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Localizing Transformational Leadership: A Case of Indonesia

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Abstract. Contemporary leadership studies recognize the influence of cultural context in leadership behavior. In line with the works, this study aims at putting the transformational leadership into a specific cultural context. This study applies the concept of Indonesian cultural standards (Panggabean, Tjitra, Murniati, 2014) in particular a culture specific Indonesian leadership style termed as The Facilitating Leadership. We analyze two case studies of Indonesian leaders in profit organization and government institution with qualitative grounded theory. The result reveals a culture-specific form of transformational leadership, that is the transformational leadership behavior combines with facilitating leadership behavior. Three primary features are identified, namely idealistic influence based on populist commoner charisma; individualized consideration with Bapakism personal caring and support, and inspiring motivation by applying implicit communication. A mixture between transformational leadership approach with transactional goal setting and target attainment is found in government institution. Significant contribution of two primary characteristics of Indonesian cultural standards is indicated, namely Multiculturalism and Implicit Communication style. Based on the result, the study suggests to take into consideration cultural contexts in developing leadership development program.

Keywords: transformational leadership, facilitating leadership, Indonesia, cultural standards

Abstrak. Studi kepemimpinan kontemporer mengedepankan pengaruh konteks budaya terhadap perilaku pemimpin. Sejalan dengan kajian riset tersebut, studi ini bertujuan untuk kontekstualisasi kepemimpinan transformasional. Studi ini menggunakan konsep Budaya Standar Indonesia (Panggabean, Tjitra, Murniati, 2014), khususnya Budaya Standar tentang kepemimpinan khas Indonesia, yaitu Kepemimpinan Fasilitatif. Kami melakukan studi kasus dengan analisis kualitatif grounded theory. Dua kasus kepemimpinan dibahas dalam artikel ini, masing-masing mewakili organisasi bisnis dan organisasi pemerintahan. Hasil penelitian menunjukkan kepemimpinan transformasional dengan paduan gaya khas Indonesia. Idealistic influence yang digerakkan dengan karisma kerakyatan, individualized consideration dengan sentuhan perhatian dan dukungan gaya Bapakism, dan inspiring motivation dengan penerapan komunikasi tersirat. Dalam konteks organisasi pemerintahan, ditemukan adanya kombinasi pendekatan kepemimpinan transformasional dengan gaya transaksional, khususnya untuk goal-setting dan target attainment. Dua karakteristik utama dari Kepemimpinan Fasilitatif berkontribusi signifikan untuk membangun gaya kepemimpinan transformasional Indonesia, yaitu Keberagaman dan gaya Komunikasi Tersirat. Berdasarkan temuannya, studi ini menyarankan pada organisasi untuk memperhitungkan pengaruh konteks budaya saat mengembangkan program pengembangan kepemimpinan.

Kata kunci: kepemimpinan transformasional, kepemimpinan fasilitatif, Indonesia, budaya standar

INTRODUCTION

Leadership effectiveness is imperative in global realm, both for business and social organizations. In particular, leading organizations marvel at the concept and practices of transformational leadership due to its strategic contributions, such as visionary, facilitating, and empowering. These characteristics are detrimental to organizational longevity operating in volatile and complex global realm. According to the Global Leadership Forecast Survey, most CEOs in four studied regions (United States, Latin America, Europe and Asia) regard human capital issue as their top challenge to overcome (DDI, 2014). Transformational leadership style focuses heavily on people related issues in leader-follower exchange to endure change process. Therefore, it fits nicely with the global challenges that are faced by CEOs.

Studies on transformational leadership are intensified with works on cross-cultural leadership (House, Hanges, Javidan, Dorfmann & Gupta, 2004; Yukl, 2013) which accentuated the influence of cultural values in leader-

ship behavior. Leaders are fostered in their own cultural contexts where they develop their cultural perspectives, which in turn provide them with their own-culture specific values and norms (Adler, 2008). Eventually, their norms, values and belief influence their leadership behavior. As such, one's leadership style almost always influenced by culture specific context, i.e. traditional leadership notions or practices. Furthermore, globalization realm comes with leadership challenges to work with and influence culturally different followers. Therefore, it is important for leaders to be aware of their own cultural influences and how their leadership would be perceived by people from other cultural background. Taking this into account, it is imperative that transformational leadership is locally contextualized.

This article focuses on the dynamic shifting between local and global leadership style. Using Indonesia as a case in point, this study provides discussion on a specific Indonesian leadership style namely the Facilitating Leadership (Panggabean et al, 2014). The article is aimed at elucidating two types of leaderships, the Facilitating

Leadership and the Transformational Leadership, using case studies of two Indonesian leaders in business and political contexts.

Being a country with fourth largest population in the world, Indonesia is also famous for its pluralistic society with strong communal nature (e.g., Mulder, 2001). Naturally, the traditional leadership notion heavily emphasizes human interactions which develops to be a common local leadership style. Currently, leadership transformation is critical for the country as Indonesia is facing significant global challenges, especially in human capital area.

