellegrini and Scandura 2008). Yukl (1989) gave warning of this in the late 1980s by stating that leadership scholars only attempt to define leadership according to their individual perspectives and the aspects that interest them the most. This is not to say that the leadership theories that they developed are not valid, or that they are conceptually wrong. Rather they tend to reflect the values of the researcher. One of the key concepts that is universally accepted as important in leadership studies is culture, though many leadership scholars have neglected this concept, focusing instead on the leader-follower relationship (House and Aditya 1997). Recent research has strongly emphasised the importance of the influence of cultural values on human behaviour, and how this impacts on leader effectiveness (Hofstede 2001; House, Hanges et al. 2004).

Extensive leadership research conducted by the Globe project may be seen as an effort to bridge cultural differences, and leadership styles that might be implemented successfully regarding those differences. The major concern addressed by the Globe studies is "the extent to which specific leader attributes and behaviours are universally endorsed as contributing to effective leadership, and the extent to which attributes and behaviours are linked to cultural characteristics" (Javidan and Dastmalchian 2009).

The Globe project has been developed based on implicit leadership theories. As Den Hartog et al. (1999) state, "an individual's implicit leadership theory refers to beliefs held about how leaders behave in general and what is expected of them". Based on this, they empirically tested managers from 62 countries. Then they proposed the culturally endorsed implicit leadership (CLT) dimensions, which they believed to be universally accepted around the world (see Figure 3.4)

| Global Culturally Endorsed Leadership (CLT) Dimensions | Descriptions | Dimensions |
|---|---|---|
| Charismatic | Universally endorsed as contributing to a leader's effectiveness. A Charismatic/Value Based leader endorses a vision congruent with the values of followers, and which are also generally congruent with the values based on cultural norms. | Visionary, inspirational, self-sacrifice, integrity, decisive |
| Team Oriented | Endorsement of this dimension was found to vary between cultures. These behaviours represent a style of leadership focusing on the team and emphasising the relationships between the members of that team. | Collaborative, team oriented, diplomatic, malevolent (reversed), administratively competent |
| Participative | This is another leadership style where endorsement was found to vary from culture to culture. A Participative leader works well with other people and actively participates in the task being undertaken. | Participative, autocratic (reversed) |
| Humane Oriented | The endorsement of this dimension was found to vary between cultures. This set of behaviours represents a leader who is generous, compassionate, patient, and modest. | Modesty, show consideration |
| Self Protective | This dimension was found universally to impede a leader's effectiveness. These behaviours represent a bossy yet self-interested and evasive leader, who relies on formalities and procedures. | Self centered, status conscious, face saver, procedural |
| Autonomous | This dimension was based on the single attribute of individualism, and encompasses an independent and autonomous approach. This was another dimension whose endorsement was found to vary between cultures. | Individualistic, independent, autonomous |

**Figure 3.4**

Leadership CLT Definitions and Dimensions[7]

Charismatic, team oriented, participative, humane-oriented, self protective and autonomous leadership is viewed as a set of leadership dimensions that is culturally generalisable (House, Javidan et al. 2002). Additionally, among those six leadership dimensions, Den Hartog et al. (1999) note that there are two leadership dimensions that seem to be universal across cultures. The first is charismatic leadership, which can be found working effectively in all of the 62 nations that contribute to the study. The second is self-protective, which has

---

[7] Source: House, R., Hanges, P., J., Javidan, M., Dorfman, P., W., & Gupta, V. (2004). *Culture, Leadership, and Organizations: The Globe studies of 62 societies* CA, USA: SAGE Publication.

been found to be universally ineffective for facilitating leadership. The remaining leadership dimensions were found to vary depending on the local culture.

In order to understand leadership perspectives worldwide, members of the Globe project (Vipin Gupta, Paul J. Hanges, and Peter Dorfman) have classified ten clusters of countries: Anglo cultures, Latin Europe, Nordic Europe, Germanic Europe, Latin America, Indigenous Africa, Arabic cultures, Southern Asia, and Confucian Asia. The Confucian Asia cluster includes Taiwan, where the PL model was developed. Indonesia is in the Southern Asia cluster. Comparing these clusters suggests that application of the PL model to Indonesia is justified.

Generally, the Confucian Asia clusters could not be separated from the influence of the ancient Chinese cultural values of Confucianism. The ancient Confucian values are perhaps the oldest cultural values that continue to shape human behaviour up to the present day, including business related behaviour as well (Zhao 1994; Westwood 1997). The emphasis of these values is "harmony" (Zhao 1994; Cheng and Farh 2000). Another characteristic of this cluster is "familyism", which is often reflected in family businesses. A recent business review has posited that most countries in this cluster readily accept and are open to Western management practices (Gupta, Levenburg et al. 2008).

Similarly, the southern Asia cluster is also influenced by at least two major ideological cultural values (Indian and Chinese) (Ashkanasy 2002). It is also noted that the influence of Islamic values from the Arabic cultures cluster characterised these clusters as well. Ashkanasy states that "Islamic mosques in this region are often adjacent to Hindu temples, Buddhist pagodas, Christian churches, or Sikh Gurudwars" (Ashkanasy 2002). In essence, the countries in this cluster are characterised by a "community-centred spirit" (Ashkanasy 2002). In short, this cluster is comprised of developed countries that are characterised by Westernisation, including in management and business practices (Rowley and Abdul-Rahman 2008).

In regard to Globe leadership dimensions, Figure 3.5 represents their leadership preferences.
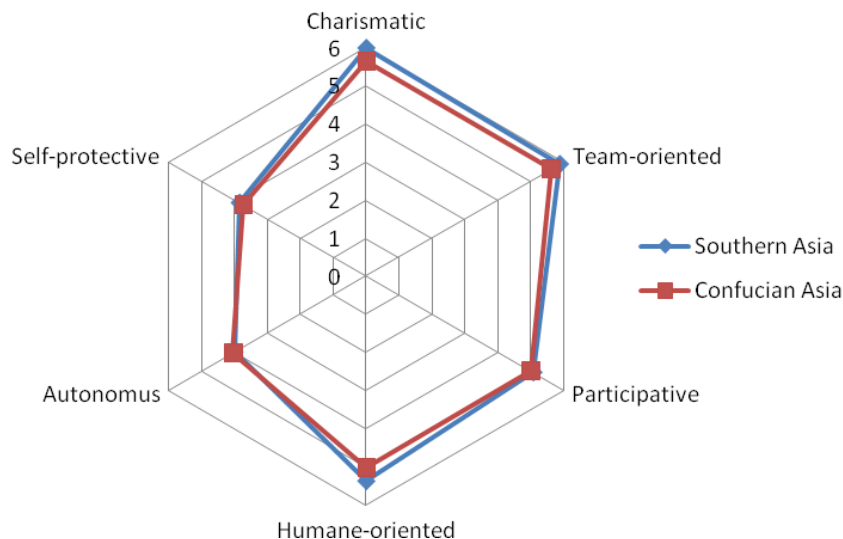


**Figure 3.5**

Polar Graph of Leadership Scores of the Confucian Cluster and the Southern Asia Cluster

The finding is that the two cultures portray a remarkably consistent picture of leadership effectiveness. As House et al. (2002) note, the six dimensions of CLT are universally accepted. Additionally, Pye's (2006) work in the 1980s also suggests that Asians share similar values, so it is not surprising if the CLTs in both countries are viewed similarly. Another possible explanation of these similarities is that within the two clusters there was a consistent picture of participative, self-protective, team-oriented and autonomous leadership. However, their views of charismatic and humane-oriented leadership are slightly different; the findings show that Southern Asian countries practice these more than Confucian countries. However, the interpretation of the findings should not be overstated, as the magnitude of the differences is very small.

The similarities and differences described in this section are subject to further examination. As already mentioned, the project is categorised as recent empirical research, however, precautions should be addressed in line with

events happening worldwide within the years of the 1990s through to 2010. Ashkanasy (2002) notes that the September 11 attacks may have brought about dramatic changes in how people perceive culture. Additionally, the fact that Chinese companies continue to expand their businesses worldwide by reproducing "cheap" products may also impact on how people perceive cultures worldwide (Sull and Wang 2005). For example, when Western managers attend meetings with Chinese managers in Beijing, the Chineseexpect to build relationships with their partners first rather than straight away talking about business deals (Javidan, Dorfman et al. 2006).

To conclude, although the Globe research project is viewed as a groundbreaking effort to settle on six leadership styles that are universally endorsed, it still has some weaknesses. As Hofstede (2006) and Smith (2006) point out, many quantitative limitations to do with the operationalisation of the cultural dimensions have made misinterpreting the findings a serious risk. Professor George Graen (House, Javidan et al. 2006) claims that the development of the questionnaires without encouraging contributions from all 62 nations is a fundamental weakness in the study. Furthermore, in regard to Indonesia, in which there are more than 200 sub-cultures, the Globe findings have not considered the part that subcultures play in shaping responses (Kennedy 2002). In regard to the generalisation of the theory, no empirical research has been conducted so far other than using the Globe findings as secondary data and relating them to the development of another new management theory.

However, the Globe project's effort in studying 62 nations in regard to leadership styles across cultures may be viewed as a major step forward in cross-cultural leadership research. The strong preparation of the study and its strong quantitative validation suggest that this theory and research design may be advantageous when examining cross-cultural leadership.

## 3.7 Conclusion of Leadership Theory Review

This chapter began by looking at attempts at leadership theorisation in the early 20<sup>th</sup> century. From the very beginning, scholars have postulated that the natural skills and individual characteristics of leaders are keys to the success of effective leadership. This view is captured in the Great Man and trait related leadership approaches. However, other aspects that may contribute to leadership effectiveness, such as behavioural aspects, were also recognised by scholars in the early 1970s. During this period, specific organisational skills such as task oriented and human oriented behaviour were introduced and were believed to greatly influence leadership effectiveness.

Next the emphasis moved again, to how the situational and contingency aspects greatly influence leadership effectiveness as opposed to the specific behaviors of leaders. The trait approach has come back into the arena of leadership from the early 1980s with the introduction of the charismatic and transformational leadership theories.

Driven by the facts of modernisation and globalisation, transformational leadership has been very popular compared with other theories. Attempts were made to validate this theory worldwide. However, despite its popularity, the violation of fundamental aspects in the attempt to make the theory generalisable has been noticed (e.g. not identical factor structure). In order to move beyond North American theories of leadership, scholars in Taiwan have carried out comparison studies between transformational leadership and the indigenous leadership practices in Taiwan, characterised as paternalistic leadership (PL). Their findings show greater acceptance of PL than transformational leadership. This attempt can be viewed as a gateway to researching cross-cultural leadership by considering local cultures. There are also close similarities between the values upon which PL is based and traditional Javanese values.

More recently, in regard to a more universal leadership theory, the Globe project has made an extraordinary effort to brighten the visibility of the bridge between culture and leadership. Globe project researchers have developed six

leadership styles that they believe to be universally endorsed in all countries worldwide. Apart from several limitations and weaknesses, it appears that this new research project in the area of cross-cultural leadership has been well received by leadership scholars worldwide. The Globe project also suggests that there are important similarities between Confucian cultures (including Taiwan) and South East Asian cultures (including Indonesia).

The researcher believes that the similarities described above justify use of the PL model as a basis for exploring leadership in the context of Indonesian culture. The use of a culturally-based model is also in line with the need to bring leader-follower relationships to the forefront of leadership theory. Cultural values are a key element of the context in which leader-follower relationships are formed.

# CHAPTER 4    VIEWS OF INDONESIA: LESSON FROM GLOBE PROJECT

## 4.1  Introduction

The discussion presented in Chapter Two examined the rich foundations of Javanese culture, and began to provide a frame of reference for this study by examining Javanese culture and the pattern of Javanese leadership. Chapter Three discussed leadership theories that have mostly been developed in the West, especially in North America.

This chapter begins the review of the current research examining Indonesian cultural values. Javanese is Indonesia's dominant culture, which suggests that research addressing general Indonesian values could start by considering the dominant Javanese view. As part of an international study examining the cultural values in 62 countries, House et al. (House, Hanges et al. 2004) carried out a comprehensive values study in Indonesia, using a survey to examine the cultural values and leadership styles across Indonesia's finance, food, and telecommunication organisations.

This chapter therefore describes studies that measure Indonesian cultural values in general as well the leadership styles as conceptualised by the Globe project. An overview of the Globe will be provided, before considering its findings in regard to Indonesian culture and the practice of leadership styles as perceived by the Indonesians themselves.

## 4.2  National Culture of Indonesia

The Globe project results for Indonesia were used as a microscope for understanding how cultural values of Indonesia influence leadership practice. In short, the study highlighted nine dimensions of cultural values that affect the way the people behave and relate to each other within the society. Those dimensions and their definitions are presented in the Table 4.1.

Of these dimensions, the Globe project researchers make a distinction between two categories, (1) practical values - as is, and (2) societal values - should be. "As is" dimensions revealed the people's perception of current culture practised in society or organisations; on the other hand, "should be" dimensions revealed the people's perception of how cultural values should be practised in their society or organisations.

**Table 4.1**

National Cultural Dimensions and Definitions[8]

---

**Group/Family Collectivism :** The degree to which individuals express pride, loyalty, and cohesiveness in their organisation.

**Power Distance :** The degree to which members of a collective expect power to be distributed equally.

**Humane Orientation :** the degree to which individuals in organisation encourage and reward individuals for acts of fairness, altruism, friendliness, generosity, caring, etc.

**Uncertainty Avoidance :** The extent to which a collective relies on social norms, rules, and procedures to alleviate unpredictability of future events.

**Institutional Collectivism :** The degree to which institutional practices encourage and reward collective distribution of resources and collective action.

**Future Orientation :** The degree to which individuals in organisations engage in future-orientated behaviour.

**Performance Orientation :** The extent to which an organisation encourages and rewards members for performance improvement and excellence.

**Assertiveness :** the degree to which individuals in organisations exhibit and accept assertive, confrontational, and aggressive behaviour in social relationship.

**Gender Egalitarianism :** The extent to which an organisation minimizes gender differences.

---

The discussion of Indonesian cultural values resulting from this project is presented in the Figure 4.1. and limited to the "as is" values, which mirror the researchers experience of the current practices of these cultural dimensions in the society (House, Hanges et al. 2004).

---

[8] Source : House, R. J. (Ed.). (2004). *Culture, leadership, and organisations : the GLOBE study of 62 societies / edited by Robert J. House.* CA, USA: Sage Publication
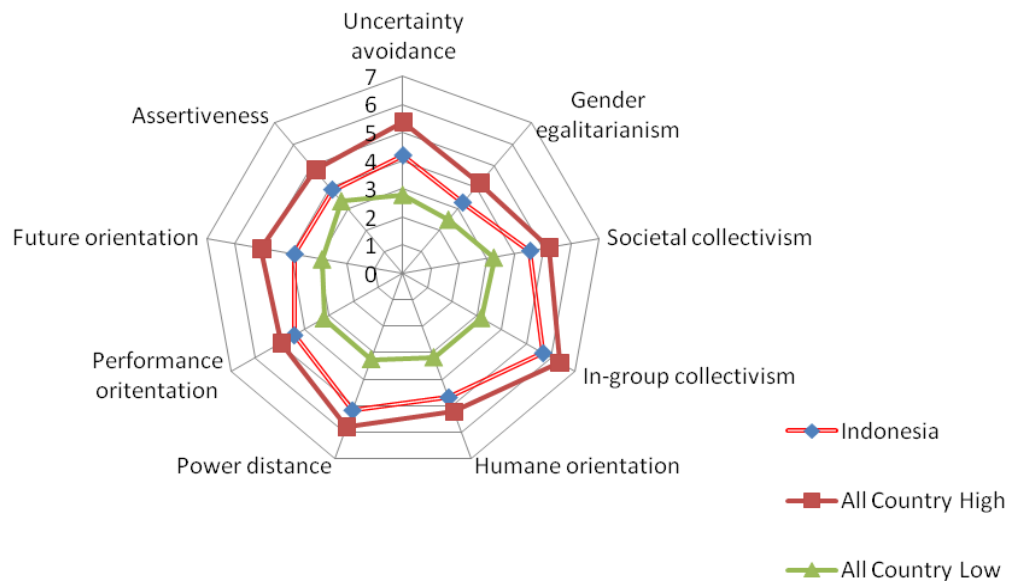
**Figure 4.1**

Polar Graph of Indonesian National Culture Dimensions.

Figure 4.1 shows the average Indonesia scores for all cultural dimensions. It shows the position of the Indonesian scores in relation to both the high or low scores for all countries. Whilst many of the Indonesian scores are in the middle of the two extremes, for power distance and in-group collectivism dimensions, the Indonesian score is almost the same as the highest ranking of the world scores. To understand the full picture of Indonesian culture, a discussion of all these cultural dimensions is provided to clarify Indonesian cultural values.

Indonesians' perception of group collectivism ranks them in 15th which is in the higher range with a score of 5.68 (total range 1 to 7 in Likert scale). Accordingly, as House et al. (2004) pointed out, a high score on this dimension reveals the indication that people are strongly integrated into cohesive groups and emphasise relatedness with groups. Furthermore, the high degree of in-group collectivism is also reflected in the extent to which members of a society take pride in membership of small groups such as their family and circle of close

friends (Gelfand, Bhawuk et al. 2004). These findings extend the cultural values of Indonesians to the employer-employee relationship which is directly based in morality, like family interaction (Hofstede and Hofstede 2005)

The Globe assessment of power distance of Indonesians reveals the fact that Indonesians' cultural values are ingrained in society. Indonesia had a mid ranking on this dimension. The Indonesian sample scored at 5.18 and ranked at the mid-point of 62 countries (rank 33). According to the mean value, Indonesians may prefer a state of relatively unequal power distribution and may readily accept, or endorse authority and status privileges. The power distance score for Indonesia is reflected in Indonesian inferiors' respect for formal authority derived from hierarchical position (see discussion on Chapter Two). In line with that, inferiors always need superiors' directions and wait for their superiors to make the final decision (Carl, Gupta et al. 2004). At the same time, Indonesians expect that all will be consulted when important decisions are made.

The score of humane orientation of Indonesians is high, it is the 7th highest of all countries (with a mean values of 4.69). High humane orientation cultures are characterised by how much society rewards or encourages its members for being fair, altruistic, and caring toward others (House, Hanges et al. 2004). Kabasakal and Bodur (2004) pointed out that countries where religious practices are integral to all aspects of life, are associated with societies which value a high degree of humane orientation. This is not surprising for Indonesia, as it is the world's largest Islam country and the teaching of being kind to others is bounded in Islamic values. The high score on this dimension indicates that Indonesians expect religious morality to be practiced in the work place.

Indonesian perception of the uncertainty avoidance dimension was in the top half (27th), with the mean score of 4.17. As House pointed out, people with high uncertainty avoidance culture are characterised by the extent to which individuals in a society seek to alleviate the unpredictability of future events by relying on social norms, rituals, and bureaucratic procedures (House, Hanges et

al. 2004). Thus, as de Luque and Javidan (2004) argued, people with high uncertainty avoidance have a tendency toward formalising their interactions with others and relying on formalised policies and procedures. As Indonesia is categorized in the upper mid-point score, then Indonesia can be classified as a moderately formalised culture but also has some acceptance of informality. This is reflected in the attitude of Indonesian civil servants and current conditions as they tend to place high value on job security by seeking close supervision (Goodfellow 1997).

The Indonesian score on institutional collectivism (4.54) is somewhat high. It ranked in the top 15 among 62 countries. According to House et al. (2004) cultures which have high values on institutional collectivism are characterised by the willingness of the society to integrate broader entities such as the extended family or the village into their circle. Therefore societies who place high value on this dimension are usually dependent on decisions that have been made by the groups and the people also make personal sacrifices to meet organisational obligations (Gelfand, Bhawuk et al. 2004). The score reflects Indonesian traditional collectivist practices rooted in the history of Javanese culture as well as the Soeharto indoctrination that aimed to make Indonesia a Javanese state (Taylor 2003; Sarsito 2006).

The Indonesian score on future orientation is medium (the mean score is 3.86). It positions Indonesia 28th out of 62 countries. In general, this cultural dimension is characterised by the degree to which individuals plan well and invest for the future (House, Hanges et al. 2004). Furthermore, Ashkanasy et al. (2004) argued that societies that are high on this dimension are characterised by individuals whose views on materialistic success and spiritual success are seen as an integrated entity. In line with current Indonesia conditions, especially since the reformation era in the early 1998's, many organisations in Indonesia are restructuring their organisational norms, as well as drafting their future plans in order to compete with their rivals, such as in the financial sector (Hinduan, Wilson-Evered et al. 2009)

In relation to the performance orientation dimensions, Indonesians rank in the top 15 of the all countries involved in this project (with the mean score of 4.41). House et al. (2004) argued that a culture with high performance orientation is characterised by a society which always encourages and rewards group members for performance improvement and achievement of excellence. The score is contradictive with cultural values embodied in rural (not city living) Indonesia, where culturally Indonesians in several ways reject the idea of working competitively as a way to achieve greater performance. However, modernisation may be seen as a possible explanation of why Indonesians are now accepting values associated with a performance orientation. Javidan (2004) noted that societies who value the performance orientation highly usually believe that schooling and education are critical for success and value ongoing training and development. This is consistent with Indonesians who are highly aware of the importance of education. All Indonesians are expected to enrol in the nine years compulsory national educational program (Anynomous 2003). Moreover, in Indonesia now there is a trend for leading organisations to invest in training and development.

The Indonesian score on the assertive dimension is in a mid point with a score of 3.86 (in the middle ranking in the bottom 15 bottom of the 62 countries). According to House et al. (2004) a culture with a high value on this dimension reflect the degree to which individuals in a society are assertive, dominant, and aggressive in social relationships. This finding suggests that Indonesians are not encouraged to be assertive. In fact Den Hartog (2004) argued that cultures with low assertive scores are characterised by high values in working with cooperation, as well as working harmoniously and emphasise highly on seniority. An accurate explanation of this finding is that Indonesians are still influenced by their concern for notions such as *rukun* or harmony and *bapakism* or father-ism which do not allow them to behave aggressively and reinforce behaviours that maintain harmony. These are rooted in Javanese culture values that are still evident in the present work environment (Goodfellow 1997; Hellwig and Tagliacozzo 2009).

Medium scores on gender egalitarianism as it is perceived by Indonesian (mean score 3.26), places Indonesia in the 26th to lowest rank. House et al. (2004) acknowledges that a high score for the gender egalitarianism dimension indicates a stronger emphasis on egalitarianism while a low score indicates an emphasis on the male role. A society that places a high value on this dimension is characterised by an equal percentage of women participating in the labour force as well as similar levels of education of females and males (Emrich, Denmark et al. 2004). The medium score indicates that Indonesians are aware that they should give more encouragement and recognition to female roles. This has developed since the country was led by a female president, many city mayors and provincial governors are also female (Blackburn 2004). As well, some state owned enterprises are headed by female managers (2009). However, blue-collar occupations are still male dominated.

In summary, of the cultural values dimensions, the findings on Indonesia indicate that Indonesian cultures are relatively high in group collectivism, power distance, humane orientation, uncertainty avoidance and institutional collectivism, and place medium value on future orientation, assertiveness, and gender egalitarianism. It seems, that these high values are evident in work and social practices, reflecting the conclusion reached by Goodfellow (1997) that Indonesian culture is still influenced by the heritage of Javanese culture which places a high value on these cultural dimensions. The next section will discuss leadership styles as it is perceived by Indonesian managers.

## 4.3  Leadership of Indonesia

As discussed in Chapter Three, the Globe project is categorised as the most recent leadership research that has been done at world level. Chapter Three highlighted the details of the leadership style summarised in the Globe CLT's dimensions. In this section, as this Chapter heading is "Views of Indonesia", the leadership styles preferred by Indonesian managers are presented.
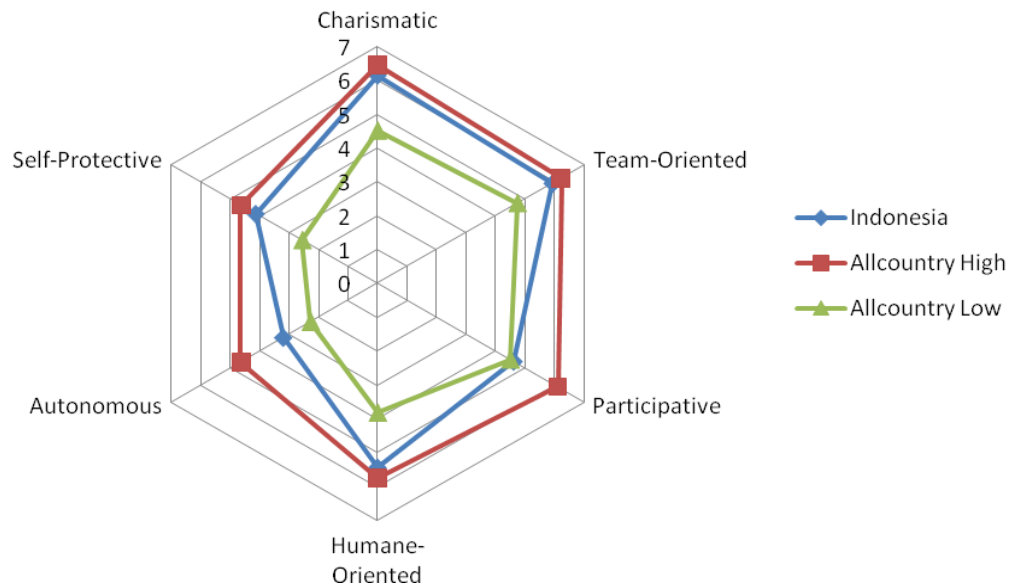
**Figure 4.2**

The ratings of Indonesian managers on each of Globe's leadership dimensions.

Figure 4.2 shows the ratings of Indonesian managers on each of Globe's leadership dimensions. Among managers around the world that contributed to the Globe study, charismatic/transformational leadership was rated as the feature which contributes most to understanding leadership (Dorfman, Hanges et al. 2004). Indonesian managers also rated this dimension as the most important (with the mean score of 6.15). In comparison with other nations, the Indonesian ratings are close to the highest rating (ranked at the fourth place). In relation to the finding of charismatic leadership, it is true that Indonesians emphasise the importance of morale boosters, being self sacrificial, and trying wilfully to convince others.

The second most important dimension for leadership in Indonesia is the team-oriented dimension, it placed Indonesia in the 17th rank (mean score of 5.92). It has identified a pattern that has links to the earlier discussion on Indonesian culture. House et al. (2004) postulated that managers who gave a higher rating

in this leadership style commonly show the diplomatic and collaborative team orientation approach for leading. This finding is consistent with the cultural norms that underpin Indonesian leaders who prefer to coordinate tasks in a diplomatic style, showing consideration for others (Goodfellow 1997).

Indonesia's rank for the participative leadership style is the third in importance of leadership attributes (mean score of 4.60), positioned in the 60th rank. It is generally thought that managers from countries who rated high on participative leadership tend to place more value on the use of consultation as a part of a shared leadership belief system both in an organisation and in a society (Mansour 2004). In regard to Indonesia, the findings in several ways are contradicting fundamental cultural values that emphasise the importance of working collaboratively, perhaps because of the unique mix of collaboration on big decisions and the authoritarian style at other times. The mean score indicates that Indonesians like working collaboratively with the guidance of leaders who practice a participative style.

Indonesians also place emphasis on humane-oriented leadership style of the CLT dimensions proposed by the Globe study. The humane orientation leadership style was rated highly. It is probable that Indonesians emphasise the importance of concern for others, and that friendship, tolerance, and support for others extend through the societal and organisational level. Consequently Indonesian managers gave a rating for this leadership style which was the seventh highest among all countries. The ratings are consistent with the picture of Indonesians' values and major Islamic values that underpin Indonesian culture which Mulder (1994) argued expects leaders to be generous, modest, patient, and tolerant, taking into account differences in status.

Furthermore Indonesian managers ranked self-protective leadership ratings at the lowest of the preferred leadership styles in the Globe study. In fact, the rating of Indonesian managers is on the median rank. Moreover, as Indonesians place less emphasis on self-protective leadership, it is also true that in the work environment, Indonesians show greater acceptance of formal processes, and

being status conscious. To avoid being embarrassed by other people, they are also more willing to accept a leader who foregoes direct communication in favour of face-saving approaches.

The earlier discussion of cultural values highlights the traditional hierarchical structure of Indonesian society. Indonesian managers were above the median, on their rating of autonomous leadership but it was much lower than the score of charismatic. In relation to autonomous leadership, the earlier discussion of cultural values that highlights the traditional hierarchical structure of Indonesian society shows why they reject this leadership style. Mulder (1994) believed that the picture of Indonesians' passive obedience to superiors was one of the basic values of Indonesian society. He also argued that the reverence for elders and traditional leaders extends into a preferred authoritarian leadership style. However, Indonesians were evenly balanced around the midpoint of the scale of other autonomous attributes: (1) independent and (2) unique. In summary, Indonesian organisations with median performance orientation and collectivist values will be less likely to have autonomous attributes as part of their leadership style.

In conclusion, the pattern of Indonesian leadership identified in the Globe dimensions has led to a distinctive leadership style which may differ from other countries preferred leadership styles. In Indonesia, managers show a greater preparedness to accept and to employ a charismatic leadership style; however, they are balanced by the strong humane-orientation expected of leaders.

## 4.4 Putting it together: The old and the challenge

This thesis explores the nature of Indonesian leadership with a particular focus on Javanese values. As mentioned in Chapter One and Chapter Three, it is evident that there is a scarcity of literature on Indonesian leadership and most sources are works of anthropology, history, and political science. This is a challenge for management researchers who wish to explore the abstract world of Indonesian-Javanese business leaders and present a piece of work that

enables outsiders to better understand Javanese leadership, so that global connections can be more easily fostered.

As has been discussed in Chapter Two, Indonesia is culturally rich. It is not only distinguished by its national culture, but also its local culture, which colours the country's socio-political arena. It is also apparent, through the exploration of Indonesia history and Javanese culture, that over time the construction of leader-follower relationships is heavily bounded to the culture. Over a long period of time, the socio-politic climate has brought significant changes to the way Indonesians behave. However, as the Javanese culture had a strong influence on the roots of the Indonesia history, the changes are not so substantial in terms of fundamental values, so the level of collectivism, power distance and humane orientation is still high. Furthermore, the Globe study has portrayed the current condition of cultural practices, as well as leadership styles practiced by managers across Indonesia, and surprisingly in several ways, there are remarkably similar pictures of Indonesia in the past and Indonesian now.

Western models of leadership can be mismatched to the specific cultural values, of a country like Indonesia. These models are mostly developed from individualist cultures, so to some degree they are not applicable to the collectivist cultures. What is constituted to be effective leadership in individualist cultures may refer a preference for more freedom, while in the collectivist cultures, obedience and group harmony may be viewed as important aspects in the application of specific leadership styles (Triandis 1994). Therefore, in relation to this study, where it is argued that Indonesia is upholding collectivist cultural values, any attempt to apply those leadership styles should be carried out very carefully.

For Indonesia, the Globe findings showed considerable synergy with other countries in the way that effective leadership is perceived. The principal difference between traditional leadership in Indonesia, viewed from the perspective of non-management knowledge, and Globe project findings

concerns the issue of paternalism. The review has emphasised that Indonesian leaders are characterised by a paternalistic atmosphere, where as none of the leadership dimensions or cultural dimensions underpinning them resulting from the Globe studies directly indicated that Indonesian managers are practising a paternalistic leadership style.

It is strongly believed that Indonesians are practicing paternalistic leadership, however there were no empirical findings that support this. However, as suggested in both Chapter Two and Chapter Three, some gaps in the Indonesian leadership literature exist. With the closest link being with Confucian cultural values, and the strong influence of Javanese culture on Indonesian behaviour, a Paternalistic leadership model developed in Taiwan (Cheng and Farh 2000; Cheng, Chou et al. 2004) was used as the main variable in this study. This makes a significant contribution to overcoming gaps in future Indonesian leadership research and clarify contradictory aspects of the Globe findings. To this end, the next chapter explores the research methodology used in this research.

# CHAPTER 5    RESEARCH METHODOLOGY

## 5.1  Introduction

This research attempts to answer two major questions: **"To what extent is Indonesian leadership Paternalistic?"**, and **"How is the leader-employee relationship constructed in an Indonesian context?"**

To answer these two questions, a survey was carried out using the framework developed by Cheng et al (2004). Although it is believed that Indonesians currently practice Paternalistic leadership (PL), there are no empirical findings about whether Indonesia's leaders are practicing this leadership style. This has been discussed in the review of both Chapter Two and Chapter Three; gaps exist in the Indonesian leadership literature. Due to the close link between Javanese culture, which is believed to have a strong influence on Indonesian behavior, and Chinese cultural values, the PL model developed in Taiwan was used in this study.

The purpose of this chapter is to highlight several stages that needed to be undertaken before an attempt was made to answer the research questions. The importance of the research methodology in such a study has been highlighted by  Scandura and Williams (2000):

> "for management research to progress, it is important for researchers to assess the methods they employ" p. 1248

This chapter explains the methodology that was used in this study, and consists of the following six sections: research design, consideration of the participating organisations, instrumentation, data collection, data analysis methods and research limitations.

## 5.2 Research Design

This research used a questionnaire that had been tested and shown to have construct validity in earlier studies. The studies carried out by Cheng et al. (2000; 2004) show a remarkably consistent picture of the psychometrics of the instrument. The Cronbach alpha of all of the PL constructs are above the 0.7 level. Additionally, Irawanto (2008) used the same instrument for a similar study in Indonesia and showed that it had a high reliability for each dimension of PL. This supporting evidence convinced the researcher to use the instrument for further study in Indonesia.

To achieve the goal of the study, the research followed the research design developed by Sekaran (2003): this starts with questionnaire development, and is followed by the determination of data sources, initial analysis, data analysis and discussion (Figure 5.1).



**Figure 5.1**

Research design used in the study[9]

Descriptive research was used in this study to examine the perceptions of Indonesian civil servants regarding PL. Descriptive research, which Kerlinger (1979) calls "survey" research, is common in social science research and aims to discover which phenomena exist and how they affect the social environment of a group. To examine the factors that influence Indonesian leadership, this study employed a quantitative methodology. The application of quantitative

---

[9] Adopted from Sekaran, U. (2003). <u>Research methods for business: A skill-building approach</u>. New York, Wiley.

methodologies in leadership studies has been advanced by several leadership theorists (Fiedler 1964; Bass 1996). The importance of quantitative methodologies is also noted in the cross cultural leadership literature (Yammarino, Dionee et al. 2005). As Yukl and Van Fleet (1992) have noted, the advantages of using quantitative methodologies are that the results can be viewed as an attempt to measure specific, concrete and easily observable cross-cultural variables.

Apart from the research design, this chapter also presents several issues related to the stages that needed to be undertaken in this research, as well as obstacles that were faced by the researcher.

## 5.3  Consideration of the Participating Organisations

In researching cross-cultural issues, it is crucial to ensure that the population is clearly defined in the research problem and the research questions (Cooper and Schindler 2006). For this research, it was clearly stated from the beginning that the target population size would be 1000, as was identified in the justification presented in Chapter One. As the study aimed to investigate Javanese leadership, it was important that the target population were practicing Javanese values.

The literature review presented in Chapter Two discussed the historical factors that led to Javanese values becoming dominant in government organizations, and why the Indonesian government sector continues to be profoundly influenced by Javanese values. As Javanese is the largest ethnicity in Indonesia and has been a major influence on Indonesian history, the researcher decided that exploring the impact of Javanese values on leadership was an appropriate starting point for researching indigenous Indonesian leadership.

In order to explore leadership in the Javanese context, the researcher chose to focus on the government sector. Siregar (1969) and Kim (2002) observed that the major occupation of Javanese people is civil servant. For the Javanese,

working in the civil service is particularly attractive, and consequently the majority of civil servants throughout Indonesia are Javanese. Therefore carrying out research in government organisations would ensure that the sample provided representative data for the study. Ideally, in order to dig to the heart of the cultural practices of Javanese people, studying those who worked as civil servants in the Indonesian government would closely relate to the research goals. Due to globalisation, other sectors in Indonesian society (such as the private sector) are more likely to be influenced by the values of other nations.

Using public sector organisations for this study was a change from the population used by Cheng et al (2004), whose research was based on family-owned businesses in the private sector. In that study, family-owned businesses were considered the most likely to be influenced by traditional Confucian values in the Taiwanese context. As discussed above, public sector agencies are likely to be influenced by Javanese values in the Indonesian context, so they were an appropriate choice.

The current study was conducted in government organisations located in East Java Province and Yogyakarta Special Region. Javanese is the dominant ethnicity of both these areas, with 95% of the population in these regions being Javanese. Data were obtained from the administrative and supervisory staff of government agencies (*Dinas*) at the district level. In East Java Province, there are 38 district government groups: 29 are called regencies (similar to a district council) and nine are called cities (similar to a city council). In the Special Region of Yogyakarta there are four regencies and one city.

