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## Empirical study of Javanese leadership style in Surakarta, Indonesia

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### ABSTRACT

This research aimed at testing empirically the Hastabrata Leadership as the leadership that was based on the local wisdom of the Javanese values. The research was conducted utilizing the survey method in which the main tool for collecting the data was the questionnaire. The research design was cross-sectional, that is, the research was carried out in the certain point of time in Sukoharjo and Sragen Districts. As many as 138 Village chiefs were chosen as the research samples using Cluster Sampling technique. Data analysis was conducted using the Partial Least Square. The result showed that the dominant dimensions of the Hastabrata Leadership in Sukoharjo district happened to be different from those in Sragen district. The dominant dimensions in Sukoharjo district were the earth, the sun, the moon and the stars. While the dominant dimensions in Sragen district were the wind, the ocean, the fire, and the clouds. The different dominant dimensions between those two districts could not be separated from the historical factors of the division of the kingdom into Surakarta and Yogyakarta.



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## Introduction

The Javanese society believe in the rise of the *kertayuga* period, or the golden era or the prosperous period, which was preceded by *kalayudaor kalabendhu* period (period of troubles). The rise of the *kalabendhu period* would be signified by the situation wherein the leaders and the society started to abandon the graceful teaching and other life teachings. It, then, caused the uncontrolled hypocrisy and wickedness, the leader of the country behaved so greedy, the religious leaders were not assumed as symbols of knowledge and moral values, and they abandoned their own teachings as they had been influenced by the accumulation of money and wickedness.

In the recent globalization era, the life competition and demand were getting harder and harder, and this forced people to be more attentive and alert in coping with the temptations and troubles in the *kalatidh* period (Rusdi, 2020). People would face the situation of uncertainty, worries, and doubtfulness. This situation drove people to consider the importance of introspection by digging the values of the local wisdoms which had existed in the past. This was in line with the resource-based view (RBV) that provided a revolutionary method for scientists and practitioners to enhance the sustainable competitive excellence in an organization. By utilizing RBV approach, the organization would have to see inside the human resource and adopted the human resource management practices which gave values and uniqueness. Each of the organization possessed the unique human resource competence (Setiawan, 2016). Therefore, the higher the

awareness of human resource competence was, it would provide the sustainable competitive excellence for the organization (Ashary, 2019).

The domination of the Western leadership concept had shifted to the leadership concept adopting the local wisdom. The Western concept emphasizing on the ambition, individualism, rationality, strength, and freedom was different from the leadership concept based on local wisdom emphasizing on goodness, harmony, wisdom, familiarity, and the respect to the ancestors. The Western leadership focused more on the external aspects, accentuating the competition, prioritizing the common sense and rationality, while the local wisdom-based leadership are characterized by internal aspects, suggesting cooperation, and putting forward wisdom (Kusumohamidjojo, 2010).

One of local wisdom-based leadership concepts was the Hastabrata leadership (Hudaya & Nugroho, 2013). In the Hastabrata leadership, the leader always considered all the best things for the people's welfare; what he thought would be articulated; what he articulated would be written; what he wrote would be implemented and maintained, and controlled until it produced something like what he had thought. The depth of the Hastabrata leadership meaning laid on the determination to apply it. The Hastabrata leadership could grow the strong attitude and determination to surrender to the will of *Gusti Kang Akarya Jagad* (God the creator of the universe), and set apart from all attitudes that was against the God; otherwise, it suggested to be *elinglan waspadha* (mindful and alert) and to be able to harmonize between the words and the actions. The Hastabrata leadership was the leadership that could become the guidance for the followers. It was not only limited to the spoken words; it was more on the act that was done. The leader would act effectively if he could harmonize the words with the actions. Hence, the leadership concept based on local wisdom which contained moral values is worth understanding (Yasasusastra, 2011).