Indonesia consists of more than 17.000 islands, which places the country as the world's largest group of islands. The archipelago has an estimated total population of 250 million people and is widely known as a multicultural society with more than 300 ethnic groups, 250 languages and six world religions. The high diversity calls for a specific governance for cultural differences which is found in Indonesia's primary cultural value, namely the social harmony (Geertz, 1960; Mulder, 2001). Social harmony refers to perpetual behavioral efforts to build relations. It involves a number of acts such as warm and friendly behavior, providing space for differences, conflict avoidance and restraint oneself from negative emotion expressions.

Social harmony offers balance and subtle handling of cultural differences, hence provides social order for diversity management. Social harmony leads to the relationship-oriented nature, an important feature of Indonesian society that has been repeatedly pointed out in many works on Indonesia (e.g. Martin & Thomas, 2002; Tjitra, 2011; Panggabean, 2004). Accordingly, Hofstede, Hofstede and Minkov (2010) have identified Indonesian society's communal nature in which group values and norms serve as a point of reference for individuals' way of thinking, feeling, and behavior. Harmonious group relationships are strongly encouraged, and contradictory individual expressions are less emphasized. When in work-group situations, Indonesians are very keen on building and maintaining positive group atmosphere (Panggabean, 2004; Panggabean, Murniati, Tjitra, 2013). Consequently, relatedness and network become basic drivers in target performance.

Social harmony of Indonesia benefits further than managing horizontal relations, it also governs the society's hierarchical relations. Indonesian society displays high acceptance for hierarchy (Hofstede et.al, 2010). Accordingly, roles and status become strong reference for social relations. In asymmetrical power relations, social harmony candidly directs individuals rightful positions in group or society and act accordingly. In this sense, Suseno (1996) pointed out the concept of *hormat* (respect), which mainly consists of smooth acts in giving and saving of own's and other's face.

The communal preferences and high acceptance for hierarchy calls for the critical role of leadership to attain societal governance efficacy. Leadership has been the key issue for Indonesia, not only in social political contexts but also in business and economic realms. As the largest economy in Southeast Asia, Indonesia's market is highly attractive for foreign products and investments.

The launching of AEC (ASEAN Economic Community) in 2015 allows the free flow of products, capitals, and human resources among the ten Southeast Asian countries and creates the vast market of 600 million people. In this rapid regional economic growth, Indonesia has been enjoying a relatively steady economy despite the volatile global economy in the last five years (Asian Development Bank, 2016; Barua, 2016). A steady GDP increase by 5 to 6 % in the past decade and the increasing growth of middle-class, are indicators of Indonesian positive economy (Boston Consulting Group, 2013).

Despite the optimistic economic prediction, Indonesia is struggling to improve its global competitiveness. Human resource quality is the key issue. Hans-Paul Bruekner, Chairman of the Boston Consulting Group mentioned the critical challenges of Indonesian talents in the Jakarta World Economic Forum on East Asia 2015. Lack of qualified college graduates and proper talent grooming are resulted in a massive skill gap on all Indonesian talent levels within the next decade (see Bruekner 2015 for more details). The DDI Global Leadership Forecast in 2014 reveals that even though there is a slight increase in leadership readiness since 2011, Indonesian leader quality is still considered insufficient for global challenges. Only 25 % of the leaders are satisfied with their organization's leadership quality. Most of the leaders perceive that they are struggling to meet global challenges such as leading across countries and cultures, communicating in international business contexts and integrating into intercultural or foreign investments (DDI, 2014). In line with the result, Indonesian talent faces serious challenges as INSEAD Global Talent Competitiveness Index rank Indonesia at 90 over 109 countries across the world. This position is even lower than other ASEAN neighbors such as Singapore (2), Malaysia (30), Phillipines (56), and Thailand (69) (INSEAD, 2015).

The global challenges set the urgent need for Indonesia to tackle its leadership issues. It is clear that bridging the gap between the local and global leadership style is needed. On average, Indonesian leaders spend one third of their time to interact (e.g. communicating with peers or customers) than to manage (e.g. scheduling, doing administrative tasks). This is based on their beliefs that interpersonal competencies are more valued by their senior leaders than their managing competencies. The leaders' consensus on interpersonal competencies reflects the Indonesian local leadership style of relationship oriented. Indonesian leaders gain benefit from their local style since the approach is evidently closely related with superior global financial performance (DDI, 2014). On the other side, the same study mentioned that only one in five Indonesian participating organizations focuses on the development in global leadership. Consequently, most Indonesian leaders are lacking the critical leadership skills to handle global contexts. Thus, transformation of local leadership style is imperative for Indonesian leaders as suggested by Panggabean et.al (2014).