The number of government agencies in the each district varies depending on the size and the complexity of the regency or the city. Regulation direction from the Minister of Administration indicates that ideally in every province, city, and regency there should be not more than 22 agencies. However, the Decentralization Act (Indonesia 2004) has authorised each regency and city within each province to arrange the number of agencies needed, so long as this does not exceed 22 agencies within the scope of their governance.

In general there are the following six classifications in the agency sector:

1. Education and Culture (i.e. Education agency)
2. Natural Resources (i.e. Agriculture agency)
3. Administrative and Governance  (i.e. Local governance agency)
4. Economic and Trade (i.e. Trade and enterprise agency)
5. Citizens Service (i.e. Village bureau)
6. Health (i.e. Village health clinic)

The sampling technique used in this research was probability sampling, which involves purposive sampling and a simple random sampling method. Purposive sampling was employed to select the provinces and districts (regencies and/or cities) in which the government agencies would be sampled. Simple random sampling was employed to select the participants within the government agencies. The sampling procedure is discussed in detail in Section 5.7.

## 5.4  Instrumentation

### 5.4.1  The Questionnaire

PL was measured using the updated version of the instrument originally developed by Cheng et al. (2004). The updated scale was used in this study, as its 42 items were reconstructed by Cheng (2008) according to the critiques and suggestions of leadership scholars (see Appendix 3).

The updated version of the scale consists of ten elements, three of which were part of the 2004 version. Seven new elements have been created by differentiating the various factors of the constructs. The previous (2004) version of authoritarian leadership only consisted of nine questions, while in the new version this is split into two elements, in which seven questions summarise authoritarian leadership and seven questions relate to authoritative leadership elements. The previous benevolent leadership element consisted of eleven questions; in the updated version Cheng divides this into two elements. Five questions relate to person-oriented benevolent leadership and five questions to task-oriented benevolent leadership. Finally, the old version of moral leadership

only had six questions, whereas the new version is split into the following six dimensions: courage, magnanimity, incorruptness, responsibility, impartialness, and leading by example. Each of these new dimensions has three questions.

The questionnaire consisted of four independent sections. The first section included a covering letter explaining the nature of the study and the purpose of the study, and highlighted to respondents that their participation and responses would only be used for the purpose of this research and would not be published in a way that would allow them to be identified. The second section contained questions relating to the respondents' demographics. This section included questions about age, gender, education, managerial level, work tenure, number of years in the agency, and other questions relating to the leader-follower relationship.

A six point Likert scale was employed for giving the respondents alternatives for answering the related questions. The benefit of using a six point measurement scale in the Indonesian context, which does not value high assertiveness, is that it provided many alternative answers as possible and avoided a central point.

The following section of the questionnaire (Section 2) contained all of the questions on PL. It should be noted that the items have retained the same English wording used by Cheng. The ability to directly compare the Javanese analysis with Cheng's results was considered more important than tidying up English expression. Table 5.1 shows a brief description of each of the ten scales within the questionnaire and an example of the items.

**Table 5.1**

Descriptive Information on Paternalistic Leadership Scales

---

**Authoritarian Leadership**
This measures the degree to which the leader possesses and displays an authoritarian style of leadership.
e.g. My supervisor asks me to fully obey him.

**Authoritative Leadership**
This measures the degree to which the leader demonstrates authoritative behaviour in the work place.
e.g. My supervisor is very tight to his subordinates.

**Benevolent Leadership (Person Oriented Consideration)**
This measures the extent to which the leader, through the positive use of benevolent behaviour, shows person oriented consideration.
e.g. My supervisor cares not only on my work but also on my life

**Benevolent Leadership (Task Oriented Consideration)**
This measures the extent to which the leader, through the positive use of benevolent behaviour in shows they are task oriented.
e.g. My supervisor trains and guides me when I fell having less ability to work.

**Moral Leadership (Courage)**
This measures the leaders perceived morality as demonstrated by strong displays of courage.
e.g. My supervisor has courage to report wrongdoings.

**Moral Leadership (Magnanimity)**
This measures the leaders perceived morality as demonstrated by magnanimous behaviour.
e.g. My supervisor does not mind being offended.

**Moral Leadership (Incorruptness)**
This measures the leaders perceived morality as demonstrated by avoiding corrupt behaviour.
e.g. My supervisor does not use the company's facilities for his interest.

**Moral Leadership (Responsibility)**
This measures the leaders perceived morality as demonstrated  by responsibility.
e.g. My supervisor is responsible for work.

**Moral Leadership (Impartialness)**
This measures the leaders perceived morality as demonstrated by impartial behaviour.
e.g. My supervisor does not evaluate subordinates based in personal relationship.

**Moral Leadership ( Lead by Example)**
This measures the leaders perceived morality as demonstrated by efforts to lead by example initiatives.
e.g. My supervisor acts as a model for me in all aspects

---

**5.4.2  Working with the Instrument**

The set of questionnaires developed by Cheng  et al. (2004); Cheng (2008) for a Taiwan setting (see Chapter 3) have been tested for their construct validity. However, this does not guarantee that the test actually measures these phenomena in other research domains. The fact that Javanese and Confucianism values are similar does not necessarily mean that the values will be exactly the same.

Furthermore, the set of questions went through several important stages of conceptualisation before they were finalised. As the questionnaire developed by Cheng et al. (2008) was in English translation from Chinese, it further needed to be translated into Indonesian. In order to increase the instrument construct validity of this research, the translation-back translation method was used. According to Brislin (1970) and Hambleton and Patsula (1998), translation-back translation is the preferred method for cross-cultural research.

The translation-back translation process involved two steps. First, the researcher translated the original questions into Indonesian. According to Vijver and Leung (1997), the researcher should translate the research instrument themselves, as he/she knows both of the languages and the other characteristics of the target respondents being studied. Second, the researcher used an independent translator, in this case an English speaker who is also fluent in Indonesian, to carry out the back-translation. The researcher and two experts then reviewed the back-translation; the experts were experienced in research and were native English speakers. Mismatches between the original questionnaire and the back translation were identified and resolved.

The following discussion provides information on the process of back-translation, the problems that arose from the use of two languages and translation, the structure of the questionnaire, and the strategies used for increasing the response rate.

**Back-translating the Questionnaires**

The questionnaire used in this research consisted of (1) ten questions on benevolent leadership, (2) fourteen questions on authoritarianism leadership, and (3) eigtheen questions on moral leadership. These were translated into *bahasa* Indonesia (Indonesian language). A six point Likert scale was employed for this study, ranging from (1) strongly disagree to (6) strongly agree. The questions began with the phrase, "My immediate supervisor …."; an example of these questions is, "My immediate supervisor cares about not only my work but also my life". The questionnaire was written in English and translated into Indonesian. The two versions can be found in Appendices 3 and 4.

The wording of many of the questions was changed. This was done to ensure that the meaning was clearly understood by Indonesians. However, the changes that were made for the Indonesian language version were not significantly different from the original English meaning. The details of the changes are shown in Table 5.2.

**Table 5.2**

The changes to the questions

| Original | Final back translation | Reason for change |
|---|---|---|
| **Question on Benevolent Leadership** | | |
| 8. My supervisor offers necessary help when I am to occupied at work. | 8. My supervisor offers me a suitable little help when I am really busy at work. | The word "necessary", if translated to Indonesian, is "little enough", so changing to a clearer word was needed to capture the real meaning. |
| **Questions on Authoritarianism Leadership** | | |
| 2. My supervisor would be vexed if I oppose his ideas in public. | 2. My supervisor would be annoyed if I oppose his ideas in front of the public. | The word "vexed" is too strong for Indonesian, so "annoyed" would fit with the Indonesian culture better. |
| 6. My supervisor has the last say in meetings. | 6. My supervisor expects people to agree with his opinion during the meeting. | The word "last" says in Indonesian "does not exist", which does not define the concept. |
| **Questions on Moral Leadership** | | |
| 15. My supervisor doesn't cover fault in groups subordinates. | 15. My supervisor does not cover my department members' mistakes. | "Department" is more likely to be acceptable for Indonesian workers. |
| 18. My supervisor leads, rather than follows, subordinates to deal with difficult tasks. | 18. When my department faces difficult tasks, my supervisor will lead rather than follow. | |

In order to briefly inform the respondents about the nature of the research, the researcher provided a very short introduction that described what the research was about, as well as the objectives of the research. When conceptualizing this section, the researcher faced several obstacles. The way that biographical information is sought in Western research is different to how it is usually done in Indonesian research. The original draft of the biographical section contained personal questions about the nature of each respondent's business, age, work tenure, gender, and latest education. These types of straightforward questions are likely to be accepted by Indonesians who are used to this style of question more than the more tactful or less direct Western versions.

However, to meet the standards of ethical conduct for research in a Western university, the researcher decided to make some changes. The biographical information section was therefore changed to ask in which year each respondent was born, their gender, their level of education, which training they had attended, and the frequency of their meetings with their supervisor.

**Increasing the Response Rate**

It is commonly argued that in order to increase the response rate for questionnaires, the content must be shaped appropriately. Dillman (2000) states that any attempt to motivate respondents to return survey questionnaires should be based on social exchange theory. Furthermore, Dillman also points out that the researcher should communicate clearly three critical elements to potential respondents about their rights as respondents. These three elements are now discussed.

The first critical element is the reward. Respondents should know in advance what benefit they will receive upon completion of the survey. In this research, the researcher provided forms of rewards other than financial rewards. This was reflected in the covering letter, which said: "Your participation … will contribute to not only knowledge accumulation but also practical application."

The second critical element is highlighting in the covering letter that the time to complete the survey questionnaire will be minimal. In this research, the researcher tried to make the information concise. This was in agreement with Labaw's (1981) statement that straightforward and concise language should be employed in order to increase the readability of the cover letter. In Indonesia, especially in the government sector where civil servants are usually busy with their tasks, asking them to fill in a questionnaire may be seen as a work disruption. A long questionnaire that is not of direct benefit for them will make them think twice about completing it. In this research, a preliminary test of the questionnaire was carried out using ten randomly selected civil servants; this showed that it took around 15-20 minutes to complete the questionnaire, so this was the estimated time provided to potential respondents in the covering letter.

The last critical element is trust. Establishing an adequate level of trust is also crucial to increasing the response rate of questionnaires. Stating that the researcher will ensure the confidentiality of the respondents' answers will make them feel safe. In this research, the researcher provided details in the covering letter with the statement: "You will never be personally identified in this research project or in any presentation or publication."

These actions, along with the quality of translation-back translation of the questionnaire, were the major strategies used to increase the response rate of the questionnaire. However, in order to make a favorable impression on Indonesian people it was also important to look at the quality of the materials; strategies like designing the cover page and making the covering letter concise were also considered to be significantly important for increasing the response rate. The researcher used a simple and colourful design for the questionnaire cover, which the researcher hoped would create more interest in the survey and motivate respondents to open the booklet and complete the questionnaire. It is also important to give the impression that the questionnaire is exclusive (Berdie and Anderson 1974); therefore the survey was printed on high quality, glossy paper. This also increased the legibility of the survey. Printing on photocopy paper would have made the questionnaire seem the same as the commercial surveys that many civil servants may dislike.

## 5.5  Ethical Issues and Data Collection

The study was conducted using a single source of documentation, the PL survey questionnaire. This was in accordance with the recommendations for using survey methods in leadership research that aims to gain the first-hand experience of leadership as practiced by the respondents' immediate supervisors (Dickson, Den Hartog et al. 2003; House, Hanges et al. 2004). Before data collection began, the survey instrument was subjected to translation back-translation processes, as has been discussed in the Section 5.4.2. Although the researcher played a significant part in these processes, a number of steps were taken to minimise any possible effect of researcher subjectivity.

### 5.5.1 Ethical Issues

The ethical code for conducting research without causing harm to participants in any way was strictly followed. Considering this, two further management expert opinions were sought in regard to the content of the questionnaire. From their (Western) views, the content of the questionnaire was unlikely to cause harm.

As will be discussed in Section 5.7, the participants of the study also comprised attendees at training sessions run by the government. The researcher ensured that their participation in the study was voluntary. This was done by contacting the training administrators by letter and asking them to invite trainees to participate in the survey by filling out the questionnaire. However, because of the requirement of informed consent, the trainees agreed that they would not fill in the questionnaire during the training programmes, but when they had returned to their boarding houses in the weekend. The training administrators then collected the questionnaires on the following Monday. Furthermore, anonymity was addressed through an identification number coding procedure; there was no way for the researcher to identify individual trainee responses.

In line with the normal procedure for survey research at Massey University, the original questionnaire was screened by the Massey University Human Ethics Committee (MUHEC) to ensure that the questions were considered safe for the survey process.

Ethical approval was given (see Appendix 5) and a statement regarding ethics was included in the survey (see Appendix 6).

### 5.5.2 Data Collection

At the beginning of this study the researcher was in New Zealand, while the target sample was in Indonesia. This situation made the researcher decide carefully about which methodology would be appropriate. Three months before the data collection started, the researcher initiated correspondence with the representatives of the provincial level government offices of the provinces

where the study was to be undertaken. This resulted in a preliminary research permit indicating that all agencies in their provincial coverage (including 29 regencies and 9 cities in East Java Province; and 4 regencies and one city in the Special Region of Yogyakarta) and the provincial government office were accessible and could be sampled for the research. Details of this process will be discussed in the procedure section below.

## Population

The population for the present study consisted of 358,579 civil servants in the East Java Provinces and 87,713 civil servants in the Special Region of Yogyakarta. Most of the civil servants work in government agency offices in city/regency capitals. Some work remotely in the villages as agricultural advisors or teachers. The working week for civil servants varies from five to six days, depending on each city's/regency's policy. In general, high school education is the minimum educational level for civil servants, though a small number have university degrees.

Given this population size, and following a classical statistical approach (where 10% of the population should be sampled) (Sekaran 2003), ideally there would have been about 40 thousand people included in the sample. However, due to time and resources constraints it was impossible to collect such a huge sample. Consequently this study used Explanatory Factor Analysis (EFA) techniques as the main tools. For this, Brace, Kemp and Snelgar (2009) suggest that the number of the cases required for statistical analysis should be ten times bigger than the total number of questions in the questionnaires. The questionnaire was comprised of 42 questions, so therefore the minimum sample size was 420 participants. Given the limited time available for the survey process, 1,000 people were selected for the sample. This was a reasonable target, and would provide a sufficient number of cases for the statistical techniques applied in the study.

**Sampling**

Considering the time limitations and the characteristics of the population, the sampling techniques used in this research were purposive and random sampling. Purposive sampling was employed to select the regencies and/or cities in which the government agencies would be sampled. Simple random sampling was employed to select the participants within the government agencies.

The detailed sampling steps were as follows:

1. The provinces used in this study were the East Java Province and the Yogyakarta Special Region. The justification for selecting these provinces was discussed in Chapter Two.
2. The regencies and/or cities in which government agencies operate were selected based on the characteristics of the region. For example:
   a. Yogyakarta Special Region. This is considered to be the centre and origin of Javanese culture, and has only 5 districts. Therefore all of the districts were included in the sample.
   b. East Java Province. According to Siahaan (Dean of Social Sciences Airlangga University-personal communication, 2008), there are the following three cultural groups in East Java (see Figure 3): *Mataraman* (dominated by Javanese ethnic/culture); coastal culture, *Maduranese* (dominated or strongly influenced by Madura ethnic/culture); and urban/modern culture. The latest is also known as the *Arek* culture. The researcher randomly selected five districts as the sample for each cultural group. If there were less than five districts, all districts for that cultural group were used as the sample. With this approach there were 15 districts in East Java involved in the study.
3. Since there is a variation in the number of government agencies in each district, these were grouped into six sectors (see Section 5.3). If there was more than one government agency in each sector, the government agency used in the sample was selected randomly.

4. About twenty percent of the total staff within the selected government agency were randomly sampled to participate in the survey. In this way the participants from each government agency varied from 20 to 30 persons. With a total of 20 districts, the number of participants expected to be involved in the study was about 700.
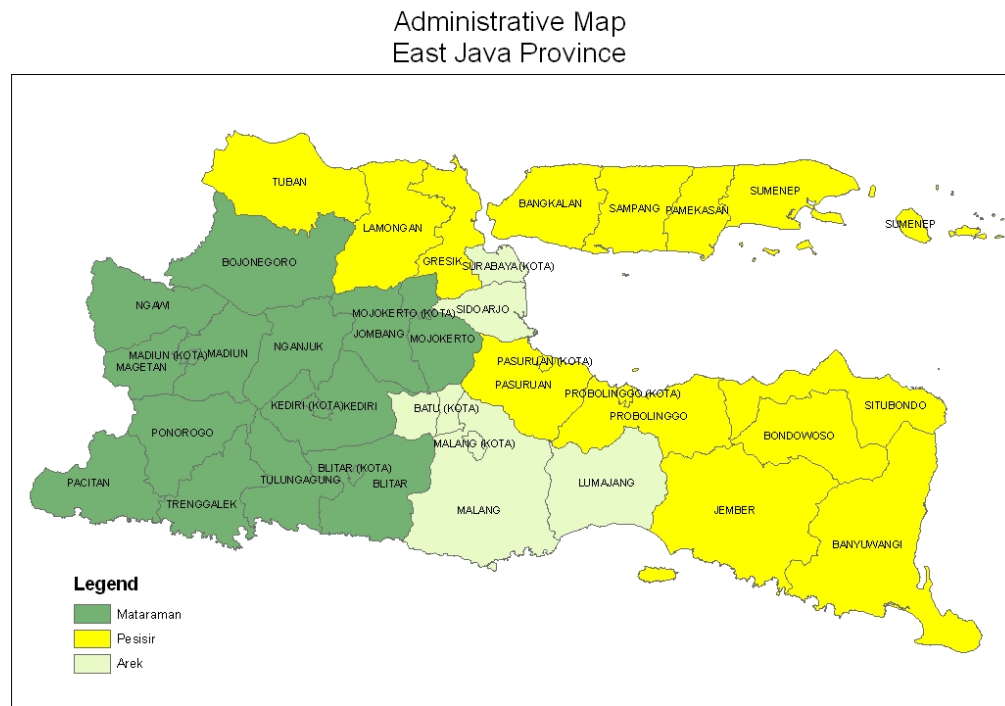


**Figure 5.3**

The Selection of cities/regencies for the Study

5. Furthermore, as reported in Section 5.3 the researcher also cooperated with the Bureau of Training at the provincial level in order to increase the sample size. (One in Surabaya office, the capital of East Java provinces and the other one in Yogyakarta office, the capital of Yogyakarta Special Region). The participants in their training courses come from all of the district government agencies within the province. Therefore it could be assumed that they were representative participants for the study; 300 of these trainees participated in the study.

Using this approach, 1,000 questionnaires were sent to the participants. From these, 807 questionnaires were used by the researcher.

**Procedure**

Data collection started in early September 2008. As discussed earlier, the final questionnaire from the translation back-translation process was translated into Indonesian. Before data collection began, the following steps were taken to make sure that the survey process was ready to begin:

1. The first step was to follow up communication with the Bureau of National Unity (*"Badan Kesatuan Bangsa")* in the two provincial capital cities. The purpose of the communication was to obtain the permit needed for the research, and at the same time to get advice from the Bureau of National Unity in the two provincial capital cities on how to conduct the survey effectively (see Appendix 7). In Indonesia this bureau is well known as the "first gate" that researchers should approach before commencing a survey in the public sector. They provided information about who would be the best person to contact when first entering the cities/regencies, and about agencies that have responded to surveys promptly in the past.

2. The second step was to contact two government officials (one in the Bureau of National Training in the East Java Provinces, and one in the Bureau of National Unity in the Special Region of Jogyakarta) and one student who had previously agreed to act as a research assistant. A total of three research assistants were enlisted and asked to read the research aims provided by the researcher and to thoroughly read the questionnaire. At a short meeting held in Surabaya in early September 2008, the researcher gave information to the research assistants on how the questionnaires should be handed out, how much time was needed to complete the questionnaire and how the questionnaires should be returned to them before passing them back to the researcher.

The method for questionnaire distribution was mainly person-to-person delivery. This meant that the researcher and the research assistants went directly to the target agencies with a copy of the research permit and asked permission to do the survey. Normally, agencies responded positively and set up a 30-minute voluntary meeting for interested civil servants (20-30 people). The section head of Public Relations announced the purpose of the research at the beginning of the meeting and allowed the researcher or the research assistants to briefly introduce what the research was about.

For the sample that participated in the training held by the National Training Agency in Surabaya and Yogyakarta, the distribution of the questionnaires was done by the researcher on the Friday afternoon prior to the trainees going home for the weekend.

## 5.6  Data Analysis Method

Before carrying out any statistical analysis, it was important to select an analytical methodology that meet the aims of the research. The selection of data analysis tools involves several steps of justification, and should be done carefully.

It has been discussed in Chapter One that the aim of this study was to answer several questions relating to Indonesian leadership. The analysis of the quantitative data was done using the latest version (16) of Statistical Package for the Social Sciences (SPSS). The analyses used to answer the research questions including explanatory factor analysis (EFA), one-way Analysis of Variance (ANOVA) and two-way ANOVA. Each of the analyses requires data integrity. Therefore the researcher screened, tested and refined the data to ensure that no violation of the integrity assumption was made prior to the data analyses.

Thirty five questionnaires were subjected to a double check to make sure that the data tabulation was correct. No tabulation errors were found, though a few cases indicated that some participants had double-ticked one question. In these

cases the researcher accepted that the bolder tick represented the final answer. This process increased the researcher's confidence in the integrity of the data file.

SPSS also shows extreme values for each survey question. Ten extreme values (e.g. answering out of the *Likert* range or providing illogical demographic information) were detected. The researcher re-inspected the original questionnaires to see whether the data tabulation was in error or if the respondents had incorrectly answered the questions. In most cases the mistakes were in the data tabulation, so the appropriate corrections were made. This finding increased the researcher's confidence to proceed with further analyses. From the total of 807 questionnaires that were returned to the researcher, only 6 were excluded (on the basis that 60% or more of the questions were unanswered). A total of 801 questionnaires were subjected to further analysis.

Furthermore, as this study involved multivariate analysis (EFA), the first step in the data analysis was to conduct an outliers test. Hair et al. (2006) note that outliers are a form of measurement error in which substantial differences occur between the actual and predicted values for the variable being studied. In this study, Z-scores were utilized to screen for outliers. The use of Z-scores is in agreement with the suggestion of Weinberg and Abramowitz (2008), who state that using Z-scores is an acceptable technique for detecting outliers. Z scores were used for the total raw data for each question of the questionnaire using two values $\pm$ 3 (Weinberg and Abramowitz 2008) and $\pm$ 4, a less conservative standard discussed by Stevens (2002), the researcher performed the test using the total raw data for each question on the questionnaire and detected that there were no outliers.

This study also involved analysis of variance (ANOVA) of univariate data (in this study a general linear model was used). Concerning this analysis, before any attempt was made to interpret the results, ANOVA assumptions needed to be met. The factor score resulting from a factor analysis is used in these analyses;

therefore it is not necessary to conduct a normality test as part of testing ANOVA assumptions, as the score is standardized (Rummel 1970). Furthermore, the Lavene test was performed to ensure that the data entered in the analysis had not violated the other ANOVA assumptions (i.e. assumptions of homogeneity of variance). A conservative criterion of $\alpha \geq 0.05$ was set for Lavene's test. In the case of a violation of assumptions, the stringent significance level of $\alpha \geq 0.01$ was employed (Pallant 2007; Tabachnick and Fidell 2007). The summary of Lavene's test is reported in Table 5.3.

In order to understand the characteristics of each variable, descriptive statistics were used. The mean, standard deviation and percentages of each item were provided to inform the research findings. Then, a reliability analysis was performed to ensure that the resulting factor indicating each leadership scale was reliable and met the minimum requirement. As suggested by Nunnally and Bernstein (1994), the Cronbach's alpha cut-off point was set to 0.60 for the purpose of the study.

**Table 5.3**

Levene's Test for Equality of Variances

| | | Levene's Test for Equality of Variances | |
|---|---|---|---|
| | | **F** | **Sig** |
| Visible Leadership | – Age | 0.286 | 0.921 |
| | Gender | 1.765 | 1.184 |
| | Position | 0.462 | 0.630 |
| | Education | 4.457 | 0.010* |
| | Training attended by employee | 0.070 | 0.791 |
| | Frequency meet supervisor | 2.674 | 0.070 |
| Authoritarian Leadership | – Age | 0.686 | 0.634 |
| | Gender | 0.023 | 0.881 |
| | Position | 0.196 | 0.882 |
| | Education | 1.831 | 0.121 |
| | Training attended by employee | 2.610 | 0.107 |
| | Frequency meet supervisor | 4.215 | 0.015* |
| Benevolent Leadership | – Age | 0.353 | 0.881 |
| | Gender | 0.000 | 0.998 |
| | Position | 1.520 | 0.220 |
| | Education | 0.837 | 0.502 |
| | Training attended by employee | 0.071 | 0.789 |
| | Frequency meet supervisor | 0.469 | 0.626 |
| Moral-incorruptness Leadership | – Age | 1.521 | 0.181 |
| | Gender | 1.906 | 0.168 |
| | Position | 4.269 | 0.014* |
| | Education | 2.883 | 0.022 |
| | Training attended by employee | 4.475 | 0.035 |
| | Frequency meet supervisor | 0.393 | 0.675 |
| Moral-courage Leadership | – Age | 0.884 | 0.491 |
| | Gender | 0.227 | 0634 |
| | Position | 0.195 | 0.823 |
| | Education | 1.224 | 0.299 |
| | Training attended by employee | 0.807 | 0.369 |
| | Frequency meet supervisor | 0.385 | 0.681 |
| Moral-impartialness Leadership | – Age | 0.497 | 0.778 |
| | Gender | 3.706 | 0.055 |
| | Position | 2.988 | 0.051 |
| | Education | 5.207 | 0.00* |
| | Training attended by employee | 4.019 | 0.045* |
| | Frequency meet supervisor | 2.517 | 0.081 |
| Moral-magnanimity Leadership | – Age | 0.631 | 0.676 |
| | Gender | 2.936 | 0.087 |
| | Position | 0.332 | 0.718 |
| | Education | 1.648 | 0.160 |
| | Training attended by employee | 1.871 | 1.172 |
| | Frequency meet supervisor | 3.150 | 0.044 |
| Visible Leadership – Two-way ANOVA design (gender and position, gender and education, position and education) | | 1.705 | 0.105 |

 * significant at the level of ≥0.01

Furthermore, in order to test the instrument's construct validity and to answer research question one, a factor analysis was performed. All forty-two questions on PL were subjected to an EFA. With an initial principal component analysis, followed by applying a Varimax rotation method, the EFA answered research question one: **"To what extent is Indonesian leadership paternalistic?"**

In conducting the EFA, several rules were set up in line with the guidance from Hair et al. (2006) and Brace et al. (2009). The rules were as follows:

1. As a general EFA rule of thumb, only factors that have Eigenvalues greater than 1 were retained as factors created in this analysis,.
2. To be meaningful, only factors with a loading of 0.40 will be chosen (this is in line with many SPSS guidebooks).
3. To obtain clearer factors of dimensionality, EFA will be performed repeatedly to explore whether there are multiple loadings in one factor.

In this research, an EFA was conducted two times. The Kaiser-Meyer-Olkin (KMO) statistic from the first EFA was very high (0.901), and its resulting eight factors were retained. Four items had high multiple loadings, and one item had a value less than 0.40. In this study, the researcher decided to run the EFA one more time in order to obtain better and clearer results. The results of the final EFA are reported in the results chapter.

The next step was to answer research question number two: **"How is the leader-employee relationship constructed in an Indonesian context?"** In order to answer research question two, a general linear model (GLM) was implemented. Brace et al. (2009) note that in the latest SPSS software, a GLM is a more powerful tool than the independent t-test or one-way ANOVA techniques for analysing variance. The researcher used the GLM to evaluate whether or not there were significant differences between respondents' demographic data (age, gender, education, position, training attended and frequency of meetings with supervisors) and their interaction with the leadership construct developed in this study.

In this study, the GLM was used in two stages. First, the GLM was applied to all the PL components. Second, in order to further explore the possibility of significant differences between the respondent demographics and the PL components, the GLM was applied to the PL components where the first step had showed the largest significant effect, which was that of Visible Leadership. As Pallant (2007) suggests, a follow-up analysis may be done if there are significant effects resulting from the initial analysis. This method was used to establish strong evidence before any attempt was made to answer research question two. To determine whether significant differences existed in this study, eta-squared values were considered.

The relationships between the two research questions, the sources of data and the types of statistical analyses are presented in Table 5.4.

**Table 5.4**

Data Analysis of Research Results

| Research Questions | Sources of Data | Type of Statistical Analysis |
|---|---|---|
| 1. To what extent is Indonesian leadership paternalistic? | PL[a] responses | 1. EFA[b]<br>2. Mean and SD |
| 2. How is the leader-employee relationship constructed in an Indonesian context? | Demographic variables from PL survey; responses | GLM[c]<br>  1. One-Way Analysis of Variance<br>  2. Two-Way Analysis of Variance |

[a] Paternalistic leadership.
[b] Explanatory factor analysis.
[c] General linear model.

## 5.7 Conclusion

This research method presents several potential strengths, including the processes used in the instrument's adaptation, the selection of the participating organisations and the sampling techniques that could extend the generalisation of the study to a broader context.

Performing rigorous processes is necessary when the adoption of an instrument involves translation. Using the translation back-translation process can increase the validity of the translated instrument and achieve the original instrument's intent (Brislin 1970; Sperber, Develiss et al. 1994). In this study, the translation back-translation process involved two independent Western experts and a certified translator in Indonesia. Therefore the researcher had strong confidence in the quality of the translation. In turn this created a document that was understandable to the respondents and kept the original instrument's meaning.

The public sector was selected for this study in order to examine a population that was likely to be influenced by the traditional Javanese values of Indonesia. Using the public sector is a break from the usual application of PL, which has generally been in family-owned businesses in the private sector. Given this study's unique population, the researcher hoped that an outcome of the study would be to advance the study of PL beyond the private sector.

The researcher used a multiple sampling method to obtain a representative sample from the selection of provinces, cities or regencies, agencies and staff that were involved in the study. The use of multiple sampling methods has several advantages. Apart from gaining the maximum number of responses, this technique can also result in a well-drawn sample. Scheaffer, Mendenhall and Ott (1991) state that it allows the researcher to approach a more accurate generalisation of the relationship between the sample and the population. The researcher's justification for selecting the target sample may be viewed as an attempt to broaden the generalisation of the sample to the population.

However, the researcher also acknowledges several limitations with regard to the design of the research, in particular relating to sampling design and the process of data analysis. The first limitation relates to the selection of trainees that were involved in the training course held by the two government provincial training providers. Although the researcher had been informed that the training is attended by a representation from each city and regency beyond the coverage of provincial border, there was no way of knowing which of the various sectors were represented. For example, in the last three months of 2008, only three sectors in the Yogyakarta Special region (the Education and Culture sector, the Natural Resources sector and the Administrative and Governance sector) were invited to send their staff for training. Therefore, the other sectors classified by the researcher were not attainable.

The second limitation relates to the data analyses. In the two-way ANOVA analysis, the researcher combined categories for within two variables (education and position). In the one-way ANOVA, the education variable consisted of five levels (below high school, high school, diploma, bachelor and master) and the position variable consisted of three levels (staff, section head, and field head). Although this change was aimed at finding possible relationships among respondent demographic variables, this may have affected the consistency of the main effects between the one-way and the two-way ANOVA tests.

Finally, before any attempt is made to generalise this study's findings to all of Indonesia, the researcher suggests that precautions should be put in place. This study is within the context of responses from a sample of Indonesian civil servants at a particular point in time. These responses represent the interpretation of meaning by the respondents of the study to the seven PL scales (e.g. visible leadership, authoritarianism leadership, benevolent leadership, and moral leadership). Other sectors of Indonesian society may be influenced by a wide range of cultural values, and might produce different results in a similar survey.

With reference to the strengths of the study's design, the quantitative analysis described in this chapter will help to create an understanding of the suitability of PL in Indonesia.

# CHAPTER 6    RESULTS AND DISCUSSION

## 6.1  Introduction

In line with the purpose of this study, two main issues will be discussed in this chapter; (1) uncovering the extent of Paternalistic Leadership (PL) in Indonesia, (2) employees' demographic characteristics relating to the practice of Paternalistic Leadership in Indonesia, an investigative method endorsed by Stodgill (1974) who concluded that designing research around leader-follower interactions should be promoted in future studies.

As discussed in Chapter Five, this study has taken a quantitative approach. This section discusses the results of the study in the form of numerical analysis used to answer the research questions. In brief, the data used was generated from 801 completed questionnaires using a 6-point Likert-type scale. There are 24 tables in this section representing the data analyses, along with the interpretation of results through narration.

## 6.2  Survey Responses

The respondents in this study consisted of civil servants from provincial agency offices, regency agency offices and city agency offices. A total of 807 civil servants participated in the study.

Table 6.1 summarises the demographic profile of the respondents, revealing that they were predominantly male (59.3%), and that nearly three quarters of participants (73.2%) were from the staff level. The average age of the respondents was 40 years (the youngest being 18 years of age and the oldest being 59), with nearly half of them (45.8%) holding a bachelor's degree. As would be expected from members of this population, the sample consisted of mature age civil servants, most with high levels of literacy. This is considered

advantageous because the respondents' perceptions of their supervisors also reflected their average number of years serving as civil servants. This indicates that, on average, the civil servants involved in this study had good supervisory knowledge, and it may therefore be inferred that their perceptions of their supervisors' leadership processes were based on both personal objectives and an informed understanding of the supervisor.

Not all respondents had attended overseas training, with only 29 stating that they had received both overseas and national training. Nearly 96% of participants, however, had received national training. The majority of respondents met with their supervisors every day (54.93%), while 28% met with their supervisors once a week.

**Table 6.1**

Respondent Demography

| Variable | Category | *n* | Percentage |
|---|---|---|---|
| Gender | Male | 452 | 59.3 |
| | Female | 310 | 40.7 |
| | Total for this question | 762 | 100.0 |
| Age | < 30 years old | 98 | 12.7 |
| | 31 – 35 years old | 122 | 15.8 |
| | 36 – 40 years old | 215 | 27.8 |
| | 41 – 45 years old | 167 | 21.6 |
| | 46 – 50 years old | 92 | 11.9 |
| | > 50 years old | 79 | 10.2 |
| | Total for this question | 773 | 100.0 |
| Position | Staff | 573 | 73.3 |
| | Section Head | 132 | 16.9 |
| | Field Head | 77 | 9.8 |
| | Total for this question | 782 | 100.0 |
| Education | Below high school | 12 | 1.7 |
| | High school | 254 | 32.8 |
| | Diploma degree | 48 | 6.2 |
| | Bachelor degree | 354 | 45.8 |
| | Master degree | 105 | 13.5 |
| | Total for this question | 773 | 100.0 |
| Training | National training | 634 | 95.6 |
| | National and overseas training | 29 | 4.4 |
| | Total for this question | 663 | 100.0 |
| Frequency of meeting with supervisors | Every day | 384 | 54.9 |
| | Once a week | 202 | 28.9 |
| | Once a month | 113 | 16.2 |
| | Total for this question | 699 | 100.0 |

Table 6.2 shows a comparison of the percentages of gender and position status of the sample to the percentages of the populations of the provinces where the study was carried out. Data gained from the Bureau of Statistics of East Java Province and Yogyakarta Special Region Province was used for this purpose *(Daerah Istimewa Yogyakarta dalam angka 2008,2009; Provinsi Jawa Timur dalam angka 2009, 2009)*

**Table 6.2**

Comparison of Sample to the Civil Servant Populations for Gender and Position Status

| Data Percentages | Population Percentages |
|---|---|
| Gender<br>Sample percentages for the two provinces<br>• Male = 60%<br>• Female = 40% | East Java Provinces (data 2007)<br>• Male = 59%<br>• Female = 41 %<br>Yogyakarta Special Region (data 2008)<br>• Male = 58%<br>• Female = 42% |
| Position<br>Sample percentages for the two provinces<br>• Staff = 73%<br>• Managerial = 27% | East Java Provinces (data 2007)<br>• Staff = 67%<br>• Managerial = 33%<br>Yogyakarta Special Region (data 2008)<br>• Staff = 76%<br>• Managerial = 24% |

Based on these respondent characteristics and the percentages of the gender and positions of civil servants in the two provinces being studied, it was concluded that the study was reasonably representative of the population from which it was drawn.

