

The Hasthabrata Leadership in Government Institution: A Case Study in Indonesia

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ABSTRACT

This study explores the hasthabrata leadership which is a concept of leadership taken from local wisdom of Javanese in Indonesia. We did survey to the village chiefs in some districts in Central Java, Indonesia resulting in 138 respondents. Partial Least Square is employed to identify the dimensions and indicators. Results indicate that the village chiefs possess the 8 dimensions of the hasthabrata leadership. All the dimensions of the hasthabrata leadership can explain the concepts of hasthabrata leadership.

Keywords: hasthabrata leadership; hasthabrata dimensions; hasthabrata indicators; leadership; javanese; Indonesia

I. INTRODUCTION

Each organization is unique in terms of human resource competence. The competitive advantage could be resulted through the awareness of the sustainable competence of human resources within the organization (Barney, 1991; 2001). In this global environment, it is required that individual should be ready to embrace these changes. However, the need to explore the local wisdom to be surviving in the globalization is also rising during the recent years. Local wisdom could be reflected in the leadership style in the organization.

According to Kusumohamidjojo (2010), the concept of local leadership is internal, prioritizing cooperation and wisdom in achieving organizational goals. Whereas, the Western leadership is external in nature, which puts forward reason and rationality as well as competition. The concept of leadership, previously dominated by the Western concepts of leadership, has begun to shift to the concept of leadership with local knowledge.

Some previous studies have taken into account the local wisdom and indigenous characters in the leadership style in the context of Indonesia, an emerging market which is the fourth most populous country consisting of more than 300 indigenous ethnic groups (Suryani, 2012). Some have discussed the concept of Bapak-ism (father-ism) in the leadership style practice in Indonesia in which noble values such as honesty, responsibility, care, and integrity are the more important things for leaders (e.g. Suryani, 2012). Suryani et al., (2014) also mention that there is some other Javanese leadership models that give influence on Indonesian leadership style including merit (e.g., Hasthabrata), obligation (e.g., Tri Brata Mangkunegara), education (e.g., Tri Prakarti Utama) and the trilogy of education. Moreover, their empirical study provides evidence that Indonesian leadership style mostly combines traditional (paternalism) and modern (transformational) leadership. More specific, Goebel (2013) explains that Javanese style and language is used by leaders for honorification practices to the staffs both in transactional and relational works.

Taking different perspective, in this present paper, we explore the Hasthabrata leadership which is a concept of leadership taken from local wisdom of Javanese in Indonesia. More particular, we examine the leaders' behaviors which reflect the dimensions of the earth, of the sun, of the moon, of the wind, of the ocean, of the fire, of the stars and of the clouds in the Hasthabrata leadership. Hasthabrata is a concept of local leadership that forges leaders to be role models for their followers. It is not limited to what is said but more on what is done. A leader is expected to align their words with their actions. According to Mudjija (1967), Hasthabrata was originally associated with the leadership teaching which referred to the nature of the eight gods. Over time, the Javanese mindset shifted from referring the Hasthabrata doctrine of the nature of the eight gods to the properties of eight natural objects. The symbols of natural objects are the dimensions of the earth, of the sun, of the moon, of the wind, of the ocean, of the fire, of the stars and of the clouds (Suratno, 2006). Suratno (2006) explains that the shifting in applying the Hasthabrata teaching was due to the changes in the orientation. Hasthabrata which was originally reserved for the rulers or leaders only had become a populist doctrine.

The concept of Hasthabrata leadership is to some extent related to the leadership theory of charismatic leadership developed by Conger and Kanungo (1987) which is considered to be the ideal model of leadership in the literature. The personal

characteristics of the charismatic leaders, such as being sensitive to environmental constraints and followers' needs and exhibiting certain behaviors, distinguish them from the non-charismatic leaders. However, previous studies on charismatic leadership have shown inconsistent results due to the changes in the measurements or indicators. Shastri, Mishra and Sinha (2010) and Chung et al., (2011) use the six dimensions proposed by Conger and Kanungo (1994). The 25 items proposed by Conger and Kanungo (1994) were not altered. Michel et al., (2010) use five dimensions proposed by Conger and Kanungo (1997). Similarly, Rowold and Laukamp (2009) use five dimensions by Conger and Kanungo (1998) and added some items on the dimensions from the original 20 to 27 items.