Transformational leadership is characterized by visionary and motivating role of leaders in appealing to followers' emotion and moral values. In such, leaders broaden and transcend the followers' self-interests into a sense of purpose in accepting and pursuing the group

mission (Bass, 1985). Nowadays, the leadership concept and practice is widely accepted as one of the most effective style in organizations. However, it started as an idea of political leadership from Burns almost four decades ago (in Yukl, 2013). Burns described transformational leadership as “appeals to the moral values of the followers in an attempt to raise their consciousness about their ethical issues and to mobilize their energy and resources to reform institutions.” (in Yukl, 2013 pp.321). Either in the contexts of business or political leadership, it is clear that transformational leadership operates in organizational change situations. Moreover, Yukl (2013) contrasting Burns’ theory with the newer ones in such that the latter focuses more on task objective attainments than the moral elevations of followers.

Amongst the newer group of transformational leadership theory, the one that developed by Bass (1985, 1997) is considered the most influential. Four leadership behavior are identified: 1) idealized influence is behavior that increases follower identification with the leader; 2) intellectual stimulation is behavior that influences followers to view problems from a new perspective and look for more creative solutions; 3) individualized consideration, consists of providing support, encouragement and coaching for followers; 4) inspirational motivation which includes communicating appealing vision and using symbols to focus subordinate efforts (Yukl, 2013). The role of charisma is central to succeed as a transformational leader. Bass (1985) pointed out that acquiring charisma in follower’s eyes is very powerful and influential. It enables leader to build a sense of mission, gain trust, and to inspire follower to exert extra effort for great achievements.

Cross-cultural result on transformational leadership evidently shows that in high power distance countries Indonesia is one of the highest power distance country according to Hofstede et.al, (2010) transformational leadership is more likely to be combined with directive, autocratic decision making style and less likely to be combined with participative decision making style (Yukl, 2013). Moreover, Yukl (2013). mentioned that in developing countries with high power distance, ‘paternalistic style’ mix with autocratic decisions and supporting behavior is preferred.

Leaders bring along their own cultural values when performing their leadership behavior (Adler, 2008). Hence, it is important to understand leaders cultural values, termed as Culture Standard (Thomas, 2005) and how it influences their leadership behavior.

Culture standard is understood as the way of thinking, feeling and behaving that are shared by the majority of members of a specific culture (Thomas, 2005). The pattern of behavior that is regarded as normal, appropriate, typical, and binding are considered as the basis for acceptance or rejection of the society. Therefore culture standard functions as a specific system of orientation that guides and regulates what is considered as acceptable. Research on culture standard has been done in various cultural contexts such as German, USA, China, (see Thomas, 2005 for details). Research on Indonesian culture standard reveals seven typical characteristics (Panggabean et.al, 2014), among others is the Facilitating Leadership. A complete details on Indonesian culture standard is

provided in Panggabean, Tjitra, Murniati (2014).

Facilitating leadership is characterized by a warm and close leader-follower exchanges and the leader’s strong support and motivating behavior toward their subordinates. Leaders create positive and supportive climate which develop into mutual trust. In this sense, leaders are perceived as Father Figure in Indonesian culture which provides protection, support for the followers (Anderson, 2007) termed as *bapakism* (Brandt, 1997). Leadership style *bapakism* is described as the paternalistic model that emphasize humane/personal attention, tolerance and forgiveness.

Anderson (2007) described a typical leadership behavior in Facilitating Leadership with the concept of *alus* (smooth, soft). *Alus* is defined as: “smoothness of spirit means self control, smoothness of appearances means beauty and elegance; smoothness of behavior means politeness and sensitivity”. Indonesian facilitating leadership includes the typical Indonesian decision making behavior, namely *musyawarah untuk mufakat*. *Musyawarah untuk mufakat* is a consultative process and mutual expression of messages in Indonesia’s traditional society. The decision making system is widely popular in Indonesian working contexts. By involving employee in the process, the leader shows their belief in employee ability. Although final decision is almost always made by the leader, it is usually presented as a consensus with employee contributions is highly valued.

The critical role of leadership is best viewed in organizational change process. Change leadership evidently influences how far organizations overcome their change barriers and achieve their change goals. Based on the authors’ study with 20 C-Level Executives from 16 leading companies in Indonesia, important features of Indonesian change leadership are revealed (Tjitra, Panggabean, Murniati, 2012).

In accordance with works on change management, the study finds two inseparable and intertwined components of change: 1) the change process, which deals with planning and strategizing; 2) the change leadership, which focuses on directing and deployment (see Figure 1). All leaders in the study unanimously prioritize the role of change leadership more than change process when it comes to predict change success. While change leadership deals a lot with people issues, it also means that Indonesian leaders spend more time managing human relations during the course of their organizational change than planning or strategizing the change. They refer to people-related issues as their significant change barriers and accordingly point out people management as the key success factor. Contradictory result is revealed by our research counterpart from Germany and French who found that their leaders weigh the change process component more importantly than the change leadership (Tjitra et al, 2012).