The charisma, which should be possessed by leaders, was an important characteristic in the concept of the Javanese leadership (Permatasari, 2021). For the existence of a leader, charisma was the key requirement that was manifested in the form of revelation (Jv: *pulung or wahyu*, Chinese: *tianming*. The mandate from the sky). A king, losing his charisma, would become weaker and weaker, he just waited for the right time to fall. This belief did not come from the people who were under the control, but it also came from the leader himself (Rosita, 2018). The Javanese society believed that the revelation still exists inside a leader. As long as he can give the *pengayoman* (protection), the people will obey him. (Yasasusastra, 2011). This is in harmony with the thought by Mencius (371 – 289 BC) that the king must be dethroned if he acts defiantly as a king for he has lost his charisma (Ulum, 2019).

The Javanese people believe in the presence of a leader who are anticipated by the people and will fight for the people's welfare and deliver them from the distressing situations. After the *kalayuga* period has achieved the peak of destruction, the Javanese people believe that there will be a new period which is called *kertayuga*. The Javanese society still hold the belief that the just period will come when the figure of a leader who is known as *ratu adil* (judicious ruler) comes; i.e. the leader with the charisma (Suseno, 2022). The rise of the Hastabrata leadership sourced from the local wisdom of the Javanese values, is in accordance with the theory of charismatic leadership which was developed by (Jaya, 2019). The personal characteristic of the charismatic leader, such as: being sensitive to the environment and the needs of the followers, and could show the extraordinary behavior to differentiate the charismatic leaders from non-charismatic, is considered the most relevant ground to explore the leadership with the local wisdom, that is, Hastabrata.

The researches about the charismatic leadership, that have been done so far, showed inconsistent results, hence the charismatic leadership concepts were not well established. The inconsistent results happened because there were changes in measurement concept, both in the dimension and indicators. This could occur since the measurement concepts must have been adjusted to the research contexts, both special and temporal. On the other side, until the recent times, there are so few researches which analyze the leadership concepts with the local wisdom, such as Hastabrata. In this occasion, the leadership concept adopting the local wisdom was assumed to be philosophical, and had not been applied empirically. Thus, it is important to develop a charismatic leadership concept that is adjusted to the special and temporal contexts, adopting the local wisdom, just like Hastabrata.

The teaching of Hastabrata which was inscribed in the Serat Nitiruti contains the moral teaching on how the kingdom ruler behaves. In the beginning, Hastabrata is stated in relation to the leadership teaching referring to the characters of eight gods (dewa), as follows: (1) Dewa Endra, (2) Dewa Surya, (3) Dewa Bayu, (4) Dewa Kuwera, (5) Dewa Baruna (6) Dewa Yama, (7) Dewa Candra, dan (8) Dewa Brama. But, concomitantly to the changes of the Javanese mindset, the orientation shifted from gods' characters to the characters of natural objects (Rosita, 2018).

This shift in the Hastabrata teaching was written in the BabadSangkala, and it was even deeper expressed in the pakem (standard teaching of) Makutharama which could be seen in the pagelaranwayangpurwa (classic puppet show). In the BabadSangkala, the orientation shift occurred from the divine world (the faith in gods) to the thought orienting to the philosophy of the universe. The leadership characters that should be held, then, refer to the characters of natural things. The symbols of the natural things which were used here, are not far from the characters of the gods, they are: (1) the nature of the earth, (2) the nature of water or the ocean, (3) the nature of the fire, (4) the nature of the wind, (5) the nature of the sun, (6) the nature of the moon, (7) the nature of the star, and (8) the nature of the cloud (Suratno, 2006). The shift of orientation also signified the occurrence of the shift of Hastabrata teaching target. In the past, Hastabrata was aimed at the teaching to the rulers or the leaders; it has shifted the target to the popular doctrine (Suratno, 2006).