The inconsistent in the use of instruments to identify leadership style has encouraged us to explore other leadership models which were the legacy from the Indonesian ancestors that is the Hasthabrata leadership. To our knowledge, research exploring the leadership values based on local wisdom is very limited. This study is based on the preliminary studies which have been done using qualitative methods with particular emphasize on the constructing the thoughts of cultural experts in Surakarta. It was shown that the Hasthabrata leadership consists of eight dimensions which is earth, sun, moon, wind, ocean, fire, stars and clouds. Of the eight dimensions of the Hasthabrata Leadership which was constructed, 71 indicators were generated to measure the Hasthabrata Leadership.

II. LITERATURE REVIEW AND PREVIOUS STUDIES

A. Charismatic Leadership and Its Measurement

Robbins (2005) states that according to the theory of charismatic leadership, followers are inspired and triggered by heroic or exceptional leadership abilities which followers observe from their leaders' behaviors. There are five personal characteristics of charismatic leaders which are: a vision, willingness to take risks for the achievement of their vision, being sensitive to both environmental constraints and the needs of followers, as well as distinctive behaviors distinguishing charismatic leaders from non-charismatic leaders (Conger and Kanungo, 1998).

There are dissenting views on whether charismatic leaders are born, i.e., that charismatic leaders are born with those traits; or created, i.e., that people can learn to be charismatic leaders. Although a few people still think that charisma cannot be learned, most experts believe that people can be trained to exhibit charismatic behaviors, hence being dubbed "charismatic leaders." A person can learn to be charismatic by following the three-steps process, described as follows: (1) individuals need to develop an aura of charisma by maintaining an optimistic outlook, using a strong desire as a catalyst to generate enthusiasm, and communicating with his whole body, not just in words. (2) Individuals proselytize others to create bonds that inspire others to follow. (3) The individuals awaken the potentials in the followers by tapping into their emotions (Robbins, 2005).

According to the theory of leadership developed by Conger and Kanungo (1987), there are six characteristics of charismatic leaders which are: strategic vision and articulation (SVA), sensitivity to members' needs (SMN), sensitivity to the environment (SE), unconventional behavior (UB), personal risk (PR), and status quo (STQ). Although

this theory has already produced dimensions of charismatic leadership, this theory does not have items to be fully operationalized. Furthermore, Conger and Kanungo (1994) developed the theory of charismatic leadership by elaborating 6 dimensions. However, there was a “wording” problem so that the status quo (STQ) was removed. As a result, the 25 items were simplified to 20 items, thus the charismatic leadership consists of five dimensions: 7 items of SVA, 4 items of SMN, 3 items of SE, 3 items of UB, and 3 items of PR.

In the study of Conger et al., (1997), the original SVA dimensions consisting of 7 items were later combined with other items through random placement. One item of the SMN dimension was also combined with the other item so that the number of items is finally 15.

The previous studies on charismatic leadership (e.g. Conger et al., 2000) have established indicators, which consists of 20 items, divided into 3 groups to get the average of the composite indicators. Rowden (2000) refers to the six dimensions of Conger and Kanungo (1994) where there is no change in the charismatic dimension. Jayakody (2006) refers to the five dimensions proposed by Conger and Kanungo (1988) and removes 6 items from the original 23 items to 17 items. Rowold and Laukamp (2009) refer to the five dimensions proposed by Conger and Kanungo (1988) and add items from the original 20 to 27 items. Shastri et al., (2010) and Chung et al., (2011) denote the six dimensions proposed by Conger and Kanungo (1994) where there is no change in the indicators. Michael et al., (2013) use the five dimensions proposed by Conger and Kanungo (1997) and 7 original items of SVA were reduced into four items.