The approach to Indonesian change leadership is characterized by several important features. First, leaders should develop the readiness and passion to learn prior to their engagements in change endeavor. In this sense, the leaders develop a self-determination attitude to learn as much as possible to acquire comprehensive understanding of the respective change. Interestingly, group learning is

mentioned as the most effective learning method, which means that Indonesian leaders prefer to walk through the comprehension process together with their peers. Second, the leaders are very selective and particular when it comes to team selection. They find it important to be able to handpick their change team members in order to make sure they have the best resources available. Once the team is established, they would push towards group cohesiveness and group solidarity, very often it is initiated by rigorous team-building programs and frequent contacts. ‘One team, one voice’ is the term we associate to this team nature as the leaders strongly encourage message uniformity. To be able to do this, Indonesian leaders prefer face-to-face communication even though it requires them to travel across the country to meet the teams. Third, in the next steps during the course of change, Indonesian leaders promote “Merakyat”, a specific Indonesian term that refers to ‘comradeship behavior whereby leaders go out and be with their followers, in such that leaders actively position themselves amongst their followers/people thus share the same experience and see through their follower’ eyes”. The goal is to have insights on issues faced by their followers directly from the source, to perform hands-on assessments and to deliver hands-on solutions. Prerequisites for ‘Merakyat’ are trust and acceptance from the followers. In this sense, all leaders almost always “Merakyat”, yet only those who are trustworthy would gain benefits from it. Therefore, Indonesian leaders value the time they spent for interacting with their employees and find it important to understand their culture. Lastly, Indonesian leaders rely on specific leadership tools in performing change leadership, namely: religiosity, to serve as a role model, and leadership legacy. Indonesian leaders view religious belief as something useful, not only in their private life (e.g., religious services attendance) but also in their professional sphere (e.g., pray for critical business decisions). They include religiosity in their leadership strategy, in a sense that they set example to build religious conducts as integrity indicators, and they apply religious belief to encourage work motivation (‘You do not only work for me but also for God’). Such involvement of religious belief in professional and public life is considered unique for Indonesian business society. Another leadership tools involve leaders as role model, which means that the leader must set example for the whole change initiatives, hence the initial learning process. Leadership tool of leadership legacy refers to coaching and developing others. The Indonesian leaders have mentors and iconic profile that they led their professional life by, thus these leaders strive to perform well to pass on their legacy to their successors.

Aside from the local leadership contexts, the authors conducted a cross-cultural leadership study to examine Indonesian leaders in global context. A total number of 81 sojourners consists of Indonesian leaders and Chinese and Singaporeans co-workers and subordinates were interviewed in their respective countries. A more detail explanation is available in Panggabean, et al., 2013 and Tjitra, Ramakrishnan, Panggabean, 2012.

Indonesian global leadership style is strongly focused on working climate management. This is rooted from a firm belief that a positive working atmosphere would lead

to positive working motivations, which in turn will be resulted in organizational commitment and productivity. The leaders promote a culture-specific way called kekeluargaan (family-like or kinship), that is, they treat their staff as family members and perceive their leadership roles as “the Head of the Family”. Kekeluargaan encompasses acts such as trust, unconditional acceptance, and personal care. A shared belief among Indonesian leaders is that power must be displayed in a smooth and subtle manner. Consequently, the leaders are refrained from giving harsh punishments over target-failures and endorsed to tolerate the failures. Target setting and directions are made available yet they are not strictly practiced nor standardized. As a result, target adjustments or modifications are very common during the process. Eventually, it is commonly believed that an Indonesian working climate is a relaxed one. The attempts to build positive climate is highly valued by the co-workers to the extent that they perceive interpersonal relations as the strongest competence of Indonesian global leaders. However, the lenient attitude towards failures and targets is perceived as sign of a weak and indecisive leadership.

With regard to decision making process, Indonesian leaders are mostly ready to involve their subordinates as well as ask for inputs from their co-workers. In general they perform readiness for consultative behavior and to empower. This facilitating leadership is recognized and highly appreciated by their local co-workers. In particular, the open discussion sessions and open door policy makes Indonesian bosses are approachable and supportive. The foreign co-workers also admire Indonesian leaders’ emotional control because in most critical situations they remain calm and peaceful. Controlled emotional expressions and calm behaviors are originally nurtured in Indonesian culture because it promotes harmony (Geertz, 1964; Magnis-Suseno, 1996). Discussions on Indonesian global leadership evidently present the influences of the Facilitating Leadership style. The strong focus on motivating behavior, participative leadership, and building positive group ambiance, are among the most profound indicators (Panggabean et al., 2014). Admirable emotional control and calm behavior are consistent with the concept of *alus* (Anderson, 2007).

