Draft 14 Javanese Change Leadership. (wo Ref)[1].docx

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Abstract

People stay, live, and work in a society in which social system and culture play an essential role in shaping the attitude and behavior of the people, including their behavior in the organization. The study's objective is to identify how society, systems, and cultures influence the perception and preferences of a change leader. The respondents were 120 people, 30 from each city: Semarang, Yogyakarta, Surakarta, and Surabaya, and they were called Javanese. The data were collected using FGD and analyzed using content analysis. The findings revealed that there are some variations in preferences. Semarang and Surabaya people had preferences for a change leader as a Coach. Meanwhile, the Yogyakarta and Surakarta people preferred the implementer role of change leader. The study's implications raise a deeper understanding of society's system and culture, which benefits a leader and management managing people from diverse cultures.

Keywords: Change leadership, Change implementer, Change pioneer, Coach, Javanese culture

Introduction

World change, especially during the digital and disruptive era. Jobs that were there and essential are not necessary anymore. Consequently, organizations and people need to change, adapt to change quickly and be agile. To be an agile person and organization, there is a need to have supporting variables such as a conducive and supportive environment and an agile change leader. Previous research always mentions that a leader is essential for the success and failure of organizational change (Quinn, 2004; Pfeffer, 2005; Kotter, 2007; Gilley et al., 2008; Gilley et al., 2009) and a lack of competent leadership frequently results in people being less motivated to accomplish their tasks innovatively and efficiently.

Further, Gill (2003) stated that many organizational changes have failed due to the need for proper change leadership. Even Quinn (2004) stated that more than 50% lack organizational change success due to the managerial change leadership who has yet to apply exemplary leadership. Thus, a leader as a change agent is paramount in leading the organizational change. However, the characteristics of successful change leadership needed to be clearly defined. As such, although the terminology of change leaders has been used frequently, research about change leaders still needs to be done.

By the definition of Mangundjaya (2022), change leadership is the style of a leader when directing organizational change. Change leadership consists of 3 (three) dimensions, namely: Change pioneer is the one who has the vision of the organization in the future; the Change enabler/implementer is the leader who has the role of directing and leading the people toward achieving the goals of organizational change that have been set up, and the third is a Coach, in which change leader acts as a coach, who supports the employees in the process of change, by listening to their hopes, concerns, and problems, finding the solution and motivating the employees to have an affective commitment to change.

Meanwhile, in this global world, it is impossible for people to live by themselves, as the world is interconnected. Consequently, people, especially leaders, have to understand that different types of people, societies, and cultures will affect their interpersonal relationships, way of life, and performances as a result of the culture they live in. According to Moua (2010), in a world where organizations must prioritize transformation. As a result, in order to be adaptable and flexible in intercultural work, leaders must assist people in navigating the transformation

process. Organizations and executives who anticipate change tend to succeed. They foresee and imagine many scenarios of environmental change, both inside and outside. Leaders that focus on change and have an adaptation attitude will be more educated, make the right decisions, and provide resources to motivate their staff to perform at their best. On the other hand, the attitude and behavior of the people were not only influenced by their leader, but there are many other variables that also contribute to their attitude and behavior, such as trust in the leaders and organization, social system, and culture. Further, Furnham (2006) mentioned that nowadays, Many scholars interested in industrial/organizational and applied psychology have been aware of distinct national disparities in science and practical practice (Furnham, 2006). Furthermore, Moua (2010) stated that leaders play certain responsibilities in cultural differences: First, one must comprehend cultural differences and their manifestations. In this regard, leaders who face both large and little issues must consider cultural variations. They must effectively navigate differences and understand how to relate them to individuals, team members, and organizations. However, much study on change leadership remains unfinished. Second, cultural information may be transferred from one culture to another; culturally aware leaders spend time learning about the culture. They will seek opportunities to learn about cultural facts and people's behaviors within that culture. They inform others what they've learnt. Most importantly, they use this information to help themselves and their subordinates better understand themselves and their cultural background. This allows them to adapt to different cultures. Third, *acknowledge biases, assumptions, and cultural frameworks*. Leaders who identify and acknowledge their cultural biases and beliefs will be better able to avoid preconceived ideas. This type of ability will assist leaders in acknowledging their own thinking, which will influence their actions. People discovered that culturally intelligent leaders take the time to reflect on their biases and assumptions, and that mistakes and failures are opportunities to improve. Fourth, *be motivated and committed to resolving cultural conflicts*. Intercultural conflicts are incredibly challenging but possible to work through. Success in conflict resolution was when both parties were willing and motivated to discuss the conflict, even when the process appeared to be at a halt. Fifth, *I need to be willing to adapt and learn to live and work with different cultures*, the ability of individuals and organization being adaptive and resilien, will lead to a positive attitude toward change and flexibility which then will lead to organization's success. Indonesia is an archipelago comprising a great numbers of island, which is more than 17,000 islands, with 400-1000 languages in Indonesia (Sneddon, 2003). This paper discusses the Javanese people in Indonesia, as the majority of ethnicity in Indonesia is Javanese, which consists of Javanese people who live in Semarang, Yogyakarta, Surakarta, which are part of Central Java, and Surabaya (East Java). This paper aims to identify whether there are differences in people's preferences regarding Change Leadership across Javanese Ethnicities.