B. The Hasthabrata Leadership and Its Measurement

Hasthabrata is derived from two words, namely *hastha* and *brata*. *Hastha* is derived from the Sanskrit meaning ‘eight’, or “carrying, holding or running.” In this study, the meaning of the word “running” refers to “running a country.” The word *brata* comes from the modern Javanese vocabulary which means ‘behavior.’ It could be interpreted as an ‘attitude, action,’ or it could also be defined as ‘character or nature’. Thus, Hasthabrata could be interpreted as eight prerequisites of running a government or state.

According to Mudjija (1967), Hasthabrata initially referred to the nature of eight gods, namely: (1) Dewa Indra (God of Earth), (2) Dewa Surya (God of Sun), (3) Dewa Bayu (God of Wind), (4) Dewa Kuwera, (5) Dewa Baruna (God of Ocean) (6) Dewa Yama, (7) Dewa Chandra (God of Moon), and (8) Dewa Brama (God of Fire). However, the orientation of the leadership characters shifted to the properties of natural objects in line with changes in the mindset of the Javanese people. Suratno (2006) argues that the shift in the application of the Hasthabrata teaching, which were once reserved only for the leaders or rulers, from the reference of gods to natural objects.

According to Purwadi (2006), Hasthabrata consists of 8 (eight) dimensions, namely: (1) laku hambeging Kisma (sublime virtues of the earth or soil), (2) laku hambeging tirta (transcendent virtues of water), (3) laku hambeging Dahana (sublime nature of fire), (4) laku hambeging samirana (sublime virtues of wind), (5) laku hambeging Samodra (virtues of the ocean), (6) laku hambeging candra (virtues of the Moon), (7) laku hambeging surya (virtues of the Sun), (8) laku hambeging kartika (sublime virtues of the star).

However, little is found in the existing literature on the empirical studies of Hasthabrata leadership although the implementation of Hasthabrata leadership in government could be considered to produce a vision, mission and goals that benefit people (Iswachidah, 2012). In addition to the context of governance, the Hasthabrata Leadership is also evident to improve organizational performance in the context of education (Sukarata 2011; Setyowati, 2014). All previous studies, however, did not elaborate the dimensions and measurements to evaluate the effectiveness of implementation of the Hasthabrata leadership.

III. RESEARCH METHODS

A. Research Designs

We design a descriptive and explanatory research which aims to describe an event, who is involved, what to do, when to do it, where and how to do it in a cross-section study.

B. Data and Sample

We study the village chiefs in Surakarta which include some districts which are Boyolali, Sukoharjo, Karanganyar, Wonogiri, Sragen and Klaten. Districts consist of sub-districts which are made up of kelurahan or villages. Respondents were taken using cluster sampling. According to Sekaran (2003) cluster sampling is the gathering of information from members of the population by taking one of the groups that share the same characteristics. Therefore, we selected Sukoharjo and Sragen Districts due to they share the same characteristics and represent the Kingdom of Mangkunegaran and the Sultanate of Surakarta. People in the city and the districts still adhere to the Javanese culture although they are no longer belonging to the Mangkunegara and Kasunanan territories. People expect leaders who can behave consistently with their conscience and who still preserve the Javanese culture. To date, the heads of the regions are directly elected by citizens; therefore, leaders should be able to win the hearts of the people. Additionally, the Hasthabrata is the answer to the people's apprehension, especially those who are concerned with the preservation of the Javanese culture.

IV. FINDINGS AND DISCUSSION

A. Description of Respondents

Of the 231 questionnaires distributed to the village chiefs, 138 questionnaires were returned and completely filled and 93 questionnaires were returned without being filled completely. Therefore, the respondents' response rate in this study was 59.74%.