## 6.3 Internal Consistency Reliability of the Instrument

In order to ensure the reliability of the survey instrument, internal consistency reliability was computed. Reliability is described as a statistical measure of how reproducible a survey instrument's data is. Litwin (1995) noted that 'Internal consistency reliability is applied to groups of items that are thought to measure different facets of the same features'. In this study, internal consistency reliability was performed twice. The first time it was performed on the original instrument. The reason for conducting reliability tests before using the instrument for further analyses is in line with Santos' (1999) argument in which he pointed out that a reliability test for all factors should be performed before

using them in subsequent analyses. The second test was done after Explanatory Factor Analysis (EFA). Gerbing and Anderson (1988) noted that the reliability of a measure should also be performed after uni-dimensionality has been established (this will be discussed further later in this chapter).

Hair et al. (2006) suggests that 0.7 is the acceptable cut-off point when establishing a satisfactory level for instrument reliability. However, with regard to scale development, a value of more than 0.6 is considered satisfactory (Van de Ven and Ferry 1980; Nunnally and Bernstein 1994). As can be seen from Table 6.3, all of the scales are at a satisfactory level, ranging from 0.632 to 0.802, and all are well above the generally accepted lower limit of 0.6.

**Table 6.3**

Cronbach's Alpha Scores for Paternalistic Leadership Scales (Original)

| Measurement Scale | No of Items | Cronbach's Alpha |
|---|---|---|
| Authoritarian Leadership | 7 | 0.665 |
| Authoritative Leadership | 7 | 0.681 |
| Benevolent Leadership (Person-oriented consideration) | 5 | 0.700 |
| Benevolent Leadership (Task-oriented consideration) | 5 | 0.802 |
| Moral Leadership (Courage) | 3 | 0.683 |
| Moral Leadership (Magnanimity) | 3 | 0.684 |
| Moral Leadership (Incorruptness) | 3 | 0.778 |
| Moral Leadership (Responsibility) | 3 | 0.660 |
| Moral Leadership (Impartialness) | 3 | 0.632 |
| Moral Leadership (Lead by Example) | 3 | 0.754 |

From these findings the researcher concludes that the scales have satisfactory levels of internal consistency and so may be considered to be suitably reliable for further analysis.

## 6.4  Descriptive Statistics

This research was performed by replicating the instrument of Paternalistic Leadership (PL) developed by Cheng et al. (2004). The latest version (Cheng 2008)[10] was used in order to provide a comprehensive picture of the study. In keeping with the objective that the research was to be applicable to the population of the study, the descriptive statistics in this study are presented twice. Firstly, they are presented only to provide a brief illustration of how the respondents replied to the questions, thus any further interpretation is not made. Secondly, the descriptive statistics (which will be presented later in this chapter after Explanatory Factor Analysis) are used with the factor scores resulting from the EFA and the interpretation of how respondents replied to the modified questions.

A 6-point Likert scale was used in the study so there was no neutral point. Forty-two questions were used to assess civil servants' perceptions of the leadership practices exercised by their immediate supervisors. Answers were expressed using the following scale values: 1 (never); 2 (seldom); 3 (sometimes); 4 (often); 5 (usually); and 6 (always). Tables 6.4 to 6.13 provide the descriptive statistics by questionnaire item for the research variables. They display means and standard deviations for the responses to each question pertaining to the research variables[11].

---

[10] All questions presented in this dissertation are the same as the original questionnaire. Cheng developed the questionnaire in the Taiwanese language and translated it into English.
[11] Throughout this chapter, information about the mean for each question for descriptive statistics on the construct of Paternalistic leadership is in order (from the smallest to the largest).

**Table 6.4**

Descriptive Statistics for Authoritarian Leadership

| Items | Means | Standard Deviation |
|---|---|---|
| Appears to be intimidating in front of his/her subordinates | 2.00 | 1.371 |
| Does not impart information to me* | 2.25 | 1.328 |
| Defines an exemplary subordinate as one who acts upon what he/she demands | 2.34 | 1.568 |
| Would be vexed if I oppose his/her ideas in public | 2.86 | 1.663 |
| Solely makes all decisions in my department | 2.92 | 1.523 |
| Asks me to completely obey him | 3.43 | 1.757 |
| Always has the last say in the meeting | 4.10 | 1.555 |

* reversed scale

With regard to the construct of Authoritarian leadership (Table 6.4) almost all questionnaire items revealed negative perceptions among respondents, with answers being among the lower scale values. Based on the mean score, the average respondent answered with a scale value of 2 (seldom), with the exception of one item which was marked as having the highest mean. This item was, "Always has the last say in the meeting", to which the respondents replied "often" (scale value 4).

Table 6.5 provides a summary of respondent responses for the construct of Authoritative leadership. Most of the questionnaire items revealed positive perceptions among respondent, with answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of 3 (sometimes), with two items which was marked as having the highest mean. This item was, "Demands that his/her team outperform others", to which respondents replied "often" (scale value 4).

**Table 6.5**

Descriptive Statistics for Authoritative Leadership

| Items | Means | Standard Deviation |
|---|---|---|
| Brings me a lot of pressure when we work together | 2.19 | 1.417 |
| Keeps track of my work from head to toe | 2.38 | 1.515 |
| Scolds me when I fail expected target | 2.76 | 1.503 |
| Very strict with his/her subordinates | 3.07 | 1.442 |
| Disciplines me for violation of his/her principles | 3.52 | 1.558 |
| Demands that I immediately report him/her any change at work | 4.09 | 1.516 |
| Demands that his/her team outperform others | 4.60 | 1.530 |

Table 6.6 summarises the respondent views of Benevolent leadership (person-oriented consideration). Almost all questionnaire items revealed positive perceptions among respondents. Based on the mean score, the average respondent answered with a scale value of 3 (sometimes), with the exception of one item which was marked as having the lowest mean. This item was, "Helps me solve my personal problems", to which the respondents replied "seldom" (scale value 2).

**Table 6.6**

Descriptive Statistics for Benevolent Leadership (person oriented consideration)

| Items | Means | Standard Deviation |
|---|---|---|
| Helps me solve my personal problems | 2.75 | 1.486 |
| Understands my preference enough to accommodate my personal requests | 3.26 | 1.388 |
| Cares about not only my work but also my life | 3.49 | 1.325 |
| Often shows his/her concern about me | 3.65 | 1.141 |
| Very considerate to subordinates working with him/her for a long time | 3.85 | 1.395 |

With regard to Benevolent leadership (task-oriented consideration) (Table 6.7), almost all questionnaire items revealed positive perceptions among respondents, with answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of 4 (often), with the exception of one item which was marked as having the lowest mean. This item was, "Trains and coaches me when I lack required abilities at work", to which the respondents replied "seldom" (scale value 2).

**Table 6.7**

Descriptive Statistics for Benevolent Leadership (task oriented consideration)

| Items | Means | Standard Deviation |
|---|---|---|
| Trains and coaches me when I lack required abilities at work | 2.80 | 1.372 |
| Helps me make future career plan in the company | 3.04 | 1.614 |
| Encourages me when I encounter difficulties at work | 4.03 | 1.487 |
| Would try to understand the real cause of my unsatisfied performance | 4.09 | 1.573 |
| Offers necessary help when I am too occupied at work | 4.12 | 1.539 |

Table 6.8 summarises the respondent views of Moral leadership (courage). Almost all questionnaire items revealed positive perceptions among respondents, with answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of 3 (sometimes), with the exception of one item which was marked as having the lowest mean. This item was, "Has the courage to report wrongdoings", to which the respondents replied "seldom" (scale value 2).

**Table 6.8**

Descriptive Statistics for Moral Leadership (courage)

| Items | Means | Standard Deviation |
|---|---|---|
| Has the courage to report wrongdoings | 2.97 | 1.560 |
| Stands out and fights against injustice | 3.45 | 1.660 |
| Speaks out for unfairly-treated others | 3.54 | 1.553 |

With regard to the construct of Moral leadership (magnanimity) (Table 6.9), all questionnaire items revealed positive perceptions among respondents, with the answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of 3 (sometimes), with the exception of one item which was marked as having the highest mean. This item was, "Tolerant of criticism", to which the respondents replied "usually" (scale value 4).

**Table 6.9**

Descriptive Statistics for Moral Leadership (magnanimity)

| Items | Means | Standard Deviation |
|---|---|---|
| Would not mind should his/her opinion be not accepted | 3.44 | 1.442 |
| Open-minded and never minds when being offended | 3.63 | 1.533 |
| Tolerant of criticism | 4.23 | 1.462 |

Table 6.10 summarises the respondent views of Moral leadership (incorruptness). Almost all questionnaire items revealed positive perceptions among respondents, with answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of "usually". Sample item "Does not take advantage of position power to bribe" is replied to by the respondents as "usually" (scale value 4).

**Table 6.10**

Descriptive Statistics for Moral Leadership (incorruptness)

| Items | Means | Standard Deviation |
|---|---|---|
| Does not take advantage of company resources on personal affairs* | 4.22 | 1.722 |
| Does not ask subordinates to do personal business for him/her* | 4.32 | 1.701 |
| Does not take advantage of position power to bribe* | 4.36 | 1.610 |

   * reversed scale

Table 6.11 summarises the respondent views of Moral leadership (responsibility). Almost all questionnaire items revealed positive perceptions among respondents, with answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of "usually". Sample item "Takes responsibility on job and never shirks his/her duty" is replied to by the respondents as "usually" (scale value 4).

**Table 6.11**

Descriptive Statistics for Moral Leadership(responsibility)

| Items | Means | Standard Deviation |
|---|---|---|
| Does not pass the buck to others when he/she makes a mistake* | 4.06 | 1.873 |
| Takes responsibility on job and never shirks his/her duty | 4.95 | 1.363 |
| Responsible on job | 5.19 | 1.199 |

   * reversed scale

With regard to the construct of Moral-impartialness leadership (Table 6.12), all questionnaire items revealed positive perceptions among respondents, with the answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of 3 (sometimes), with the exception of one item which was marked as having the lowest mean. This item was, "Does not give extra attention to subordinates with whom he/she has personal relationship", to which the respondents replied "usually" (scale value 4).

**Table 6.12**

Descriptive Statistics for Moral Leadership (impartialness)

| Items | Means | Standard Deviation |
|---|---|---|
| Does not cover fault for in-groups subordinates* | 3.61 | 1.555 |
| Does not evaluate subordinates by personal relationship* | 3.91 | 1.799 |
| Does not give extra attention to subordinates with whom he/she has personal relationship* | 4.13 | 1.649 |

\* reversed scale

Table 6.13 summarises the respondent views of Moral leadership (lead by example). Almost all questionnaire items revealed positive perceptions among respondents, with answers being among the higher scale values. Based on the mean score, the average respondent answered with a scale value of usually. Sample item "Well self-disciplines before demanding upon others" is replied to by the respondents as "usually" (scale value 4).

**Table 6.13**

Descriptive Statistics for Moral Leadership (lead by example)

| Items | Means | Standard Deviation |
|---|---|---|
| Sets an example to me in all aspects | 3.93 | 1.543 |
| Leads rather follow, subordinates to deal with difficult tasks | 4.26 | 1.503 |
| Well self-disciplines before demanding upon others | 4.52 | 1.541 |

The descriptive statistics as shown in Table 6.3 to Table 6.13 indicated that, for the construct of PL, respondents tend to give a relatively positive response (mostly the mean score as they respond is "sometimes" on the scale).

## 6.5  Exploratory Factor Analysis (EFA)

In this study, exploratory factor analysis (EFA) was performed to answer research question number one. The research question is:

**"To what extent is Indonesian leadership Paternalistic?"**

This research question was answered through reporting the factor structure of the PL instrument. By reporting this finding the researcher was able to compare the dimensionality of the PL found in this study to the original Taiwan-based model. Thus the researcher was able to interpret how Indonesian leadership is characterised by the concepts embedded in PL.

As described earlier in the methodology chapter, EFA was conducted twice. The reasons and conditions for running EFA for the second time are provided in the previous chapter.

The 42 items in the PL instrument (Cheng 2008) were subjected to explanatory factor analysis (EFA) with varimax rotation. EFA was used to test the degree to which the model of PL proposed by Cheng et al. (2004) applied to the Indonesian sample. The purpose of the analysis was to produce a profile of Indonesian leadership which could be used to test the assumption that the influences of Javanese and Taiwanese cultures were similar in the way they shaped relationships between leaders and followers.

The Kaiser-Meyer Olkin measure of sampling adequacy test and Bartlett's test of sphericity estimates were within acceptable values to satisfy the assumptions for factor analysis. Principal component factor analysis yielded a solution that accounts for 52 percent of the variability in the data and after optimisation using varimax rotation produced loadings for the various scale items onto seven factors. Five items had multiple loadings and after some further examination and analysis were dropped leaving 37 items in the factor solution. The relevant item loadings for seven factors are provided in Table 6.14.

**Table 6.14**

Item listings, factor loadings 1-3 for the seven-factor PCF solutions

| Item | My supervisor | Factor 1 (0.82) Visible Leadership | Factor 2 (0.79) Authoritarian Leadership | Factor 3 (0.76) Benevolent Leadership |
|---|---|---|---|---|
| Q34 | Responsible on job | 0.736 | | |
| Q38 | Discipline himself before asking others to be disciplined | 0.703 | | |
| Q30 | Demands that his/her team outperform others | 0.700 | | |
| Q35 | Takes responsibility on job and never shirks his/her duty | 0.692 | | |
| Q39 | Lead rather than follow when we cope difficulties | 0.569 | | |
| Q37 | Sets an example to me in all aspects | 0.561 | | |
| Q31 | Disciplines me for violation of his/her principles | 0.535 | | |
| Q33 | Asks immediately report of changes work | 0.473 | | |
| Q14 | Always has the last say in the meeting | 0.455 | | |
| | | | | |
| Q6 | Looks frightening in front of the employees | | 0.725 | |
| Q24 | Defines an exemplary subordinates as one who acts upon what he/she demands | | 0.700 | |
| Q22 | Grumble when I m fail | | 0.693 | |
| Q5 | Brings a lot of pressures when we work him | | 0.687 | |
| Q4 | Would be vexed if I oppose his/her ideas in public | | 0.602 | |
| Q13 | Asks me to completely obey him | | 0.559 | |
| Q23 | Solely makes all decisions in my department | | 0.519 | |
| Q1 | Very strict with his/her subordinates | | 0.484 | |
| Q2 | Cares about not only my work but also my life | | | 0.729 |
| Q29 | Often shows his/her concern about me | | | 0.715 |
| Q21 | Helps me to make future career plan | | | 0.616 |
| Q11 | Trains and guides me when I'm underperformer | | | 0.586 |
| Q28 | Helps me to solve private problem | | | 0.574 |
| Q10 | Offers necessary help when I am too occupied at work | | | 0.459 |
| Q26 | Understands my preference enough to accommodate my personal requests | | | 0.421 |

continued ... Item listings, factor loadings 4-7 for the seven-factor PCF solutions

| Item | My supervisor | Factor 4 (0.77) Incorruptness (Moral Leadership) | Factor 5 (0.68) Courage (Moral Leadership) | Factor 6 (0.63) Impartialness (Moral Leadership) | Factor 7 (0.68) Magnanimity (Moral Leadership) |
|------|---------------|------|------|------|------|
| Q25 | Does not ask employees to do his needs | 0.832 | | | |
| Q27 | Does not use the company's facilities for his interest | 0.788 | | | |
| Q8 | Does not use his power to bribe | 0.747 | | | |
| Q7 | Protest on the unfair manner done to other persons | | 0.725 | | |
| Q9 | Has the courage to report wrongdoings | | 0.707 | | |
| Q41 | Stands out and fights against injustice | | 0.674 | | |
| Q40 | Does not give any special attention for someone who close to him | | | 0.791 | |
| Q42 | Does not evaluate sub-ordinates based on personal relationship | | | 0.763 | |
| Q16 | Does not cover mistake for internal team | | | 0.519 | |
| Q16 | Would not mind should his/her opinion be not accepted | | | | 0.654 |
| Q18 | Open-minded and never minds when being offended | | | | 0.651 |
| Q17 | Tolerant of criticism | | | | 0.524 |

Four of the factors identified in the Taiwanese study (Cheng 2008) emerged from the Indonesian data: Incorruptness (Moral leadership), Courage (Moral leadership), Impartialness (Moral leadership), and Magnanimity (Moral leadership)[12]. In addition, three new dimensions were discovered which appear to encapsulate distinctive features of Javanese leadership.

Factor one is labelled "Visible Leadership" because it reflects Javanese employee expectations that leaders should be visible and act as figureheads (Table 6.14). This factor presents a new grouping of items that does not follow the factors identified in prior studies. Specifically Visible Leadership is compromised of one item from Authoritarian leadership, "My supervisor always has the last say in the meeting", three questions from the Authoritative leadership dimension, such as "My supervisor demands that his/her team outperform others", one question from the Moral leadership (responsibility) dimension "My supervisor is responsible in job", and all three questions from the moral leadership (leads-by-example) dimension, including "My supervisor sets an example to me in all aspects".

The second factor is labelled "Authoritarian Leadership" as it reflects very strict Authoritarian behaviour on the part of the leader. Five questions on the original model of Authoritarian leadership dimensions are captured in this factor including "My supervisor asks me to completely obey". However, the other three questions originated from the Authoritative leadership dimension which included "My supervisor is very strict with his/her subordinates". This factor is previously considered to be two distinct factors (authoritarian and authoritative), but this distinction is not supported by the current data. The respondents' views revealed that there were no distinctions between authoritarian and authoritative as they viewed Authoritarian leadership as including both aspects.

---

[12] The term "Moral leadership" used by Cheng to identify one of the 3 main constructs of his model, is placed after the name factors identified in this study that relate to that construct (e.g. Courage (Moral leadership). This applies throughout the rest of the chapter.

The third factor is labelled "Benevolent leadership" since it combines factors that captured two different aspects of benevolence in the original model. These two original factors were task-oriented and person oriented benevolent leadership, but this distinction is not supported by the current data. The Indonesian respondents did not distinguish between task and people, viewing benevolence as including both aspects together.

The fourth, fifth, six, and seventh factors confirmed the previous model (refer to Table 6.14). Factor number four is "Incorruptness (Moral leadership)"; factor number five is "Courage (Moral leadership)"; factor number six is "Impartialness (Moral leadership)"; and factor number seven is "Magnanimity (Moral leadership)". All these factors are consistent with the previous model so the researcher adopted the same nomenclature as a matter of consistency between studies.

Overall it should be noted that Benevolent and Moral leadership are consistent with expected PL dimensions. However Visible leadership, which encompasses the leader's articulation, emerged in the Javanese data as a key personal attribute of Indonesian public sector leaders.

### 6.5.1  The Elements of Paternalistic Leadership in Indonesia

The first research question addressed is **"To what extent is Indonesian leadership Paternalistic?"** In this study, the scale used for answering this research question was developed in Taiwan (Cheng 2008). However, as Indonesia is perceived to be culturally similar with Taiwan, the study attempts to transplant the scale and to examine its applicability. Accordingly, the research question focused on the leadership styles and the underpinning cultural values of Javanese (presented in the literature review) and was answered through an exploration of Indonesian culture and leadership theory.

The new factor created as a result of EFA showed a clear picture of the leadership style preferred by the Indonesian respondents. To some degree, the

EFA results are congruent with the model of PL from which this study transplanted the construct. Important concepts grounded in the PL construct such as Authoritarian, Benevolent and Moral leadership are still present. This provides a convincing argument that to a large degree Indonesian leadership is Paternalistic. Furthermore, other interesting findings were discovered in this study. In the adopted model, Visible leadership did not occur in the construct of PL; however, in this study, Visible leadership appeared as a significant leadership style for Indonesians. Next the discussion of Visible leadership will be carried out.

**Visible Leadership**

A new concept, Visible leadership, has been created from the results of this study because of the strong emphasis placed by respondents on factors which make leadership and the characteristics of a leader overt. This comprises aspects of Authori*tative* leadership, Authori*tarian* leadership, moral leadership (responsibility), and moral leadership (lead by example), that existed in the Cheng (2008) model, but act as a separate factor in Indonesian perception of leadership.

In terms of leadership styles, the current study finds that Visible leadership utilises most forms of PL. This aspect of leadership existed in the Cheng et al. model, in which this leadership style is compromised of one question from Authori*tarian* leadership (my supervisor always has the last say in the meeting), three questions from the Authori*tative* leadership dimension (i.e. my supervisor demands that his/her team outperform others), one question from Moral-responsibility leadership dimension (my supervisor responsible for work), and all three questions from Moral-lead by example leadership dimension (i.e. my supervisor sets an example to me in all aspects). The reason it is named as Visible leadership is that all the questions in this factor reflect to the situation where the employee felt that leaders should be visible in every act, and acting as a figurehead by showing totalitarianism behaviour.

The term Visible leadership is rarely found in the leadership scholarly writings. On the surface, Visible leadership may not be too far away from the developmental leadership theory discussed in the Chapter Three. Visible leadership is encapsulated in the latest leadership theories, such as charismatic and transformational leadership. Elements like "being in the forefront" are closely associated with charismatic leadership where the leader is expected to have strong conviction in the moral correctness of their beliefs. The idealised influence construct of transformational leadership is closely associated with the Visible leadership attribute of "set an example". Although culturally Indonesians are different from Western populations, these findings on the importance of Visible leadership suggest that Indonesians accept Western ideals of leadership in several ways.

In their review of Shackleton's Antarctic Expedition, Dennis et al. (2000) concluded that despite the competency that the leader should have, they must be visible. Similarly Benton (2009) highlighted the importance for leaders to be visible to a wider range of people. Key concepts of Visible leadership are (Perkins, Holtman et al. 2000; Benton 2009):

- Being at the forefront
  Visible leaders are expected to recognise the importance of being in the forefront and to willingly face extreme conditions.
- To let people see you
  Visible leaders are expected to use the power of their role as a leader to provide assurance, direction, and inspiration.
- Set an example
  Visible leaders are expected to fix a problem rather than to establish blame and show what work needs to be done.

These factors relate well to the study. Table 6.15 provides the framework of Visible leadership by matching it with the three elements discussed earlier.

**Table 6.15**

Framework of Visible Leadership

| Questions | Elements |
|---|---|
| • Responsible on job<br>• Well self-discipline before demanding upon others<br>• Takes responsibility on job and never shirks his/her duty<br>• Act as a role model for me in all aspects<br>• Disciplines me for violation of his/her principles | Being at the forefront |
| • Demands that his/her team outperform others<br>• Always has the last say in the meeting | To let people see you |
| • Leads, rather than follows, subordinates to deal with difficult tasks<br>• Demands that I immediately report him/her any change at work | Set an example |

These results match well with those of Perkins and Benton, however their research is experience-based and so more research would be required to establish the factor theoretically. Nevertheless it is an important element that emerged from these results and is useful for the purpose of this discussion.

**<u>Authoritarian Leadership</u>**

A distinct concept, Authoritarian leadership, was also created from the results of this study because it reflects the very strict Authoritarian behaviour showed by leaders. This comprises aspects of Authori*tarian* leadership and Authori*tative* leadership, that existed in the Cheng (2008) model, but acts as the single factor of Authoritarian leadership in Indonesian perception of leadership. This aspect of leadership in the Cheng (2008) model, comprised six questions from Authori*tarian* leadership (asks me to completely obey him), and three questions from Authori*tative* leadership (brings me a lot pressure when we work together).

Authoritarian leadership is exhibited in almost all leadership studies. Even in the early stage of leadership theorisation, Authoritarian leadership was viewed to be effective leadership. Despite it being a trait related behaviour, leaders' intentions to make decisions on their own reflect the essential Authoritarian leadership behaviour (DuBrin 2004; Lussier and Achua 2007). Moreover, Authoritarian leadership also encompasses the transactional role of the leaders as discussed in Chapter Three. Attributes like clarifying jobs that need to be done by the subordinates and making decisions on their own as well closely supervising the staff all highly reflect the Authoritarian capacity of the leaders. Therefore, although culturally Indonesians are different from Western culture, these findings on the importance of Authoritarian leadership suggest that Indonesians do accept Western ideals of leadership in several ways.

In terms of the study findings, and to appreciate the earliest concept of Paternalistic Leadership that this study replicated, Cheng and Farh have postulated that Authoritarian leadership has four constructs:

1. Authority and control – such behaviours as being unwilling to delegate, top-down communication, information secrecy, and tight control.
2. Underestimation of subordinates' competence – such behaviours as ignoring subordinates' suggestions, and belittling subordinates' contributions.
3. Image building – such behaviours as acting in a dignified manner, exhibiting high self-confidence and information manipulation.
4. Didactic behaviour – such behaviours as insisting on high performance standards, reprimanding subordinates for poor performance, and providing guidance and instructions for improvement (2000).

These findings have now been matched to the construct of Authoritarian leadership and the items of the newly constructed factor. Table 6.16 provides the framework of Authoritarian leadership by matching it with the four elements discussed earlier.

It is considered that the eight questions on Authoritarian leadership were loaded properly on the dimensions of Authoritarian leadership (Cheng and Farh original version), and the new framework is not to be viewed as a generalisation or theorisation of Authoritarian leadership rather, but as supplementary information for the purposes of this discussion.

**Table 6.16**

Sketch Map of Authoritarian Leadership

| Questions | Elements |
| --- | --- |
| • Brings me a lot of pressure when we work together<br>• Very strict with his/her subordinates | Authority and control |
| • Would be vexed if I oppose his/her ideas in public<br>• Solely makes all decisions in my department | Underestimation of subordinates' competences |
| • Appears to be intimidating in front of his/her subordinates | Image building |
| • Defines an exemplary subordinate as one who acts upon what he/she demands<br>• Scolds me when I fail expected target<br>• Asks me to completely obey him | Didactic behaviour |

**Benevolent Leadership**

The concept of Benevolent leadership has been created from the results of this study because of the strong emphasis placed by respondents on the importance of benevolent behaviour that should be practiced by leaders. The study findings lead to the construction of one distinct form of Benevolent leadership. The two versions of Benevolent leadership described within the original model of PL are not supported in this study. The findings show the respondents viewed Benevolent leadership as unity.

Within the literature review, the concept of benevolent leadership was appear to be congruent with the concept of Transformational leadership. One aspect that may relate well with benevolent behaviour is individualised consideration. Bass (1996) stipulated that individualised consideration requires leaders to respect subordinates, care for them, satisfying their feelings and needs as well giving them appropriate support. However, caution needs to be taken when relating the concept of individualised behaviour with Benevolent leadership as how it is viewed in the West may be different from what is viewed in the East. As western culture commonly respects people's privacy, the level of care granted by their leader may be only limited to work related matters. Therefore, it is suggested that individualised consideration is not comparable with Benevolent leadership.

The earliest concept of Benevolent leadership from Cheng and Farh describes leader integrity as being a kind and gentle superior (2000). They argued that leaders should emphasise individualised care for all subordinates, such as treating employees as family members, providing job security, assisting during personal crises, showing holistic concern, avoiding embarrassing subordinates in public and protecting subordinates even when they have made grave errors (Cheng and Farh 2000). The findings of this study seem to support this characteristic of Benevolent leadership. In line with the new factor that this study suggests, items like supervisor behaviour keenness for looking after someone's personal needs, not just in the workplace, but also out of work and supervisor keenness for helping employees to make their long term career plans are viewed as fitting with the characteristic of Benevolent leadership addressed by Cheng and Farh (2000). The key difference is that Indonesian leaders show benevolence consistently rather than making any difference between work-related and personal issues.

**Moral Leadership**

Four moral types of leadership have been created from the results of this study because of the strong emphasis by the respondents on factors where they want their leaders to practice moral leadership. This comprises aspects of Incorruptness (Moral leadership), Courage (Moral leadership), Impartialness (Moral leadership), and Magnanimity (Moral leadership).

In terms of leadership style, the current study discovered that Moral leadership utilises most forms of PL. This aspect of leadership existed in the Cheng model, where it comprised three questions from the Moral-incorruptness leadership, Moral-courage leadership (courage), Moral-impartialness leadership (impartialness), and Moral leadership (magnanimity).

Within the literature review, the concept of Moral leadership is seemingly well bounded in the description of charismatic leadership. The strong emphasis on leader capacity to exert strong conviction on the moral correctness of their beliefs could be viewed as a moral deed that the leaders practice. Furthermore, the socialised type of charismatic leadership also showed strong evidence on how the leaders should be practicing moral deeds, such as using power for the benefits of others, and avoiding using their power to their own benefit. Another moral deed with this type of leadership is the expectation for the leader to serve in a collective manner, which in several ways is similar to the Moral-impartialness leadership style. However, caution is required before any attempt is made to directly link these similarities, as what in the Western world is viewed as an act that is morally acceptable may be different in this Eastern culture. This finding, at least, provides advance acknowledgement that Indonesian leadership in several ways is still connected with the Western theory of leadership.

Moreover, in terms of PL, the original construct of Moral leadership developed by Cheng and Farh in 1995 consists of two other important constructs for Moral leadership: (1) unselfishness – behaviour which does not abuse authority for

personal gain, does not mix personal interests with business interest, and puts collective interests ahead of personal interests; and (2) leading by example – behaviours such as being an exemplar in work and personal conduct (2000). In line with the new factor that this study discovered, items like "Does not ask the subordinates to do private interest for him" are linked properly with the designation factor labelled Moral-incorruptness leadership. The item "Will stand and fight against injustice" is loaded properly on the designated factor called Moral-courage leadership. Other items such as "Does not evaluate sub-ordinates based on personal relationship" are also loaded properly in the designated factor called Moral- impartialness leadership. Lastly, the item "Does not mind if his opinion is not accepted" is also loaded properly on the designated factor called Moral- magnanimity leadership.

The findings indicate that all four of the Moral leadership dimensions still match with the description of the adopted model. Indeed, these four types of Moral leadership are assimilated to the Indonesian context and in several ways match with the four aspects of Moral leadership suggested by Cheng (2008).

### 6.5.2  The Answers of Research Question Number One

From EFA and the attempt to link the aspects of PL that this study discovered with relevant literature review, this study in a number of ways confirms the applicability of PL in Indonesia. That is, **"To a large extent, Indonesian leadership is Paternalistic"**.

In other words, the relationship between leader and follower mirrors that of a traditional Eastern father and children. Culturally that 'fatherly' relationship is similar to that described by Cheng (2008), in that it is authoritarian, benevolent and morally based. A key difference is that Indonesian leaders assume that their 'fatherly' behaviour is clearly visible to others.

## 6.6 Reliability and Descriptive Statistics for the Adjusted Scale

In order to ensure the reliability of the survey instrument, internal consistent reliability was computed. Previously in this chapter, reliability analysis was performed for the original scale used for this study to serve as a screening phase only. Thus, the scale for psychometric information is provided (reliability and construct validity), as well as the descriptive statistics for all questionnaire items. In this study, the construct validity was measured using the corrected item-total correlation. As a general rule, Pallant (2007) and Field (2005) set values of greater than 0.30 to indicate that the item was measuring the same thing.

Tables 6.17 to 6.23 provide the necessary information (corrected item total correlation – used for testing the construct validity; Cronbach alpha of all items; means and standard deviations of all items) by questionnaire items for the adjusted PL scale. Nine items related to Visible leadership, nine to Authoritarian leadership, seven to Benevolent leadership and three to each of the four categories of Moral leadership (incorruptness, courage, impartialness and magnanimity). Table 6.17 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Visible leadership. Item analyses were conducted on the nine items after EFA.

**Table 6.17**

Reliability and Descriptive Statistics for Visible Leadership

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Disciplines me for violation of his/her principles | 0.353 | 0.793 | 3.52 | 1.588 |
| Sets an example to me in all aspects | 0.543 | 0.762 | 3.93 | 1.543 |
| Demands that I immediately report him/her any change at work | 0.398 | 0.785 | 4.09 | 1.516 |
| Always has the last say in the meeting | 0.387 | 0.787 | 4.10 | 1.555 |
| Leads, rather than follows, subordinates to deal with difficult tasks | 0.538 | 0.763 | 4.26 | 1.503 |
| Well self-disciplines before demanding upon others | 0.640 | 0.746 | 4.52 | 1.541 |
| Demands that his/her team outperform others | 0.573 | 0.757 | 4.60 | 1.530 |
| Takes responsibility on job and never shirks his/her duty | 0.617 | 0.793 | 4.95 | 1.363 |
| Responsible on job | 0.614 | 0.757 | 5.19 | 1.199 |

As can be seen from Table 6.17, all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Visible leadership scale. Its alpha value attained a very satisfactory level of 0.82, which was excellent – considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Visible leadership scale. Based on the mean score, all respondents replied positively to the questions. On average, the respondents' answered with the scale value of 4 (often), with the exception of the item "responsible at work", for which the mean was 5.19 (they responded "usually").

Table 6.18 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Authoritarian leadership. Item analyses were conducted on the nine items after EFA.

**Table 6.18**

Reliability and Descriptive Statistics for Authoritarian Leadership

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Appears to be intimidating in front of his/her subordinates | 0.596 | 0.769 | 2.00 | 1.371 |
| Brings me a lot of pressure when we work together | 0.573 | 0.771 | 2.19 | 1.417 |
| Defines an exemplary subordinate as one who acts upon what he/she demands | 0.570 | 0.770 | 2.34 | 1.568 |
| Scolds me when I fail expected target | 0.592 | 0.763 | 2.76 | 1.503 |
| Would be vexed if I oppose his/her ideas in public | 0.528 | 0.776 | 2.86 | 1.663 |
| Solely makes all decisions in my department | 0.402 | 0.793 | 2.92 | 1.523 |
| Very strict with his/her subordinates | 0.401 | 0.792 | 3.07 | 1.442 |
| Asks me to completely obey him | 0.449 | 0.789 | 3.43 | 1.75 |

As can be seen from Table 6.18 all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Authoritarian leadership scale. Its alpha value attained a very satisfactory level of 0.79, which was excellent – considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Authoritarian leadership scale. Based on the mean score, all respondents replied negatively to the questions. On average, the respondents answered with the scale value of 2 (seldom), with the

exception of two items such as "Ask to fully obey him", for which the mean was 3.43 (they responded "sometimes").

Table 6.19 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Benevolent leadership. Item analyses were conducted on the seven items after EFA.

**Table 6.19**

Reliability and Descriptive Statistics for Benevolent Leadership

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Helps me make future career plan in the company | 0.519 | 0.731 | 2.04 | 1.614 |
| Trains and coaches me when I lack of required abilities at work | 0.451 | 0.745 | 2.80 | 1.372 |
| Help me to solve private problems | 0.483 | 0.739 | 2.75 | 1.486 |
| Understands my preference enough to accommodate my personal requests | 0.399 | 0.755 | 3.26 | 1.388 |
| Cares about not only my work but also my life | 0.552 | 0.725 | 3.49 | 1.325 |
| Often shows his/her concern about me | 0.520 | 0.735 | 3.65 | 1.141 |
| Offers necessary help when I am too occupied at work | 0.504 | 0.734 | 4.12 | 1.539 |

As can be seen from Table 6.19, all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Benevolent leadership scale. Its alpha value attained a very satisfactory level of 0.76, which was excellent – considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Benevolent leadership scale. Based on the mean score, all respondents replied positively to the questions. On average, the

respondents answered with the scale value of 2 (seldom) and 3 (sometimes) with the exception of one items such as "Offers necessary help when I am too occupied at work", for which the mean was 4.12 (they responded "often").

Table 6.20 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Incorruptness (Moral leadership). Item analyses were conducted on the three items after EFA.

**Table 6.20**

Reliability and Descriptive Statistics for Incorruptness (Moral leadership)

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Does not take advantage of company resources on personal affairs* | 0.565 | 0.753 | 4.22 | 1.722 |
| Does not ask subordinates to do personal business for him/her* | 0.697 | 0.606 | 4.32 | 1.701 |
| Does not take advantage of position power to bribe* | 0.588 | 0.731 | 4.36 | 1.610 |

* reversed scale

As can be seen from Table 6.20, all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Incorruptness (Moral leadership). Its alpha value attained a very satisfactory level of 0.77, which was excellent – considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Incorruptness (Moral leadership) scale. Based on the mean score, all respondents replied positively to the questions. On average, the respondents answered with the scale value of 4 (often).

Table 6.21 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Courage (Moral leadership). Item analyses were conducted on the three items after EFA.

**Table 6.21**

Reliability and Descriptive Statistics for Courage (Moral leadership)

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Has the courage to report wrongdoings | 0.404 | 0.703 | 2.97 | 1.560 |
| Stands out and fights against injustice | 0.492 | 0.597 | 3.45 | 1.660 |
| Speaks out for unfairly-treated others | 0.605 | 0.450 | 3.54 | 1.533 |

As can be seen from Table 6.21, all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Courage (Moral leadership) scale. Its alpha value attained a very satisfactory level of 0.68, which was excellent; considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Courage (Moral leadership) scale. Based on the mean score, all respondents replied positively to the questions. On average, the respondents answered with the scale value of 3 (sometimes) with the exception of one item i.e. "Has courage to report mistake", for which the mean was 2.97 (they responded "seldom").

Table 6.22 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Impartialness (Moral leadership). Item analyses were conducted on the three items after EFA.