One of the Javanese cultural centers in Indonesia is Surakarta. The existence of Kasunanan and Mangkunegaran palaces in Surakarta has become the evidence of the existence of the Javanese kingdom that has inherited the leadership values adopting the local wisdom, like Hastabrata. It is, thus, appropriate to re-explore the concept of Hastabrata leadership, in this case, by involving cultural activists who gave attention to the Astabrat leadership in Surakarta. Nowadays, the former ruling territory of Kasunanan and Mangkunegaran which was known as the Solo Raya (Solo Raya), had been divided into to several districts/cities, as follows: Surakarta, Boyolali, Sukoharjo, Wonogiri, Sragen, dan Klaten. Although they are not under the ruling territory of Kasunanan and Mangkunegaran, the society in these areas still strongly hold the Javanese cultures. In the present era of regional autonomy, the region heads are directly elected by the people. The mayor/district head as the government administrator in the level of city/district and the subordinate rulers, the village chiefs, are also directly elected by the people. This direct election is one example of the local wisdoms, which has existed before the regional autonomy era.

Preliminary study on the Hastabrata leadership had been carried out by the researchers in 2015 utilizing the qualitative method by constructing the thoughts of cultural activists in Surakarta. The result showed that the Hastabrata leadership provided eight dimensions, they are, the earth, the sun, the moon, the wind, the ocean, the fire, the star, and the cloud. From the eight dimensions, 71 indicators were formulated which can be employed to measure the Hastabrata leadership. The result of the preliminary study would be used as the ground for this research to measure the Hastabrata leadership in Sragen and Sukoharjo district. This research focused on identifying the difference or to compare the application of the Hastabrata teaching to the governmental leaders in the areas of Sragen and Sukoharjo.

Research conducted by (Taufiqurrahman, 2020) states that there are values in Hastabrata culture that are used as a leadership model, such as the element of fire, which means not being selective in dealing with society; the moon element, which means being able to give hope to the people; and the star element, which means having extensive and qualified knowledge. Research conducted by (Sundari, 2015) states that the leadership style of school principals, which is only based on formal legal regulations (Ministerial Regulation No. 28 of 2010), does not produce performance results. When school principals apply the local wisdom of Hastabrata, it produces performance results such as teachings of morality, manners, and ethics as found in the eight (eight) teachings of Hastabrata, namely the character and nature of nature in the symbols of earth, wind, water, moon, sun, sky, fire, and stars.

Therefore, leadership that is based on hastabrata local wisdom can be applied in relation to the management of human resources, namely relations with superiors, subordinates, or internal or external work units because modern leadership is required to master science and technology, faith, and piety (religion and emotion). Furthermore, research conducted by (Kurniawan, 2019) stated that Hasta Brata taught the need for flexibility in the principals leadership. Regarding the maturity of members, the principal must be flexible in using a supportive, delegative, consultative, or directive style in his leadership. With regard to work, the principal must adjust to the work structure. Regarding policy or decision-making, school principals must be flexible in determining the level of participation and delegation. Hasta Brata also teaches mastery of competencies that must be possessed by school principals, namely intrapersonal competence, human relations competence, working relations competence, and job relations competence.

## **Theoretical Background**

### **The Charismatic Leadership**

According to (Efiani et al., 2022) stated that according to the charismatic leadership, the followers were driven by the heroic or incredible leadership ability when they observed the certain behaviors of their leaders. There were five personal characteristics of the charismatic leader, namely: having a vision, willing to take the risks for achieving their vision, sensitive to the both of environmental obstacles and the needs of the followers, and showing the unconventional behaviors which differentiated the charismatics leaders from non-charismatic ones (Nasution et al., 2020). The charismatic leader influenced the followers in four processes. In the first

place, the leader stated clearly the interesting vision. This vision would give the feeling of continuity to the followers by linking the present time to the better future of the organization. Secondly, the leader communicated the expectation on high performance and expressed the belief that the followers could achieve that expectation. This enhanced the followers' dignity and self-confidence. The third, the leader delivered, by words and action, a new set of apparatus in the form of values, and by his behavior, showed the model for the followers to imitate. In the fourth place, the charismatic leader carried out the self-denial and got involved in the unconventional behavior to show the bravery and the faith for the vision.