Of the 138 village chiefs, 6.52% were women and 93.48% were men. This proves that Surakarta still preserves the traditional Javanese belief that rulers should be dominated by men. The majority of age distribution of the village chiefs was between the age group of 40 - 60 years (76.09%), followed by the age group of 25 - 39 years (17.39%) and the last age group was 60 years old and older (6.52%). These figures show that for the Javanese community, someone in the age group of 40-60 years is considered mature to be respected. In addition, the average of the village chiefs serving for 1-6 years was

73.91%, for more than 6 years was 24.64% and lastly, the village chiefs who have served in the office for less than a year was 1.45%.

B. Validity Test

Validity test is done by using the confirmatory factor analysis to determine whether the concept of a leader who reflects eight dimensions of Hasthabrata can be applied. In a validity test using confirmatory factor analysis, the items are valid if the instrument has a value of loading factor of ≥ 0.3 and there will be cross loading with the items of other questions (Hair et al., 2010). These guidelines require to set a minimum limit for the acceptable loading factor to be ≥ 0.4 . The validity test was done twice to ensure that the indicators used were completely valid. We repeated by adjusting the sentence arrangement of the indicators declared invalid in the first validity test and the second test was administered to different respondents. In this validity test, of the 71 items, 68 items were confirmed to be valid.

C. Reliability Test

The results of the reliability test using Cronbach Alpha showed that all variables have met the requirements, i.e., 0.6. Therefore, all items were considered reliable; which means that all respondents answered the questions consistently so that the concept of measuring the behaviors of leaders who reflect: (1) the dimension of the earth, (2) the dimension of water, (3) the dimension of fire, (4) the dimension of the wind, (5) the dimension of the sun, (6) the dimension of the moon, (7) the dimension of stars, (8) the dimension of the ocean in the Hasthabrata leadership can be applied.

D. Application of the Hasthabrata Leadership Based on Indicators

The comparison between what is necessary to be done and what have been done by the village chiefs in terms of the Hasthabrata leadership was conducted by contrasting the value of the original sample of each valid indicator measuring the Hasthabrata leadership with the average value of each indicator. To obtain the value of the original sample, the Partial Least Square was used, while the average value is the average of respondents' responses to each indicator. The application of the Hasthabrata leadership of each leadership dimension is described in Table 1.

There are fourteen indicators that describe the dimensions of the earth, as in "Leaders realize that each individual has his/her own opinion". This indicator describes the dimensions of the Earth because it has the highest value of the original sample, which is equal to 0.77 with a t-statistics of 21.03. It can also be seen that the application of the dimensions of the Earth is predominantly good and should be maintained (the mean ≥ 4). On the other hand, the village chiefs tend to apply the indicator "Leaders accept the tasks assigned to them and serve the people willingly and wholeheartedly," which is reflected the highest mean of 4.62. However, two indicators need to be improved (as it has a mean of < 4), which are: "Leaders can accept people's behaviors, both pleasant and unpleasant ones" and "Leaders provide a room for everybody from all levels of society."

Table 1
Identification of indicators of the nature of the earth

No	Indicators	Original Sample (O)	t-statistics (O/STERR)	Mean
1	Leaders understand the behaviors of every citizen.	0.68	13.50	3.86
2	Leaders listen to all people's aspirations.	0.66	11.06	4.36
3	Leaders provide a room for everybody from all levels of society.	0.66	7.98	3.90
4	Leaders guarantee the people's right to live in all levels of society.	0.66	12.45	4.23
5	Leaders accept the tasks assigned to them and serve the people willingly and wholeheartedly.	0.77	24.86	4.62
6	Leaders persevere in the face of problems.	0.70	13.98	4.47
7	Leaders realize that each individual has his/her own opinion.	0.77	21.03	4.30
8	Leaders can accept the people's behaviors, both pleasant and unpleasant ones.	0.54	9.21	4.14
9	Leaders are not easily influenced by sweet words.	0.66	11.29	4.33
10	Leaders must be steadfast.	0.56	7.99	4.13
11	Leaders speak the truth according to the reality.	0.61	11.49	4.40
12	Leaders do what they say in the real action.	0.59	8.34	4.31
13	Leaders speak firmly and truthfully.	0.52	6.90	4.22
14	Leaders' words align with their actions.	0.47	6.16	4.19