**Table 6.22**

Reliability and Descriptive Statistics for Impartialness (Moral leadership)

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Does not cover fault for in-groups subordinates* | 0.539 | 0.393 | 3.61 | 1.555 |
| Does not evaluate subordinates by personal relationship* | 0.479 | 0.479 | 3.91 | 1.799 |
| Does not give extra attention to subordinates with whom he/she has personal relationship* | 0.320 | 0.684 | 4.13 | 1.649 |

* reversed scale

As can be seen from Table 6.22, all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Impartialness (Moral leadership) scale. Its alpha value attained a very satisfactory level of 0.63, which was very good; considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Impartialness (Moral leadership) scale. Based on the mean score, all respondents replied positively to the questions. On average, the respondents answered with the scale value of 3 (sometimes) with the exception of one item "Does not give special attention for someone who is close to him", for which the mean was 4.13 (they responded "often").

Table 6.23 shows the reliability and descriptive statistics of the total sample (N=801) for the subscale of Magnanimity (Moral leadership). Item analyses were conducted on the three items after EFA.

**Table 6.23**

Reliability and Descriptive Statistics for Magnanimity (Moral leadership)

| Items | Corrected Items -Total Correlation | Cronbach's Alpha if Item Deleted | Means | Standard Deviation |
|---|---|---|---|---|
| Would not mind should his/her opinion be not accepted | 0.405 | 0.703 | 3.44 | 1.442 |
| Open-minded and never minds when being offended | 0.540 | 0.533 | 3.63 | 1.533 |
| Tolerant of criticism | 0.555 | 0.516 | 4.23 | 1.462 |

As can be seen from Table 6.23, all item-total correlations are greater than 0.3, which in turn provides the construct validity of the Magnanimity (Moral leadership) scale. Its alpha value attained a very satisfactory level of 0.68, which was excellent; considering it was a new factor which was generated using factor analysis. In addition to reliability analysis, the descriptive statistics provide a comprehensive review of all items on the Magnanimity (Moral leadership) scale. Based on the mean score, all respondents replied positively to the questions. On average, the respondents answered with the scale value of 3 (sometimes) with the exception of one item i.e. "tolerant of criticism", for which the mean was 4.23 (they responded "often").

As can be seen from Tables 6.17 to 6.23, all aspects of PL that were established from this study have a very satisfactory level of Cronbach alpha. For the responses of those surveyed on each aspect, the Likert scale revealed a positive outcome of PL. This may be viewed as a unique characteristic of the Paternalistic style of Indonesian leadership.

## 6.7  Analysis of Variance (General Linear Model – GLM)

This section answers research question number two:

**"How is the leader-employee relationship constructed in the Indonesian context?"**

General Linear Models (GLM) using one-way and two-way ANOVA techniques were performed to determine if there were significant differences between the means for the overall PL scale scores based upon demographic profiles of respondents. In this study, there were six independent variables taken from the respondents' demographical information (gender, age, position, education, training and frequency of meeting with supervisors) and seven dependent variables (Visible leadership, Authoritarian leadership, Benevolent leadership and the four forms of Moral leadership – Courage, Impartialness, Incorruptness and Magnanimity).

Before any attempt was conducted to review the results of this study, it was critical to clarify the source of the data used for the analysis. As discussed earlier, factor scores generated from Explanatory Factor Analysis (EFA) were used to replace the original data which applied the 6-point Likert scale. Field (2005) noted that the use of EFA-based scores has several advantages which are beneficial to the level of analysis that researchers use. In general, factor scores allow researchers to have greater confidence with the dataset, as they are standard scores with a mean of 0 and a standard deviation of 1 (Rummel 1970). As factor scores obtained from  EFAs use refined methods based on regression scores, the datasets are not subjected to the double-screening procedure for checking normality, as they are well standardised (DiStefano, Zhu et al. 2009).

As the GLMs used datasets obtained from the EFA (factor score), further findings may indicate a small level of magnitude which may be proposed for further interpretation, as the actual mean difference based on a factor score was very small (Pallant 2007). Pallant also noted that researchers undertaking studies with large samples need to consider the significant effects found even though the level effect size is small.

### 6.7.1 Step 1: General Linear Model (one-way ANOVA) for All Paternalistic Leadership Components

It was noted that employee demographic information was used to establish research variables, and in particular, independent variables. These were: (1) employee age; (2) employee gender; (3) employee position; (4) employee education; (5) training attended by employee; and (6) employee frequency of meeting with supervisors. At the pre-analysis stage, the researcher explored all demographic information provided by the respondents to determine the adequacy of the number of each category (e.g. the number of males and females in the employee gender variable). All categories were found to meet the minimal requirements needed to perform a one-way ANOVA test. Furthermore, in relation to the literature review presented in Chapter Two, all employee demographic information provided was viewed to be important predictors of the leadership styles perceived by respondents. For example, older employees are generally resistant to the idea of Authoritarian leaders compared to younger employees (a reflection of *Bapak-ism* values). As a result, all demographical information provided by employees for this study was used in the analysis.

A one-way between-group analysis of variance was conducted to explore the impact of all the respondent demographic information on the seven leadership styles (Appendix 8). A summary of the number of the case is presented in Table 6.24.

**Table 6.24**

Summary of the Number of the Cases for Each Demographic Variable.

| Respondent Demographic Variables | Groups | *n* Cases |
|---|---|---|
| Age (*n* = 773) | Group 1  (age < 30 years) | 98 |
| | Group 2 (ages 31-35 years) | 122 |
| | Group 3 (ages 36-40 years) | 215 |
| | Group 4 (ages 41-45 years) | 167 |
| | Group  5 (ages 46-50 years) | 92 |
| | Group  6 ( age > 51 years) | 79 |
| Gender (*n* = 681) | Group 1 Male | 401 |
| | Group 2 Female | 280 |
| Position (*n* =700) | Group 1 (staff) | 511 |
| | Group 2 (section head) | 122 |
| | Group 3 (field head) | 67 |
| Education (*n* = 693) | Group 1 (below high school) | 10 |
| | Group 2 (high school,) | 228 |
| | Group 3 (diploma) | 41 |
| | Group 4 (bachelor) | 320 |
| | Group 5 (master) | 94 |
| Training attended by employee (*n* = 592) | Group 1 (national training) | 568 |
| | Group 2 (both national and overseas training) | 24 |
| Frequency meeting with supervisors (*n* = 626) | Group 1 (everyday) | 338 |
| | Group 2 (every week) | 183 |
| | Group 3 (once a week) | 105 |

## Benevolent leadership and respondents demographic

The data in Table 6.25 displays the overall F-test and the significance values. It further indicates that the Benevolent leadership of Indonesian leaders does not vary across the variables on the employee demographic profiles[13].

---

[13] Throughout the discussion, the term 'employees' was used to replace the term 'respondents'. This applies to the whole discussion on the analysis of variance.

**Table 6.25**

General Linear Model test for Benevolent Leadership by demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 2.205 | 0.054 | No |
| 2. Employee gender | 0.970 | 0.325 | No |
| 3. Employee position | 0.780 | 0.459 | No |
| 4. Employee education | 1.234 | 0.295 | No |
| 5. Training attended by employee | 0.693 | 0.405 | No |
| 6. Frequency of meeting with supervisors | 0.025 | 0.976 | No |

The above analysis suggests that the Benevolent leadership of Indonesian leaders does not vary according to the employee age, employee gender, employee position, employee education, training attended by employee and frequency of meeting with supervisors. Concerning this no further analysis and interpretation was taken.

**Incorruptness (Moral leadership) and respondents demographic**

The data in Table 6.26 displays the overall F-test and the significance values. It further indicates that the Incorruptness (Moral leadership) of Indonesian leaders does not vary across the variable on the employee demographic profiles.

**Table 6.26**

General Linear Model test for Incorruptness (Moral leadership) by demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 0.489 | 0.785 | No |
| 2. Employee gender | 0.709 | 0.400 | No |
| 3. Employee position | 1.619 | 0.199 | No |
| 4. Employee education | 1.144 | 0.335 | No |
| 5. Training attended by employee | 0.425 | 0.515 | No |
| 6. Frequency of meeting with supervisors | 1.887 | 0.152 | No |

The above analysis suggests that the Incorruptness (Moral leadership) of Indonesian leaders does not vary according to the employee age, employee

gender, employee position, employee education, training attended by employee and frequency of meeting with supervisors. Concerning this no further analysis and interpretation was taken.

## Authoritarian leadership and respondents demographic

The data in Table 6.27 displays the overall F-test and the significance values. It further indicates that the Authoritarian leadership of Indonesian leaders also varies across the variable of employee gender.

**Table 6.27**

General Linear Model test for Authoritarian Leadership by demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 1.668 | 0.140 | No |
| 2. Employee gender | 5.703 | 0.017 | Yes |
| 3. Employee position | 0.322 | 0.725 | No |
| 4. Employee education | 1.404 | 0.231 | No |
| 5. Training attended by employee | 0.334 | 0.564 | No |
| 6. Frequency of meeting with supervisors | 0.614 | 0.541 | No |

The interpretation of the significant results is also presented. This analysis clarifies the significant relationship between the Authoritarian leadership of Indonesian leaders and employee gender.

### Gender differences on Authoritarian leadership

The F-statistics in Table 6.27 indicate a significant difference in the perceptions of the Authoritarian leadership of Indonesian leaders between male ($M = 0.068$, $SD = 1.016$) and female ($M = -0.117$, $SD = 0.970$) employee; $t=679$, $p = 0.881$, $p = 0.017$ (two tailed). The magnitude of the differences in the means was small but significant (eta squared 0.008). A two-dimensional plot is presented in Figure 6.1.

**Figure 6.1**

Estimated Marginal Means of Authoritarian Leadership (by gender)

These findings suggest that male employees place significantly more emphasis on the dimension of Authoritarian leadership than their female counterparts

## Courage (Moral leadership) and respondents demographic

The data in Table 6.28 displays the overall F-test and the significance values. It further indicates that the Courage (Moral leadership) of Indonesian leaders also varies across the variable of employee gender.

**Table 6.28**

General Linear Model test for Courage (Moral leadership) by demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 0.450 | 0.814 | No |
| 2. Employee gender | 6.470 | 0.011 | Yes |
| 3. Employee position | 0.146 | 0.864 | No |
| 4. Employee education | 0.744 | 0.562 | No |
| 5. Training attended by employee | 0.176 | 0.675 | No |
| 6. Frequency of meeting with supervisors | 2.733 | 0.066 | No |

The F-statistics in Table 6.28 indicate a significant difference in the perceptions of the Courage (Moral leadership of Indonesian leaders between male ($M$ = 0.084, $SD$ = 1.005) and female ($M$ = -0.113, $SD$ = 0.975) employee; $t$ =679, $p$ = 0.634, $p$ = 0.011 (two tailed). The magnitude of the differences in the means was small but significant (eta squared 0.009). A two dimensional plot is given presented in Figure 6.2.



**Figure 6.2**

Estimated Marginal Means of Courage (Moral leadership (by gender)

These finding suggest that male employees place significantly more emphasis on the dimension of Courage (Moral leadership than their female counterparts.

## Impartialness (Moral leadership) and respondents demographic

The data in Table 6.29 displays the overall F-test and the significance values. It further indicates that the Impartialness (Moral leadership) of Indonesian leaders also varies across the variables of employee education.

**Table 6.29**

General Linear Model test for Impartialness (Moral leadership) by demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 0.994 | 0.421 | No |
| 2. Employee gender | 0.119 | 0.730 | No |
| 3. Employee position | 0.768 | 0.464 | No |
| 4. Employee education | 4.786 | 0.001 | Yes |
| 5. Training attended by employee | 0.244 | 0.622 | No |
| 6. Frequency of meeting with supervisors | 0.558 | 0.573 | No |

*Employee education differences and* Impartialness (Moral leadership)

The F-statistics presented in Table 6.29 show that the F-statistics for employee education are significantly different, indicating a significant difference in perceptions of Impartialness (Moral leadership) for the five groups of employee education: $F(4,688) = 4.786$, $p = 0.001$. Despite reaching statistical significance, the actual mean difference in mean score between the groups was quite small but significant. The effect size, calculated using eta squared, was 0.0027. Post hoc comparison using Tukey HSD test indicated that the mean score for Group 5 (Master) $M = 0.262$ was significantly different from Group 1 (Below high school) $M = -0.722$ and Group 2 (High School) $M = -0.139$. Group 3 (Diploma) $M = -0.150$ and Group 4 (Bachelor) $M = 0.073$ did not differ significantly either from Group 1, Group 2 and Group 5. A two-dimensional plot is presented in Figure 6.3.
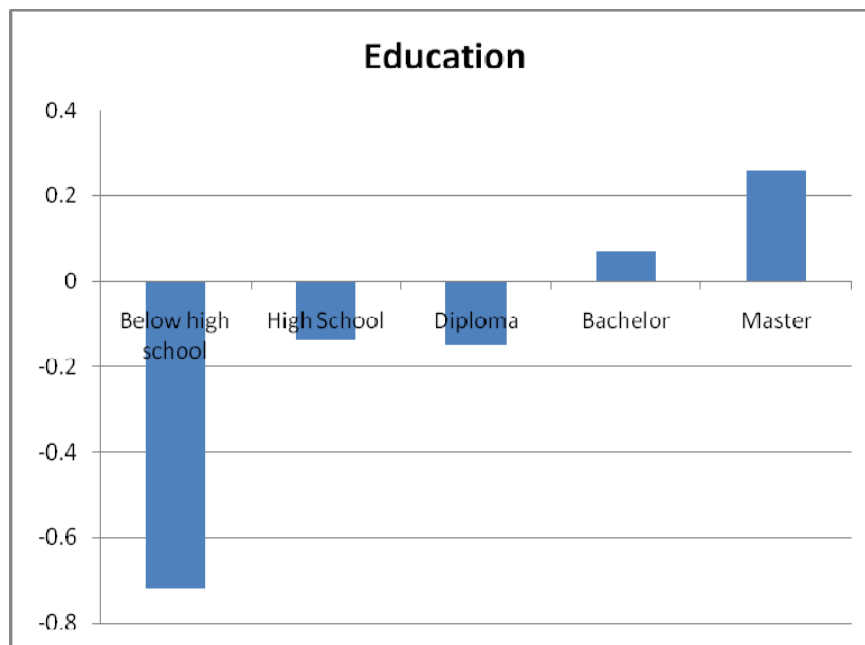
**Figure 6.3**

Estimated Marginal Means of Impartialness (Moral leadership) (by education)

These findings suggest that staff with master degree level education place significantly more emphasis on Impartialness (Moral leadership) and indicates that the higher the education of the employee, the greater the importance placed on this dimension.

## Magnanimity (Moral leadership) and respondents demographic

The data in Table 6.30 displays the overall F-test and the significance values. It further indicates that the Magnanimity (Moral leadership of Indonesian leaders also varies across the variable of employee gender and employee position.

**Table 6.30**

General Linear Model test for Magnanimity (Moral leadership) by demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 1.489 | 0.191 | No |
| 2. Employee gender | 5.151 | 0.024 | Yes |
| 3. Employee position | 3.990 | 0.019 | Yes |
| 4. Employee education | 2.238 | 0.064 | No |
| 5. Training attended by employee | 1.508 | 0.220 | No |
| 6. Frequency of meeting with supervisors | 0.150 | 0.860 | No |

*Gender differences and* Magnanimity (Moral leadership)

The F-statistics in Table 6.30 indicate a significant difference in the perceptions of the Magnanimity (Moral leadership) of Indonesian leaders between male ($M =$ -0.071, $SD = 0.949$) and female ($M = 0.105$, $SD = 1.061$) employee; $t = 679$, $p = 0.055$, $p = 0.024$ (two tailed). The magnitude of the differences in the means was significant (eta squared 0.008). A two-dimensional plot is presented in Figure 6.4.
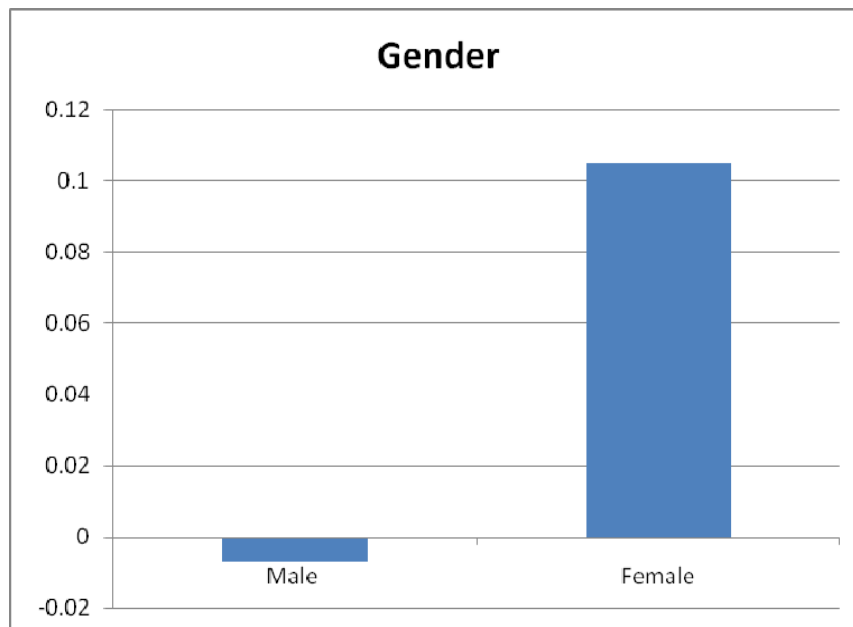


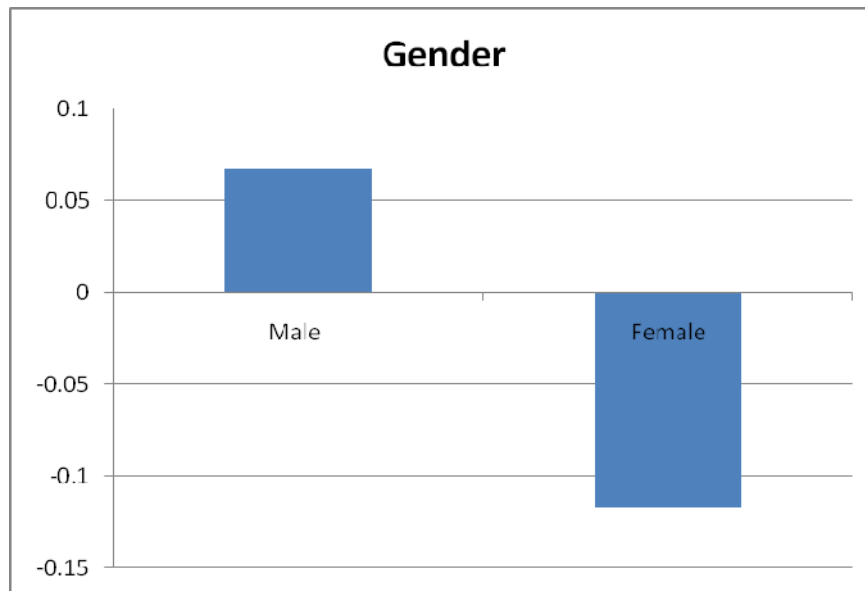**Figure 6.4**

Estimated Marginal Means of Magnanimity (Moral leadership) (by gender)

These findings suggest that female employees place significantly more emphasis on the dimension of Magnanimity (Moral leadership) than their male counterparts

*Position differences and* Magnanimity (Moral leadership)

Table 6.30 shows that the F-statistic for employee position is significantly different, indicating a significant difference in perceptions of Magnanimity (Moral leadership) for the three groups of employee positions: $F(2,697) = 3.990$, $p = 0.019$. Despite reaching statistical significance, the actual mean difference in mean scores between the groups was small. The effect size, calculated using eta squared, was 0.011. Post hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (Staff) $M = 0.071$, $SD = 0.989$ was significantly different from Group 2 (Section Head) $M = -0.177$, $SD = 0.982$. Group 3 (Field Head) $M = -0.145$, $SD = 1.03$ did not differ significantly from either Group 1 or 2.   A two-dimensional plot is presented in Figure 6.5.



**Figure 6.5**

Estimated Marginal Means of Magnanimity (Moral leadership) (by position)

These findings suggest that staff level employees place significantly more emphasis on Magnanimity (Moral leadership)and indicates that the lower the position of the employee, the greater the importance placed on this dimension

**Visible Leadership and respondent demographics**

The data in Table 6.31 displays the overall F-test and the significance values. It further indicates that the Visible leadership of Indonesian leaders also varies across the six variables of employee gender, position, education, training attended and frequency of meeting with supervisors.

**Table 6.31**

General Linear Model test for Visible Leadership by Demographic Variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee age | 1.075 | 0.373 | No |
| 2. Employee gender | 6.572 | 0.011 | Yes |
| 3. Employee position | 3.765 | 0.024 | Yes |
| 4. Employee education | 10.157 | 0.000 | Yes |
| 5. Training attended by employee | 11.912 | 0.001 | Yes |
| 6. Frequency of meeting with supervisors | 8.522 | 0.000 | Yes |

The interpretation of the significant results is also presented. This analysis clarifies the significant relationships between the Visible leadership of Indonesian leaders and employee gender, position, education, training attended and frequency of meeting with supervisors.

*Gender differences on Visible leadership*

The F-statistics in Table 6.31 indicate a significant difference in the perceptions of the Visible leadership of Indonesian leaders between male ($M$ = -0.077, $SD$ = 1.021) and female ($M$ = 0.122, $SD$ = 0.972) employees; $t$ = 679, $p$ = 0.184, $p$ = 0.011 (two tailed). The magnitude of the differences in the means was very small but significant (eta squared 0.010). A two-dimensional plot is presented in Figure 6.6.
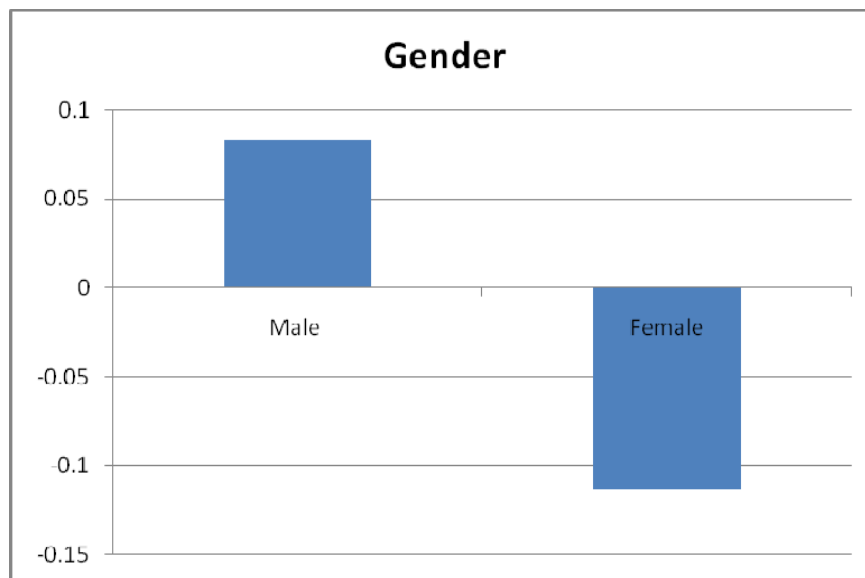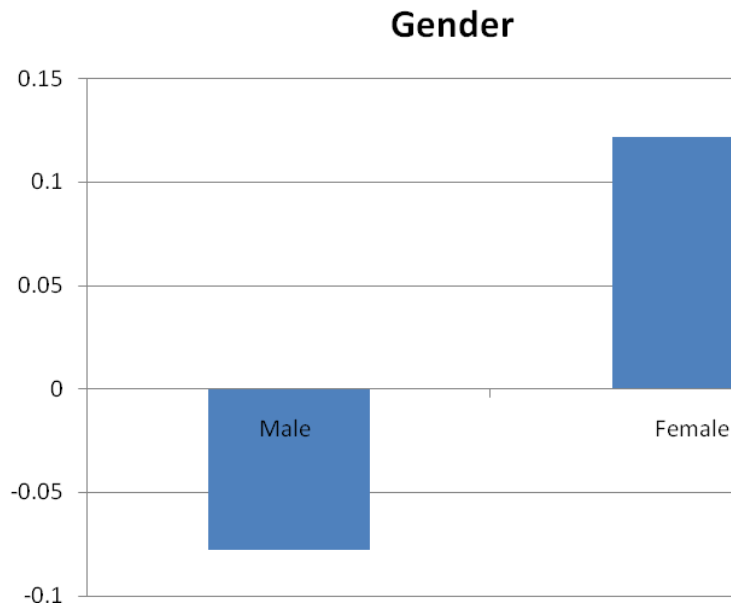
## Gender



**Figure 6.6**

Estimated Marginal Means of Visible Leadership (by Gender)

These findings suggest that female employees place significantly more emphasis on the dimension of Visible leadership than their male counterparts.

*Position differences on Visible leadership*

Table 6.31 shows that the F-statistic for employee position is significantly different, indicating a significant difference in perceptions of Visible leadership for the three groups of employee positions: $F(2,697) = 3.765$, $p = 0.024$. Despite reaching statistical significance, the actual mean difference in mean scores between the groups was small but significant. The effect size, calculated using eta squared, was 0.011. Post hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (Staff) $M = 0.066$, $SD = 0.988$ was significantly different from that of Group 2 (Section Head) $M = -0.192$, $SD = 0.961$. Group 3 (Field Head) $M = -0.095$, $SD = 1.08$ was not significantly different from either Group 1 or 2. A two-dimensional plot is presented in Figure 6.7.
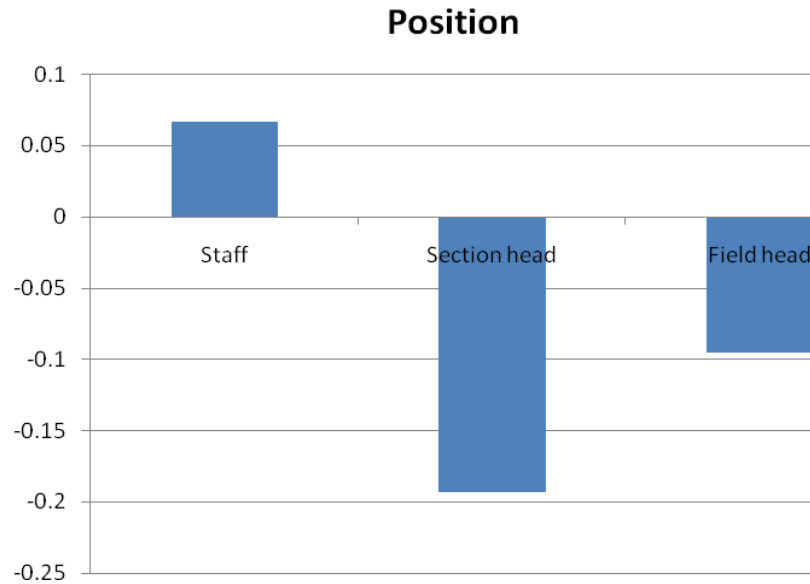
**Figure 6.7**

Estimated Marginal Means of Visible Leadership (by position)

These findings suggest that staff level employees place significantly more emphasis on Visible leadership and indicates that the lower the position of the employee, the greater the importance placed on this dimension.

*Education differences on Visible leadership*

The F-statistics presented in Table 6.31 shows that the F-statistics for employee education are significantly different, indicating a significant difference in perceptions of Visible leadership for the five groups of employee education: $F(4,688) = 10.157$, $p = 0.000$. The effect size, calculated using eta squared, was 0.0008. Post hoc comparison using Tukey HSD test indicated that the mean score for Group 2 (High School) $M = 0.328$, $SD = 0.842$ was significantly different from Group 4 (Bachelor) $M = -0.134$ $SD = 1.03$ and Group 5 (Master) $M = -0.289$, $SD = 1.04$. Group 1 (Below High School) $M = 0.201$, $SD = 1.314$ and Group 3 (Diploma) $M = -0.056$, $SD = 1.00$ did not differ significantly either from Group 2, 4 and 5.  A two-dimensional plot is presented in Figure 6.8.
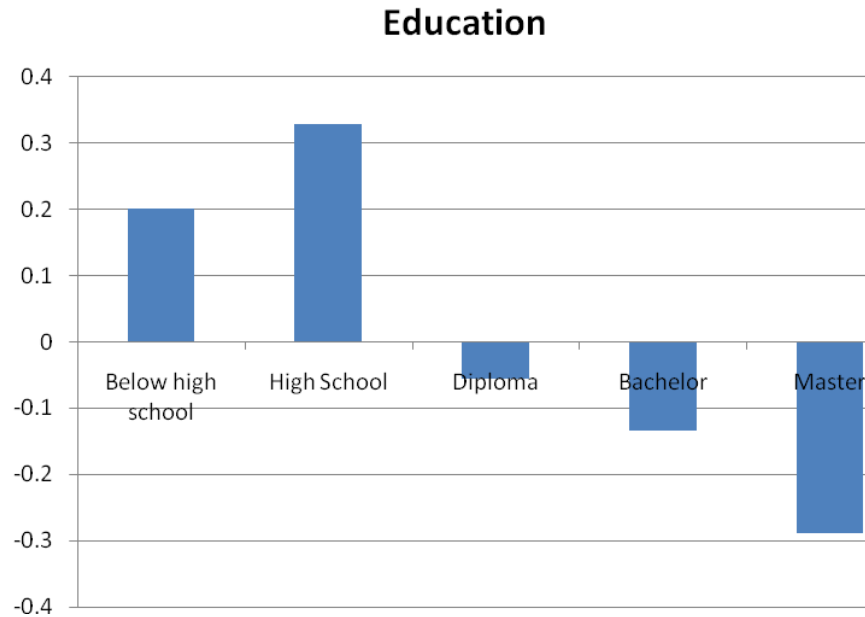
## Education



**Figure 6.8**

Estimated Marginal Means of Visible Leadership (by education)

These findings suggest that staff with high school level education place significantly more emphasis on Visible leadership and indicates that the lower the education of the employee, the greater the importance placed on this dimension.

*Training attended differences on Visible leadership*

The F-statistics in Table 6.31 indicate a significant difference in the perceptions of the Visible leadership of Indonesian leaders between national training ($M$ = -0.053, $SD$ = 0.99) and national & overseas training ($M$ = 0.77, $SD$ = 1.07); $t$ = 590, $p$ = 0.791, $p$ = 0.001 (two tailed). The magnitude of the differences in the means was significant (eta squared 0.020). A two-dimensional plot is presented in Figure 6.9.
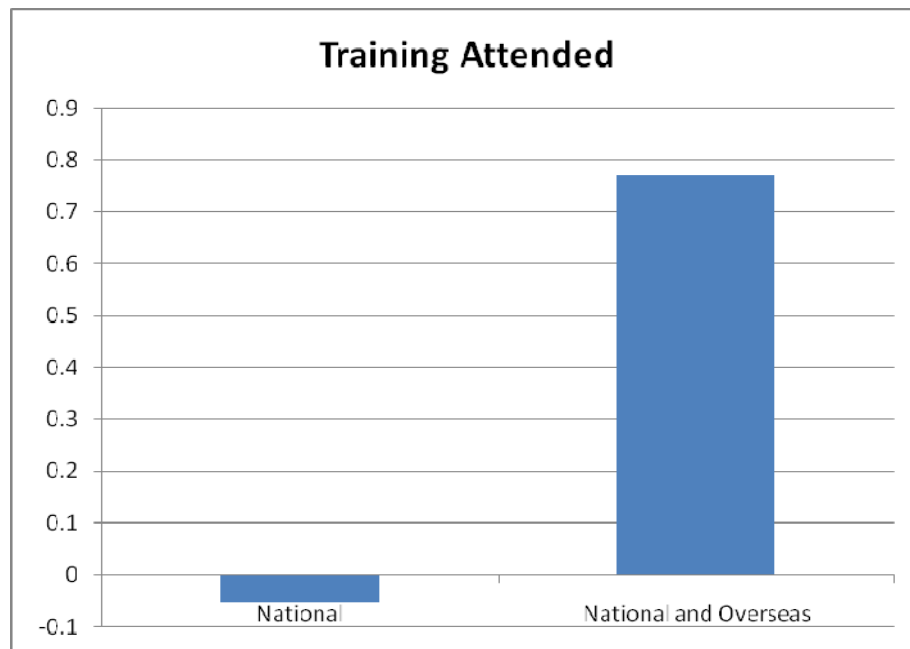
**Figure 6.9.**

Estimated Marginal Means of Visible Leadership (by training attended)

These findings suggest that employees who only ever attend national training place significantly more emphasis on the dimension of Visible leadership than the employees who had been overseas for training.

*Frequency of meeting with supervisor differences on Visible leadership*

The F-statistics presented in Table 6. 31 show that the F-statistics for employee frequency of meeting with supervisors is significantly different, indicating a significant difference in perceptions of Visible leadership for the three groups of employee for frequency of meeting with supervisors: $F(2,623) = 8.522$, $p = 0.00$. The effect size, calculated using eta squared, was 0.027. Post hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 (everyday) $M = -0.143$, $SD = 1.02$ was significantly different from Group 2 (Once a Week) $M = 0.338$, $SD = 0.888$. Group 3 (Once a Month) $M = -0.052$, $SD = 0.99$ differ significantly from Group 2. Group 1 and Group 3 did not differ significantly. A two-dimensional plot is presented in Figure 6.10.
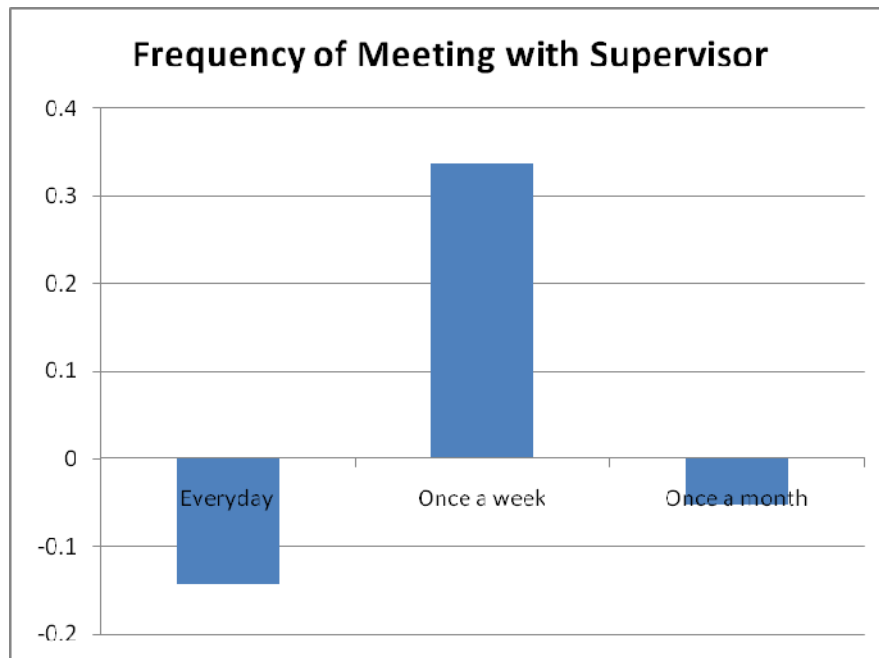
**Figure 6.10**

Estimated Marginal Means of Visible Leadership (by frequency of meeting with supervisors)

These findings suggest that staff who meet their supervisor once a month place significantly more emphasis on Visible leadership and indicate that the less frequently the employees meet their supervisors, the greater the importance placed on this dimension.

**6.7.2 Step 2: General Linear Model for Visible Leadership**

The second step of the General Linear Model (GLM) in this study was performed using a two-way ANOVA technique aimed at explaining the existence of significant differences between the means of the PL scale scores based upon the interaction of demographic profiles of the respondents (whereby the first step of the GLM resulted in the largest significant effect[14]). The analysis only revealed one convincing piece of evidence that such an interaction exists.

---

[14] Three way interactions were not performed because the number of cases in each sub-category was too small and did not allow for further testing.

In the first step of the GLM, Visible leadership seemed to result in producing the greatest portion of significant differences, compared with other leadership styles. A full factorial model, however, was not able to be performed as the researcher considered the importance of having sufficient subgroups of each variable. The researcher specified a custom model with main effects and two-way interaction terms only, and higher order interactions could not be computed. As a result, in this step three combinations of variables were applied using part of the interactions of the respondents' demographic information: gender and position; gender and education; and position and education, and the dependent variable of Visible leadership.

A two-way between-groups analysis of variance was conducted to explore the impact of (1) interaction of gender and position on Visible leadership; (2) interaction of gender and education on Visible leadership; and (3) interaction of education and position on Visible leadership. The number of the cases in each group after being customised is:

1. Gender ($n$ = 654); males ($n$ = 380) and female ($n$ = 274).
2. Position (n = 654); Group 1 (staff, $n$ = 274) and Group 2 (managerial, $n$ = 181).
3. Education (n = 654); Group 1 (low level education, $n$ = 561) and Group 2 (high level education, $n$ = 93).