The impact of the charismatic leaders to the followers showed the impressive correlation between the charismatic leaders and the high performance and satisfaction amongst the followers. People working for the charismatic leaders were motivated to bring out the extraordinary effort and, since they favored to having their leader, expressed the bigger satisfaction. There were different views in relation to whether the charismatic leader was born, namely the charismatic leader was born possessing those characters, or was created, namely a person could learn to become the charismatic leader. Even though, few experts still thought that charisma could be learned, most of the expert believed that an individual could be trained to show the charismatic behavior and thus was called "the charismatic leader". A person could learn how to be charismatic by taking the three steps, as follows: Firstly, individual needed to develop the charisma aura by keeping after the optimistic views, managed the strong will as the catalyst to grow enthusiasm, and communicated utilizing all his body, not only using words. Secondly, individual attracted other people by creating the bond that could inspire others to follow. Thirdly, the individual rouse the inner potentials among the followers by extracting their emotion (Chotimah, 2014).

### **Hastabrata Leadership**

Hastabrata can be defined as eight requirements to rule the country or the government. Hastabrata is originated from two words, namely, Astha and Brata. The word Astha that means eight is the word in the ancient Javanese language or Sanskrit, while the word Brata that means 'laku' (act) is the word in the modern Javanese language which is also originated from the ancient Javanese language. The word 'laku' can be defined as the attitude, action, and so forth or it can also be defined as the character or nature. The other meaning of Astha is to carry or to hold, in this case from the word Ngasta which mean to hold and the thing to hold is the country.

The eight dimensions of Hastabrata according to Purwadi (2006) are: lakuhambeginngkisma (the noble character of the earth or land), lakuhambeginngtirta (the noble character of water), lakuhambeginngdahana (the noble character of fire), lakuhambeginngsamirana (the noble character of the wind), lakuhambeginngsamodra (the noble character of the ocean), lakuhambeginngcandra (the noble character of the moon), lakuhambeginngsurya (the noble character of the sun), lakuhambeginngkartika (the noble character of the star).

The noble character of the earth or land has the meaning that a leader always takes pity of any body. Kisma means land. Land does not care who steps on it, they will all be pitied. The land always shows its merit. Although it is hoed, trampled, fertilized, plowed, it even gives fertility and grows the plants. The philosophy of land is that the poison should be repaid by the milk. The bad thing is repaid by the good things and nobility. The noble character of the water has the meaning that a leader must act justly like the water which always has a flat surface. The enforced justice can provide brightness like the water that can clean the dirt. The water will never act embanoyotembancindhe (play favor).

The noble character of the fire has the meaning that a leader must be assertive like the fire that is burning. However assertive, the consideration should be based on the common sense which is accountable so that it does not cause destruction on the earth surface. The noble character of the wind has the meaning that a leader must have whole characters wherever he or she is. Whether good or bad the people are, the leader must be able to understand on his own eyes and ears, without being depended on the report from the subordinate. The subordinate officers tend to be more selective in sharing the information so as to please the leader.

The noble character of the ocean means that a leader must possess forgiving characters as the great ocean that is willing to accept anything floated or dragged from the land. The spirit of the ocean reflects the pluralism supporters that live in plural society. The noble character of the moon has the meaning that a leader must give the light which is relaxing like the moon shines brightly but it is not hot. Even the moon light looks so beautiful. People call it purnama sidi (the full moon). The noble character of the sun has the meaning that a leader must inspire the subordinate workers like the sun that always brighten the earth and give the energy to every creature. The noble character of the star has the meaning that a leader must have self-confidence despite the weakness. It is like the stars in the sky, even if it is small, optimistically, it can give light as the contribution to the life.

## Method

The survey was carried out by distributing 231 questionnaires in the districts of Sragen and Sukoharjo. As many as 138 questionnaires were completed and 93 were not completed (response rate was at 59.74%). Table 1 indicated that there were totally 138 village chiefs who became the respondents, consisting of 129 males representing 93.48% of the number of respondents and 9 females representing 6.52% of the number of respondents. Henceforth the majority of village chiefs were male. This indicated that in Javanese tradition, the leadership was strongly held by the male individual. In addition, the majority of the village chief were around 40 to 60 years old, that was 76.09% of all respondent. This description showed that Javanese people tended to consider that the maturity period was an important thing for a leader. While, in the range of work period, the majority of the village chiefs of 73.91%, had worked between 1 to 6 years.