The profile of Javanese People in general
In Javanese culture, nuclear family relationships are primarily between primary relatives such as father, mother, and children (Suseno 2003). Their primary obligations and family duties are to care for members of the family rather than those outside of it. Koentjaraningrat (in Suseno, 2003) claims that people who resist or forget their primary obligation care for their families may have a negative attitude. In contrast, being unable to care for the welfare of others outside the family does not result in severe social consequences (Suseno, 2003). The Javanese people are neo-locality, which means that their primary purpose is to build and develop their family welfare, and it is assumed that family is an important resource for developing children's social identities. Koentjaraningrat (2009) stated that all nuclear families are concerned about their well-being. Financially, Javanese people are more self-sufficient and are not obligated to

support another family within their extended family. They own their own homes and families and are economically self-sufficient. This reality indicates that Javanese people are more individualistic. Javanese people who live in villages tend to be more collaterally oriented. They believe that people are not alone in the world and that others will always assist them when they are in need, particularly close relatives. As relatives, they look out for one another and are very careful not to get mixed up in other people's problems or get too involved in other people's business if they are not asked to. They also try to consider the feelings and well-being of those around them. This is called tepa selira (Sardjono, 1995; Hardjowirogo, 1984), and it reflects a Collectivist orientation.

Meanwhile, with the concept of Harmony (*Kerukunan*), the goals of tall types of interaction are to avoid conflict, as open conflict should never occur in a conflict situation. Having enemies is something Javanese people strive to avoid. They place a high value on collaboration. This is consistent with the notion that people have their own nuclear family but still have the obligation to help others in their extended families (Greetz, 1961). Another principle that Javanese people adhere to is maintaining healthy relationships with others, also known as honoring others. This principle is critical for Javanese people to maintain interactions and show respect, particularly toward older adults (Suseno, 2003). Javanese people value social hierarchy, which is reflected in their language. In this regard, they are very conscious of their social status.

Javanese people are also more at ease with stable and predictable conditions; they prefer to stay in their neighborhood rather than relocate in search of better conditions and a brighter future (high uncertainty avoidance). In their daily lives, the Javanese people rely heavily on ritual activities (Short Term Orientation). In conclusion, Javanese people can be clharacterized as follows: a) The Javanese families are typically nuclear, with a father, mother, and children; b) .Their interpersonal principles prioritize harmony and respect, c) Javanese people are fully aware of their rights and possession, d) Javanese people value autonomy and avoid interfering unless asked.

According to the discussion above, Javanese people are Collectivists, high Power Distance, High Uncertainty Avoidance, Masculine and Short Term Orientation (Mangudjaya, 2013). This phenomena is supported the research done by Mangundjaya's (2013) which included 856 Javanese respondents, which showed that Javanese people exhibit individualism, high power distance, low uncertainty avoidance, masculinity, and long-term time orientation. Meanwhile, according to Hofstede (Hofstede & Hofstede, 2015), Indonesians are classified as collectivism, high power distance, low uncertainty avoidance, past orientation, and masculinism. However, according to Mangundjaya (2013) it was found that Indonesia, including Javanese people, is categorized as Individualism, moderate-high power distance, moderate uncertainty avoidance, future orientation and masculinist.