Data in Table 6.32 displays the overall F-test and the significance values (see also Appendix 9).

**Table 6.32**

General Linear Model test for Visible Leadership by the interactions of demographic variables

| Independent variables | F-ratio | Sig. value | Significance |
|---|---|---|---|
| 1. Employee gender and position | 0.004 | 0.947 | No |
| 2. Employee gender and education | 0.419 | 0.518 | No |
| 3. Employee position and education | 8.737 | 0.003 | Yes |

Only the interaction analysis is presented in this section, while in the previous section the analysis of the main effect of Visible leadership was conducted. This approach was suggested by Norton and Strube (1986), allowing the researcher to provide a clean analysis without worrying about the messiness of the analyses. As the post-hoc test was conducted in step 1, it clearly indicates that the differences between the means toward Visible leadership were visible in the one-way ANOVA step.

The above analysis further suggests that the Visible leadership of Indonesian leaders does not vary according to the interactions of employee gender and position, nor employee gender and education. On the other hand, there was a significant effect found on the interaction between employee position and employee education: $F(1,647) = 8.737$, $p = 0.003$. With regard to staff levels, those with lower levels of education produced a higher score than those with higher levels of education. A two-dimensional plot is presented in Figure 6.11.
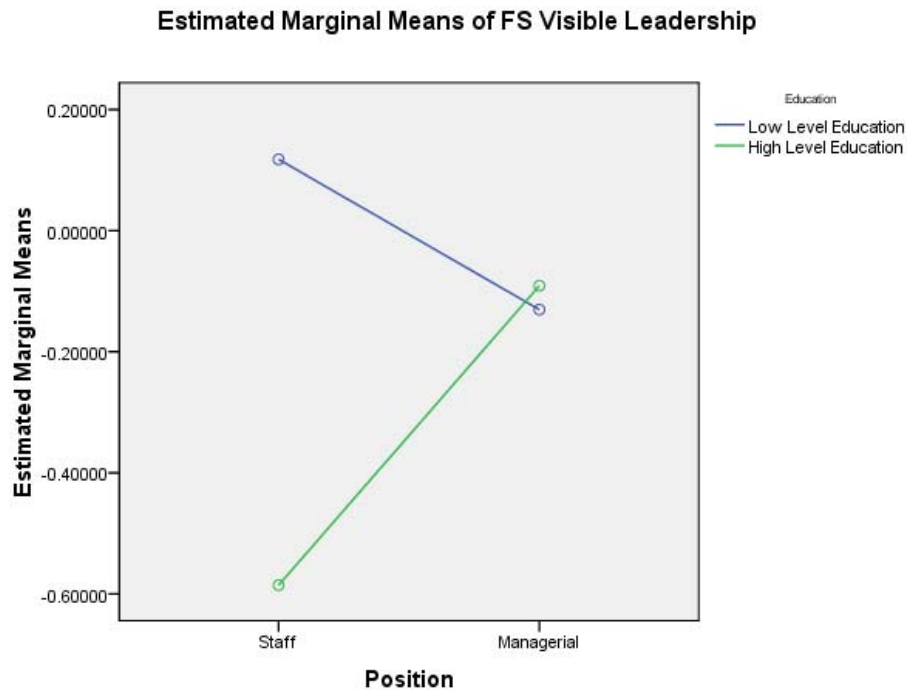
**Figure 6. 11**

Estimated Marginal Means of Visible Leadership (by position and education)

These findings suggest that staff level employees with lower levels of education place significantly more emphasis on the dimension of Visible leadership. On the other hand, there was little difference found in perceptions of Visible leadership between employees with low and high levels of education at managerial level positions. That is, those employees with lower levels of education and lower positions perceived Visible leadership to be most important, while highly educated employees with lower positions found Visible leadership to be least important. Nevertheless, the importance of Visible leadership was found to be increasing among those with higher positions and educational levels, while it was found to be decreasing slightly for employees with lower educational levels.

As mentioned in Section 6.7.1, a two-way ANOVA was conducted to further explore any interaction relationships between employee demographic variables and Visible leadership. One interaction effect was found to be very interesting. The discussion of the analyses was carried out in Section 6.7.3.

### 6.7.3 Summary of Research Findings on "How is the leader-employee relationship constructed in the Indonesian context?"

The second research question addressed is **"How is the leader-employee relationship constructed in the Indonesian context?"** To investigate the pattern of the leader-employee relationship, one-way ANOVA and two-way ANOVA analyses were conducted. Throughout the analyses of the seven leadership styles bounded in the Paternalistic Leadership model, it was found **"That generally for Indonesian employees, their relationship with their leaders, and therefore the preferred leadership style, depended on specific employee demographic characteristics."**

On the basis of the one-way ANOVA analysis, among the seven leadership styles that were examined, only Visible leadership was found to have a high number of significant effects in term of the employee demographics. Moreover, based on the two-way ANOVA on Visible leadership, among the three interaction analyses carried out, there was only one interaction effect amongst the employee demographics which was between employee position and employee education. That is, there is no clear trend amongst the differences in the terms of employee age, gender, position, education, training attended by the employee, and frequency of meeting with supervisors when civil servants are asked about their supervisors' leadership styles.

However, through individual one-way ANOVA analysis, the researcher attempted to interpret further how the respondent demography affected the way the respondents saw their supervisor leadership style. Furthermore, for the purpose of the study carried out to explore the leader-employee relationship constructed in Indonesia, the researcher attempted to match the results on the one-way ANOVA and two-way ANOVA and the literature. The idea was that a comparison of the quantitative results within the context of the study would elucidate the relationship between the leadership style and respondent demographic information within which they operated.

The first comparison was regarding the gender of the respondents. Through the individual one-way ANOVA analysis on each leadership style, gender was found to have relationship with most of the leadership styles being analysed. It was found that male employees view Authoritarian leadership and Courage (Moral leadership) more importantly than female employees. In relation to the sex differences in the work place, Eagly (1987) had noted that males are categorised by the Agentic dimension of behaviour which emphasises the importance of being assertive, goal directed, and decisive. That is, as a male they want their leaders to behave the same as them. When this is a leader with an Authoritarian leadership style who is likely to be very assertive, and combined with Courage (Moral leadership), which is characteristic by decisiveness they are viewed to be preferred by male employees. On the other hand, females are categorised in the Communal type of dimension of behaviour which emphasises the importance of devoting self to others and has emotional expressiveness (Eagly 1987). This further suggests that as female employees want their leader to think like them in practising leadership in organisations. That is, the female employees want their leaders to act as Visible leaders, who are directed to be devoting self to others, as well as acting as Magnanimity (Moral leadership) leaders by showing a high degree of emotional expressiveness.

The second comparison related to the position of the respondents. The study revealed interesting findings, and suggested that the lower the position of the employee, the more important it was for them to have a type of Visible leadership and Magnanimity (Moral leadership). Recent reviews on management and empowerment programs indicated that the lower the position of employees, the higher the tendency to seek guidance and advice from their leaders (Hales 2000). That is, this study can be interpreted in a way that employees who had low education expect that the leader would practise Visible leadership style by providing guidance, as well as to act with Magnanimity (Moral leadership) by showing high tolerance to them.

The third relationship explored relates to the education of the respondents. The study verified that employees with the lowest levels of education tend to rate Visible leadership importantly. On the other hand, the higher the education of the employee, the more importantly they rated the Impartialness (Moral leadership). Education is found to be related to leadership, either the leaders' education and the followers' education (Bass and Bass 2008). This study in several ways supported the research findings of Novaky, Hideg and Kappeter (1994). They found that there is a greater tendency for lower educated employees to prioritise work compared with the higher educated employees who placed more emphasis on the importance for thinking for the future. That is, Visible leadership is viewed to be important by the lower educated employees as most aspects covered in the aspect of Visible leadership stress the leaders' action to be task oriented. On the other hand, the higher educated employees are likely to view the importance of Impartialness (Moral leadership because they may expect equity in the workplace as this is reflected by the rational types of thinking shown by more highly educated employees (Bergmann 2003).

Finally, it was also found that type of training attended by the respondents and the frequencies of meetings with supervisors have a relationship with Visible leadership. The high ratings by the employees who had only ever attended national training suggest that Visible leadership is more important than the other leadership styles investigated in this study. This may be related to the social learning theory (Swenson 1980). Further Black and Mendenhall (1990) found that employees who attended overseas training were likely to have their self-efficacy increased. That is, the employees who went overseas to attend training are less likely to just depend on their supervisor's leadership style, as they are more independent. On the other hand, the employees who only experienced national training were associated with lower self-efficacy, and their responses revealed a preference for a supervisor with Visible leadership as they are more dependent. Furthermore, regarding the frequency of meetings with supervisors, the less frequently the employee met their leaders, the more important it is to have a leader who is practising Visible leadership. In the  supervisory strategy literature, Komaki and Citera (1990) have noted that regular supervisory

meetings are crucial to monitor whether work activity is being accomplished properly. In line with the study's findings, the findings suggest that at a monthly meeting, the role of Visible leadership is important to maintain the progress of the work at the highest level. Looking across the demographic variables, it could be argued that Visible leadership is more important to employees who are in more vulnerable positions, and thus depend on a visibly strong father figure.

Further analysis of the two-way ANOVA produced interesting findings. The findings suggest that there are interactions between employee position and employee education regarding Visible leadership. For those who hold a staff position having lower education level, they view Visible leadership as important. This finding is congruent with the classic work of Vroom and Mann (1960) on authoritarian leadership that suggests lower educated staff in small groups were found to have more positive attitudes towards leaders who give guidance and direction. On the other hand, for those who are highly educated but not holding managerial position their perception is that Visible leadership is less important and this is congruent with Yu and Miller's (2005) work that suggests in general, highly educated staff do not worry too much about the particular leadership style practised by their leaders. However, the findings that provide the facts for those who hold managerial position and are either highly or poorly educated and who view Visible leadership importantly, may be related to the political behaviour such as highlighted by Ferris, Fedor and King (1994) that suggests staff in the managerial level tend to avoid uncertainty by making their position closer to the leaders. This behaviour can be described by the English phrases "don't take any risks, protect your rear, and follow the mentoring of someone higher up in the organization, riding on their coattails" (Hisrich 1988). This will be discussed in the Chapter Seven.

To this end, this study confirmed that seven leadership styles were assessed: Visible, Authoritarian, Benevolent, Incorruptness (Moral leadership), Courage (Moral leadership), Impartialness (Moral leadership), and Magnanimity (Moral leadership). The study found that the perception of these seven leadership styles by these civil servant respondents was dominated by a preference for

Visible leadership. Individual analysis of variance found difference for only two groups: men who preferred Authoritarian leadership, and the less educated who preferred Visible leadership showing a desire for equity. However, the strong preference for Visible leadership overall may be viewed as confirmation that Indonesians, especially the Javanese, are still upholding their cultural values until present day. The respondents' historical trajectory developments confirmed that Javanese culture influences their view on organisational life. This will be discussed in Chapter Seven.

## 6.8 Summary

Chapter Six began with reporting the respondent demography. The data analysis presented in this chapter started with the descriptive statistics of the survey instrument. It has been found that the reliability of the instrument achieved satisfactory level and beyond the acceptable values (range from 0.60 to 0.80).

In order to evaluate the construct validity of the PL instrument and at the same time to answer research question number one, EFA was performed with an initial principal component analysis followed by Varimax rotation. The items with factor loading less than 0.4 were dropped and four questions with multiple loadings were examined in terms of language mismatch. As a result seven factors were discovered. Eight items for Visible leadership (Factor 1) and Authoritarian leadership (Factor 2). The subscales of Benevolent leadership (Factor 3) consisted of seven items. As the adopted model (Factor 4, 5, 6, 7) which is Incorruptness (Moral leadership) (three items), Courage (Moral leadership) (three items), Impartialness (Moral leadership), (three items), and Magnanimity (Moral leadership) (three items) was not required to be renamed. The factor scores generated from the analysis were used for the data analysis of research question number two.

After EFA was conducted, analysis of variances (one-way ANOVA) using General Linear Model techniques revealed that significant differences existed

for the means of Visible leadership between the respondent demographic information. Based on the findings, further analyses of variance (two-way ANOVAs) were also performed which indicated that there was one interaction between respondent demographic which was significantly different.

Based on the series analyses and in conjunction with the research questions addressed in this study, **(1) to what extent is Indonesian leadership Paternalistic?** and (**2) how is the leader-employee relationship constructed in Indonesian context?**, the researcher was able to answer those research questions. First of all, from the EFA results, it can be concluded that to a large extent, Indonesian leadership is Paternalistic. Second, from the series of one-way and two-way ANOVA, the second research question could be answered as "That generally for Indonesian employees, their relationship with their leaders, and therefore the preferred leadership style, depended on the employee demographic characteristics." It is suggested that the primary influence on the relationship is cultural. A more detailed discussion of PL as seen from an Indonesian perspective will be reported.

# CHAPTER 7   STUDY CONCLUSIONS IMPLICATIONS AND FUTURE DIRECTIONS

## 7.1  Introduction

This study was designed to investigate the applicability of the Paternalistic leadership (PL) model (Cheng and Farh 2000) in Indonesia; in particular, the extent to which it can be used within Javanese culture, historically the dominant culture influencing Indonesia. Javanese culture is especially influential within Indonesian civil service organisations.  The two research goals of this research were to establish civil servants' perception on the key questions: **(1) to what extent is Indonesian leadership Paternalistic?** and **(2) how is the leader-employee relationship constructed in the Indonesian civil service context?".**

For the purpose of the study, PL was defined as a leadership style that combines strong discipline and authority with fatherly benevolence and moral integrity couched in a personalistic atmosphere.

A questionnaire comprising items on PL as well as demographic information questions was sent to the staff and lower management level of civil servants across agencies in two provinces in Indonesia. Eight hundred and seven useable responses were received from a maximum population of 1000 civil servants. The data was coded in SPSS and re-tabulation was conducted, resulting in 801 participants whose answers could be used in the analyses. Reliability analysis and descriptive analysis was undertaken to ensure that the data were safe enough to be used for the further analyses.

The primary unit of analysis was explanatory factor analysis (EFA) that was carried out to answer the main research question. PL factors identified were: Visible leadership, Authoritarian leadership, Benevolent leadership, and Moral leadership : Courage, Magnanimity, Incorruptness and Impartialness.

EFA was also carried out to validate each of the seven scales used in the later analysis. The effect of selected demographic information variables on the seven variables of PL was examined using one-way ANOVAs analysis. A two-way ANOVA analysis, using reduced demographic information variables on one aspect of leadership (Visible leadership), was undertaken using a general linear model.

Having addressed the results for each result of these outcomes in Chapter Six, this chapter compiles the results and highlights the major conclusions drawn. These conclusions are compared with the relevant points drawn in Chapter Two regarding Indonesian culture, Javanese culture and Javanese view of leadership.  Leadership theory, as discussed in Chapter Three, is also considered. The implications of these results are explored, in terms of leadership theories and general management practices in Indonesia.

## 7.2  Study Conclusion

The overall finding, as discussed in Chapter Six, was that civil servants at the staff and lower level of management agreed that their immediate supervisors style of management was characterize by PL as defined by Cheng (2008). The first analysis carried out to investigate the extent that Indonesian leadership is Paternalistic has shown some convincing findings that, to a large degree, Indonesians' leadership is Paternalistic. Important characteristics of Indonesian PL emerged in this study, such as Authoritarian leadership, Benevolent leadership and Moral leadership.  These factors mirrored those identified in research by Cheng (2008).

A new concept within the PL construct, Visible leadership, was rated highly by the respondents. Visible leadership comprises aspects of authori*tative* leadership, authori*tarian* leadership, moral leadership (responsibility and leading by example) concepts, that existed in the Cheng (2008) model, but acts as a separate factor in the Indonesian perception of leadership.

To some degree Visible leadership, Benevolent leadership and Moral leadership are congruent with aspects of the Western ideal of leadership identified in the literature, such as charismatic and transformational leadership. They are similar in the kinds of behaviours they prescribe for leaders, however they differ in their intention: rather than seeking to transform the employee into a more self-directed and motivated individual, PL aims to draw employees more closely to the organisational "family".

Authoritarian leadership is also closely linked to the task-oriented leadership style discussed by some Western theorists. So in several ways, the characteristics of PL, as it is perceived by Indonesians, aligns with Western views of effective leadership. However, this study suggests that the style of leadership that operates within the Indonesian civil service is unique to that cultural context.

The second analysis carried out in this study aimed to investigate the construction of the leader-employee relationships. It was found that of all the respondent demographic information, all of six factors in demographic information showed only marginally significant differences in the perception of PL.  Therefore, it can be concluded that the leader-employees relationship constructed in the Indonesian context is not strongly influenced by employee's demographic characteristics. Rather, the cultural context influencing all respondents appears to be the primary influence on leader-employee relationships.

Independent analysis of each factors of PL was undertaken. One-way ANOVA analyses produced five significant results in relation to Visible leadership. These suggest that female employees, employees who hold staff positions, employees who had lower education levels, employees who have only ever attended national training, and employees who meet their supervisor least frequently are more likely to view Visible leadership as important. The one-way ANOVAs showed that male employees were more likely to view both Authoritarian leadership and Courage positively. On the other hand, female employees placed more importance on Magnanimity (Moral leadership), as did employees who hold staff positions. In the analysis of Impartialness (Moral leadership), employees who were more highly educated were significantly more likely to see this aspect of leadership style as important.

The two-way ANOVA analyses strongly indicated that the interaction of employees' position and education affect the way they perceived Visible leadership. Employees who are staff and hold a low level of education place significantly more emphasis on this dimension, and this was not much different with those employees who hold managerial positions with a high level of education. However, employees who are staff and hold a high level of education and employees who are in the managerial level but hold low level education place less emphasis on Visible leadership.

From these series of analyses, this study confirmed that PL is applicable in Indonesia. That is, **"to a large extent, Indonesian leadership is Paternalistic"**. Furthermore, the findings with both one-way and two-way ANOVAs are that there are only a few significant differences resulting from differences in employee demographics, which **"indicates that leader-employees relationship was stably constructed within the Indonesian population sampled".**

Individual analyses of each leadership factor associated with PL revealed some significant differences. These were primarily around the importance of Visible leadership, which was also a factor unique to this study and which was a relatively stable construct. The next section aims to discuss the nature of Visible leadership in greater depth in order to address research question number two, in particular in regard to Javanese culture.

### 7.2.1   PL in the Eyes of Indonesians

As has been noted in Chapter Six and in Section 7.3 of this chapter, to a large extent PL is applicable to the Indonesian context and the way the leader-employee relationship is constructed was relatively stable after controlling the employee demographics characteristics. Moreover, it has been noted as well in the Chapter Six, that the factors of PL that emerged in this study have several similarities with the major leadership theories discussed on the Chapter Three. The discussion on how this study's results matched the leadership theories has been provided in Chapter Six. Therefore, this section explores how PL is congruent with the Javanese culture. The discussion in this section explores and uncovers how the construct of PL is relevant with the Javanese culture, in order to answer research question number two.

Because of the limited amount of previous empirical research leadership practices in Indonesia (Irawanto 2008; Irawanto, Ramsey et al. 2008), explanation of how the findings of this study relate to Indonesian culture can be done by comparing them with literature in the fields of anthropology and political science and the researcher's own experience of life in the Indonesian culture.

Anthropologists have argued that leadership in Indonesia is characterised by "patronage" which is rooted in the family setting that also serves as the foundation of leadership in organisational life (Geertz 1961; Koentrjaraningrat 1985; Shiraishi 1997). The need for leaders to act in the role of *bapak* (that is, to provide "father-like" leadership) has greatly influenced the behaviour of Indonesians up to this time. As is discussed in the Chapter Two, at the national

level, the leader is still closely associated with the term of *bapak.* Therefore, the study's finding that PL is characterised by Visible leadership, Authoritarian leadership, Benevolence leadership, and Moral leadership—all of which are connected with paternalism--is congruent with what would be predicted on the basis of anthropological research on Indonesia. The factors of PL emerging in this study are closely linked to the cultural values of Javanese discussed in the Chapter Two, in particular the concepts of *Tri Pakarti Utama, andhap-ashor,* and *toleransi* which have played an important part in shaping Indonesian culture.   The links between elements of PL and Indonesian values will be considered in the discussion that follows.

## Visible Leadership

This element emerged as the highest loading factor in the study, suggesting that it represents an aspect of leadership highly valued by respondents. This finding supports the *emic* views of anthropologists who have studied Indonesian culture. For example Koentrjaraningrat (1985) and Liddle (1996) found that leaders should be at the forefront of groups.  Gertz (1961) and Mulders (1994) found that leaders should be able to motivate others, be recognized for the achievement and most  importantly be available whenever followers need them. Furthermore, it is argued by many commentators on Indonesia that, in the public sector, being leader is not just serving as a "managerial leader", but is also required to act as a "father" (Goodfellow 1997). Therefore constructs like "set an example" and "being in the forefront" may serve as factors that illuminate the concept of "father leadership".

Ki Hadjar Dewantara, a philosopher during the early independence of Indonesia, articulated a set of cultural ideals, known as *Tri Pakarti Utomo*, which are still entrenched in the Indonesian society.  Visible leadership is a means by which these ideals can be made manifest by a leader. They are: (1) *Ing Ngarso Sung Tulodo,* or leaders should be a good example for their followers; (2) *Ing Madyo Mangun Karso,* or leaders should be able to motivate their followers*;* and (3) *Tut Wuri Handayan* or leaders should be known by their achievements.  An

Indonesian leader who desires to measure up to these ideals in the eyes of others would need to ensure that his leadership was highly visible.

**Authoritarian Leadership**

In Javanese culture, Authoritarian leadership can be viewed as an expression of *bapak-ism* values. In the family and in the workplace, the *bapak* or father is expected to act in an autocratic way, using absolute authority and demanding that followers comply with orders without questioning (Mann 1994). The showing of *nurut* or accepting with compliance by subordinates is rooted in the family setting where the family see their *bapak* as someone to be respected and a trustworthy person. This view of authority continues when Indonesians are at work in organisations: they expect their immediate leaders to act as their *bapak*.

The authority of the leader is expressed in harmony with the basic Javanese cultural value of *alus* or calm, which is an obligation for both parties in a leadership relationship. Leaders who practice Authoritarian leadership are expected to show they are in control by displaying a calm disposition no matter what challenges arise. Subordinates are also expected to demonstrate the same *alus* behaviour in response to the demands of the leader, demonstrating that they appreciate "full guidance" that relates to all the activities in the workplaces. *Alus* in the leader-follower relationship serves as key means of maintaining harmony, so authoritarian behaviour demonstrated by their leaders, is viewed by followers as a protection rather than a burden; a means of ensuring nobody will be hurt.

**Benevolent Leadership**

In Indonesia, the willingness of subordinates to receive personal care both inside and outside the workplace has been described by academics (Goodfellow 1997; Shiraishi 1997). Factors related to benevolence emerged in this study which is in line with the cultural values of Indonesia, and in keeping with the role of the father in the traditional Javanese family setting, a role which is also reflected in workplace leadership behaviour. As previously discussed,

being a leader in an Indonesian organisation means acting as "father" does in the family setting. Therefore, the idealised leaders in the workplace are required to take care of their followers. This is expressed by the Javanese concept of *tepo seliro*, which compels leaders to act with gracious sympathy without concern as to whether the issue at hand id directly connected with the tasks to be performed by the recipient.  Where other cultures might distinguish between task-related and relationship-related benevolence, this distinction is not typically made in Indonesia. The positive attitudes and good manners encapsulated in the concept of *ing-ngarso sing tulodho,* likewise, are expected of leaders in all aspects of their behaviour toward followers.  Recent reviews (Irawanto, 2008; Munandar, 2003) indicate that these traditional values are still commonly practiced in Indonesian organisations, despite forces of modernisation.

## **Moral leadership**

The findings of this study highlight several ways in which moral values play an important role in leadership within Indonesian organisations. Incorruptness is closely related to the Indonesian concept of being *andhap-ashor*, which encourages leaders to maintain a proper image in the eyes of others through moral deeds that provide a good example.  Corruption is generally perceived as a bad deed, so Indonesians espouse the need to avoid corrupt acts.  The concept of Courage is also closely associated with *andhap-ashor,* a concept which encourages leaders to report wrongdoing and be brave in upholding justice.  The need for acting with impartialness is also incorporated in the need to act with justice, as espoused in *andhap-ashor* and most Javanese children are taught from childhood that they need to treat others in a decent and sober manner.  Magnanimity is considered to be an identifying mark of 'real' Indonesians, who pride themselves on *toleransi* (tolerance) and strive to appear *alus* (calm) when provoked.

The discussion thus far has considered how elements of PL are related to cultural values and concepts described by scholars. Connections can also be seen between PL in Indonesia and ratings given to Indonesians in cross-cultural studies of national culture using dimensions such as power-distance, the humane orientation, assertiveness and institutional collectivism.

It is arguable that authority is closely linked to the cultural dimension of power distance: countries with high levels of power distance are more likely to accept authoritarian behaviour from leaders. Indonesia has a high index of power distance, thus it is not surprising to find that employees prefer to have their leaders practice the Authoritarian leadership style (Munandar 2003).

Similarly, the humane orientation cultural dimension is closely related to benevolence; countries with high levels of humane orientation are more likely to value tolerance as a basis for healthy relationships. Indonesia ranks high in comparison to other nations on the humane orientation, thus it is not surprising to find that Indonesian employees prefer to have their leaders practice the benevolent leadership style. Subordinates expect and desire to be treated in an environment of human warmth and to be treated personally by their immediate leaders.

The medium level rating of Indonesians on the cultural dimension of assertiveness, is congruent with the study's findings that show Moral leadership is an important element of Indonesian leadership. As noted by Den Hartog (2004), people in cultures with a low to medium level of assertiveness tend to prefer workplaces that value harmony. Therefore Indonesian subordinates judge the effectiveness of the leaders in part on the degree to which they practice behaviours related to impartialness and magnanimity.

The medium level rating of Indonesians on the cultural dimension of assertiveness, is congruent with the study's findings that show Moral leadership is an important element of Indonesian leadership. As noted by Den Hartog (2004), people in cultures with a low to medium level of assertiveness tend to

prefer workplaces that value harmony. Therefore Indonesian subordinates judge the effectiveness of the leaders in part on the degree to which they practice behaviours related to impartialness and magnanimity.

Moreover, the high ranking on Indonesia regarding the institutional collectivism dimension of national culture can be linked with the moral dimension of courage. Subordinates want their leaders to make personal sacrifices in order to meet organisational obligations (Gelfand, Bhawuk et al. 2004).

The second part of the analysis carried out in this study establishes how leader-employee relationships are constructed in the Indonesian context. The results of the study suggest these relationships are relatively stable across a range of demographical variables. However, as we considered in the discussion of Visible Leadership earlier in this chapter, variation associated with employee demographics suggest how the leader-employee relationship is being constructed.

A number of significant differences arising from employee demographics were found in the analysis of Visible leadership. While differences between mean responses were often small, the Visible leadership factor was more important to employees who were: (1) female, (2) had staff level rather than managerial positions, (3) low levels of education, (4) had never been attended training overseas, and (5) met their supervisor occasionally rather than daily or weekly. These categories appear to share a degree of vulnerability, which suggests that employees who are the "least strong" are most those who appreciate most working for someone whose leadership is highly visible.

Dependency of the "least strong" employees toward leader is in line with the basic structure of traditional Javanese culture. Within this culture vulnerable people demand a "leader" who can give them strong guidance in their workplace activities (Effendi 1993) and to be commanding rather than consultative. *Bapak-ism,* or father-like leadership, suggests that employees expect males to be dominant in the leadership arena. In addition in conjunction

with the obligation of people of lower status to be *hormat* to the superiority of their leaders, those with lower level positions or education may feel more secure where leadership is being visibly displayed.

The feelings of dependence associated with Visible leadership may seem inappropriate to people from Western cultures. In nations with high levels of individualism, leaders are more likely to be judged to be effective if they generate feelings of independence in their followers. In a collectivist culture like Indonesia it seems that leadership can be judged effective when it generates feelings in employees that they are dependent for protection on the group, as it is represented by the leader.

The heritage of Javanese cultural values which emphasises the importance of maintaining relationships with others based on bureaucratic structures may also be viewed as a possible explanation for why "marginal" types of employees demand that their leaders are visible. In Indonesia, factors such as hierarchical status (based on either position or education), age differences (the oldest is always to be respected), and seniority, especially for Javanese (Munandar 2003), are important in determining the nature of a work relationship. The term "colleagues" is rarely used in the work place, especially to describe the relationship between an employee and his or her supervisor. Indonesian staff felt it is important to address their supervisors in a formal manner. This "bureaucratic" interaction is most likely derived from the stratification of classes in Indonesia, where Javanese social order distinguishes between three levels: (1) *abangan*, (2) *santri*, and (3) *priyayi.* This traditional stratification has changed very little up to the present. Hofstede (Hofstede and Hofstede 2004) and House (House, Hanges et al. 2004) have classified Indonesia as a country that scores high in power distance.

According to Hofstede:

> "people in large power distance societies accept a hierarchical order in which everybody has his/her place and which needs no further justification" *p.10.*

Therefore, if somebody knows their counterpart has a higher rank, they will obey them and they will be careful not to oppose or argue with them (Munandar 2003). Traditional Javanese value principles that most Javanese learn from childhood, such as *alus-kasar* and *lair-batin*, also guide Indonesians to avoid conflict with their superiors. *Alus-kasar* emphasises that people should not be cruel when dealing with others, while *lair-batin* teaches Indonesians to show to the others that they are concerned for both the inner and outer realms of human behaviour.

Other findings of interest were those that showed that male employees perceived Authoritarian leadership and Courage (Moral leadership) to be the important aspects of leadership that should be practiced by the Indonesians leaders. These elements of leadership are also closely connected with traditional Javanese cultural values. Men expect their leaders to be a *bapak*. For Indonesian males, the showing of courage is always considered an important aspect in everyday life. They may also be influenced by the behaviour of recent political leaders in Indonesia: Soekarno was known for his courage on behalf of the Indonesian people, and Soeharto's status as *bapak pembangunan* or father of the development, also suggested to others that he displayed courage in pursuing what was good for the nation.

A two-way ANOVA analysis described in Chapter Six, showed an significant relationship between Visible leadership and the interaction of employee position and level of education. Employees in staff roles and those with Masters-level education are not "vulnerable" employees, and so respondents in each of these categories viewed Visible leadership as being of relatively low importance. However, when an employee was *both* in a managerial role and had a Masters level education, Visible leadership was of a relatively high importance. In the researcher's experience this can be explained by a phenomenon that can be called by the Western term "riding on the leader's coat-tails". In Indonesian public service organisations, valued and trusted employees personally benefit from a promotion given to their leader. If the leader goes on to a higher position of responsibility the employee may be taken too. However, the employees only

qualify to "ride on the coat-tails of the leader" in this way if they are in managerial positions and have high levels of education. Therefore, for those employees who meet this requirement it is important that their leaders' successes are highly visible, particularly to those who make decisions about promotions. This form of patronage seems to operate in Indonesia in a way that encourages employees to seek higher levels of education.

Chapter Four discussed the link between leadership and culture, and considered this link both in terms of a national culture approach and socio-information processing theory. The findings of study are consistent with major propositions of these approaches. From a national culture approach, Indonesia combines a highly collectivist culture with high power distance, and a humane orientation. Table 7.1 shows the links proposed between the findings of this study and the values that are part of the Indonesian national culture.

**Table 7.1**

Findings Related to National Cultural Values

| Elements of PL | Collectivism | High Power Distance | Humane Orientation |
|---|---|---|---|
| 1.  Visible leadership | V | V | V |
| 2.  Authoritarian leadership | | V | |
| 3.  Benevolent leadership | V | V | V |
| 4.  Moral leadership | | | |
| - Courage | V | V | V |
| - Magnanimity | V | | V |
| - Incorruptness | V | | V |
| - Impartialness | V | | |

Socio-information processing theory assumes that responses to leadership result from an individual's past experiences. Views of leadership effectiveness are based on the individual's qualities, traits and behavioural styles (Dickson, Hanges et al. 2001). Findings in this study can also be understood using this

approach. Basic Javanese values learned in the family, community and institutions of Indonesia shape how both leaders and followers view effective leadership. *Bapakism* explains the response of employees to the factors Visible, Authoritarian, Benevolent, and Moral leadership that emerged in this study. That is, individual Indonesians learn to refer to their organisational leaders as their own fathers, and willingly depend on leaders who genuinely act as paternal fathers by providing protection and patronage.

Lessons subordinates learn regarding ideal values and what constitutes good deeds is bounded in the Javanese cultural values discussed earlier (i.e *bapakism, andhap ashor, alus* and *ngajeni*). These values are gained from the family and the school, which in Indonesia give consistent messages about what is constitutes "effective" or appropriate leadership behaviour. Therefore the preference for PL is in line with the social processing lessons learned in an Indonesian context.

Leaders need to be careful when implementing Visible leadership, as further analysis revealed that employees who hold staff position and have a lower level of education view Visible leadership as relatively important. This indicates that becoming *anak* or children, in the workplace is still the preference for this group of employees, and it is not surprising that they still demand the figure of a *bapak.* On the other hand, for subordinates who are in the managerial positions and hold a high level of education, also have a preference for leaders who practice Visible leadership, but apparently for a different reason. Evidently they look to the leader for their personal future success, hoping that the leaders are able to guide them and create opportunities for them.

For those in the managerial role, their desire to "ride on the coat tails" of a highly visible leader should be viewed with caution. In the Indonesian context at present it is not possible to discern if this preference for having a visible leader is culturally related behaviour (thus it can be viewed as a normal practices) or if it is a deliberate personal choice that enables the follower to gain visibility too. A

preference toward Visible leadership may not be initiated on the basis of one "pure" motive (this will be discussed in the concluding section).

However, for those in the staff positions, their action of "riding on the coat tails" of a visible leader can be viewed as deriving from cultural factors in that they are dependent on the leaders and they would not otherwise expect a further reward, such as an accelerated promotion.

In summary, the researcher is able to conclude that "**the construction of leader-follower relationship was stable**". This conclusion receives support from the statistical analyses conducted in the study and an examination of how the elements of PL are viewed from the eyes of Indonesians, where the cultural values of Javanese still dominate the social relationship. No matter what the gender of the employees, the level of the education, the position level, the types of training attended and how frequent they meet their supervisor, overall they saw that PL is still an important aspect for them.

## 7.3  Implications for Theory and Practices

A major research finding of this study is that PL is applicable to the Indonesian context. One explanation for this is that Javanese cultural values serve as the foundation values underpinning the paternalistic climate in the organisations represented in the study sample, and these values are similar to those underpinning the original Taiwan-based model. The study findings do suggest the need for a modified model of PL to fit the Indonesian context.  This study has provided the basis for such a modified model, and further enhancement of this model can be the focus of future research on the application of PL in Indonesia and other collectivist cultures. A leadership model adapted to the Indonesian culture will also be useful for those who choose to adopt this leadership model when they are working in Indonesia.

Prior to the presentation of the implications in these findings, it is important to clarify how the model of PL that has emerged from this study is a modification of the original model based on the work of Cheng and associates in Taiwan.

A comparison of the two forms of PL is shown in Figure 7.2. The box to the left shows the model presented by Cheng. The box to the right shows the construct of PL in Indonesia based on these research results.  As can be seen from the comparison, in several ways the Indonesian PL is not much different from the Taiwan PL model. The principal differences are that the six key concepts embedded in the Taiwan PL of Moral leadership did not appear on Indonesian PL of Moral leadership, where there are only four concepts. The other two (lead by example and responsibility) are merged together with the concepts of Authori*tarian* and Authori*tative* leadership that are labelled uniquely in the Indonesian PL as Visible leadership. Also, the Benevolent leadership that appears in Taiwan PL is separated into two categories (task-oriented and person-oriented) did not occur in the Indonesian PL, as the respondents' views indicated that Benevolent leadership is united.