**Tabell1.** The Distribution of Respondents

Items	Number	Percentage (%)
<b>Sex</b>		
Male	129	93.48
Female	9	6.52
<b>Age</b>		
25-39 years	24	17.39
40-60 years	105	76.09
>60 years	9	6.52
<b>Masa kerja</b>		
<1 year	2	1.45
1-6 years	102	73.91
>6 years	34	24.64

Source: Analyzed Primary Data

The result of Partial Least Square was shown in Table 3 and Table 4. Table 3 was the result of identifying the dimensions of Hastabrata leadership in Sukoharjo district and Table 4 was the result of identifying the dimensions of Hastabrata leadership in Sragen district.

**Table 2.** Identification of Hastabrata Leadership Dimension in Sukoharjo District

No	Dimension	Original Sample (O)	Significance Values	Remark
1	Earth	0.453218	3.724374	Significant
2	Sun	0.232308	2.272032	Significant
3	Moon	0.276957	5.190037	Significant
4	Wind	0.037616	0.28321	Non-Significant
5	Ocean	0.027687	0.200602	Non-Significant
6	Fire	0.063213	1.166254	Non-Significant
7	Star	0.17478	2.722514	Significant
8	Cloud	-0.080249	1.236631	Non-Significant

Source: Analyzed Primary Data

The Hastabrata leadership in Sukoharjo district was shown by the four dominant dimensions, i.e. the earth, the sun, the moon, and the star. The earth dimension reflected the leader characters that was not so easy to lost hope in coping with the problems; realized that every person possessed their own standpoint; accepting the people's behavior, either pleasantly or unpleasant; was not easy to be influenced by the wise words; had the strong standpoint; always speak based on the truth; manifested the saying into action; had the decisive attitude and consistence between word and action.

Besides, the Hastabrata leadership in Sukoharjo district was shown by the sun dimension having the leader characters that was so considerate and prudent; shared the knowledge; took the step to solve the problem in favor of all parties; held the will to spread the knowledge for people interest; had the will to sacrifice. Then, the Hastabrata leadership was shown by the moon dimension having the leader characters that always gave enlightenment and the way out; wrapped the behavior to please others' spirit and feeling; gave polite and soothing advices; gave light to all people, both of those who behaved well and badly; and put the light on people who were in the darkness in polite manners. The last, the Hastabrata leadership in Sukoharjo district

was shown by the star dimension having the leader characters that possessed the high ethics, strong moral values, and model figures.

**Table 3.** Identification of Hastabrata Leadership Dimension in Sragen District

No	Dimension	Original Sample (O)	Significance Values	Remark
1	Earth	0.114304	1.21666	Non-Significant
2	Sun	0.030661	0.367305	Non-Significant
3	Moon	0.111633	1.264722	Non-Significant
4	Wind	0.297005	10.9011	Significant
5	Ocean	0.326183	6.043445	Significant
6	Fire	0.192868	8.702135	Significant
7	Star	0.03305	0.722644	Non-Significant
8	Cloud	0.193371	7.909762	Significant

Source: Analyzed Primary Data

It was different from that of the Hastabrata leadership in Sukoharjo district, the Hastabrata leadership in Sragen district was shown by the dominant dimension of the wind, the ocean, the fire, and the clouds. The win dimension reflecting the leader characters that always worked to dig the information; had the right information about the fact; being so prudent in handling the problems; prevented the rise of conflict in the quick and appropriate intervention; solved the conflict quickly and effectively; being so careful in promoting subordinates by gathering data and information objectively; possessed certain ways to explore the root of problems without being detected by other parties; conducted impromptu visits to all areas or all society levels to understand the real life of people without being known by others; and implemented the proper evaluation of an incoming report.

Besides, the Hastabrata leadership in Sragen district was shown by the ocean dimension having the leader characters that always thought and acted across the social groups and levels; provided the right solution to the people's suffering; facing all the problems; protected the people and the subordinates as the result of his or her action; did not offend to the critiques from the people or subordinates; did not complain about the improper subordinates' behavior; and did not abuse the subordinates who criticize him or her.