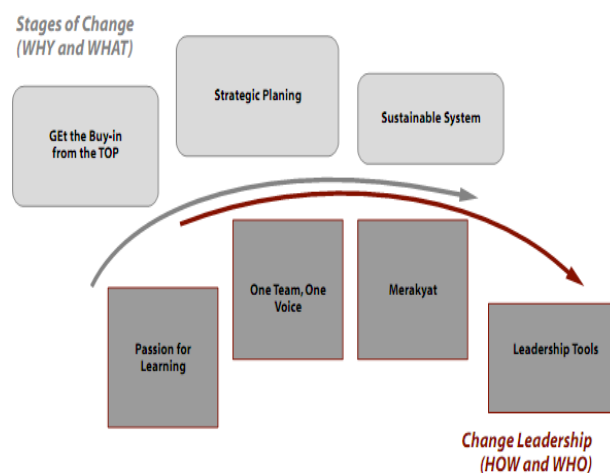


Figure 1. The Model of Two sides of One Coin: Stages of change & Change Leadership

RESEARCH METHOD

The authors apply two case studies of Indonesian top leaders in their fields. The first case study is an in-depth study of a business leader, represent by Y. Junardy, an Indonesian prominent top executive. Data collection methods consist of: 1) Biographical interviews with the participant; 2) Up to ten 720-degree feedback in-depth interviews. The technique involves 360 degree interviews from two life circles, the work life and personal one. It covers interviews from subordinates, supervisor, peers and external colleagues as well as friends and family members; 3) Online psychological assessment; 4) Document study (media studies, biographies) to identify career development and moment of truths.

The study applies several procedures to ensure research credibility and ethics. Communicative validation was conducted by sending back the written interview summary to the respondent for confirmations. Confidentiality agreement is established by providing the respondent with clear information about the research. A research consent is provided to indicate understanding about the nature of research study, role in the research, and agreement in participating.

The second case study is of a government leader, which is represented by Joko Widodo, the current Indonesian President. The authors apply document study and collect data from media and observation.

The authors analyzed the data with grounded theory qualitative analysis. Data analysis procedures are conducted through several levels. The first level is the open coding, data are coded with no theoretical reference. The second level involves conceptualization of data into categories and properties. The third level is the first formulation of the substantive. Afterwards the data is linked with formal theories.

RESULT AND DISCUSSION

Case Study 1: From multiculturalism to diversity champion.

Our first case study, Mr. Yaya Junardy, was born in Tulungagung in 1947 and grew up to a Chinese merchant family in a little village in Pasuruan, East Java. In a traditional Chinese-origin family in Indonesia, it is customary for one to live with his extended family (grandparents, parents, uncles and cousins). The merchant family business consists of copra business owned by Junardy's grandparents and a small grocery store for the village households ran by Junardy's parents. The Chinese family was well-known and well-respected in the village. Such respectable social status for a Chinese origin is rare to find in Indonesia because majority of

Indonesians hold strong attitude towards the Chinese minority. After completing his high school, Junardy came to Jakarta intended to pursue his study while working. Junardy ended up never finished his university study, but advanced his career. He was a CEO for IBM Indonesia and has lived several years in the US and Japan. He has held top management positions in a number of reputable local companies. Currently, he leads a large Indonesian corporation group and pursues his social

interests through a variety of activities and organizations.

Junardy is a person of vision. The fact that he achieves various career-height positions without any college degree shows that he dares to dream. His personal vision is always brave and challenging. Years with IBM was a successful enterprise as he acquired system engineer title, a highly prestigious position for IBM international standard, at the young age of 30 years old. With this position, Junardy embarked himself in a group of selected IBM top engineers along with its benefit of local and global networks. It is at this time he must make a strategic career decision: to continue the specialist career path or to pursue a generalist career and accept a managerial position offered by IBM. Junardy decided to accept the managerial position, a decision which seemed not reasonable at the time as he was very close to the top specialist level and he had his international reputation. However, his decision was proven rightful and visionary. Following the global IBM business decline in early 90s, IBM Indonesia was forced to switch its business strategy from manufacturing to service and marketing. Junardy moved forward as the generalist role provided him with more opportunities to practice his leadership and mentoring potentials. The managerial position brought Junardy to opportunities for overseas assignments and granted him his global posts around the world until he became the CEO of IBM Indonesia.

The career path reflects visionary nature of Junardy. After his IBM years, Junardy went to become leader in local companies and persistently create a vision to build technology in the companies. This is not a simple thing to do at the time as Indonesian business world was skeptical with digital technology. His subordinate describes as follows:

"He has a vision, provides a clear direction, knows exactly what should be done, even though his vision must not accompanied by detailed explanation."

Despite the many challenges he faced, Junardy managed to carry out his vision of technology transformation to most of these companies, he even turned one of them from bankruptcy into one of the market leaders in the business. At his point, Junardy performed the idealized influence feature of transformational leadership (Bass, 1997), by developing a clear vision and influencing his followers to realize the vision.