There are ten indicators in Table 2, describing the Sun dimensions as in "leaders take careful measures and do not take hasty actions to deal with the problems." This indicator can describe the sun dimension most precisely because it has the highest value of the original sample, which equals 0.88 with a t-statistic of 49.07. This aligns with the tendency of the village chiefs who apply the value of "leaders take careful measures and do not take hasty actions to deal with the problems," as reflected in the highest mean score of 4.38. However, six indicators need to be increased as they have a mean value of < 4, which are "being the source of enlightenment for the people," "giving the sources of livelihood (opportunity to endeavor) to each and every individual," "ensuring their people's sustainable livelihood," "guaranteeing the adequate fulfillment of people's needs," "increasing the livelihood (opportunity for career development) for their subordinates," and "providing wealth, both directly and indirectly, for the sake of people's interests."

Fourteen indicators in Table 3 describe the dimensions of the moon as in "leaders use polite and soothing words". This indicator best describes the dimensions of the moon because it has the highest value of the original sample, which is equal to 0.72 with a t-statistic of 13.33. On the other hand, the indicator which is widely applied by the village chiefs in Surakarta was "leaders give polite and soothing advice." In the dimension of the moon, there are eight indicators that need to be improved (as they have a mean value of <4), that are: "Leaders have adequate knowledge to solve problems," "Leaders have the

adequate competence to solve the problem,” “Leaders behave in such a way to please or feelings of others,” “Leaders provide consolation to the people who are down in distress,” “Leaders enlighten all the people, whether they behave well or not,” “Leaders give advice to everyone, even to the deviating individuals, without feeling that they are being patronized,” “Leaders’ presence is anticipated by the people,” and “Leaders are present in every occasion to bring good news.”

Table 2
Identification of indicators of the sun dimensions

No	Indicators	Original Sample (O)	t-statistics (O/STERR)	Mean
1	Leaders provide enlightenment to their people.	0.82	19.77	4.30
2	Leaders are the source of enlightenment for the people.	0.60	8.15	3.87
3	Leaders give the sources of livelihood (opportunity to endeavor) to each and every individual.	0.78	22.00	3.75
4	Leaders guarantee their people’s sustainable livelihood.	0.38	4.63	3.47
5	Leaders guarantee the adequate fulfillment of people’s needs.	0.79	26.57	3.08
6	Leaders increase the livelihood (opportunity for career development) for their subordinates.	0.59	8.72	3.94
7	Leaders take careful measures and do not take hasty actions to deal with the problems.	0.89	49.07	4.38
8	Leaders take measures of solving problems which satisfy all parties.	-0.12	1.20	4.01
9	Leaders are willing to transfer their knowledge for the benefits of their people.	0.76	11.29	4.38
10	Leaders are willing to provide wealth, both directly and indirectly, for the sake of people’s interests.	0.15	7.99	3.21

Table 3
Identification of indicators of the moon dimensions

No	Indicators	Original Sample (O)	t-statistics (O/STERR)	Mean
1	Leaders provide inspiration and solution to problems.	0.67	11.77	4.18
2	Leaders have adequate knowledge to solve problems.	0.31	3.23	3.75
3	Leaders have adequate competence to solve problems.	0.52	5.92	3.78
4	Leaders behave in such a way to please other people.	0.39	3.86	3.86
5	Leaders look attractive and friendly, despite all the problems they face.	0.53	6.58	4.04