The fire dimension was also found in the leader characters in Sragen district, i.e. the leader possessed the bravery, assertiveness, and ability to judge and punish all criminal actors, and the people could enjoy the result of all actions. The last, the cloud dimension was shown by the leader characters that possessed the influence; always show the authority to the subordinates; being respected by the subordinates; and decided the policy that would not abuse the people.

The instruments testing adopting the Confirmatory Factor Analysis resulted in the value of KMO & Bartlett's Test at 0.699. The sun dimension was at 0.702. The moon dimension was at 0.518. The wind dimension was at 0.640. The ocean dimension was at 0.817. The fire dimension was at 0.793. The star dimension was at 0.765. And, the cloud dimension was at 0.764. All these showed the factor loadings  $\geq 0.4$  which became the cut off value, so that the instrument items were stated valid.

Meanwhile, the reliability testing using Cronbach Alpha indicated that all variables employed in the research were reliable because all alpha co-efficient of each variable were higher than the required minimum limit that was 0.6, as presented in the following table:

**Table 4.** Reliability Testing Result

Dimension	Cronbach co-efficient Alpha	Standard Alpha	Conclusion
Earth	0.904	0.6	Reliable
Sun	0.814	0.6	Reliable
Moon	0.877	0.6	Reliable
Wind	0.840	0.6	Reliable
Ocean	0.840	0.6	Reliable
Fire	0.849	0.6	Reliable
Star	0.883	0.6	Reliable
Cloud	0.852	0.6	Reliable

Source: Analyzed Primary Data

## Results and Discussions

The survey was carried out by distributing 231 questionnaires in the districts of Sragen and Sukoharjo. As many as 138 questionnaires were completed and 93 were not completed (response rate was at 59.74%). Table 1 indicated that there were totally 138 village chiefs who became the respondents, consisting of 129 males representing 93.48% of the number of respondents and 9 females representing 6.52% of the number of respondents. Henceforth the majority of village chiefs were male. This indicated that in Javanese tradition, the leadership was strongly held by the male individual. In addition, the majority of the village chief were around 40 to 60 years old, that was 76.09% of all respondent. This description showed that Javanese people tended to consider that the maturity period was an important thing for a leader. While, in the range of work period, the majority of the village chiefs of 73.91%, had worked between 1 to 6 years.

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Source: Analyzed Primary Data

The Hastabrata leadership in Sukoharjo district was shown by the four dominant dimensions, i.e. the earth, the sun, the moon, and the star. The earth dimension reflected the leader characters that was not so easy to lost hope in coping with the problems; realized that every person possessed their own standpoint; accepting the people's behavior, either pleasantly or unpleasant; was not easy to be influenced by the wise words; had the strong standpoint; always speak based on the truth; manifested the saying into action; had the decisive attitude and consistence between word and action.

Besides, the Hastabrata leadership in Sukoharjo district was shown by the sun dimension having the leader characters that was so considerate and prudent; shared the knowledge; took the step to solve the problem in favor of all parties; held the will to spread the knowledge for people interest; had the will to sacrifice. Then, the Hastabrata leadership was shown by the moon dimension having the leader characters that always gave enlightenment and the way out; wrapped the behavior to please others' spirit and feeling; gave polite and soothing advices; gave light to all people, both of those who behaved well and badly; and put the light on people who were in the darkness in polite manners. The last, the Hastabrata leadership in Sukoharjo district was shown by the star dimension having the leader characters that possessed the high ethics, strong moral values, and model figures.

**Table 6.** Identification of Hastabrata Leadership Dimension in Sragen District

Dimension	Original Sample (O)	Significance Values	Remark
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Fire	0.192868	8.702135	Significant
Star	0.03305	0.722644	Non-Significant
Cloud	0.193371	7.909762	Significant

Source: Analyzed Primary Data

According to (Nichols & Erakovich, 2013), the role of this great leader is supported by the leader's ability to influence the group towards achieving goals, motivating followers towards the goals set by clarifying roles and tasks and providing encouragement so that they are able to go beyond their personal interests. In Javanese culture, the forms and conceptions of leadership are multi-variant; in fact, each generation has a different style.