Another important feature of transformational leadership performed by Junardy is the individualized consideration (Bass, 1997). The element refers to acts of encouraging individual growth as well as focus on mentoring and coaching. Junardy is undoubtedly a good mentor with strong drive for share and provide growth opportunities. Not surprisingly, many of his subordinates become successful leaders, not only those who stay with him in the same company but also those who move to other companies.

While conduct the individualized consideration of transformational leadership, Junardy added a strong personal approach to the leadership element. To his subordinates, Junardy is a motivating leader who never hesitates to display personal caring and support, more like a father figure. One of his subordinate remembered it fondly when Junardy worked long hours together with the

team to prepare for Initial Public Offering (IPO), though as the boss he could simply left the team to work on their own. The personal touch rooted in the culture-specific leadership role of Indonesia. In this sense, attempts to build a family-like climate (kekeluargaan) as mentioned by Panggabean et.al, 2(014) is obvious, accompanied by Merakyat (Tjitra, et al., 2012) as the human relations strategy.

A particular feature of Junardy's leadership style is an excellent ability in diversity management. The ability is considered as a part of a specific element of transformational leadership known as intellectual stimulation, in which a leader should encourage open mindedness and appreciate diversity (Bass, 1997). While regarded as an important leader's quality to perform transformational leadership, diversity management skill is not discussed in much detail in studies on transformational leadership. In the case of Junardy, it is an essential ability in his course to become a transformational leader which is rooted from his personal life.

Junardy became multicultural since his early years. Children in his extended family were brought up by a Javanese maid, who played a significant role in his enculturation and lived with him in Jakarta until she passed away. Junardy also developed a close relationship with the Javanese children in the village. With this, comes the inter-religion experiences because he is a Catholic but his Javanese friends are Muslims. The pleasant inter-religion experiences is evident as he wrote affectionately in his book about the warm and friendly childhood times, including sleep-overs in a close friend's house who was a son of a kiai (Muslim leader) and slept in musholla (surau) at nights. Not only the Chinese Catholic Junardy went along with the friends, but also he became 'the leader of the pack' in most of the group activities: sport, band, or any others.

It is clear that Junardy has participated in more than one main culture during his enculturation, a process of learning value and norms in early life (Taft, 1981). He has engaged in multicultural environment that are attributed with pleasant atmosphere, which makes the multiculturalism embedded in initial social reality (Berger & Luckmann, 1967) and therefore it serves as guidance for their thoughts, feelings, and behavior.

The multiculturalism is broadened as Junardy came and worked in Jakarta. He worked in various jobs around the clock to finance his study. His daily schedule included various in-between jobs, such as delivering cigarettes to the small shops in the morning, teaching in a high school in the afternoon, and working in a casino at night after his evening class. At that time, he developed his ability to adapt to various social circles. With regard to his multiculturalism, he broadened and sharpened his diversity skills by moving on beyond ethnic and religious diversity towards other group's diversity features such as economic status, social class, etc.

The diversity competences are evidently beneficial in preparing him to navigate himself in global contexts. Starting his global exposure when he engaged with foreign bosses, Junardy seems to reiterate his successful efforts in managing cultural differences. He is recognized for his high intelligence, outstanding teamwork

ability and willingness to learn new things. The foreign boss also served as mentor to develop self-confident and international mind set.

"At first I ... felt insulted when my American colleague scolded me in Public. I think he was very rude and disrespectful. Later on, I learn and know that it is the American way to express your ideas. Afterwards, I became more outspoken whenever I talk to him."

Consequently, when Junardy became multinational team leaders, he was perceived as competent in the respective fields with strong focus on facilitating leadership behavior (giving feedback, supporting, developing others). His former boss in IBM remembers him as follows,

"Self-confident, was not inferior when he had to engage with foreign colleagues... understand the 'political factors.'"

Our first study case points out a culture-specific nature of Indonesian transformational leadership. In this sense, as individual lives the heterogeneity realities and gain positive experiences from it, he or she develops multiculturalism, which later serves as basic ingredients for diversity management skill. Further experiences in managing differences would broaden and sharpen the multiculturalism to become diversity excellence in a broader sense.

Case Study 2: Commoner charisma in visionary leadership.

The current President of Indonesia, Joko Widodo, who is widely known as Jokowi, was born in 1961 in Surakarta, a city in Central Java, Indonesia. He grew up with his three sisters in a humble family background with a wood-seller father and a housewife mother.

"I used to live in a slum area next to the river," Jokowi said of his upbringing in an interview with Al Jazeera's Step Vaessen earlier this year. "We were evicted four times."

"Profile:Joko Widodo", 2015

The young Jokowi studied Forestry at Universitas Gadjah Mada in Yogyakarta, one of the country's leading university. After completing his university, Jokowi worked for a state-owned company for a few years and quit his job based on the reason of 'doesn't fit with the working climate' to build his own furniture business and becomes a successful furniture exporter.