6	Leaders provide consolation to the people who are down in distress.	0.25	2.11	3.83
7	Leaders use polite and soothing words.	0.72	13.33	4.24
8	Leaders provide polite and soothing advice.	0.50	6.84	4.29
9	Leaders enlighten all people, whether they behave well or not.	0.41	4.97	3.90
10	Leaders enlighten people who are in distress in polite manners.	0.69	13.61	4.18
11	Leaders give advice to everyone, even to the deviating individuals, without feeling that they are being patronized.	0.27	2.37	3.56
12	Leaders' presence is anticipated by the people.	0.40	3.87	3.93
13	Leaders are present in every occasion to bring good news.	0.46	5.81	3.60
14	Leaders instill love among the people and subordinates.	0.25	2.07	4.13

Table 4
Identification of indicators of wind dimensions

No	Indicators	Original Sample (O)	t-statistics (O/STERR)	Mean
1	Leaders are directly involved on site to gather data and information regarding problems being faced.	0.56	5.41	3.99
2	Leaders can get the accurate data and information according to the real situations.	0.85	40.14	4.20
3	Leaders act cautiously and carefully so as not to raise conflicts in dealing with serious and high-risk cases.	0.53	5.77	4.46
4	Leaders prevent the conflicts from escalating through quick and careful actions.	0.77	16.72	4.33
5	Leaders resolve conflicts quickly and effectively.	0.65	8.18	4.26
6	Leaders are vigilant in promoting subordinates through careful and objective investigation to find data and information.	0.45	3.46	4.27
7	Leaders have their own ways to determine the root causes without being known by other parties.	0.66	6.79	3.76
8	Leaders conduct impromptu visits to all corners of their region and to all levels of society secretly.	0.21	2.01	3.75
9	It is not enough for leaders to rely only on their subordinates' reports without adequate evaluation.	-0.14	1.41	4.13

There are eight indicators in Table 4 that describe the dimensions of the wind as in "Leaders can get the accurate data and information according to the real situations." This is the indicator that best describes the dimensions of the wind because it has the

highest value of the original sample, which is equal to 0.85 with a t-statistic of 40.14. On the other hand, the indicator widely applied by the village chiefs is "leaders act cautiously and carefully so as not to raise conflicts in dealing with serious and high-risk cases." On the dimension of the moon, there are 3 (three) indicators that need to be improved (as they have a mean value of <4), which are: "Leaders are directly involved on site to gather data and information regarding problems being faced," "Leaders have their own ways to determine the root cause without being known by other parties," and "Leaders conduct impromptu visits to all corners of their region and to all levels of society secretly."

Seven indicators in Table 5 describe the dimension of the oceans, as in "leaders can accept all the problems occurring in their territories." This indicator best describes the dimension of the ocean because it has the highest value of the original sample, i.e., 0.80 with t-statistic of 21.38. The indicator widely applied by the village chiefs is "leaders must not act arbitrarily against their people or subordinates who have criticized them." In the dimension of the ocean, there are three indicators which need to be improved as they have the mean value of < 4, as in "Leaders think and act across groups and factions," "Leaders protect the people and subordinates from all consequences as a result of their actions," and "Leaders must not complain when dealing with the subordinates' improper behaviors."

Table 5
Identification of indicators of the ocean dimension

No	Indicators	Original Sample (O)	t-statistics (O/STERR)	Mean
1	Leaders think and act across groups and factions.	0.61	6.27	3.69
2	Leaders give the right solution to the distressing life conditions of the people.	0.28	2.19	4.20
3	Leaders can accept all the problems occurring in their territories.	0.80	21.38	4.03
4	Leaders protect the people and subordinates from all consequences as a result of their actions.	0.75	11.96	3.38
5	Leaders must not take offense from the people's or subordinates' criticisms.	0.69	7.50	4.23
6	Leaders must not complain when dealing with the subordinates' improper behaviors.	0.74	9.67	3.64
7	Leaders must not act arbitrarily against their people or subordinates who have criticized them.	0.38	3.12	4.33

Four indicators in Table 6 describe the dimensions of fire, as in "Leaders have the ability to punish or prosecute all perpetrators, regardless of whether they are officials or common people." This indicator best describes the dimensions of fire because it has the highest value of the original sample, i.e., -0.58 with a t-statistic of 4.13. The indicator widely applied by the village chiefs is "people are benefited from the leaders' actions." However, all indicators in the dimensions of the fire still need to be improved as they have a mean value of < 4.