Even so, these concepts are moving towards a balanced paradigm. These leadership teachings and life policies are generally inherited through Javanese literary works. One of the Javanese literary works that has a relationship with the concept of leadership is *Hasta Brata*, in which various leadership concepts are created with exemplary embodiment in the form of teachings (Silalahi, 2019). It was different from that of the *Hastabrata* leadership in Sukoharjo district, the *Hastabrata* leadership in Sragen district was shown by the dominant dimension of the wind, the ocean, the fire, and the clouds.

The win dimension reflecting the leader characters that always worked to dig the information; had the right information about the fact; being so prudent in handling the problems; prevented the rise of conflict in the quick and appropriate intervention; solved the conflict quickly and effectively; being so careful in promoting subordinates by gathering data and information objectively; possessed certain ways to explore the root of problems without being detected by other parties; conducted impromptu visits to all areas or all society levels to understand the real life of people without being known by others; and implemented the proper evaluation of an incoming report. Besides, the *Hastabrata* leadership in Sragen district was shown by the ocean dimension having the leader characters that always thought and acted across the social groups and levels; provided the right solution to the people's suffering; facing all the problems; protected the people and the subordinates as the result of his or her action; did not offend to the critiques from the people or subordinates; did not complain about the improper subordinates' behavior; and did not abuse the subordinates who criticize him or her.

The fire dimension was also found in the leader characters in Sragen district, i.e. the leader possessed the bravery, assertiveness, and ability to judge and punish all criminal actors, and the people could enjoy the result of all actions. The last, the cloud dimension was shown by the leader characters that possessed the influence; always show the authority to the subordinates; being respected by the subordinates; and decided the policy that would not abuse the people. This research is in line with research conducted by (Sundari, 2015), which stated that when school principals apply local wisdom from *Hastabrata*, it produces performance results such as teachings of morality, character, and ethics as contained in the eight (eight) teachings of *Hastabrata*, namely the character and nature of nature in the symbols of the earth, wind, water, moon, sun, sky, fire, and stars. Therefore, leadership that is based on *hastabrata* local wisdom can be applied in relation to the management of human resources, namely relations with superiors, subordinates, or internal or external work units because modern leadership is required to master science and technology, faith, and piety (religion and emotion).

## Conclusions

From this research, it could be concluded that the leader having the characters of the Earth, the Sun, the Moon, and the Star could elaborate the *Hastabrata* leadership in Sukoharjo district. While the other dimensions, namely, the Ocean, the Wind, the Cloud, and the Fire could clarify the *Hastabrata* leadership in Sragen district. The difference dimensions of *Hastabrata* leadership between Sukoharjo and Sragen districts could be explained from the historical perspective, that is, the *Gianti Agreement*. Prince Mangkubumi as the founder of Sragen district carried out the rebellion against the Mataram kingdom, which then ended with the *Gianti agreement* in 1755. The *Gianti agreement* divided the Mataram kingdom into 2 (two) territories, namely Surakarta and Yogyakarta, with Sragen being part of Yogyakarta under the rules Prince Mangkubumi entitled *Hamenku Buwono I*. Sragen district which in the beginning was part of Yogyakarta, then, was handed over to Surakarta, after Surakarta, gave the Gunung Kidul district to Yogyakarta.

The *Hastabrata* leadership dimensions such as the Ocean, the Cloud, the Wind, and the Fire reflected more on the characters of the Yogyakarta King. The Yogyakarta kings were brave and decisive in facing the colonialist (especially the Dutch). While the *Hastabrata* leadership dimensions like the Earth, the Sun, the Moon, and the Star reflected more on Surakarta king who were more accommodative and cooperative with the colonialist (especially the Dutch). The limitation of this research was that the data was collected through self-report questionnaire, so the information gathered was still limited to the items in the questionnaires. The information that was explore through in-depth interview would enrich the collected data. In addition, the research design which was cross-sectional, restricted the process of deeper analysis of the *Hastabrata* because the data were gathered based only on a certain point of time.

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