Moreover, in regards to the cultural values underpinning the leadership style presented in Figure 7.2, it was concluded that *andhap-ashor* is the key concept that underpins the importance of Moral leadership; *bapaksim* is the key concept that underpins the importance of Visible and Authoritarian leadership; and *tepo seliro* is the key concept that underpins the importance of Benevolent leadership. However, the results and the discussion presented in the Chapter Six and Section 7.21. of this chapter lead to the conclusion that *bapakism* is a manifestation of those three important concepts of PL that have been discovered in this study. Therefore the Indonesian leadership is *bapakism* which involves leaders acting with *andhap ashor* and *tepo seliro.* These unique characteristics distinguish Indonesian PL from Taiwanese PL.
.
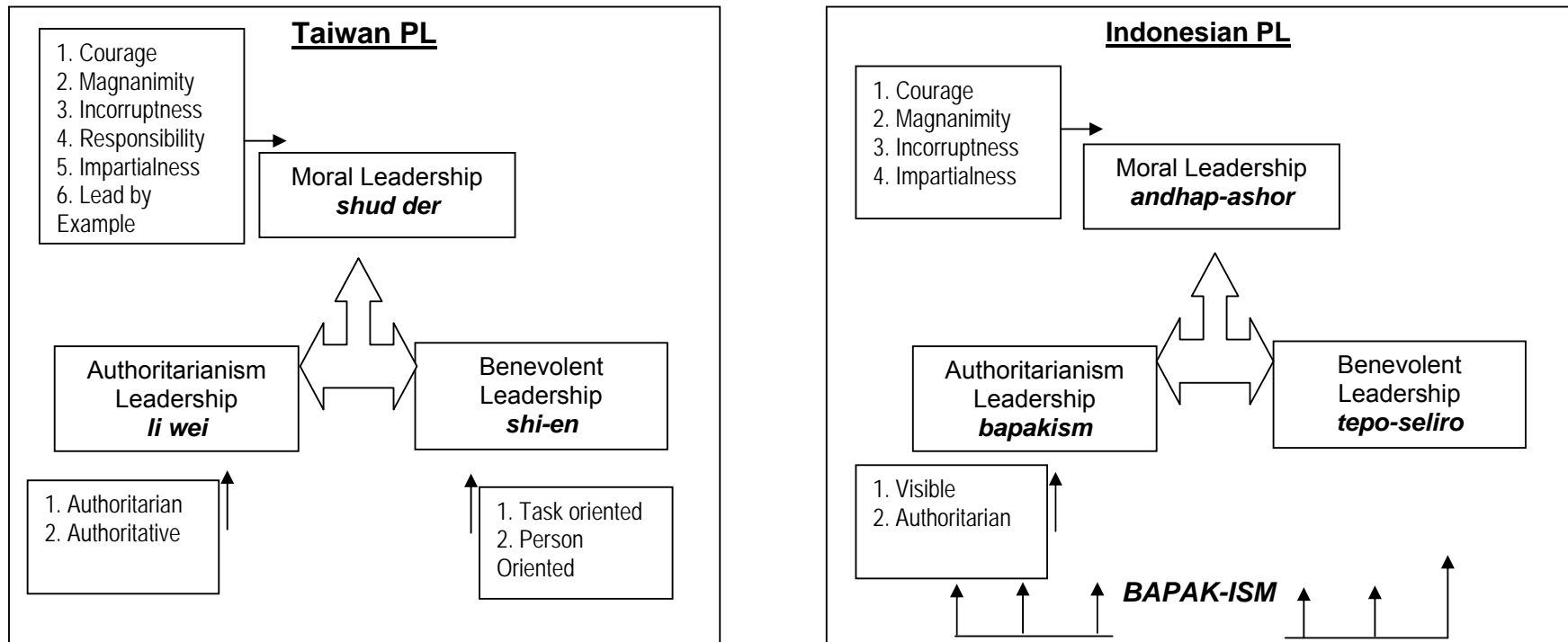
**Figure 7.2.**

PL Re-visited: Comparison between Taiwan model and Indonesian model.

## 7.3.1  Implications for Theory

As was explained in Section 7.2, the discussion has answered the research questions posed by this study:

> **"To what extent is Indonesian leadership Paternalistic?"**, and
> **"How is the leader-employee relationship constructed in an Indonesian context?"**

From the perspective of broader leadership theory, the study has shown firstly that a new application of the recently developed PL model in an Indonesian setting extends the research which has up until this time been predominantly based in Taiwanese and Chinese cultural contexts. This study also confirms that the idea of PL is not restricted to the private sector of business and family-owned business, in which the original research was conducted.  PL is also practiced in the Indonesian public sector where responses for this study were obtained.

The identification of seven dimensions of PL provides a new insight into theories of leadership. Visible leadership, which up until this time has not been a major part of the literature on leadership, was found to be an important aspect of this study.  It could be viewed as a possible extension to the "individualized consideration" dimension of Transformational leadership. A synergy between scholarly work and experience-based work, such as that which discusses the Shackleton expedition (Perkins, Holtman et al. 2000) may foster understanding of this leadership style, and can be of benefit to the further development of the leadership theory. The key attributes of Visible Leadership emerging from this study, such as "being in the forefront", are not discussed by the majority of leadership theories. Therefore, to some extent, Visible leadership could be viewed as an aspect of effective leadership that should be explored further in leadership research, with particular attention given to cultures in which it is considered an important aspect of leadership effectiveness.

Other dimensions of PL that emerged in this study, such as Authoritarian leadership and Benevolent leadership, are more clearly evident in existing leadership theory. Authoritarian leadership is often discussed as task-oriented leadership, and Individualized Consideration dimension of transformational leadership is closely aligned with the element of Benevolent leadership. Moral leadership which comprises of four distinct concepts: (1) incorruptness, (2) courage, (3) impartialness, and (4) magnanimity – is similar to the Charismatic dimension (the socialised type) that showed strong evidence on how the leaders should be practicing moral deeds, such as using power for the benefits of others, and avoiding using their power to their own benefit

The analyses carried out in this research also assessed the impact employee demographics had on employee responses to PL. The findings indicated further that responses from participants in the Indonesian civil service context are not greatly affected by employee age, gender, education, position, training attended, or the frequency of meetings with supervisor. This suggests that for Indonesia, PL is primarily constructed on the basis of the Javanese cultural values that predominate in civil service organisations. This study makes an important contribution to the field of PL theory through the application of the Cheng et al. (2000; Cheng, Chou et al. 2004; 2008) model to the public sector and the leadership effectiveness of Indonesian civil servants.

The results of this study are also congruent with the view of leadership as a relationship, a paradigm proposed by Rost (1991)[15]. The Rost (1991) paradigm of relationship-based leadership emphasises the need for non-coercive influence so that leadership can foster organisational effectiveness smoothly and be accepted by all parties within the organisation. The findings of this study showed that actions by a leader are embedded within a cultural context that allows both parties to put meaning to the actions of the other. So, for instance, Visible Leadership is experienced by both leaders and followers in the Indonesian context as an expression of paternalistic concern within the leader-

---

[15] The need to understand PL as part of a relationship-based paradigm is discussed further in a paper presented at the *International Conference on Organisational Innovation*, August 2010, entitled "The Paternalistic Relationship" See Appendix 10.

follower relationship, and is an element of leadership that communicates protection to those who are vulnerable and opportunity to those who are seeking to further their careers.

### 7.3.2 Implications for Practice

This study is the first of its kind to investigate the applicability of PL style to Indonesia and to examine the construction of the relationship between leaders and followers in the Indonesian context. The findings of this study are expected to contribute to the enhancement of leadership and management practices in Indonesia. A major finding of this study was the extent to which leadership practices in Indonesia are paternalistic. As Indonesia is classified as a collectivist culture, has high power distance and upholds humane orientation behaviour (as indicated by Globe findings), the study findings that civil servants are likely to accept a form of PL is not surprising. Their view that the leader should be visible, authoritarian, benevolent and act morally is consistent with these cultural values.

As was noted in the background of the study, Indonesia needs to foster leadership education to combat the challenges that the country faces, particularly given publicly expressed concern over KKN (or corruption, collusion and nepotism). Therefore the implications of the study findings the need to re-conceptualize leadership practice in the Indonesian government sector as well as its broader implication for management practices within other Indonesian organisations. Leadership efforts that are based on Western models of the leader-follower relationship are likely to be rejected by those operating in the collectivist Indonesian culture.

**The Role of PL in Management Practices**

For current leaders operating in the Indonesian government sector, this study offers insight into what effort allocation strategies are more likely to positively influence the quality of their leadership capacity to deliver effective management practices. For example, in Chapter One, it was discussed that merit-based performance evaluation systems seem to be a paradox for most Indonesian civil servants. While these were introduced to encourage performance evaluations based on merit, in practice in the current systems employees must achieve a level of "maturity" (seniority) before they qualify to be evaluated on the basis of merit, and thus to receive promotions. Acting in this way, Indonesian organisations are able to give lip service to Western management practice, while continuing with practices of the past.

This study shows that although staff are likely to accept the Visible and Authoritarian kinds of leadership style, the emphasis on Benevolent leadership and Moral leadership were also highlighted by them as important aspects of leadership styles that they want to see from their leaders. Regarding this paradox, this preference suggests a desire for leaders to treat employees fairly. This suggests that Indonesian employees would welcome promotion that was truly merit-based. In conjunction with this, the benevolent integrity of the leader could be expressed through a "gentle-hints" kind of leadership style, to ensure that the civil servant being appraised feels confident and secure in the relationship with the leader. In this way, an approach to performance evaluation could be developed that involves a better balance of PL factors than the current approach which emphasises some factors at the expense of others, and creates conditions in which KKN can operate.

This new "fair" leadership style would require adjustments by both staff and leaders. Culturally, staff are likely to accept a manager's decisions however they are made, because of the value *nrimo* (accepting with compliance), which subordinates always grant their immediate supervisor. The design of management systems, along with efforts at leadership education, can emphasize moral aspects of leadership such as impartialness, and thus be better designed to eradicate KKN, especially the second "K" (collusion).

This leadership model will also give the leader a good idea of which strategies may negatively influence the effectiveness of recruitment practices. The current recruitment system practiced by the Indonesian government employs media advertising to ensure that the process is highly transparent, thus attempting to avoid KKN. In reality, there is a national rumour which is widely accepted that many top position civil servants' relatives (immediate and extended family) are recommended by them to the decision makers in the recruitment process to be considered as civil service candidates. This indicates that the Indonesian public has a desire for leaders who display moral leadership even if they fear KKN continues to be practiced in the civil service. The findings of this study also suggest that followers expect leaders to demonstrate a high level of moral capacity (Courage, Incorruptness, Impartialness, and Magnanimity) in their organisations, and that followers will respond positively to this approach. It is strongly suggested that in future recruitment processes, leaders are encouraged to show this quality. Visible displays of integrity as a paternalistic leader who is upholding the values of *andhap-ashor* are likely to be viewed positively by the subordinates. If this moral deed is practiced well in the recruitment process it can make the selection process operate more professionally. This, in turn, could potentially yield extraordinary benefits to public sector organisations, such as the ability appear attractive to the public and to "capture" highly professional staff. Any suggestion of nepotism makes work in public sector organisations unattractive to talented people.

This study also offers valuable insights into the creation of more professional human resources development (HRD) programs for civil servants in Indonesia. As a result of the indirect influence of Soeharto's style of leadership, the content of training has been influenced by cultural values. At the present time trainers used for programs are usually pensioned civil servants who have previously served as top managers in government agencies who, consequently, base their training on experiences from the past. HRD programs that discuss what constitutes effective leadership have been heavily influenced by the ideology of Javanese culture.

The findings of this study highlight the importance of PL which is characterised by seven elements of leadership practices which could be introduced as a new form of training. By appreciating the elements of PL which is culturally bound, aspects such as Visible leadership would enable leaders to have a competitive spirit, and Moral-leadership would enable leaders to avoid KKN. The model helps trainers give a good idea of what constitutes an effective leader in the modern Indonesian world.

**The Role of the Paternalistic Leaders as Change Agent**

It has been argued in Chapter Four that the leadership theory that was developed during the industrial era is primarily concerned with the actions of leaders, and tends to assume a classic "top down" approach. In contrast, the findings of this research suggest that PL is shaped by cultural forces, and the guiding idea behind this model is that the leader should maintain relationships with their subordinates in a way that makes sense to both parties. The findings indicate that in a collectivist culture some groups feel a degree of dependence on leaders who are paternalistic, and the findings suggests that a Visible type of leadership is effective in this cultural context, generating positive responses from followers. This finding was supported by the research of Ifan, Dou Jr, Manullang and Dou (2003), that during autonomy era in Indonesia, innovation at the staff level could not be separated from the role of leaders who still guided and fostered followers to think creatively.

This leadership model has implications also for change management. Rost (1991) defines leadership as a relationship between leaders and followers that has the purpose of bringing about real change. Rost further argued that true leadership involves change in the direction of the mutual purposes of the leader and their followers. Real change will not happen if the relationship is constructed in an unhealthy way. This study has implications for helping the change process to occur easily. As discussed in Section 7.3., the discovery of Visible, Authoritarian, Benevolent and Moral leadership in the study context is not based on coercive or other unhealthy forces that Rost (1993) warns create blockages to change. Rost (1991) also noted that "moral" leadership practices should be fostered during the change process . He noted that:

> " While there is a requirement that the process of leadership be ethical (non coercive, multidirectional, influence oriented, real, and mutual), the changes that the leader and followers intend can fall along a continuum of morality"*p.*124.

That is, the four components of Moral leadership can be used in conjunction with Benevolent leadership as strategies to foster change within an organisation. Benevolence can enhance the leader's credibility, especially in the public sector context where acts of benevolent integrity—such as communicating clearly, listening to concerns and exercising fairness—will impact on employee satisfaction (Dull 2010).

Visible leadership can also enable the change process to operate more smoothly in Indonesian organisations. As was discussed in Section 7.2, the subordinates' *manut* (acceptance with compliance and respect towards superiors) moves them to respond positively to absolute guidance and direction from their superiors.  Directive and highly visible strategies should be implemented carefully, to ensure that the application of Visible leadership is "non-coercive", and in line with elements of Moral-leadership that are also essential parts of the leadership relationship. Culturally this balance is already embedded in the philosophy of *Ing Madyo Mangun Karso* (leaders should be able to motivate their followers). It is commonly invoked as a philosophy that encourage leaders to open their eyes to see that the world is full of change, and

to embrace creativity and innovation in their work (Mulders 1994; Putrawan and Akbar 2009).

Kegan and Lahey (2009) state:

> "…to foster real change and development, both the leader and the organisational culture must take a development stance …." *p.308.*

The study findings and the current condition of the Indonesian government sector suggest that subordinates want their leaders to accommodate their needs and, at the same time, leaders want their subordinates to "listen". These competing expectations can operate to block needed change. Kegan and Lahey (2009) suggest that part of the development stance is to recognise the importance of changing mindsets that involve "the head" and "the heart". In other words, in order to bring real change, leadership development efforts that encourage the application of PL in Indonesia should emphasize that success depends on the leader and the followers' willingness to make the change happen smoothly. This is in line with McLeod (2006) stating that the public sector should learn from private sector in Indonesia, especially with cutting bureaucracy that intends to encourage competitiveness among themselves. Therefore, the moral and non-coercive foundation of PL needs to be kept to the forefront to avoid undesirable consequences for both leader and followers.

## Implications for Expatriates and Indonesians Educated from Western Countries when Operating in Indonesian Government Agencies

The findings raised in this study strongly recommend leaders who operate within Indonesian organisations, especially in government sector, need to consider carefully the tactics they employ in leadership. Leadership approaches that work when dealing with Indonesians may be very different to those they have practiced in other cultural contexts. This study suggests that acting in ways that are visible, authoritarian, benevolent and moral will help them to work with Indonesians. Those who come from a collectivist culture may find it easiest to adjust their personal leadership preferences when working in Indonesia and leaders with experience in these nations are likely to feel at home in Indonesian organisations

Globalisation also brings Western expatriates to work in Indonesia. Their cultural preference is individualistic, so they may find it difficult to work with Indonesian civil servants. The findings of the study suggest ways they can adapt to the non-stated rules that govern the leader-followers relationship. As individualistic expatriates, they may have an understanding of Transformational leadership as practiced in their countries; with some adjustment they can transform their leadership preference to the PL. As discussed earlier, some surface level elements of PL are found in the transformational leadership model. With an added understanding of cultural differences, they are likely to be able to adopt similar strategies, though they will need to be aware that the high levels of compliance and dependence that may result among followers are normal responses within the Indonesian culture.

Nowadays, many young Indonesian civil servants are able to take up opportunities for higher education in Western countries. When they return, ideally they will transplant many good things about effective Western management practices into their work place. Their efforts may, however, cause them frustration, as organisational systems in the government sector are characterised by rigid bureaucracy that is likely to contrast greatly with what they have learnt to be "best practice" in organisational design and management. The findings of this study suggest that, by educating them regarding the PL that Indonesian civil servants are used to, and especially the importance of Visible leadership and benevolent behaviour, they will be better able creatively introduce ideas in ways that are acceptable to followers. If subordinates are assured that their Western-educated leaders will show them concern in both task-related or non task-related activities, they will be more likely to feel that they are being treated with *dimanusiakan* (as humans rather than instruments or objects). It has not been common for civil servants to receive this kind of treatment, so it is likely that they will respond with motivation and commitment.

**PL in the Leadership Education**

Leadership papers currently offered in tertiary education institutions in Indonesia are still coloured by the dominance of Western leadership theory. This is no doubt influenced by the fact that many Indonesian lecturers have graduated from overseas and are teaching directly and directly that the model of leadership theory they learnt and experienced while overseas is "best practice". The Ministry of Education has also played a role in developing leadership curricula that is linked with Western models, so the teaching of leadership that is based on assumptions of individualistic culture is difficult to avoid.

It is hoped that the findings of this study can be integrated to the existing leadership curricula. It can be taught in conjunction with Transformational leadership, which has played a part in PL theory development and is already heavily emphasized in leadership education at the tertiary level.

Also, efforts in re-introducing the concepts of the *Tri Pakarti Utama* ideal, which currently only serves as an education motto, could also serve as to foster an appreciation for models of leadership that are adapted for the Indonesian context.

**Conclusion**

PL is not without its problems. Even though this research concluded that PL is a model that fits well with the culture of Indonesia, and especially with Javanese culture, the practices of this form of leadership should be carefully thought out. It is the view of the researcher that the elements of PL need to be practiced in a balanced way. If one element, such as Benevolent leadership, is practiced without the balancing force of Moral leadership, then leader-follower relationships can be undermined rather than strengthened.

This is an important lesson for those seeking to combat KKN. The form of PL suggested by this study needs to be *senjata makan tuan*[16] particularly in relation to Benevolent leadership. In terms of the application of this study's findings, the practice of Benevolent leadership is characterised by demonstrating deep concern for subordinates. However, when involved in recruitment, for example, acting as a Moral leader—an example to followers—is more appropriate given the pressing need in Indonesia to avoid practices associated with collusion.

This moral form of benevolence also needs to be balanced with Visible leadership: subordinates need to see their leaders practicing it. A recent review on the transparency selection processes for civil servants indicated KKN is seen as becoming broadly practiced (Erika 2008); many relatives (including family, extended family, and "special" staff) of highly placed civil servants are given preferential treatment with applications to become civil servants: this suggests an unhealthy form of Benevolent leadership in the organisations included in the review.

To summarize, although fundamentally Benevolent leadership can enhance the practice of effective PL, the level in intensity of "caring" for subordinates should be implemented wisely and PL as advocated in this study should be practiced in a balanced way. The test of whether PL is being practiced in a balanced way is whether the relationship remains healthy and free from coercion on either side

Another issue that needs to be addressed is the stratification of the civil servants in Indonesia. The study highlighted that Visible leadership is particularly important for those civil servants who have a relatively low level of education and are not holding managerial positions. Their view that Visible leadership is an important aspect of leadership can be seen as an extension of the traditional value of *hormat kawalan Gusti, Guru, Ratu lan wong tuwo loro.* This, in essence, guides those in lower strata to always show respect toward their superiors. This principle operates in conjunction with what is considered

---

[16] This phrase describes the need to for care, so that well-intentioned efforts do not "boomerang". An equivalent Western expression might be that, unless one is careful well intentioned efforts might "come back and bite you."

the ideal leadership pattern in Javanese society, which is the *bapak-anak* relationship (father-child).   Those who are less educated and serve as non-managerial staff, are willing to be referred to as *anak* or children in the workplace. Therefore, the fact that as a "son" they need "guidance and direction" is considered to be true.

The positive response to Visible Leadership of those holding managerial positions who have high levels of education is another area where wisdom is needed.   As discussed earlier it seems that these employees are seeking to "ride on the coattails" of their leaders, sharing in any success that the leader has.  They expect that the leader will feel an obligation to assist those *anak* who qualify for promotion.   While this may seem to create more opportunities for KKN, particularly collusion, it seems that currently it operates as an incentive for Indonesian civil servants at managerial levels to seek higher levels of education.   A limitation of this study was that no measure was made of the respondents' current levels of performance, so we do not know whether the "riding on coattails" effect allows poor performers with high education to succeed.  Again, this is a situation where the behaviour associated with Visible leadership could be either healthy or unhealthy, depending on whether the leader has the Courage (Moral leadership) to confront poor performance.

On the other hand those who are highly educated, but not yet holding managerial positions, did not hold a strong view of Visible leadership. This is very understandable, as culturally they can be classified on the "*priyayi*" level and are able to already seen as "role models" for those in lower status jobs anyway. Therefore "riding on the leaders coat tails" is not their ideal.

### 7.3.3  Implications for Future Research

The goal of this study was to investigate the suitability of PL to Indonesia. Data was collected to answer two research questions relating to this goal. The information was studied and many interesting findings resulted from the

examination of the data. The findings, although significant, have some limitations. One limitation is that the findings are based on a relatively small proportion of the total number of Indonesian civil servants, and focused on those who were most likely to still uphold Javanese values.

Another limitation was in the design of the study. In order to address the research questions, the study only considered one concept of the leadership construct, PL. This focus on PL did not allow the researcher to explain in any detail what the actual impact of PL is on management practices. Based on the limitations of the study design suggestions are made for further research.

The first research question examined the extent to which Indonesian leadership is Paternalistic. It was found that to a large extent Indonesian leadership is Paternalistic and takes a form comprised of seven elements (1) Visible leadership; (2) Authoritarian leadership; (3) Benevolent leadership; (4) Incorruptness (Moral leadership); (5) Courage (Moral leadership); (6) Impartialness (Moral leadership); and (7) Magnanimity (Moral leadership). This research question was answered through the use of EFA which aims to statistically verify the conceptualization of a construct of interest. Therefore, prior to the validation of the construct of PL, further analyses such as Confirmatory Factor Analysis should be carried out in order to strengthen the prediction of whether or not the construct of PL that emerged in this study is as it is in the population that was being studied. Further research could extend the study to include civil servants in other provinces of Indonesia, and to Indonesia's private sector.

In addition, future research needs to be carried out to validate the occurrence of PL in Indonesia. The second question examined how the leader-employee relationship is constructed in the Indonesian context. This research question was answered through using employee demographic information as a predictor of whether or not there are differences in the mean responses to the factors making up PL. Many significant findings were discovered and discussed. However, the statistical methods used to analyse the data could not provide a

complete picture of the complex relationship between leaders and followers, in particular if the complexity of Javanese culture is considered. Further research along these lines should use a variety of data collection methods. Quantitative analysis can identify the pattern of leadership styles in Indonesia as well as the construction of the leader and followers relationship. Qualitative studies can be used to map specific leadership styles that are preferred by Indonesian civil servants as well as exploring the construction of leaders-followers relationship. A study in this format could be promoted in the future to investigate the question at a deeper level. It would allow researchers who are interested in the PL concepts to examine more closely the development of healthy relationships. This could include case studies or interviews with key government leaders who are seen to uphold the Javanese cultural values and who have established healthy, balanced relationships with employees.

Having explored the respondents' views on the aspects of PL from which Visible leadership emerged, it would be appropriate for future research to explore this unique leadership style on its own, not bounded to the concepts of PL. Therefore it is hoped that in the future, if it is the case that Indonesian leadership is solely highly characterised by the component of Visible leadership as this study has discovered, expanding the construct of Visible leadership is worthwhile, as it would help to foster better leadership education in Indonesia.

Future research into this subject should also include more aspects that can affect the construction of relationship between leaders and employees, such as employee performance, commitment and loyalty. The use of these measures would enable a researcher to consider the effectiveness of PL in a way that was not possible in this study. For example, if this study had utilised the "employee commitment" variable, analysis would be able to show more than that the leader-followers relationship was stable. It would also be able to indicate if higher employee commitment also made a contribution to the shape of PL in organisations.

Despite these limitations, the present study contributes greatly to the study of PL. The PL construct emerged from research that took place within a Chinese cultural context. This research opened a new window on the topic by extending the application of PL to a non-Chinese culture. Future research in collectivist countries is to be encouraged, so the implication of this study could be useful for those who are frustrated with efforts to find and apply models of effective leadership that are poorly fitted to the cultural context of their own countries.

## 7.4 Concluding Remarks

The findings of this study have expanded on the work of previous researchers in the area of culturally-based leadership models. The study confirmed that the PL model can work outside the country of origin, Taiwan. Also, this investigation revealed that PL is empirically verified; findings are in accord with what scholars who have studied the culture of Indonesia have described regarding Javanese culture.

The leadership literature is dominated by a paradigm of leadership that is originated from individualist cultures. Unless researchers look beyond this paradigm they may be limited to "fine tuning" existing ideas of what leaders need to do to increase the organisational effectiveness. The exploration of new paradigms creates the possibility of greater insights.

The results of this study have established that visible leadership can play an important role in PL. Leaders in some cultures—particularly Indonesia—need to give attention to what is visible to followers. This study also shows that the PL model is based on a relationship-based paradigm; the one where a relationship designed to meet the mutual purposes shared by the leader and the employee that is a key concept in making the organisational life healthy.

The need for a non-coercive leadership is a world-wide priority with an urgent application to Indonesia. This will require an approach to leadership that takes cultural context into account. The conclusions that arise from this research have made an important and timely contribution to address this specific challenge. Finally, the recommendations produced from the research clearly guide both researchers and management practitioners towards acknowledging the extraordinary benefits that emerge from of a deep understanding of the complexities of PL.

# REFERENCES

(2001). "Indonesia' leadership crisis: Would Megawati do better than Wahid?" <u>IISS Strategic Comment</u> **7**(3).

(2007). "On East Java: Walisongo Pilgrimage." Retrieved 10 September 2007, from <u>http://www.petra.ac.id/eastjava/walisongo/foreword.htm</u>.

(2009). Daerah Istimewa Yogyakarta dalam angka 2008. Yogyakarta, Indonesia, Bureau of Statistcis D.I. Yogyakarta Province.

(2009). Pertamina Welcomes Karen Agustiawan as President Director and CEO. <u>Scandinavian Oil-Gas Magazine</u>. Norway, Scandinavian Oil-Gas Magazine.

(2009). Provinsi Jawa Timur dalam angka 2009. Surabaya, Indonesia, Bureau of Statistcis East Java Province.

Adam, A. W. (2005). Kontroversi Soeharto. <u>Tempo Interaktif</u>. Jakarta.

Ali, F. (1986). <u>Refleksi paham kekuasaan Jawa dalam Indonesia modern</u>. Jakarta, Indonesia, Gramedia.

Anderson, L. R. (1983). "Management of the mixed-cultural work group." <u>Organizational Behavior and Human Performance</u> **31**(3): 303-330.

Anynomous (2003). <u>Pendidikan Dasar 9 Tahun</u>. Jakarta, Indonesia.

Ashkanasy, N. M. (2002). "Leadership in the Asian century : Lesson from Globe." <u>International Journal of Organisational Behaviour</u> **5**(3): 150-163.

Ashkanasy, N. M., V. Gupta, et al. (2004). <u>Future orientation</u>. CA, USA, SAGE Publication.

Avolio, B. J., W. Zhu, et al. (2004). "Transformational leadership and organizational commitment: Mediating role of psychological empowerment and moderating role of structural distance." <u>Journal of Organizational Behavior</u> **25**(8): 951-968.

Aycan, Z. (2001). "Human resource management in Turkey: Current issues in future challanges." <u>International Journal of Manpower</u> **22**(3): 252-260.

Aycan, Z., Ed. (2006). <u>Paternalism: Towards conceptual refinement and operationalization</u>. Scientific advances in indigenous psychologies: Empirical, philosophical, and cultural contributions. London, Sage.

Aycan, Z., R. Kanungo, et al. (2000). "Impact of culture on human resource management practices: A 10-country comparison." <u>Applied Psychology</u> **48**(1): 192-221.

Bae, J. and J. J. Lawler (2000). "Organizational and HRM strategies in Korea: Impact of firm performance in an emerging economy." <u>Academy of Management Journal</u> **43**(3): 502-517.

Barton, G. (2002). <u>Abdurrahman Wahin: Muslim democrat, Indonesian president</u>. Sydney, UNSW Press Book.

Bartram, T. and G. Casimir (2007). "The relationship between leadership and follower in-role perfromance and satisfaction with the leader." <u>Leadership and Organization Development Journal</u> **28**(1): 4-19.

Bass, B. M. (1996). "Is there universality in the full range model of leadership?" International Journal of Public Administration **19**(6): 731-761.

Bass, B. M. (1996). "A New paradigm of Leadership: An inquiry into Transformational leadership." US Army Research Institute for the Behavioral and Social Sciences.

Bass, B. M. (1996). A new paradigm of leadership: An inquiry of transformational leadership. Alexandria, USA, U.S. Army Research Institute for the Behavioral and Social Sciences.

Bass, B. M. and R. Bass (2008). Development and identification of leaders and leadership. The Bass Handbook of Leadership: Theory, reserach and managerial applications. B. M. Bass and R. Bass. New York, Free Press.

Beckhard, R. (1996). On future leaders. The Leader of the Future. F. Hesselbein, M. Goldsmith and R. Beckhard. San Francisco, Jossey-Bass.

Benton, D., A. (2009). CEO material: Ho to be a leader in any organization. New York,, McGraw-Hill.

Berdie, D., R. and J. Anderson, F. (1974). Questionnaires: Design and use. NJ, USA, The Scarecrow Press.

Bergmann, B., R. (2003). From in defense of affirmative action. Sex, Race, and Merit: Debating affirmative action in education and employment. F. Crosby, J. and C. VanDeVeer. Michigan, USA, The University of Michigan Press.

Bjerke, B. (1999). Business Leadership and Culture; National management styles in the global economy. MA, USA, Edwar Elgar Publishing, Inc.

Black, S., J. and M. Mendenhall (1990). "Cross-cultural training effectiveness: A review and a theoritical framewrk for future research." Academy of Management Review **15**(1): 113-136.

Blackburn, S. (2004). Women's suffrage and democracy in Indonesia. Women's Suffrage in Asia. L. Edwards and M. Roces. New York, Routledge Curzon.

Bottger, P. C., I. H. Hallein, et al. (1985). "A Cross-national study of leadership: Participation as a function of problem structure and leader power." Journal of Management Studies **22**(4): 358-368.

Bowen, J. R. (1986). "On the political construction of tradition: Gotong royong in Indonesia." The Journal of Asian Studies **45**(3): 545-561.

Boy (2004). Indonesia masih negara terkorup di Asia. Kompas. Jakarta.

Brace, N., R. Kemp, et al. (2009). SPSS for psychologists. New York, Taylor and Francis.

Bratawijaya, T. W. (1997). Mengungkap dan Mengenal Budaya Jawa. Jakarta, Pradnya Paramita.

Brislin, R., W. (1970). "Back-translation for cross-cultural research." Journal of Cross-Cultural Psychology **1**(3): 185-216.

Brislin, R. W. (1970). "Back-Translation for Cross-Cultural Research." Journal of Cross-Cultural Psychology **1**(3): 185-216.

Bryman, A. (1993). "Charismatic leadership in business organizations: Some neglected issues." The Leadership Quarterly **4**(3): 289-304.

Budiman, A. and A. Roan (2005). Post-colonial Indonesia: A study of the impact of foreign aid on public sector institutions in West Kalimantan. CMS Conference, Waikato University, New Zealand, Management Department Waikato University.

Carl, D. E., V. Gupta, et al. (2004). Power distance. Culture, Leadership, and Organizations : The Globe studies of 62 societies R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Carroll, J. (1982). The Cultural Theory of Matthew Arnold. CA, USA, University of California Pres.

Cassing, J., H. (2000). "Economic policy and political culture in Indonesia " European Journal of Political Economy **16**(1): 159-171.

Chan, K.-Y. and F. Drasgow (2001). "Toward a theory of individual differences and leadership: Understanding the motivation to lead." Journal of Applied Psychology **86**(3): 481-498.

Chemers, M. M. (1997). An integrative theory of leadership. NJ, USA, Lwarence Erlbaum Associates Publishers.

Cheng, B.-S. (2008). Paternalistic leadership in the Chinese contexts: A full-cycle indegenous approach. XXIX International Congress of Pyschology. Berlin.

Cheng, B.-S., L.-F. Chou, et al. (2004). "Paternalistic leadership and subordinate responses: Establishing a leadership model in Chinese organizations." Asian Journal Of Social Psychology **7**(1): 89-117.

Cheng, B.-S. and J.-L. Farh, Eds. (2000). Cultural analysis of paternalistic leadership. Management and Organizations in the Chinese Context. London, MacMillan Press Ltd.

Cooper, D., R. and P. Schindler, S. (2006). Business research method. Boston, USA, McGraw Hill-Irwin.

Cooper, T., L. and D. Wright, N., Eds. (1992). Exemplary public administrators: Character and leadership in government. USA, Wiley, John&Sons Inc.

Cribb, R. (2001). Independence for Java? New national projects for an old empire. Indonesia today: Challanges of history. G. Llyod and S. Smith. Singapore Institute of Southeast Asian Studies.

Darmaputera, E. (1987). Pancasila and the search for identity and modernity in Indonesian society. Leiden, Netherlands, Brill Publisher.

De Luque, M. S. and M. Javidan (2004). Uncertainty Avoidance. Culture, Leadership, and Organizations : The Globe studies of 62 societies R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Den Hartog, D., N. (2004). Assertiveness. Culture, Leadership, and Organizations : The Globe studies of 62 societies R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Den Hartog, D., N., R. House, J., et al. (1999). "Culture specific and coss-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed?" The Leadership Quarterly **10**(2): 219-256.

Devas, N. (1998). "Indonesia: What we do mean by decentralization?" Public Administration and Development **17**(3): 351-367.

Dickson, M., W., D. Den Hartog, N. J, et al. (2003). "Research on leadership in a cross-cultural context: Making progress, and raising new questions." The Leadership Quarterly **14**(6): 729-768.

Dickson, M., W., P. J. Hanges, et al. (2001). Trends, developments and gaps in cross-cultural reseach on leadership. Advances in Global Leadership, Emerald Group Publishing Limited. **2:** 75-100.

Dillman, D., A. (2000). Mail and Internet Surveys: The Tailored Design Method. NY, USA, Wiley.

DiStefano, C., M. Zhu, et al. (2009). "Understanding and using factor scores: Considerations for the applied reseracher." Practical Assesment, Research & Evaluation **14**(20): 1-11.

Dorfman, P., W. (2004). International and cross-cultural leadership research. Handbook for International Management Research. B. J. Punnett and O. Shenkar. Michigan, USA, University of Michigan.

Dorfman, P. W., P. J. Hanges, et al. (2004). Leadership and Cultrual Variation: The identification of Culturally Endorsed Leadership Profiles. Culture, leadership, and organizations : the GLOBE study of 62 societies / edited by Robert J. House. R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman and V. Gupta. CA, USA, Sage Publications.

DuBrin, A., J. (2004). Leadership: Research findings, practice, and skill. New York, Houghton Mifflin Company.

Dull, M. (2010). "Leadership and organizational culture: Sustaining dialogue between practicioners and scholars." Public Administration Review **70**(6): 857-866.

Dwipayana, G. and K. Ramadhan (1989). Soeharto : Pikiran dan tindakan saya. Jakarta, PT Citra Lamtoro Gung Persada.

Eagly, A., H. (1987). Sex differences in social behavior: A social-role interpretation. NJ, USA, Lawrence Erlbaum Associates Inc.

Effendi, T. N. (1993). Sumber daya manusia peluang kerja dan kemiskinan. Yogyakarta, Indonesia, Tiara Wacana.

Efferin, S. and T. Hopper (2007). "Management control, culture and ethnicity in a Chinese Indonesian company " Accounting, Organizations and Society **32**(3): 223-262.

Emrich, C., G., F. Denmark, L., et al. (2004). Cross-cultural differences in gender egalitarianism. Culture, Leadership, and Organizations : The Globe studies of 62 societies R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Enshassi, A. and R. Burgers (1991). "Managerial effectiveness and the style of management in the Middle East: An empirical analysis." <u>Construction Management and Economics</u> **9**(1): 79-92.

Erika, R. (2008). Bureucracy rearrangement and public service quality in decentralization era, University of Indonesia.

Farh, J.-L. and B.-S. Cheng, Eds. (2000). <u>A Cultural Analysis of Paternalistic Leadership in Chinese Organizations</u>. Management and Organizaitons in the Chinese Context. London, MacMillan Press Ltd.

Ferris, G., R., D. Fedor, B., et al. (1994). "A political conceptualizaion of managerial behavior." <u>Human Resources Management Review</u> **4** (1): 1-34.

Fiedler, F., E, Ed. (1964). <u>A contingency model of leadership effectiveness</u>. Advances in Experimental Social Psychology. London, Academic Press, Inc.