Table 6
Identification of indicators of the fire dimension

No	Indicators	Original Sample (O)	t-statistics ((O/STERR))	Mean
1	Leaders have courage to punish and prosecute all perpetrators, regardless of whether they are officials or common people.	0.01	0.05	3.34
2	Leaders have assertiveness in punishing and prosecuting all perpetrators, regardless of whether they are officials or common people.	-0.93	26.37	3.35
3	Leaders are competent in punishing or prosecuting all perpetrators, regardless of whether they are officials or common people.	-0.58	4.13	3.13
4	People are benefited from the leaders' actions.	-0.33	1.85	3.92

Five indicators in Table 7 describe the dimensions of stars, as in "Leaders make themselves honorable figures." This indicator best describes the dimensions of stars because it has the highest value of the original sample 0.76 with a t-statistic of 15.54. The indicator widely applied by the village chiefs is "Leaders make themselves exemplary figures, in thoughts, words, and actions." In this dimension, there are three indicators that still need to be improved as they have a mean value of < 4, that are: "Leaders make themselves the source of culture," "Leaders make themselves exemplary models of decency," and "Leaders make themselves the role models for the people."

There are five indicators in Table 8 that describe the dimensions of clouds, as in "Leaders' attitudes and behaviors exert authority towards the people." This is an indicator that best describes the dimensions of clouds because it has the highest value of the original sample, namely 0.86 with a t-statistic of 37.10. The indicator widely applied by the village chiefs is "Leaders induce a feeling of respect among the people or subordinates." Based on the average value, all indicators which can describe the dimensions of clouds significantly still need to be improved as they have a mean value of < 4, which are: "Leaders' attitudes and behaviors exert authority among the people," "Leaders behave and act in such a way to safeguard the dignity of the people," "Leaders induce feelings of respect among the subordinates and the people," and "Leaders instill respectful feelings among the people or subordinates."

Table 7
Identification of indicators of star dimension

No	Indicators	Original Sample (O)	t-statistics ((O/STERR))	Mean
1	Leaders make themselves sources of culture.	0.75	14.46	3.72
2	Leaders make themselves exemplary models of decency.	-0.24	1.84	3.96
3	Leaders make themselves personally honorable figures.	0.76	15.54	3.77
4	Leaders make themselves role models to follow by the people	0.69	9.18	3.93
5	Leaders make themselves exemplary figures, in thoughts, words, and actions.	0.27	2.30	4.24

Table 8
Identification of indicators of clouds dimension

No	Indicators	Original Sample (O)	t-statistics ((O/STERR))	Mean
1	Leaders' attitude and behaviors exert authority towards the people.	0.86	37.10	3.72
2	Leaders behave and act in such a way to safeguard the dignity of the people.	-0.49	4.29	3.96
3	Leaders instill feelings of respect among the people or subordinates.	0.82	27.41	3.60
4	Leaders induce a respectful feeling among the people and subordinates.	0.52	4.90	3.97
5	Leaders made policies which do not jeopardize the people's life.	0.22	1.64	4.21

E. Application of the Hasthabrata Leadership Based on Dimensions

We further measure the implementation of the Hasthabrata Leadership by identifying the dimensions of the Hasthabrata Leadership. The results of identification are presented in Table 9.

Table 9
Dimension identification of the hasthabrata leadership

No	Dimensions	Original Sample (O)	Signification Value	Notes
1	Earth	0.31	17.27	Significant
2	Sun	0.22	7.45	Significant
3	Moon	0.16	15.64	Significant
4	Wind	-0.15	9.48	Significant
5	Ocean	-0.13	8.60	Significant
6	Fire	0.05	7.45	Significant
7	Stars	0.07	11.13	Significant
8	Clouds	-0.10	12.77	Significant

According to the identification, it can be seen that all dimensions of the Hasthabrata Leadership, earth, sun, moon, wind, ocean, fire, stars, and clouds can appropriately describe the Hasthabrata leadership. This is demonstrated by the significant value of all dimensions, i.e., ≥ 1.96 .