Jokowi went further after his company becomes an exporting firm. He left the company and went into politics, joined the largest political party of the country, and was elected the mayor of Surakarta, his hometown, in 2005. Jokowi was widely known as a hardworking and populist mayor for the Surakartan people. His leadership style and populist programs of healthcare and education assistant were very appealing to the city's residents, leading to his re-election in 2010 with 91 percent of the vote. A year after his re-election, Jokowi was awarded as the country's best mayor by Indonesia's Ministry of Home. International recognitions came afterwards as he was nominated for the 2012 World Mayor Prize by the City Mayors Foundation, a London-based think-tank focused on urban affairs. His achievements made Jokowi

a national figure and he ran for governor of Jakarta, the capital city in 2012. He was elected as the Jakarta governor. As governor of Jakarta, Jokowi has focused on inefficiency and corruption, addressing Jakarta's persistent flooding problems, and introducing a universal healthcare system for the capital's residents. Not long after holding the title as governor of Jakarta, Jokowi ran for President and was elected in 2014.

Jokowi won the presidential seat in the most competitive presidential election of Indonesia, beating his opponent, a prominent army general, through constitutional court decision. His administration started with controversies and reform decisions.

Having start with a shaky first year ("Profile: Joko Widodo", 2015), Jokowi's administration growing stronger and stronger. In April 2017, almost three years after his presidency, Jokowi has established his domestic political standing, gain in average of 63.1% satisfaction level ("Survei Kompas", 2017) maintaining his popularity, not to say achieve international respect: named as one of the 100 most influential people by Time (Wolvowitz, 2016) and as Asia Pacific major figure by Bloomberg News. (Shaaw, 2016).

Jokowi is regarded as one of the most charismatic president of Indonesia. His charisma goes further from his physical characteristic and more on his modest personality, humility and simplicity. These charismatic attributes present him as the 'commoners' leader, creating image of 'one of us'. The image might correlate with his humble background. According to a polling conducted by Populi, one of Indonesia's leading survey agency, during 2014 presidential election, Jokowi appealed as 'man of the people' whereas his rival Prabowo is seen as 'decisive' and 'firm' (Bollier, 2014). Further comments from Bollier's article perceived him as follows

"Jokowi has a populist touch whose distinctive style includes "blusukan"."

"Jokowi is very popular; a majority of the people like him," said Yohanes Sulaiman, an analyst and lecturer at Indonesian National Defence University."

"The quiet charisma of Joko Widodo", 2014

Charisma is accepted as a key element of transformational leadership, which often is attributed to appealing physical appearance, good communication skills, and directive acts (Yukl, 2013). In the case of Jokowi, however, it relies strongly on low-profile, typical commoner attitudes rather than the conventional transformational leaders who are comfortable when they are put on the spotlights. The populist touch performed by Jokowi reflects a specific character of Indonesian facilitating leadership behavior, termed as *Merakyat* (Tjitra et al, 2012) whereby leaders go out and be with the followers. Commoner charisma serves as means for idealized influence of transformational leadership.

Visionary element is considered as one of the most distinctive character of transformational leadership. Jokowi is definitely a man of vision. He is naturally clever, which gives him exceptional mental perception. His reformative vision 'The Mental Revolution' responds correctly to the nation challenges and therefore highly appealing to the people. The vision consists of grand

ideas (Nawa Cita- Nine Goals) and reformative virtues (honesty, discipline and hardworking).

Even though the vision has a clear intention to promote a clean and efficient bureaucracy, however, the concept lacks a clear, well-defined, as well as systematic structure in its initial phase. Later on, the reformation concept becomes more and more clear as his cabinet has been working it out throughout their policies, programs, and initiatives. It is clear that the Indonesian leader does not hold a personal claim on his vision rather he only set up the general ideas and let others implement them accordingly. In this sense, Jokowi transformational leadership is combined with participative feature of Indonesian Facilitating Leadership (Panggabean et. al, 2014).

Even though he is flexible in vision deployment, Jokowi applies a strict paternal control in goal setting and target attainments. The President practices close monitoring by visiting important projects on the spot and applies a strict time plan for targets. When it comes to goal-setting and target attainments, Jokowi is quite persistent and straightforward. He is not hesitate to give strong feedback openly and publicly, a leadership act rare to find in Indonesia. Jokowi voiced his standpoint as he opened the 2017 People's Economy Congress (Kongres Ekonomi Umat) held by the Indonesia Ulema Council (MUI) in April 2017,

"I always work with target, my ministers never (ask) if the targets are too high (because they know) it is their call. My call is to ensure that the targets are accomplished. If they are not attained, the ministers in charge might be reprimanded or replaced."