Meanwhile, Achmad (2018a) mentioned that the Javanese people have the following characteristics: First, *they are very permissive*, permissive to external influence, but without losing their own culture. Such as they are welcome in Islam, although some of them still do their ritual according to Javanese beliefs and values. Second, Javanese people mostly have excellent *manners*. They always try to apply suitable manners according to the Javanese beliefs and values; for example, they respect the senior people, are humble, and do not expose themselves. Moreover, Javanese people usually *pay respect to their values* such as: a) *Eling lan waspada*, or it can be said as cautious, always stay critical; b) *Sepi ing pamrih, rame ing gawe*, or it can be said performed without saying much, accountability, responsibility; c) *Andhop asor*, humble; d) *Nrima,* acceptance permissive, submissive, d) *Patience,* not acting impulsively, e) *Ajadumeh,* not acting using the power that a person have, arrogant, f) Teamwork, collaboration (*gotong royong*).

Furthermore, according to Achmad (2018b), there are Four ideal behaviors (*catur lampah*) of Javanese people: First, *hamamayu hayuning Tripathi* looks after the wellbeing of psychologically, mentally, and physically. Wellbeing to be able to perform well. This quotation also states that people should always be happy. Although they are in the middle of sadness, spiritual activities should also be conducted. The second is *hamemayu hayuning kaluwarga*, which looks after peace and wellbeing in the family. Wellness and harmony in the family can be achieved if the husband and wife are always peaceful, and if there is conflict, it can be resolved beautifully. Third, *hamemayu hayuning sasama,* developing good interpersonal and social relationships and tolerance with others. Value the diversity in terms of age and tribe. Fourth, *hamameayu hayuning bawana*, participate in world peace. This starts with self, peace in the family, society, and others.

In addition to that, in terms of language, the Javanese language (*or basa Jawa*) is Indonesia's most spoken regional language, outnumbering all other ethnic groups of the country with around 69 million native speakers, and it is mainly spoken in Central and East Java. Semarang, the capital city of Central Java, and people who live in Semarang city, usually called *Semarangan* Javanese people, are more outspoken than Yogyakarta and Surakarta. However, how they speak is a prominent example of the extensive use of a speech level system compared to Surabaya Javanese people. Semarangan Javanese people do not live under the Kingdom, which makes it easy for them to express themselves. In addition, Surabaya Javanese people are more pragmatic, and Surabayan Javanese can be categorized as having practical and equity terms of language. Despite the pride in their dialect and its constant use at home, speakers of Surabaya Javanese fear conversing in their mother tongue in areas where the classical speech level system is still prominent; then, they will switch to Bahasa Indonesia. The Surabaya dialect of Arakan, more often known as Arekan or Suroboyoan, is a dialect of Javanese spoken in Surabaya and its surroundings. Some people of Surabaya and surrounding areas have developed and used this dialect. Structurally speaking, the language of Suroboyon can be regarded as the rudest language.

Nevertheless, at a more subtle level, some people in Surabaya still use language as a form of respect for others. However, the use of soft Javanese (middle to high) among the people of Surabaya is mostly not as many as in Central Java, especially Yogyakarta and Surakarta, in which they have hierarchical words or languages when communicating with people in different hierarchy levels (seniority). In this regard, in Surabaya, equality and democracy are shown during interpersonal relationships; however, it does not mean they do not respect the seniority or elderly.

Methods

This study used a qualitative research method with FGD (Focused Group Discussion) for data collection. Respondents were chosen by purposive random sampling with the following criteria: 1) permanent employees, 2) working in the organization for at least two years, and c) having experience in organizational change. Respondents consist of 120 people, 30 of whom are from each city. The FGD was conducted in Semarang, Yogyakarta, Surakarta, and Surabaya. The questions asked to the participants were as follows: a) What is the meaning, definition, and characteristics of change leadership? b) What are the characteristics of culture, social system, and Javanese people in each city? Data was analyzed using content analysis and descriptive analysis

Table 1: Profile of the participants

Characteristics	Semarang	Surakarta	Yogyakarta	Surabaya
Gender				
Male	12	16	15	18
Female	18	14	15	12
Age				
25 - 40	20	20	20	17
>40	10	10	10	13
Education				
Undergraduate	25	23	20	24
Post graduate (master degree)	5	7	10	6
Occupation				
Lecturer	3	3	2	3
Civil Servants	3	5	6	6
NGO personnel	4	2	3	2
Employees at private organizations	20	20	19	19

Table 1 above shows that majority of the participants are male, between 25-40 years old, have undergraduate degree, and mostly employees who work at the private organizaions.