Field, A. (2005). <u>Discovering statistics using SPSS</u>. London, Sage Publications Ltd.

Fisher, B. M. and J. E. Edwards (1988). <u>Considertaion and Initiating Structure and Their Relationship With Leader Effectiveness: A Meta-analysis</u> Academy of Management

Fleishman, E., A. and J. Simmons (1970). "Relationship between leadership patterns and effecitveness ratings among Israeli foremen." <u>Personnel Psychology</u> **23**(2): 169-172.

Frances, H., G. Marshall, et al. (1996). <u>The Leader of The Future : New visions, strategies, and practices for the next era</u>. SA, USA, Jossey Bass.

Freeland, F. H. (1997). "Consciousness in performance: A Javanesee theory." <u>Social Anthropology</u> **5**(1): 55-68.

Fukushige, A. and D. P. Spicer (2007). "Leadership preferences in Japan: An exploratory study." <u>Leadership and Organization Development Journal</u> **28**(6): 508-530.

Geertz, C. (1956). "Religious Belief and Economic Behavior in a Central Javanese Town: Some Preliminary Considerations." <u>Economic Development and Cultural Change</u> **4**(2): 134-158.

Geertz, C. (1960). <u>The religion of Java</u>. Chicago, The University of Chicago Press.

Geertz, C. (1973). <u>The Interpretation of Cultures; Selected Essays</u>. London, Fontana Press.

Geertz, H. (1961). <u>The Javanese family: A study of kinship and socialization</u>. New York, The Free Press of Glencoe, Inc.

Gelfand, M., J., D. Bhawuk, P. S., et al. (2004). Individualism and collectivism. <u>Culture, Leadership, and Organizations : The Globe studies of 62 societies</u> R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Gerbing, D., W. and J. Anderson, C. (1988). "An updated paradigm for scale development incorporating unidimensionality and its assessment." <u>Journal of Marketing Research</u> **25**: 186-192.

Goodfellow, R. (1997). Indonesian business culture Singapore, Butterworth-Heinemann Asia.

Goodfellow, R. (1997). The New Order: President Suharto's Government and Economy in Historical Perspective. Indonesian Business Culture R. Goodfellow. Singapore, Butterworth-Heinemann Asia.

Gupta, V., N. Levenburg, et al. (2008). "Exploring the construct of family business in the emerging Markets." International Journal of Business and Emerging Markets **1**(2): 189-208.

Hair, J., F., W. Black, C., et al. (2006). Multivariate data analysis: A global perspectives. NJ, USA, Pearson Education.

Hales, C. (2000). "Management and empowerment programmes." Work, Employment and Society **14**(3): 501-519.

Hambleton, R., K. and L. Patsula (1998). "Adapting tests for use in multiple languages and cultures " Social Indicators Research **45**(1): 153-171.

Hartman, F., D. Naranjo-Gil, et al. (2010). "The effects of leadership styles and use of perforamance measures in managerial work-related attitudes." European Accounting Review **16**(1): 1-36.

Hellwig, T. and E. Tagliacozzo (2009). The Indonesia reader: History, culture, politics. London, Duke University Press.

Herlina, T. (2007). Presiden : Arah Indonesia sudah benar. Sinar Harapan. Jakarta.

Hinduan, Z. R., E. Wilson-Evered, et al. (2009). "Leadership, work outcomes, and openness to change following an Indonesian bank merger." Asia Pacific Journal of Human Resources **47**(1): 59-78.

Hisrich, R., D. (1988). "Entrepreneurship: Past, present, and future." Journal of Small Business Management **26**(4): 1-4.

Hofstede, G. H. (2001). Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Culture. CA, USA, Sage Publications.

Hofstede, G. H. (2006). "What did Globe really measure? Researchers' minds versus respondents' minds " Journal of International Business Studies **37**(6): 882-896.

Hofstede, G. H. and G. J. Hofstede (2005). Cultures and organizations : software of the mind. NY, USA, McGraw-Hill.

Horner, M. (1997). "Leadership theory: Past, present and future." Team Performance Management **3**(4): 270 - 287.

House, R., P. Hanges, J., et al. (2004). Culture, Leadership, and Organizations : The GLOBE studies of 62 societies CA, USA, SAGE Publication.

House, R., J. (1971). "A path goal theory of leader effectiveness." Administrative Science Quarterly **16**(3): 321-339.

House, R., J., Ed. (1977). A 1976 theory of charismatic leadership. Leadership: The cutting edge. Illionis, USA, Southern Illinois University Press.

House, R., J. and R. Aditya, N. (1997). "The social study of leadership: Quo vadis?" Journal of Management **23**(3): 409-473.

House, R., J. and J. Howell, M. (1992). "Personality and charismatic leadership." <u>The Leadership Quarterly</u> **3**(2): 81-108.

House, R., J., M. Javidan, et al. (2006). "A failure of scholarship: Response to George Graen's critiques of Globe." <u>Academy of Management Perspectives</u> **20**(4): 102-114.

House, R., J., M. Javidan, et al. (2002). "Understanding cultures and implicit leadership theories across the Globe: An introduction to project Globe." <u>Journal of World Business</u> **37**(1): 3-10.

House, R. J., Ed. (2004). <u>Culture, leadership, and organizations : the GLOBE study of 62 societies / edited by Robert J. House</u>. CA, USA, Sage Publications.

Howell, J., M. and S. Boas (2005). "The role of followers in the charismatic leadership process: Relationships and their consequences." <u>Academy of Management Review</u> **30**(1): 96-112.

Howell, J. M. and B. Shamir (2005). "The Role of Followers in The Charismatic Leadership Process: Relationships and Their Consequences." <u>The Academy of Management Review</u> **30**(1).

Hughes-Freeland, F. (2007). "Charisma and celebrity in Indonesian politics." <u>Anthropological Theory 2007</u> **7**(2): 177-200.

Hui, L. and C. Aichia (2007). "Transforming service employees and climate: A multilevel, multisource examination of transformational leadership in building long-term service relationship." <u>Journal of Applied Psychology</u> **92**(4): 1006-1019.

Hui, W., K. S. Law, et al. (2005). "Leader-member exchange as a mediator of the relationship between transformational leadership and followers' performance and organizational citizenship behavior." <u>Academy of Management Journal</u> **48**: 420-432.

Ifan, H.-K., J.-M. Dou, et al. (2003). "Developing competitive technical inteleggence in Indonesia." <u>Technovation</u> **24**(12): 995-999.

Indonesia, P. R. (2004). Pemerintahan Daerah. P. R. I. Office. Jakarta, Indonesia. **32**.

Irawanto, D. (2007). "National culture and leadership: Lesson from Indonesia." <u>Journal of Business and Management Eksekutif</u> **4**(3): 359-367.

Irawanto, D. (2008). "The applicability of paternalistic leadership in Indonesia." <u>Journal of Human Capital</u> **1**(1): 67-80.

Irawanto, D., P. Ramsey, et al. (2008). <u>Tailoring leadership theory to Indonesian culture</u>. The 6th Asian Academy of Management Meeting (AAOM) Conference: The new faces of Asia management, Taipei, Taiwan, Taiwan Academy of Management.

Javidan, M. (2004). Performance orientation. <u>Culture, Leadership, and Organizations : The Globe studies of 62 societies</u> R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Javidan, M. and A. Dastmalchian (2009). "Managerial implications of the Globe Project: A case study of 62 societies." Asia Pacific Journal of Human Resources **47**(1): 41-58.

Javidan, M., P. Dorfman, W., et al. (2006). "In the eye of beholder: Cross cultural lessons in Leadership from Project Globe." Academy of Management Perspectives **20**(1): 67-90.

Jay, R. R. (1963). Religions and Poltics in Rural Central Java. USA, Yale University Press.

Jeffrey, G. (1997). The big Ten: The big emerging markets and how they will change our lives. New York, Basic Books.

Jenskins, D. (2010). Suharto and his generals: Indonesians military polictics 1975-1983. Singapore, Equinox Publishing.

Jung, D., I., B. M. Bass, et al. (1995). "Bridging leadership and culture: A theoritical consideration of transformational leadership and collectivist culture." The Journal of Leadership Studies **2**(4): 3-15.

Kabasakal, H. and M. Bodur (2004). Humane oientation in societies, organizations, and leader attributes. Culture, Leadership, and Organizations : The Globe studies of 62 societies. R. House, J., P. Hanges, J., M. Javidan, P. Dorfman, W. and V. Gupta. CA, USA, SAGE Publication.

Kassim, Y. R. (2004). Golkar: Yudhoyono's transformation. IDDS Commentaries. Singapore, Institute of Defence and Strategic Studies, NTU. **64**.

Kegan, R. and L. L. Lahey (2009). Immunity to change: How to overcome it and unlock the potential in yourself. Boston, USA, Harvard Business School Publishing Corporation.

Kennedy, J. C. (2002). "Leadership in Malaysia: Traditional values, international outlook." Academy of Management Executives **16**(3): 15-26.

Kerlinger, F. N. (1979). Behavioral research: A conceptual approach. Philadelphia, USA, Rinehart, & Winston.

Khouw, M., M (2004). The private sector response to public sector corruption. Business in Indonesia. M. Basri, Chatib and P. van der Eng. Singapore Institute of Southeast Asian Studies Publications.

Kickpatrick, S., A. and E. A. Locke (1991). "Leadership: Do traits matter?" Academy of Management **5**(2): 48-60.

Kim, H.-J. (2002). "Agrarian and Social Change in a Javanese Village." Journal of Contemporary Asia **32**.

Kim, S. (2002). "Participative Management and Job Satisfaction: Lesson for Management Leadership." Public Administration Review **62**(2): 231-241.

Koentrjaraningrat (1985). Javanese culture. London, Oxford University Press.

Koestenbaum, P. (2003). The Philospchic Consultant. San Francisco, USA, Jossey-Bass.

Komaki, J., L. and M. Citera (1990). "Beyond effective supervision: Identifying key interactions between superior and subordinate." The Leadership Quarterly **1**(2): 91-105.

Kouzes, J. and B. Posner (1993). Credibility: How leaders gain and lose it, whay people demand it. San Francisco, Jossey-Bass.

Kroebner, A. L. (1963). Culture : A critical review of concepts and definitions. NY, USA, Knopf.

Labaw, P., J. (1981). Advanced questionnaire design Cambridge, USA, Abt Books.

Lane, J.-e. and J. Wallis (2009). "Strategic management and public leadership." Public Management Review **11**(1): 101-120.

Lees, S. (2003). Global Acquisitions; Strategic integration and human factor. NY, USA, Palgrave Macmillan.

Lewin, K. and R. Lippitt (1938). "An experimental approach to the study of autocracy and democracy: A preliminary note." Sociometry **1**(3): 292-300.

Liangding, J., S. Jiwen, et al. (2007). "Leadership styles and employees' job-related attitudes: An empirical study on the mediating effects of reciporicty and trust." Frontier Business Research China **1**(4): 574-605.

Liddle, R. W. (1996). Leadership and culture in Indonesian politics. NSW, Australia, Allen&Unwin Pty Ltd.

Liddle, R. W. (2000). "Indonesia in 2000: A sharky start for democracy." Asian Survey **41**(1): 208-220.

Liddle, R. W. and S. Mujani (2004). "Indonesia in 2004: The rise of Susilo Bambang Yudhoyono." Asian Survey **45**(1): 119-126.

Litwin, M., S. (1995). Survey reliability and validity. London, Sage Publications, Inc.

Liu, W., R. Zhu, et al. (2010). "I Warn You Becasue I Like You: Voice behavior, employee identifications, and transformational leadership." The Leadership Quarterly **21**(1): 189-202.

Lok, P. and J. Crawford (2004). "The effect of organizational culture and leadership style on job satisfaction and organizational commitment: A cross-national comparison." Journal of Management Development **23**(4): 321-338.

Lowe, K. B. and K. Galen (1996). "Effectiveness correlates of transformational and transactional leadership: A meta-analytic." Leadership Quarterly **7**(3): 385.

Lussier, R., N. and C. Achua, F. (2007). Leadership: Theory, application, skill development. Canada, Thomson South-Western.

Magnis-Suseno, F. (1999). Langsir keprambon: New Order leadership, Javanese culture, and the prospects for democracy in Indonesia. Post-Soeharto Indonesia: Renewal Or Chaos? G. Forrester. Singapore, Institute of Southeast Asian Studies.

Makarim, A. N. and B. Pranowo (2006). Memperbincangkan kembali pemikiran dan teori Clifford Geertz. Indonesia, Freedom Institute.

Mann, R. I. (1994). <u>The culture of business in Indonesia</u>. Ontario, Canada, Gateway Books.

Mansour, J. (2004). Performance Orientation. <u>Culture, leadership, and organizations : the GLOBE study of 62 societies / edited by Robert J. House</u>. R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman and V. Gupta. CA, USA, Sage Publications.

Marianto, M. D. and R. Goodfellow (1997). Culture and language: The rich tapestry of Indonesian society. <u>Indonesian Business Culture</u> R. Goodfellow. Singapore, Butterworth-Heinemann Asia.

Marsdiasmo, D., P. Barnes, H., et al. (2009). <u>Implementation of good governance by regional governments in Indonesia: The challenges</u>. The Twelfth Annual Conference of the International Research Society for Public Management, Brisbane, Australia, QUT Publishing.

Martinez, P., G. (2005). Paternalism as a postive form of leadership in the latin America context: Leader benevolence, decision making control, and human resource management practices. <u>Managing Human Resource in Latin America</u>. M. Elvira, M. and A. Davila. London, Routledge Publisher.

McClelland, D. C. (1975). <u>Power: The inner experience</u>. New York, Irvington.

McIntyre, A. (2001). Middle way leadership in Indonesia: Soekarno and Abdurrahman Wahid compared. <u>Indonesia today: Challanges of history</u>. G. Llyod and S. Smith. Singapore Institute of Southeast Asian Studies.

McLeod, R., H. (2006). "Private sector lessons for public sector reform in Indonesia." <u>Agenda</u> **13**(3): 275-288.

Misumi, J. and M. Peterson, Eds. (1985). <u>The behavioral science of leadership</u>. An Interdiscplinary Japanese Research Program. MI, USA, The University of Michigan Press.

Mujani, S. and W. Liddle, R. (2004). "Politics, Islam, and public opinion." <u>Journal of Democracy</u> **15**(1): 109-123.

Mulder, N. (1994). The Ideology of Javanese-Indonesian Leadership. <u>Leadership on Java: Gentle hints, authoritarian rule</u>. H. Antlov and S. Cederroth. Surrey, UK, Curzon Press Ltd.

Mulders, N. (1994). The ideology of Javanese leadership. <u>Leadership on Java: Gentle Hints, Authoritarian Rule</u> H. Antlöv and S. Cederroth. Surrey, UK, Curzon Press.

Mumford, M., D., S. Zaccara, J., et al. (2000). "Leadership skills for a changing world: Solving complex social problems." <u>The Leadership Quarterly</u> **11**(1): 11-35.

Munandar, A. (2003). Culture and management in Indonesia. <u>Culture and Management in Asia</u>. M. Warner. London, RoutledgeCurzon.

Newman, K., L. and S. Nollen, D. (1996). "Culture and congurence: The fit between management practices and national culture." <u>Journal of International Business Studies</u> **27**(4): 753-779.

Noorduyn, J. (1978). "Majapahit in the fifteenth century." Land-en Vlokendkunde
      **134**(2): 207-274.

Northouse, P., G. (2009). Leadership: Theory and practice. California, Sage
      Publications, Inc.

Novaky, E., E. Hideg, et al. (1994). "Future orientation in Hungarian society." Futures
      **26**(7): 759-770.

Nunnally, J. and I. Bernstein (1994). Psychomteric theory. New York, McGraw-Hill.

Özaralli, N. (2003). "Effects of transformational leadership on empowerment and team
      effectiveness " Leadership & Organization Development Journal **Volume
      24**(Issue 6 ): 318 - 334.

Pallant, J. (2007). SPSS survival manual. Sydney, Allen&Unwin.

Pausacker, H. (2004). "Presidents as punakawan: Potrayal of national leaders as clown-
      servatns in Central Javanese wayang." Journal of Southeast Asian Studies
      **35**(2): 213-233.

Pawar, B. S. and K. K. Eastman (1997). "The nature and implications of contextual
      influences on transformational leadership: A conceptual examination." The
      Academy of Management Review **22**(1): 80-109.

Pellegrini , E. K. and T. A. Scandura (2006). "Leader-member exchange (LMX),
      paternalism and delegation in the Turkish business culture: An empirical
      investigation." Journal on International Business Studies **37**(2): 264-279.

Pellegrini, E. K. and T. A. Scandura (2008). "Paternalistic leadership: A review and
      agenda for future research." Journal of Management **34**(3): 566-593.

Pemberton, J. (1994). On The Subject of "Java". London, Cornell University Press.

Perkins, D., N. T., M. P. Holtman, et al. (2000). Leading at the edge: Leadership lessons
      from the extraordinary Saga of Shackleton's antartic Eepedition. New York,
      American Management Association.

Podsakoff, P. M., S. B. MacKenzie, et al. (1996). "Transformational Leader Behaviors
      and Substitutes for Leadership as Determinants of Employee Satisfaction,
      Commitment, Trust, and Organizational Citizenship Behaviors." Journal of
      Management **22**(2): 259.

Putrawan, I. M. and M. Akbar (2009). The history of teacher's education in Indonesia: A
      comparative perspective. CESHK Annual Conference. University of Macau,
      Macau, ROC.

Pye, L., W. (2006). Asian power and politics: The Cultural Dimensions of Authority
      London, Harvard University Press.

Rademakers, M. F. L. (1998). "Market organization in Indonesia: Javanese and Chinese
      family business in the jamu industry " Organization Studies **19**(6): 1005-1027.

Redding, S. G., A. Norman, et al. (1994). The nature of individual attachment to theory:
      A review of East Asian variations. Handbook of Industrial and Organizational
      Psychology. Triandis, H. C. , M. D. Dunnett and L. M. Hough. CA, USA,
      Consulting Psychology Press**:** 674-688.

Richmon, M., J.   and D. Allison, J. (2003). "Toward a conceptual framework for leadership Inquiry." Educational Management Administration Leadership **31**(1): 31-50.

Ricklefs, M. C. (2008). A history of modern Indonesia. New York, Palgrave Macmillan.

Rokim (2007). The impact of the leadership changes to the taking of decision in pondok pesantren Muhammadiyah Lamongan, JIPTUNAIR -Airlangga University.

Rost, J., C. (1991). Leadership: for the Twenty-first century. Westport, USA, Praeger Publishers.

Rost, J., C. (1993). "Leadership development in the new millenium." Journal of Leadership and Organizaitional Studies **1**(1): 91-110.

Rowley, C. and S. Abdul-Rahman (2008). The changing face of management in South East Asia. New York, Routledge.

Rummel, R. J. (1970). Applied factor analysis. Illinois, USA, Northwestern University Press.

Santos, J., Reynaldo A. (1999). "Cronbach's alpha: A tool for assessing the reliability of scales." Journal of Extension **37**(2).

Sarsito, T. (2006). "Javanese culture as the source of legitimacy for Soeharto's government." Asia Europe Journal **4**(3): 447-461.

Scandura, T., A.   and E. Williams, A. (2000). "Research methodology in management: Current practices, trends, and implications for future research." The Academy of Management Journal **43**(6): 1248-1264

Scheaffer, R. L., W. Mendenhall, et al. (1991). Elementary survey sampling. New York, Duxbury Press.

Schein, E. H. (2004). Organizational Culture and Leadership. CA, USA, Josey Bass.

Schwartz, A. (2000). A Nation in waiting: Indonesia's search for stability. Colorado, USA, Westview Press.

Sekaran, U. (2003). Research methods for business: A skill-building approach. New York, Wiley.

Shao, L. and S. Webber (2006). "A cross-cultural test of the 'five-factor model of personality and transformational leadership." Journal of Business Research **59**(8): 936-944.

Shiraishi, S. S. (1997). Young heroes: The Indonesian familiy in politics. New York, South East Asia Program Publications.

Shirakashi, S. (1968). "An experiment study of leadership effectiveness in a small Group: A test of the contingency model." Japanese Journal of Educational and Social Pyschology **8**(1): 123-141.

Shung, S. and Z. Jing (2007). "When is educational specialization heterogenity related to creativity in research and development teams' : Transformational leadership as a moderator." Journal of Applied Psychology **92**(6): 1709-1721.

Siregar, A., M. (1969). "Indonesian entrepreneurs." Asian Survey **9**(5): 343-358.

Smith, P. (2006). "When elphants fight, the grass gets trampled: The Globe and Hofstede projects." Journal of International Business Studies **37**(6): 915-921.

Soekarno (2009). Exploring Pancasila. The Indonesia Reader. T. Hellwig and E. Tagliacozzo. Durham, UK, Duke University Press.

Sperber, A., D., R. Develiss, F., et al. (1994). "Cross-cultural translation: Methodology and validation." Journal of Cross-Cultural Psychology **25**(4): 501-524.

Stange, P. (1979). "Configuartion of Javanese possession experience." Religious Traditions **2**(2).

Stange, P. (1986). "Legitimate Mysticism in Indonesia." RIMA **20**(2).

Stevens, J., P. (2002). Applied multivariate statistics for the social sciences. NJ, USA, Lawrence Erlbaum Associates.

Stogdill, R., M (1974). Handbook of leadership: A survey of theory and research. New York, The Free Press.

Sull, D. N. and Y. Wang (2005). Made in China: What Western managers can learn from traiblazing Chinese entrepreneurs. Boston, USA, Harvard Business School Publishing.

Suryadinata, L., A. Ananta, et al. (2000). Indonesia's population: Ethnicity and religion in a changing political landscape. Singapore, Institute of Southeast Asian Studies.

Swenson, L., L. (1980). Theories of learning. Belmont, USA, Wadsworth.

Swierczek, F. and G. Hirsch (1994). "Joint ventures in Asia and mulitcultural management." European Management Journal **12**(2): 197-209.

Tabachnick, B., G. and L. Fidell, S. (2007). Using multivariate statistics. Boston, USA, Pearson Education.

Taylor, J. G. (2003). Indonesia: Peoples and histories. New Haven, USA, Yale University Press.

Tourish, D. and A. Pinnington (2001). "Transformational leadership, corporate cultism and the spirituality paradigm: An unholy trinity in the workplace? ." Human Relations **55**(2): 147-172.

Triandis, H. C. (1994). Cross-cultural Industrial and organizational psychology. Handbooks of Industrial and Organizational Psychology. H. C. Triandis, M. D. Dunnette and L. M. Hough. CA, USA, Consulting Psychologist Press. **4**.

Triandis, H. C. (1996). "The psychological measurement of cultural syndromes." American Psychologist **51**(4): 407-415.

Trompenaars, F. and C. Hampden-Turner (2003). Managing people across cultures London, Capstone.

Trottier, T., M. Van Wart, et al. (2008). "Examining the nature and significance of leadership in government oganizations." Public Administration Review **68**(2).

Tylor, E. B. (1903). Primitive Culture : Researches into the development of mythology, philosophy, religion, language, art, and custom. London, John Murray.

Ubaidillah, M. H. (2007). The Analysis of The Leadership of Kyai Pesantren Who is Serving as Bupati in Running Governmental Administration From The Rational Leadership Theory: A phenomenological study in East Java, JIPTUNAIR -Airlangga University.

Uhl-Bien, M., P. Tierney, et al. (1990). "Company paternalism and the hidden investment process: Identification of the "right type" for line managers in leading Japanese organizations." Group and Organization Studies **15**: 414-430.

Van de Ven, A. H. and D. L. Ferry (1980). Measuring and assessing organization. New York, John Wiley&Sons.

Van de Vijver, F. and K. Leung (1997). Methods and data analysis of comparative research. Handbook of Cross-Cultural Pyschology. J. Berry, W., Y. Poortinga, H. and J. Pandey. MA, USA, A Viacom Company.

Vickers, A. (2001). The New Order: Keeping up appearances. Indonesia today: Challanges of history. G. Llyod and S. Smith. Singapore Institute of Southeast Asian Studies.

Vickers, A. (2005). A history of modern Indonesia. Cambdrige, UK, Cambridge University Press.

Vroom, V., H. and A. Jago, G. (2007). "The role of the situation in leadership." American Psychologist **62**(1): 17-24.

Vroom, V., H. and F. Mann, C. (1960). "Leader authoritarianism and employee attitudes." Personnel Psychology **13**: 125-140.

Wallis, J. and R. Gregory (2009). "Leadership, accountability and public value: Resolving a problem in "new governance"." International Journal of Public Administration **32**(2): 250-273.

Wang, H., L. Kenneth, et al. (2005). "Leader-member exchange as a mediator of the relationship between transformational leadership and followers' performance and organizational citizenship behavior." Academy of Management Journal **48**(3): 420-432.

Warner, M. and Y. Zhu (2000). "Human resource management 'with Chinese characteristics': A comparative study of the People's Republic of China and Taiwan " Asia Pacific Business Review **9**(2): 21-43.

Weber, M., Ed. (1968). Economy and society. New York, Bedminster.

Weinberg, S., L and S. Abramowitz, K (2008). Statistics ssing SPSS: An integrative approach. New York, Cambridge University Press.

Westwood, R. (1997). "Harmony and patriarchy: The cultural basis for 'paternalistic headship' among the overseas Chinese " Organization Studies **18**(3): 445-480.

Westwood, R. (1997). "Harmony and Patriarchy: The Cultural Basis for `Paternalistic Headship' Among the Overseas Chinese." Organization Studies (Walter de Gruyter GmbH & Co. KG.) **18**(3): 445.

Willner, A.-R. (1963). "Problems of management and auhtority in a transitional society: A case study of a Javanese factory." Human Organization **22**(2): 133-141.

Wolcott, H. (1995). The art of fieldwork. California, AltaMira Press.

Wright, B., E. and S. Pandey, K. (2010). "Transformational leadership in the public sector: Does structure matter?" Journal of Public Administration Research and Theory **20**(1): 75-90.

Yammarino, F., Y., S. Dionee, D., et al. (2005). "Leadership and levels of analysis: A state-of-the-science review." The Leadership Quarterly **16**(6): 879-919.

Yiing, L. H. and K. Ahmad, Zaman (2009). "The moderating effects of organizational culture on the relationships between leadership behavior and organizational commitment and between organizational commitment and job satisfaction and performance." Leadership and Organization Development Journal **30**(1): 53-86.

Yu, H.-C. and P. Miller (2005). "Leadership style: The X generation and baby boomers compared in different cultural contexts." Leadership and Organization Development Journal **26**(1): 35-50.

Yukl, G. (1989). "Managerial leadership: A review of theory and research." Journal of Management Development **15**(2): 251-289.

Yukl, G. (1999). "An evaluation of conceptual weaknesses in transformational and charismatic leadership theories " The Leadership Quarterly **10**(2): 285-305.

Yukl, G. (2010). Leadership in organizations. NJ, USA, Prentice Hall.

Yukl, G. and D. Van Fleeet, D, Eds. (1992). Theory and research on leadership in organizations. Handbook of Industrial and Organizational Psychology. CA, USA, Consulting Psychologists Press.

Zhao, S. (1994). "Human resource management in China." Asia Pacific Journal of Human Resources **32**(2): 3-12.

# Appendices

## Appendix 1 : Challenge of Leading in Javanese Culture

**Challenge of Leading in Javanese Culture**

Dodi W. Irawanto[a*], Phil L. Ramsey[b], James C. Ryan[c]

[a]*Department of Management, Brawijaya University, Malang, Indonesia;* [b] *School of Management, Massey University, Palmerston North, New Zealand;* [c] *Department of Management, Marketing and Public Administration, University of Sharjah, Sharjah, UAE*

Scholars in the field of management and culture have developed paradigms regarding the importance of managing people across culture. While most scholars agree that culture plays a vital role in an organization, it is has been recognized that the research on the sub cultures within a national culture that impact on an organization is very limited. One example is the impact of Javanese culture in Indonesian organizations' environments. Indonesia is widely known as a multicultural country, with approximately 364 ethnicities. Of these ethnicities, the Javanese have been recognized over time to be the most culturally and politically dominant in Indonesia.In this article, the exploration of Javanese culture, and its development over time are the central concern. The values central to Javanese culture are identified and the relationship between these values and Western perspectives of management practices such as communication, change management, and conflict management are discussed.

# Appendix 2 : Tailoring Leadership Theory to Indonesian Culture

**Tailoring Leadership Theory to Indonesian Culture**
Dodi Wirawan, IRAWANTO[17]
Phillip L., RAMSEY[18]
James C., RYAN[19]

**Abstract**
Leadership in Indonesia is facing a dilemma. Within the pressure of the country's instability over the past 10 years, there is an appearance that there is a lack of leadership capabilities in this multicultural country. In order to tailor effective leadership theory into the Indonesian environment, this article discusses the importance of valuing leadership from cross cultural perspectives by beginning with the Transformational leadership. The values similarities in the Asian countries have bringing a generalization to the implementation of leadership theory. Such as that in Taiwan which provided strong evidence for the practice of paternalistic leadership. However there is no empirical evidence on the leadership style preferred by Indonesians. To address these theoretical weaknesses, this study presents a comparison of several characteristics of Paternalistic leadership in Taiwan and Indonesia as a prerequisite for facilitating the Paternalistic leadership effectiveness.

Keywords: Indonesian leadership, paternalistic leadership, culture, authoritarianism, moral, benevolent.

---

[17] Management Department, Brawijaya University, Malang, Indonesia
[18] Management Department, Massey University, Palmerston North, New Zealand
[19] Management Department, Massey University, Palmerston North, New Zealand

# Appendix 3: Up-dated Paternalistic Leadership Questionnaires

**SECTION 1 :** About Your Supervisor

| PART A.<br>Please rate your **IMMEDIATE SUPERVISOR** on the items below with the following 6-point scale. | | Never | Seldom | Sometimes | Often | Usually | Always |
|---|---|---|---|---|---|---|---|
| 1 | My supervisor cares not only on my work but also on my life | 1 | 2 | 3 | 4 | 5 | 6 |
| 2 | My supervisor sometimes shows his care to me | 1 | 2 | 3 | 4 | 5 | 6 |
| 3 | My supervisor very cares to the subordinates who have been working for him for a long time | 1 | 2 | 3 | 4 | 5 | 6 |
| 4 | My supervisor understands my choice to accommodate my private request | 1 | 2 | 3 | 4 | 5 | 6 |
| 5 | My supervisor helps me to finish my private problems | 1 | 2 | 3 | 4 | 5 | 6 |
| 6 | My supervisor will help me to understand the beginning of problem on my unsatisfying performance | 1 | 2 | 3 | 4 | 5 | 6 |
| 7 | My supervisor trains and guides me when I feel having less ability at work | 1 | 2 | 3 | 4 | 5 | 6 |
| 8 | My supervisor offers me a little help when I am really busy at work | 1 | 2 | 3 | 4 | 5 | 6 |
| 9 | My supervisor will encourage me if I have problems at work | 1 | 2 | 3 | 4 | 5 | 6 |
| 10 | My supervisor helps me to make my long-term carrier plan in the company. | 1 | 2 | 3 | 4 | 5 | 6 |
| 11 | My supervisor asks me to fully obey him | 1 | 2 | 3 | 4 | 5 | 6 |
| 12 | My supervisor would be annoyed if I oppose his ideas in front of the public | 1 | 2 | 3 | 4 | 5 | 6 |
| 13 | My supervisor determines someone to become an example who acts as he wants | 1 | 2 | 3 | 4 | 5 | 6 |
| 14 | My supervisor does not give me any information | 1 | 2 | 3 | 4 | 5 | 6 |
| 15 | My supervisor is just to make all decisions in my department | 1 | 2 | 3 | 4 | 5 | 6 |
| 16 | My supervisor always says something in a meeting | 1 | 2 | 3 | 4 | 5 | 6 |
| 17 | My supervisor looks as if he is frightening in front of sub-ordinates | 1 | 2 | 3 | 4 | 5 | 6 |
| 18 | My supervisor brings a lot of pressures when we work together | 1 | 2 | 3 | 4 | 5 | 6 |
| 19 | My supervisor is very tight to his subordinates | 1 | 2 | 3 | 4 | 5 | 6 |
| 20 | My supervisor likes to grumble when I fail to reach targets | 1 | 2 | 3 | 4 | 5 | 6 |

| 21 | My supervisor asks his team to be better than other teams | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|---|
| 22 | My supervisor will disciplines me if I violating his principles | 1 | 2 | 3 | 4 | 5 | 6 |
| 23 | My supervisor records the print of my works from the head to the toes | 1 | 2 | 3 | 4 | 5 | 6 |
| 24 | My supervisor asks me to immediately report all changes at work to him | 1 | 2 | 3 | 4 | 5 | 6 |
| 25 | My supervisor has courage to report wrongdoings | 1 | 2 | 3 | 4 | 5 | 6 |
| 26 | My supervisor will protest on the unfair manner done to other person | 1 | 2 | 3 | 4 | 5 | 6 |
| 27 | My supervisor will stand and fight against injustice | 1 | 2 | 3 | 4 | 5 | 6 |
| 28 | My supervisor does not mind if his opinion is not accepted | 1 | 2 | 3 | 4 | 5 | 6 |
| 29 | My supervisor is tolerant on criticism | 1 | 2 | 3 | 4 | 5 | 6 |
| 30 | My supervisor is open minded and does not minds when being offended | 1 | 2 | 3 | 4 | 5 | 6 |
| 31 | My supervisor does not use the company's facilities for his interest | 1 | 2 | 3 | 4 | 5 | 6 |
| 32 | My supervisor does not ask the subordinates to do private interest for him | 1 | 2 | 3 | 4 | 5 | 6 |
| 33 | My supervisor does not take any advantages on power of authority for bribing | 1 | 2 | 3 | 4 | 5 | 6 |
| 34 | My supervisor is responsible on work | 1 | 2 | 3 | 4 | 5 | 6 |
| 35 | My supervisor is responsible on work and never avoids from his works | 1 | 2 | 3 | 4 | 5 | 6 |
| 36 | My supervisor does not put his responsibility to other people when he makes mistakes | 1 | 2 | 3 | 4 | 5 | 6 |
| 37 | My supervisor does not evaluate the subordinates based on personal relationship | 1 | 2 | 3 | 4 | 5 | 6 |
| 38 | My supervisor does not give any extra attentions to subordinates who are having special relationship with him | 1 | 2 | 3 | 4 | 5 | 6 |
| 39 | My supervisor does not cover my department mistakes | 1 | 2 | 3 | 4 | 5 | 6 |
| 40 | My supervisor acts as a model for me in all aspects | 1 | 2 | 3 | 4 | 5 | 6 |
| 41 | My supervisor will discipline himself before asking other people to be disciplined | 1 | 2 | 3 | 4 | 5 | 6 |
| 42 | When my department facing difficult tasks my supervisor will lead rather than follow | 1 | 2 | 3 | 4 | 5 | 6 |

**Appendix 4 :** *Bahasa* **Indonesian Version of the**
**Paternalistic Leadership Questionnaire**

# Kepemimpinan Organisasional

**Massey University**

**Kepemimpinan Organisasional**


Kepada Yth. Bpk./Ibu, Sdr./I responden

Nama saya adalah Dodi Wirawan Irawanto, SE., M.Com., dosen pada Fakultas Ekonomi, Universitas Brawijaya Malang. Saat ini saya sedang menempuh studi Doktoral (S3) di College of Business, Massey University, New Zealand. Adapun topik penelitian saya adalah Kepemimpinan dan Budaya Organisasional.

Survey ini adalah bagian dari studi S3 kami, dengan tujuan menganalisa kepemimpinan paternalisitik dan respon bawahan di sektor pemerintahan di Indonesia. Atas ijin dari Pemerintahan Provinsi Jawa Timur dan Daerah Istimewa Jogyakarta, maka keterlibatan anda di dalam mengisi survey ini sangat kami harapkan. Partisipasi anda akan membantu kami memahami bagaimana reaksi individu terhadap kepemimpinan paternalistik di dalam memberikan kontribusi pada dunia pengetahuan dan dunia praktis.

Untuk mengisi kuisioner ini dibutuhkan waktu sekitar 5-10menit. Jawaban yang anda berikan akan terjamin kerahasiaannya dan hanya peneliti saja yang mempunyai akses pada data. Keterlibatan anda tidak akan kami identifikasikan dalam penelitian ini ataupun dalam bentuk publikasi lainnya. Informasi yang anda berikan akan kami kode dengan angka saja. Lebih lanjut hasil survey akan diolah menurut prosedur penelitian ilmiah sehingga informasi yang terkandung di dalam hasil penelitian ini bertujuan untuk keperluan penelitian semata.