The dimension of the earth has a value of the original sample of 0.31 with the significance value of 17.27. This shows that the dimension of the Earth can explain the Hasthabrata leadership significantly. Compared to other dimensions, the dimension of the Earth can best describe the Hasthabrata leadership. It implies that the leadership dimensions of the Earth are relatively more important than other Hasthabrata leadership dimensions.

Dimensions of the sun have the value of original sample, i.e., 0.22 with a significance value of 7.45. This indicates that the sun could explain the dimensions of the Hasthabrata Leadership significantly. This suggests that the character of the leaders having the dimensions of the sun is also relatively strong in explaining the Hasthabrata

leadership. Thus, a leadership character based on the sun dimensions needs to be addressed due to its significant contribution to leaders.

The dimensions of the moon have the value of the original sample of 0.16 with the value of significance of 15.64. The value of the original sample of the dimensions of the moon ranks third after the dimensions of the earth and the sun.

Dimensions of the winds have the value of the original sample of -0.15 with the significance value of 9.48. This indicates that the wind dimensions could explain the variable of the Hasthabrata Leadership significantly. Compared to other dimensions in explaining the Hasthabrata leadership, the wind dimensions rank the last. This indicates that the leadership character of wind dimensions should get the attention from leaders who apply the Hasthabrata Leadership after the seven other dimensions.

The dimension of the ocean has the value of the original sample of -0.13 with the value of significance of 8.60. This shows that the dimensions of the ocean may explain the variable of the Hasthabrata Leadership significantly. This shows that the dimensions of the ocean are relatively less important for leaders in the application of the Hasthabrata leadership when compared to other dimensions.

The dimension of fire has a value of the original sample of 0.05 with a significance value of 7.45. This indicates that the dimension of fire may explain the variable of the Hasthabrata Leadership significantly. The level of importance of the dimensions of fire is under the dimensions of earth, sun, moon, and stars.

The dimension of stars has a value of the original sample of 0.07 with the significance value of 11.13. This shows that the dimension of the stars can explain the Hasthabrata leadership significantly. Based on the original sample of this dimension, it shows that the dimension of Star ranks fourth out of eight dimensions that explain the Hasthabrata leadership.

The dimension of clouds has a score of -0.10 with a significance value of 12.77. This suggests that dimensions of clouds can explain the Hasthabrata leadership effectively. Based on the value of the original sample of this dimension, it shows that the dimension of clouds ranks sixth out of the eight dimensions explaining the Hasthabrata Leadership. The level of importance of the dimensions of clouds is after the dimensions of the earth, sun, moon, stars, and fire.

V. CONCLUSIONS AND SUGGESTIONS

According to our study, it can be concluded that the village chiefs in Surakarta show the Hasthabrata Leadership with its 8 dimensions. All dimensions of the Hasthabrata Leadership can explain the concept of the Hasthabrata Leadership. Of the 71 indicators resulting from the construction approach in the previous qualitative research, 68 indicators reflect the dimensions of the Hasthabrata Leadership. Except for the dimension of the sun, there is a discrepancy between what should be done and what has been done in all other dimensions of the Hasthabrata leadership that should be applied by the village chiefs in Surakarta. This discrepancy needs to be addressed to improve the effectiveness of the Hasthabrata Leadership. We acknowledge a limitation which is the data were collected through self-reporting questionnaires, thus the information was limited to the items in the questionnaire. The information collected through in-depth interviews will further enrich the information. In addition, the cross-sectional research design limits the

researchers in doing more in-depth analysis on the Hasthabrata Leadership, due to the data were taken only in a single point of time.

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