Results

Characteristics of Change Leader

From the number of answers, then the researcher categorized it unto type of the change leadership. It is categorized as follows:

Table 2. Change leader characteristics and Categorization

No	Characteristic	Categorization
1.	Have a vision of the future organization	Change Pioneer
2.	Understand the goal of the organization	Change Pioneer
3.	Willingness to learn	Change Pioneer
4.	Agile	Change Pioneer
5.	Adaptability	Change Pioneer
6.	Brave and has the courage	Change Enabler/Implementer
7.	Clear communication	Change Enabler/Implementer
8.	The ability to plan change.	Change Enabler/Implementer
9.	The ability to organize change	Change Enabler/Implementer
10.	The abiliity to implement strategic change	Change Enabler/Implementer
11.	Creative and Innovative	Change Enabler/Implementer
12.	Flexible and dynamics	Change Enabler/Implementer
13.	The ability to lead and directing.	Change Enabler/Implementer
14.	Continuous learning	Change Enabler/Implementer
15.	Inspiring others	Coach
16.	High Emotional Intelligence	Coach

No	Characteristic	Categorization
17.	Have wisdom	Coach
18.	Role Model	Coach
19.	Motivator	Coach
20.	Good Listener	Coach
21.	Understand the local culture	Coach
22.	Developing teamwork	Coach
23.	Willingness to help	Coach
24.	Understanding others (empathy)	Coach

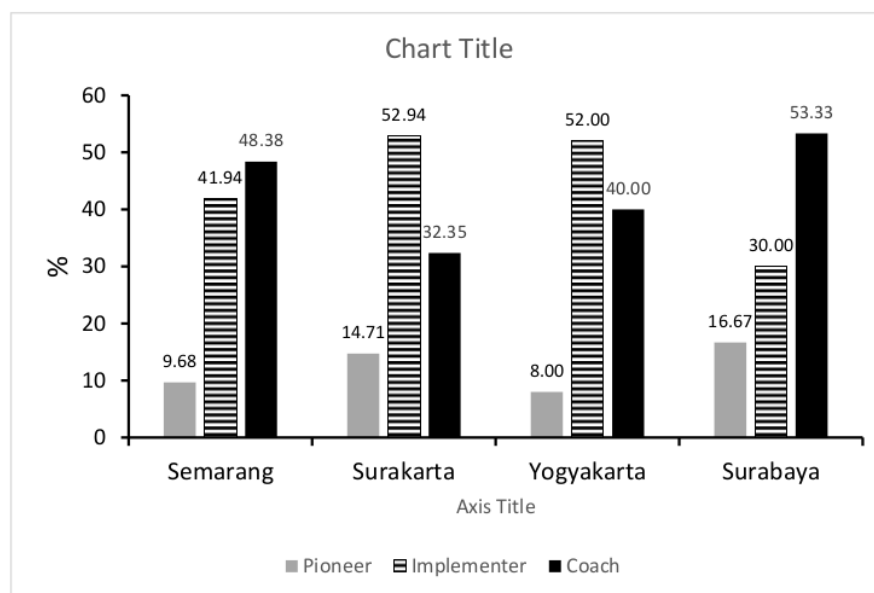From the categorization above, then the resaearcher counted numbers of anwers that were found, and calculated it by percentage as shown in Figure 1.

Figure 1: Profile of the preferences of change leadership in 3 (three) cities.

From the results it showed that the three roles of the change leader, namely: change pioneer, change enabler/implementer, and coach were chosen by them but with different amount, and the majority of the people were choosing leader as a coach. This results supported Achmad (2018) which was mentioned that a leader in Java usually act as *hamayu hayaning sasama,* or to be able to develop excellent and warm personal and social relationships with others. However, not all the Javanese people have similar preferences; Surakarta and Yogyakarta preferred to have a change agent as an implementer, while Semarang and Surabaya preferred to have the coach role. This finding is interesting as the respondents were from the same ethnicity, Javanese.

Discussion

Results showed that although the participants were from the same ethnicity, Javanese, the preferences for change leadership differed in these 4 (four) cities. People in Yogyakarta and Surakarta prefer change leaders as change enablers/implementers compared to the other two roles. The findings were interesting as, according to Achmad (2018), a leader in Java usually acts as *hamayu haying sasama* or to be able to develop excellent and warm personal and social relationships with others. With this kind of characteristic, it was assumed that Javanese people preferred the role of coach rather than the other two roles (Pioneer and Implementer).