"Jokowi Kembali Bicara Pergantian Menteri, Sinyal Reshuffle?", 2017

He has reshuffled his working cabinet twice since 2014 due to target accomplishment failures. This action clearly reflects the transactional leadership nature with its hands on management and task oriented approach (Bass, 1997). A mix between transformational leadership and autocratic decisions as well as paternalistic style is in line with the cross-cultural result on transformational study in high power distance countries (Yukl, 2013).

The most interesting aspect of Jokowi leadership is his communication style. The President applies a different communication style for different target audiences. Basically a sociable and peaceful person, shifting between differential levels of communication is never a problem for Jokowi. He puts harmony as his ultimate goal and carefully arranges his communication channels and messages accordingly. Nevertheless, when it comes to convey his visionary virtues-honesty, discipline, hardworking- he is straightforward and consistent to the level of rigid and inflexible. Very often the President sends his political messages to both his supporters and opponents in a heavily symbolic and implicit manner. On the other hand, Jokowi is very open, warm, and personal when it comes to speak with his people. Unlike his predecessors, Jokowi is very comfortable being with the people. It is in this situation that he presents his genuine people-oriented leadership quality which makes him very popular. Jokowi's individual consideration aspect of transformational leadership is undoubtedly built upon

his personalized implicit communication style.

A specific public communication technique of Jokowi is called *blusukan*, -to go out and look into the people-. The President is widely known for his preference to reach out to his people in order to communicate directly with them. This is also a way to get bottom-up opinions and feedback. The President also applies *blusukan* to appeal to the people moral and values. For example as he visited Jakarta bombing site less than 24 hours after the attack in January 2016 to convey message of bravery and safety (Cochrane, 2016). At this point we can see the inspirational motivation characteristics done with symbolic communications.

His choice of social media for public communication reflects his approachable nature. Shafiq Pontoh, a social media strategist explains.

“In this country, a message delivered in a modest way could attract more people than complicated lines ... he is a president who uses simple ways to reach the people, the ways ordinary people can relate to, so that his message can be delivered to them.” (Parlina, 2016)

The president communication strategy is evidently successful since Jokowi is categorized as one of 50 most influential world leaders by Burson-Marsteller Twiplomacy Study 2016 based on amount of account followers (rank 9) and of retweets received (rank 11) (Parlina, 2016).

The transformational leadership views communication as means to perform the four leadership characteristics (Bass, 1985; Yukl, 2013). It is clear that Jokowi performs three out of four transformational leadership characteristics, idealized influence, individualized consideration, and inspiring motivation. Yet, he goes beyond the role of communication in transformational leadership by strategizing his communication pattern to gain trust from his followers. In this sense, he cleverly practices the Indonesian culture standard of implicit communication (Panggabean et.al., 2014), conduct dynamic switching between direct-indirect messages, and fluently applies communication technology channels. Our second case study displays the role of Indonesian Facilitating Leadership to build mutual trust in leader-follower exchange which would pave the way to succeeding transformational leadership.

CONCLUSION

The study recognizes cultural influence in transformational leadership, hence it is in line with similar works in leadership studies (Yukl, 2013). The Indonesian leaders in this study grew up in certain cultural contexts, underwent specific enculturation process and acquire their values, beliefs, and norms along the process, which later on influence their leadership behavior. Junardy's diversity champion and Jokowi's people excellence undoubtedly is rooted from their multicultural experiences.

The study reveals key features of Indonesian transformational leadership, namely idealistic influence based on populist commoner charisma, individualized consideration with *Bapakism* personal caring and support, and inspiring motivation by applying symbolic communication. A mixture with transactional goal setting and target

attainment is found.

Two primary characteristics of Indonesian culture standard are revealed. First, the role of Multiculturalism (Panggabean et al, 2014) is evident. Both participants perform excellent adaptation skills to operate in various and complex group settings. Evidently, the skill is rooted in the multicultural life of Indonesia. The experience of living the diversity leads to development of intercultural competence, that is ability to deal with cultural differences and to manage them for goal attainments.

Secondly, Implicit Communication (Panggabean et al, 2014) plays an important role. The symbolic communication style is practiced to convey messages in differential level for different group targets. Both cases master in salient messages and their adequate symbols for different groups and cleverly apply the most suitable communication channels to reach their target groups.

The culture-specific approach indicates that organizations should take into consideration cultural contexts for their leadership development program. Leadership training should include adequate materials and methods for Indonesian leadership. While Indonesian leadership style puts a heavy emphasis on relationship, organizations should consider a process-oriented leadership development program, for example mentoring or coaching. The study result suggests that sufficient level of multiculturalism and communication skills are crucial for Indonesian transformational leadership.

This study has a limitation which should be cautiously noticed. Different level of depth study is conducted between the two cases. Whereas the first case study is conducted with both empirical and secondary data, the second one is analyzed only with secondary data due to accessibility barriers. Consequently, the authors suggest for a first hand data collection methods for further research in this area.

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