Survey ini telah dievaluasi oleh komite Etik untuk manusia di Massey University dan telah dinyatakan mengandung resiko yang kecil. Konsekuensinya, survey ini tidak di review secara penuh oleh Komisi Etik untuk manusia di Massey University, sehingga peneliti bertanggung jawab atas segala akibat dari penelitian ini. Jika anda mempunyai pertanyaan mengenai survey ini, anda bisa menghubungi Professor Sylvia Rumball, Asisten Komisi Etik Massey University (e-mail: humanethics@massey.ac.nz.)

Jika anda mempunyai masalah dan keraguan di dalam mengisi survey ini anda bisa berkomunikasi dengan saya di 0341-552744/D.Irawanto@massey.ac.nz ; supervisor saya : P.L.Ramsey@massey.ac.nz.

Terima kasih atas kerjasama anda. Salam sukses dalam segala aktivitas anda.


Hormat Saya


Dodi Wirawan Irawanto
NIP. 132 304 302

**BAGIAN 1:** Informasi Tentang Anda

Bagian ini menanyakan mengenai informasi demografi anda. Mohon jawab pertanyaan di bawah ini.

Bidang KeDinas-an _____
Lama kerja di posisi ini _____(tahun)
Lama kerja di Dinas/Bidang ini_____(tahun)
Tahun kelahiran anda ? _____
Jenis Kelamin        L   /    P
Posisi anda di dalam organisasi
 ☐ Staff tekhnis
 ☐ Staff operasional
 ☐ Staff umum
Pendidikan Terakhir Anda : D3/S1/S2/Lainnya _____
Pelatihan Yang Pernah Anda ikuti:
 ☐ Dalam Negeri       ☐ Luar Negeri       ☐ Dua-duanya
Frekuensi Dipanggil/Berhadapan Dengan Supervisor anda
 ☐ 1 minggu sekali    ☐ 1 bulan sekali    ☐ Lainnya _____

Berikut adalah 2 (dua) lembar dari bagian pertanyaan. Harap dibaca perlahan-lahan dan perhatikan instruksi di tiap bagian dan jawablah dengan memberikan tanda silang (x) atau cawing (v) pada nomor yang menurut anda sesuai dengan perasaan anda. Setelah menjawab semua pertanyaan yang ada, masukkan dalam amplop tertutup yang telah kami sediakan dan berikan kepada kordinator survey yang telah ditunjuk.

**BAGIAN 3 :** Mengenai Supervisor Anda

| | Berikan nilai terhadap **SUPERVISOR TERDEKAT** anda pada item dibawah ini dengan skala 6 poin 1 (tidak pernah) sampai dengan (6) Selalu. | Tidak Pernah | Jarang | Kadang-kadang | Sering | Biasanya | Selalu |
|---|---|---|---|---|---|---|---|
| 1 | Supervisor saya peduli tidak saja pada kerja saya akan tetapi juga pada hidup saya | 1 | 2 | 3 | 4 | 5 | 6 |
| 2 | Supervisor saya kadangkala menunjukkan perhatiannya kepada saya | 1 | 2 | 3 | 4 | 5 | 6 |
| 3 | Supervisor saya sangat penuh perhatian terutama kepada bawahan yang telah bekerja kepada dia dalam waktu yang lama | 1 | 2 | 3 | 4 | 5 | 6 |
| 4 | Supervisor saya meminta saya untuk secara total patuh kepadanya | 1 | 2 | 3 | 4 | 5 | 6 |
| 5 | Supervisor saya akan menjadi jengkel jika saya menentang idenya di depan umum | 1 | 2 | 3 | 4 | 5 | 6 |
| 6 | Supervisor saya akan menetapkan seseorang untuk menjadi percontohan yang berakting seperti kemauanya | 1 | 2 | 3 | 4 | 5 | 6 |
| 7 | Supervisor saya mempunyai keberanian untuk melaporkan kesalahan | 1 | 2 | 3 | 4 | 5 | 6 |
| 8 | Supervisor saya akan protes atas perlakuan tidak adil yang dilakukan kepada orang lain | 1 | 2 | 3 | 4 | 5 | 6 |
| 9 | Supervisor saya akan berdiri dan bertempur melawan ketidakadilan | 1 | 2 | 3 | 4 | 5 | 6 |
| 10 | Supervisor saya akan memahami pilihan saya dalam mengakomodasi keinginan pribadi saya | 1 | 2 | 3 | 4 | 5 | 6 |
| 11 | Supervisor saya membantu saya menyelesaikan masalah pribadi saya | 1 | 2 | 3 | 4 | 5 | 6 |
| 12 | Supervisor saya tidak memberikan informasi kepada saya | 1 | 2 | 3 | 4 | 5 | 6 |
| 13 | Supervisor saya secara semata-mata membuat semua keputusan di departemen saya | 1 | 2 | 3 | 4 | 5 | 6 |
| 14 | Supervisor saya selalu mengatakan sesuatu di akhir rapat baik itu idenya, ide peserta rapat atau apapun | 1 | 2 | 3 | 4 | 5 | 6 |
| 15 | Supervisor saya terlihat seolah-olah menakut-nakuti di depan bawahan | 1 | 2 | 3 | 4 | 5 | 6 |
| 16 | Supervisor saya tidak keberatan jika opininya tidak diterima | 1 | 2 | 3 | 4 | 5 | 6 |
| 17 | Supervisor saya toleran terhadap kritik | 1 | 2 | 3 | 4 | 5 | 6 |
| 18 | Supervisor saya terbuka pikirannya dan tidak mempermasalahkannya walau itu akan menyakiti hatinya | 1 | 2 | 3 | 4 | 5 | 6 |
| 19 | Supervisor saya akan membesarkan hati saya ketika saya menghadapi masalah dalam bekerja | 1 | 2 | 3 | 4 | 5 | 6 |
| 20 | Supervisor saya akan membantu saya untuk memahami awal permasalahan dari kinerja saya yang tidak memuaskan | 1 | 2 | 3 | 4 | 5 | 6 |
| 21 | Supervisor saya akan melatih dan membimbing saya ketika saya merasa kurang berkemampuan dalam bekerja | 1 | 2 | 3 | 4 | 5 | 6 |

| | (Lanjutan) Berikan nilai terhadap **SUPERVISOR TERDEKAT** anda pada item dibawah ini dengan skala 6 poin 1 (tidak pernah) sampai dengan (6) Selalu. | Tidak Pernah | Jarang | Kadang-kadang | Sering | Biasanya | Selalu |
|---|---|---|---|---|---|---|---|
| 22 | Supervisor saya membawa banyak tekanan ketika kita bekerja bersama-sama | 1 | 2 | 3 | 4 | 5 | 6 |
| 23 | Supervisor saya sangat ketat dengan bawahannya | 1 | 2 | 3 | 4 | 5 | 6 |
| 24 | Supervisor saya akan mengomel kepada saya ketika saya gagal mencapai target | 1 | 2 | 3 | 4 | 5 | 6 |
| 25 | Supervisor saya tidak memanfaatkan fasilitas perusahaan untuk kepentingan pribadi | 1 | 2 | 3 | 4 | 5 | 6 |
| 26 | Supervisor saya tidak akan meminta bawahan untuk melakukan sesuatu **hal** untuk kepentingan pribadinya | 1 | 2 | 3 | 4 | 5 | 6 |
| 27 | Supervisor saya tidak mengambil keuntungan atas kekuatan berkuasa untuk menyogok | 1 | 2 | 3 | 4 | 5 | 6 |
| 28 | Supervisor saya menawarkan bantuan seadanya ketika saya terlalu sibuk pada pekerjaan | 1 | 2 | 3 | 4 | 5 | 6 |
| 29 | Supervisor saya membantu membuat rencana karier masa panjang saya di perusahaan | 1 | 2 | 3 | 4 | 5 | 6 |
| 30 | Supervisor saya meminta unit kerja nya untuk lebih baik dari unit kerja yang lain | 1 | 2 | 3 | 4 | 5 | 6 |
| 31 | Supervisor saya mengambil langkah disiplin atas pertentangan atas prinsip nya | 1 | 2 | 3 | 4 | 5 | 6 |
| 32 | Supervisor saya mencatat jejak kerja saya dari kepala sampai ujung jari kaki | 1 | 2 | 3 | 4 | 5 | 6 |
| 33 | Supervisor saya meminta saya untuk segera melapor segala perubahan dalam pekerjaan kepadanya | 1 | 2 | 3 | 4 | 5 | 6 |
| 34 | Supervisor saya bertanggungjawab atas pekerjaan | 1 | 2 | 3 | 4 | 5 | 6 |
| 35 | Supervisor saya bertanggung jawab atas pekerjaan dan tidak pernah menghindar dari pekerjaanya | 1 | 2 | 3 | 4 | 5 | 6 |
| 36 | Supervisor saya tidak melempar tanggung jawab kepada orang lain ketika dia membuat kesalahan | 1 | 2 | 3 | 4 | 5 | 6 |
| 37 | Supervisor saya merupakan contoh bagi saya dalam segala aspek | 1 | 2 | 3 | 4 | 5 | 6 |
| 38 | Supervisor saya akan berdisiplin diri dulu sebelum meminta orang lain untuk disiplin | 1 | 2 | 3 | 4 | 5 | 6 |
| 39 | Saat unit kerja kami mengalami kesultian kerja supervisor saya akan memimpin daripada mengikuti | 1 | 2 | 3 | 4 | 5 | 6 |
| 40 | Supervisor saya tidak mengevaluasi bawahan atas dasar hubungan pribadi | 1 | 2 | 3 | 4 | 5 | 6 |
| 41 | Supervisor saya tidak memberikan perhatian extra kepada bawahan yang mempunyai hubungan khusus dengannya | 1 | 2 | 3 | 4 | 5 | 6 |
| 42 | Supervisor saya tidak menutupi kesalahan untuk internal tim bawahan | 1 | 2 | 3 | 4 | 5 | 6 |

Terima kasih atas waktunya

# Appendix 5 : Ethical Approval Letter

**Massey University**

OFFICE OF THE ASSISTANT
TO THE VICE-CHANCELLOR
(Research Ethics)
Private Bag 11 222
Palmerston North 4442
New Zealand
T 64 6 350 5573/350 5575
F 64 6 350 5622
humanethics@massey.ac.nz
animalethics@massey.ac.nz
gtc@massey.ac.nz
www.massey.ac.nz

12 May 2008

Dodi Irawanto
2/5 Ranfurly Street
**PALMERSTON NORTH**

Dear Dodi

**Re:** **Paternalistic Leadership and Employee Responses: Study of Indonesian Government Sector**

Thank you for your Low Risk Notification which was received on 9 May 2008.

Your project has been recorded on the Low Risk Database which is reported in the Annual Report of the Massey University Human Ethics Committees.

Please notify me if situations subsequently occur which cause you to reconsider your initial ethical analysis that it is safe to proceed without approval by one of the University's Human Ethics Committees.

**A reminder to include the following statement on all public documents:**

*"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.*

*If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor Sylvia Rumball, Assistant to the Vice-Chancellor (Research Ethics), telephone 06 350 5249, e-mail humanethics@massey.ac.nz".*

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to provide a full application to one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Sylvia V Rumball (Professor)
**Chair, Human Ethics Chairs' Committee and**
**Assistant to the Vice-Chancellor (Research Ethics)**

cc    Dr Phillip Ramsey                          Prof Claire Massey, HoD
      Department of Management                    Department of Management
      **PN214**                                   **PN214**

Massey University Human Ethics Committee
Accredited by the Health Research Council

Te Kunenga
ki Pūrehuroa

# Appendix 6: Statement Regarding Ethics

Dear participant,

Thank you for participating in this academic research on culture, leadership and organizational behaviors. My name is Dodi Wirawan Irawanto, SE, M.Com., and I work for Brawijaya University's Faculty of Economics. Right now I am taking a Doctoral (S3) study at Massey University's College of Business in New Zealand. This survey is part of my Doctoral study with the objectives to examine the paternalistic leadership and employee responses at Government sector in Indonesia. With the permission granted to conduct research by East Java Province and Special Region of Jogyakarta Province Assistant, your contribution in fulfilling this survey is really appreciated. Your participation will help us understand how individuals react to the paternalistic leadership, which will contribute to not only knowledge accumulation but also practical application. Before you start, feel free to ask any questions. It will take about 15-20 minutes to fill out the questionnaire. Your answers are completely anonymous and only the researcher will have access to the data. You will never be personally identified in this research project or in any presentation or publication. The information you provide will be coded by number only.

This survey questionnaire has been notified by the Massey University Human Ethics Committee. The result of the survey will be analysed with the research sci procedure thus the information contained in this study aimed at the research only.
If you have any discomfort and questions regarding to this survey, you can communicate with me at 0341-552744/D.Irawanto@massey.ac.nz ; my supervisor : P.L.Ramsey@massey.ac.nz and Massey University Ethical Committee humanethics@massey.ac.nz.
Thank you again for your cooperation! We wish you a remarkable success in your work.

Regards,


Dodi Wirawan Irawanto
Primary Researcher

# Appendix 7: Permit for Conducting Research in Indonesia

PEMERINTAH PROPINSI JAWA TIMUR
## BADAN KESATUAN BANGSA
JL. PUTAT INDAH No. 1 TELP. (031)-5677935-5681297-5675493
SURABAYA - (60189)

Surabaya,  May 2nd 2008

To
Chief Supervisor of Massey University

No        : 072/1831/212.4/2008

Attachment : -                                       in -

Matters   : Research Permit                          New Zealand

Based on your letter that you have sent on April 18th, 2008 to The Province Secretary of East Java for research permit in Province,City and District in East Java with research title Paternalistic Leadership and Employee Responses : Study at Indonesian Government Sector by Dodi Wirawan Irawanto,SE, M.Com. So that we would give recomendation for your application.

Then your researcher should came to Badan Kesatuan Bangsa Province East Java to fullfil requirentment as support data. Thank you.

Sincerely yours,
The Province Secretary of East Java
Chief Badan Kesatuan Bangsa
Secretary,

Drs. SLAMET SUPRIYONO, M.Si
P e m b I n a
NIP. 510 063 253

cc.
1. Fakultas Ekonomi Universitas Brawijaya
   di Malang
2. DODI WIRAWAN IRAWANTO
   Jl. Wisma Permai Barat I, MM7 No. 72
   di Surabaya.

# Appendix 8: Statistics for One-way ANOVA

## a. Age

| Dependent Variable | Groups | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|---|
| Visible Leadership | Between Groups | 5.266 | 5 | 1.053 | 1.075 | 0.373 | n/a |
| | Within Groups | 673.059 | | | | | |
| | Total | 678.324 | | | | | |
| Authoritarian Leadership | Between Groups | 8.320 | 5 | 1.664 | 1.668 | 0.140 | n/a |
| | Within Groups | 685.418 | | | | | |
| | Total | 693.737 | | | | | |
| Benevolent Leadership | Between Groups | 11.027 | 5 | 2.205 | 2.191 | 0.054 | n/a |
| | Within Groups | 691.520 | | | | | |
| | Total | 702.548 | | | | | |
| Moral-incorruptness Leadership | Between Groups | 2.478 | 5 | 0.496 | 0.489 | 0.785 | n/a |
| | Within Groups | 696.319 | | | | | |
| | Total | 698.797 | | | | | |
| Moral-courage Leadership | Between Groups | 2.266 | 5 | 0.453 | 0.450 | 0.814 | n/a |
| | Within Groups | 692.234 | | | | | |
| | Total | 694.499 | | | | | |
| Moral-impartialness Leadership | Between Groups | 5.000 | 5 | 1.000 | 0.994 | 0.421 | n/a |
| | Within Groups | 691.497 | | | | | |
| | Total | 696.497 | | | | | |
| Moral-magnanimity Leadership | Between Groups | 7.582 | 5 | 1.516 | 1.489 | 0.191 | n/a |
| | Within Groups | 699.863 | | | | | |
| | Total | 707.446 | | | | | |

## b. Gender

| Dependent Variable | Groups | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|---|
| Visible Leadership | Between Groups | 6.596 | 1 | 6.596 | 6.572 | **0.011** | 0.010 |
| | Within Groups | 681.426 | | | | | |
| | Total | 688.021 | | | | | |
| Authoritarian Leadership | Between Groups | 5.680 | 1 | 5.680 | 5.703 | **0.017** | 0.008 |
| | Within Groups | 676.199 | | | | | |
| | Total | 681.879 | | | | | |
| Benevolent Leadership | Between Groups | .961 | 1 | 0.961 | 0.970 | 0.325 | n/a |
| | Within Groups | 672.956 | | | | | |
| | Total | 673.918 | | | | | |
| Moral-incorruptness Leadership | Between Groups | .722 | 1 | 0.722 | 0.709 | 0.400 | n/a |
| | Within Groups | 690.563 | | | | | |
| | Total | 691.285 | | | | | |
| Moral-courage Leadership | Between Groups | 6.383 | 1 | 6.383 | 6.470 | **0.011** | 0.009 |
| | Within Groups | 669.936 | | | | | |
| | Total | 676.319 | | | | | |
| Moral-impartialness Leadership | Between Groups | .119 | 1 | 0.119 | 0.119 | 0.730 | n/a |
| | Within Groups | 681.838 | | | | | |
| | Total | 681.957 | | | | | |
| Moral-magnanimity Leadership | Between Groups | 5.118 | 1 | 5.118 | 5.151 | **0.024** | 0.008 |
| | Within Groups | 674.585 | | | | | |
| | Total | 679.703 | | | | | |

## c. Position

| Dependent Variable | Groups | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|---|
| Visible Leadership | Between Groups | 7.409 | 2 | 3.705 | 3.765 | **0.024** | 0.011 |
| | Within Groups | 685.762 | | | | | |
| | Total | 693.172 | | | | | |
| Authoritarian Leadership | Between Groups | .648 | 2 | 0.324 | .322 | 0.725 | n/a |
| | Within Groups | 702.616 | | | | | |
| | Total | 703.264 | | | | | |
| Benevolent Leadership | Between Groups | 1.584 | 2 | 0.792 | .780 | 0.459 | n/a |
| | Within Groups | 707.827 | | | | | |
| | Total | 709.411 | | | | | |
| Moral-incorruptness Leadership | Between Groups | 3.193 | 2 | 1.569 | 1.619 | 0.199 | n/a |
| | Within Groups | 687.119 | | | | | |
| | Total | 690.312 | | | | | |
| Moral-courage Leadership | Between Groups | .290 | 2 | 0.145 | .146 | 0.864 | n/a |
| | Within Groups | 694.345 | | | | | |
| | Total | 694.635 | | | | | |
| Moral-impartialness Leadership | Between Groups | 1.522 | 2 | 0.761 | .768 | 0.464 | n/a |
| | Within Groups | 690.467 | | | | | |
| | Total | 691.989 | | | | | |
| Moral-magnanimity Leadership | Between Groups | 7.868 | 2 | 3.934 | 3.990 | **0.019** | 0.011 |
| | Within Groups | 687.214 | | | | | |
| | Total | 695.083 | | | | | |

## d. Education

| Dependent Variable | Groups | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|---|
| Visible Leadership | Between Groups | 38.780 | 4 | 6.965 | 10.157 | **0.000** | 0.0008 |
| | Within Groups | 656.721 | | | | | |
| | Total | 695.501 | | | | | |
| Authoritarian Leadership | Between Groups | 5.550 | 4 | 1.288 | 1.404 | 0.231 | n/a |
| | Within Groups | 679.958 | | | | | |
| | Total | 685.508 | | | | | |
| Benevolent Leadership | Between Groups | 5.023 | 4 | 1.256 | 1.234 | 0.295 | n/a |
| | Within Groups | 700.357 | | | | | |
| | Total | 705.380 | | | | | |
| Moral-incorruptness Leadership | Between Groups | 4.551 | 4 | 1.138 | 1.144 | 0.335 | n/a |
| | Within Groups | 684.378 | | | | | |
| | Total | 688.930 | | | | | |
| Moral-courage Leadership | Between Groups | 2.978 | 4 | 0.745 | 0.744 | 0.562 | n/a |
| | Within Groups | 688.873 | | | | | |
| | Total | 691.851 | | | | | |
| Moral-impartialness Leadership | Between Groups | 18.789 | 4 | 4.697 | 4.786 | **0.001** | 0.0027 |
| | Within Groups | 675.232 | | | | | |
| | Total | 694.021 | | | | | |
| Moral-magnanimity Leadership | Between Groups | 9.060 | 4 | 2.265 | 2.238 | 0.064 | n/a |
| | Within Groups | 696.454 | | | | | |
| | Total | 705.514 | | | | | |

## e. Training Attended by Employee

| Dependent Variable | Groups | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|---|
| Visible Leadership | Between Groups | 11.765 | 1 | 11.765 | 11.912 | **0.001** | 0.020 |
| | Within Groups | 582.701 | | | | | |
| | Total | 594.466 | | | | | |
| Authoritarian Leadership | Between Groups | .341 | 1 | 0.341 | 0.3334 | 0.564 | n/a |
| | Within Groups | 603.042 | | | | | |
| | Total | 603.383 | | | | | |
| Benevolent Leadership | Between Groups | .699 | 1 | 0.699 | 0.693 | 0.405 | n/a |
| | Within Groups | 594.834 | | | | | |
| | Total | 595.533 | | | | | |
| Moral-incorruptness Leadership | Between Groups | .426 | 1 | 0.426 | 0.425 | 0.515 | n/a |
| | Within Groups | 592.196 | | | | | |
| | Total | 592.623 | | | | | |
| Moral-courage Leadership | Between Groups | .176 | 1 | 0.176 | 0.176 | 0.675 | n/a |
| | Within Groups | 587.937 | | | | | |
| | Total | 588.113 | | | | | |
| Moral-impartialness Leadership | Between Groups | .236 | 1 | 0.236 | 0.244 | 0.622 | n/a |
| | Within Groups | 570.514 | | | | | |
| | Total | 570.750 | | | | | |
| Moral-magnanimity Leadership | Between Groups | .1442 | 1 | 1.442 | 1.508 | 0.220 | n/a |
| | Within Groups | 564.127 | | | | | |
| | Total | 565.569 | | | | | |

## f. Frequency of Meeting with Supervisors

| Dependent Variable | Groups | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|---|
| Visible Leadership | Between Groups | 16.530 | 2 | 8.265 | 8.522 | **0.000** | 0.027 |
| | Within Groups | 604.235 | | | | | |
| | Total | 620.765 | | | | | |
| Authoritarian Leadership | Between Groups | 1.212 | 2 | 0.606 | 0.614 | 0.541 | n/a |
| | Within Groups | 614.399 | | | | | |
| | Total | 615.611 | | | | | |
| Benevolent Leadership | Between Groups | .050 | 2 | 0.025 | 0.025 | 0.976 | n/a |
| | Within Groups | 636.249 | | | | | |
| | Total | 636.299 | | | | | |
| Moral-incorruptness Leadership | Between Groups | 3.816 | 2 | 1.908 | 1.887 | 0.152 | n/a |
| | Within Groups | 629.928 | | | | | |
| | Total | 633.744 | | | | | |
| Moral-courage Leadership | Between Groups | 5.419 | 2 | 2.710 | 2.733 | 0.066 | n/a |
| | Within Groups | 617.664 | | | | | |
| | Total | 623.084 | | | | | |
| Moral-impartialness Leadership | Between Groups | 1.124 | 2 | 0.562 | 0.558 | 0.573 | n/a |
| | Within Groups | 627.636 | | | | | |
| | Total | 628.760 | | | | | |
| Moral-magnanimity Leadership | Between Groups | .313 | 2 | 0.156 | 0.150 | 0.860 | n/a |
| | Within Groups | 646.852 | | | | | |
| | Total | 647.164 | | | | | |

### g. Post-hoc Test: Tukey HSD – Employee Position

**a. Dependent Variable: Visible Leadership**

| Position | Mean | Std. Error | 95% Confidence Interval | |
|---|---|---|---|---|
| | | | Lower Bound | Upper Bound |
| Staff | 0.067 | 0.044 | -0.019 | 0.153 |
| Section Head | -0.193 | 0.090 | -0.369 | -0.017 |
| Field Head | -0.095 | 0.121 | -0.333 | 0.143 |

**Multiple Comparisons: Tukey HSD**

| | Position A | Position B | Mean Difference A-B | Std. Error | Sig. |
|---|---|---|---|---|---|
| Tukey HSD | Staff | Section Head | **0.2598002**[*] | 0.09994979 | **0.026** |
| | | Field Head | 0.1622079 | 0.12888028 | 0.419 |
| | Section Head | Staff | **-0.2598002**[*] | 0.09994979 | **0.026** |
| | | Field Head | -0.0975922 | 0.15082870 | 0.794 |
| | Field Head | Staff | -0.1622079 | 0.12888028 | 0.419 |
| | | Section Head | 0.0975922 | 0.15082870 | 0.794 |

**b. Dependent Variable: Moral magnanimity Leadership**

| Position | Mean | Std. Error | 95% Confidence Interval | |
|---|---|---|---|---|
| | | | Lower Bound | Upper Bound |
| Staff | 0.072 | 0.044 | -0.014 | 0.158 |
| Section Head | -0.178 | 0.090 | -0.354 | -0.001 |
| Field Head | -0.145 | 0.121 | -0.383 | 0.093 |

**Multiple Comparisons: Tukey HSD**

| | Position A | Position B | Mean Difference A-B | Std. Error | Sig. |
|---|---|---|---|---|---|
| Tukey HSD | Staff | Section Head | **0.2496185**[*] | 0.10005555 | **0.034** |
| | | Field Head | 0.2171668 | 0.12901665 | 0.212 |
| | Section Head | Staff | **-0.2496185**[*] | 0.10005555 | **0.034** |
| | | Field Head | -0.0324517 | 0.15098830 | 0.975 |
| | Field Head | Staff | -0.2171668 | 0.12901665 | 0.212 |
| | | Section Head | 0.0324517 | 0.15098830 | 0.975 |

### h. Post-hoc Test: Tukey HSD – Employee Education
**a. Dependent Variable: Visible Leadership**

| Education | Mean | Std. Error | 95% Confidence Interval | |
|---|---|---|---|---|
| | | | Lower Bound | Upper Bound |
| below high school | 0.202 | 0.309 | -0.405 | 0.809 |
| high school | 0.328 | 0.065 | 0.201 | 0.455 |
| diploma | -0.056 | 0.153 | -0.356 | 0.243 |
| bachelor | -0.135 | 0.055 | -0.242 | -0.027 |
| master | -0.289 | 0.101 | -0.487 | -0.092 |

**Multiple Comparisons: Tukey HSD**

| | Education A | Education B | Mean DifferenceA-B | Std. Error | Sig. |
|---|---|---|---|---|---|
| Tukey HSD | below high school | high school | -0.1265217 | 0.31565826 | 0.995 |
| | | diploma | 0.2583267 | 0.34457936 | 0.945 |
| | | bachelor | 0.3364991 | 0.31374591 | 0.821 |
| | | master | 0.4914163 | 0.32497417 | 0.555 |
| | high school | below high school | 0.1265217 | 0.31565826 | 0.995 |
| | | diploma | 0.3848484 | 0.16573449 | 0.139 |
| | | bachelor | **0.4630208**$^{*}$ | 0.08467281 | **0.000** |
| | | master | **0.6179379**$^{*}$ | 0.11975473 | **0.000** |
| | diploma | below high school | -0.2583267 | 0.34457936 | 0.945 |
| | | high school | -0.3848484 | 0.16573449 | 0.139 |
| | | bachelor | 0.0781724 | 0.16206259 | 0.989 |
| | | master | 0.2330895 | 0.18285512 | 0.707 |
| | bachelor | below high school | -0.3364991 | 0.31374591 | 0.821 |
| | | high school | **-0.4630208**$^{*}$ | 0.08467281 | **0.000** |
| | | diploma | -0.0781724 | 0.16206259 | 0.989 |
| | | master | 0.1549171 | 0.11461919 | 0.659 |
| | master | below high school | -0.4914163 | 0.32497417 | 0.555 |
| | | high school | **-0.6179379**$^{*}$ | 0.11975473 | **0.000** |
| | | diploma | -0.2330895 | 0.18285512 | 0.707 |
| | | bachelor | -0.1549171 | 0.11461919 | 0.659 |

**b. Dependent Variable: Moral impartialness Leadership**

| Education | Mean | Std. Error | 95% Confidence Interval | |
|---|---|---|---|---|
| | | | Lower Bound | Upper Bound |
| below high school | -0.722 | 0.313 | -1.337 | -0.107 |
| high school | -0.140 | 0.066 | -0.269 | -0.011 |
| diploma | -0.151 | 0.155 | -0.455 | 0.153 |
| bachelor | 0.073 | 0.055 | -0.035 | 0.182 |
| master | 0.262 | 0.102 | 0.062 | 0.463 |

**Multiple Comparisons: Tukey HSD**

| | Education A | Education B | Mean DifferenceA-B | Std. Error | Sig. |
|---|---|---|---|---|---|
| Tukey HSD | below high school | high school | -0.5823332 | 0.32007625 | 0.363 |
| | | diploma | -0.5714079 | 0.34940213 | 0.475 |
| | | bachelor | -0.7955389 | 0.31813714 | 0.092 |
| | | master | **-0.9845800**[*] | 0.32952255 | **0.024** |
| | high school | below high school | 0.5823332 | 0.32007625 | 0.363 |
| | | diploma | 0.0109253 | 0.16805413 | 1.000 |
| | | bachelor | -0.2132056 | 0.08585790 | 0.096 |
| | | master | **-0.4022468**[*] | 0.12143083 | **0.009** |
| | diploma | below high school | 0.5714079 | 0.34940213 | 0.475 |
| | | high school | -0.0109253 | 0.16805413 | 1.000 |
| | | bachelor | -0.2241310 | 0.16433084 | 0.651 |
| | | master | -0.4131721 | 0.18541438 | 0.170 |
| | bachelor | below high school | 0.7955389 | 0.31813714 | 0.092 |
| | | high school | 0.2132056 | 0.08585790 | 0.096 |
| | | diploma | 0.2241310 | 0.16433084 | 0.651 |
| | | master | -0.1890411 | 0.11622342 | 0.481 |
| | master | below high school | **0.9845800**[*] | 0.32952255 | **0.024** |
| | | high school | **0.4022468**[*] | 0.12143083 | **0.009** |
| | | diploma | 0.4131721 | 0.18541438 | 0.170 |
| | | bachelor | 0.1890411 | 0.11622342 | 0.481 |

### h.  Post-hoc Test: Tukey HSD – Frequency of Meeting with Supervisors
**c. Dependent Variable : Visible Leadership**

| Frequency Meet Spv | Mean | Std. Error | 95% Confidence Interval | |
|---|---|---|---|---|
| | | | Lower Bound | Upper Bound |
| once a week | -0.143 | 0.073 | -.0286 | 0.000 |
| once a month | 0.338 | 0.096 | 0.149 | 0.527 |
| everyday | -0.052 | 0.054 | -0.157 | 0.053 |

**Multiple Comparisons: Tukey HSD**

| | Frequency Meet Spv A | Frequency Meet Spv B | Mean Difference A-B | Std. Error | Sig. |
|---|---|---|---|---|---|
| Tukey HSD | once a week | once a month | **-0.4808393**[*] | 0.12056879 | **0.000** |
| | | everyday | -0.0910203 | 0.09038447 | 0.573 |
| | once a month | once a week | **0.4808393**[*] | 0.12056879 | **0.000** |
| | | everyday | **0.3898189**[*] | 0.11002914 | **0.001** |
| | everyday | once a week | 0.0910203 | 0.09038447 | 0.573 |
| | | once a month | **-0.3898189**[*] | 0.11002914 | **0.001** |

# Appendix 9: Statistics for Two-way ANOVA

**Dependent Variable: Visible leadership**

| Source | SS | df | MS | F | Sig. | Eta |
|---|---|---|---|---|---|---|
| Corrected Model | 25.628[a] | 6 | 4.271 | 4.332 | 0.000 | 0.039 |
| Intercept | 0.028 | 1 | 0.028 | 0.028 | 0.867 | 0.000 |
| Gender * Position | 0.004 | 1 | 0.004 | 0.004 | 0.947 | 0.000 |
| Gender * Education | 0.413 | 1 | 0.413 | 0.419 | 0.518 | 0.001 |
| Position* Education | 8.614 | 1 | 8.614 | 8.737 | **0.003** | 0.013 |
| Error | 637.951 | 647 | 0.986 | | | |
| Total | 663.606 | 654 | | | | |
| Corrected Total | 663.578 | 653 | | | | |

# Appendix 10: The Paternalistic Relationship: Authenticity and credibility as a source of healthy relationships

**The Paternalistic Relationship: Authenticity and credibility as a source of healthy relationships**
Dodi W, Irawanto [20]
Senior Lecturer - Department of Management, Brawijaya University, Indonesia
Jl. M.T. Haryono No. 165, Malang, 65145, Indonesia

Phil, L, Ramsey
Senior Lecturer - School of Management, Massey University, New Zealand
Private bag 11222
Palmerston North, 4442, New Zealand

David, M, Tweed
Senior Lecturer - School of Management, Massey University, New Zealand
Private bag 11222
Palmerston North, 4442, New Zealand

*ABSTRACT*
*This article explores the how the Paternalistic Leadership model can be viewed as part of a relationship-based paradigm of leadership, and can incorporate concepts such as credibility and authenticity. The review highlights the need to understand paternalistic leadership as an approach to establishing productive relationships within a cultural context, with implications for researchers and practitioners in both collectivist and individualistic cultures.*
Keywords: paternalistic leadership, authentic, credibility

---

[20] Corresponding author : dodiwirawan@hotmail.com

## Appendix 11: National Culture and Leadership: Lesson from Indonesia

**National Culture and Leadership: Lesson from Indonesia**
Dodi Wirawan, IRAWANTO[21]

**Abstract**

Indonesia, once known primarily for its commodity exports of natural resources and agriculture products, has grown rapidly into an important partner of Japan and United States. Across its many islands, Indonesia consists of distinct ethnic, linguistic, and religious groups. The <u>Javanese</u> are the politically dominant and largest ethnic group. As a <u>unitary state</u> and a <u>nation</u>, Indonesia has developed a shared identity defined by a <u>national language</u> and the <u>majority Muslim population</u>. In this paper, the findings of Hofstede and the GLOBE's studies are used to identify important values of Indonesians, relating them to leadership style in an organization setting. Indonesians place particular emphasis on collective well being and show a strong humane orientation within their society. The culture is assertive, and pays attention to maintaining harmony. Effective leaders are expected to show compassion while using a more paternalistic than autocratic leadership style. It is advisable that expatriate managers need to avoid actions that are not suited to these values and expectations.

Keywords : National culture, leadership, Indonesia

---

[21] Senior Lecturer, Management Department, Faculty of Economics, Universitas Brawijaya, Jl. Veteran, Malang, Indonesia

# Appendix 12: An Analysis of National Culture and Leadership Practices in Indonesia

**An Analysis of National Culture and Leadership Practices in Indonesia**

Dodi Wirawan, IRAWANTO
Senior Lecturer
Management Department, Faculty of Economics, Brawijaya University, Malang
Jl. M.T. Haryono No. 165, Malang, Indonesia
e-mail : dodiwirawan@hotmail.com

**ABSTRACT**
Managers around the world need ideas and support to meet many of the challenges of leading. Leadership requires actions and strategies as well as convictions and ideas. Leadership occurs in relation with followers. Leading Indonesian people is not the same as leading Westerners nor is it the same as leading other Asian people. A leadership strategy effective in one culture can be counter-productive in another. In this paper, the use findings of Hofstede's and the GLOBE's studies are used to identify important values of Indonesians, relating them to Indonesian culture and leadership style in an organization setting. Indonesians emphasis collective well being and show a strong humane orientation within their society. The culture is assertive, and pays attention to maintaining harmony. Effective leaders are expected to show compassion while using a more paternalistic than autocratic leadership style. It is advisable that expatriate managers need to avoid actions that are not suited to these values and expectations.

Keywords : National Culture, Organizational Culture, Leadership, Indonesia

# Appendix 13: Exploring Paternalistic Leadership and its Application to the Indonesian Public Sector

**Exploring Paternalistic Leadership and its application to the Indonesian Public Sector**

**Abstract**

On the basis of the triad model of Paternalistic leadership, this study attempts to explore its applicability in the Indonesian setting. Using the Cheng *et al.* Paternalistic leadership scale and measures of the hypothesis, an empirical study was conducted in a sample of 801 civil servants in an Indonesian government office. First, using confirmatory factor analysis the results showed that there are core similarities with the Cheng *et al.* model which has been tested in Taiwan. The Indonesian benevolent, moral-courage, moral-impartialness, moral-incorruptness, and moral-magnanimity leadership behaviour is substantially confirmed with the model adopted for this study. According to civil servants' perception it seems likely that Indonesian leaders are visible and authoritarian. Despite the differences in the culture, the applicability of Paternalistic leadership developed in Taiwan is somehow confirmed in the Indonesian setting, so it is hoped it would be applicable in other Asian countries since Asian countries share similar cultural values.

Keywords: Paternalistic leadership, Javanese, factor analysis