However, the results showed that most participants from Yogyakarta and Surakarta prefer to have a change leader who acts as an implementer/enabler. This condition was assumed to correlate with the condition Yogyakarta and Surakarta people lived under the social system of the Kingdom, in which they tended to have high obedience to the King, as the King ruled the norms and regulations, led, directed, and governed the society. This condition makes people follow the King. In addition, it is also perhaps correlated with the characteristics of Javanese people as *nrimo* (acceptance, submission, and passive), in which they tend to be passively accepting of whatever the condition is, and it is ready up to the leader to make a move. As a result, they tend to wait for the direction of the change leader. Moreover, Javanese people always try to maintain healthy relationships with or honor others. Moreover, show respect, especially to the older adults (Suseno, 2003). Javanese people generally have a high power distance, in which they are very much aware of their social status in society and value social hierarchy, which is reflected at the level of the Javanese language. This condition makes the people in Surakarta and Yogyakarta pay much respect to their leaders, as seniority (both in age and level of status) plays a vital role.

Meanwhile, results showed that the people of Semarang and Surabaya preferred the coach role as a change leader. They prefer a change leader who can be more understanding and supportive of them and motivate them to follow the change. It is understood that the change process can sometimes be painful, with lots of certainty and ambiguity during the phase of the change program, which makes people long to have a leader who can understand them and act as a role model. Semarang and Surabaya people are democratic, assertive, and outspoken compared to the Surakarta and Yogyakarta people, although they are still categorized as Javanese.

These results supported Moua (2010), who mentioned that leaders must be culturally intelligent in an innovative economy. The demographic changes in societies, including the composition of the workforce, necessitate the acquisition of new skills and knowledge that will assist leaders in maintaining a change-oriented and adaptable ideology. Being competent in global cultures is no longer the norm; rather, leaders must cultivate their competence, which is the ability to function or develop in specific ways. It is about knowing how to apply the abilities and make sense of them in cultural contexts. In this regard, cultural intelligence (CI) can assist leaders in navigating intercultural challenges and fostering understanding and awareness across and between cultures. Leaders in the innovation economy must understand the fundamentals of intercultural interaction and communication in order to teach and pass this knowledge on to those they lead. In this way, leaders embrace and apply cultural intelligence on a daily basis. As a result, culturally intelligent leaders are required to resolve intercultural conflicts and find solutions for working together. Furthermore, culturally intelligent concepts can be used to help leaders work through intercultural dilemmas and create cross-cultural understanding and awareness (Moua, 2010).

Working in a global community requires leaders to learn to navigate cultural differences. Trompenaars and Voerman (2010) defined an organization as a group of people who collaborate and have social relationships with one another and with the organization. Meanwhile, many businesses around the world are learning to adapt to cultural shifts (Moua,

2010). Leaders should understand cultural differences and how they manifest. Cultural differences can present challenges. They must also take the initiative to understand differences and how they manifest among individuals, teams, and organizations. Furthermore, they must be capable of transferring cultural knowledge from one culture to another.

Trompenaars and Voerman (2010) stated that each person is at the center of his or her world and sees things from a unique perspective. He or she determines what is expected. When other person does something unexpected, this leads to discomfort because if a person does not understand the other person's logic, feels shut out, or feels 100 percent confident that our way of doing things is the best. Value judgments are almost automatic when dealing with cultural differences. Moreover, Fairhurst (2007) mentioned that leadership should try to get inside the heads of leaders and employees and focus on the social or communicative aspects between them.

This study is a preliminary study, which had some limitations namely: a) this study was done by qualitative approach, and need some data to support the findings, b) respondents for each cities/region are quite limited. Based on that it is recommended that this study should be followed with bigger respondents and in different locations, using survey/quantitative approach to get the profile of preferences more deeply.

Conclusion & Implication

Understanding cultural differences and their consequences is a critical point of the characteristics of a leader, especially a change leader, as they have to persuade, advocate, and influence people to accept the planned organizational change. Consequently, understanding its people and their social and cultural backgrounds is necessary. Understanding the culture, norms, and values is also essential in developing a good relationship and leading and directing them, especially regarding reaction to change.

Acknowledgment

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