

The Study of Literature Review: Local Leadership in the Java Culture Perspective “Asta Brata” in Organizations

Bhimo Widyo Andoko

Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia.

E-mail: bhimo.widyo.psc20@mail.umy.ac.id

Siswoyo Haryono

Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia.

E-mail: profsiswoyo@umy.ac.id

Sri Handari Wahyuningsih

Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia.

E-mail: handari@umy.ac.id

Eko Priyo Purnomo*

Department of Government Affairs and Administration, Jusuf Kalla School of Government, Universitas Muhammadiyah Yogyakarta, Indonesia.

E-mail: eko@umy.ac.id

Mochammad Iqbal Fadhlurrohman

E-Governance and Sustainability Institute ESI, Yogyakarta, Indonesia.

E-mail: mohammad.i.psc19@mail.umy.ac.id

Received September 13, 2021; Accepted December 12, 2021

ISSN: 1735-188X

DOI: 10.14704/WEB/V19I1/WEB19182

Abstract

The purpose of this research is to look at how the values in Javanese (Indonesian) cultural values influence the value of local leadership in an organization by connecting the values in Astra Brata's cultural values with leadership in an organization. Astra brata is a cultural value that refers to natural components that reflect natural aspects in Javanese society's nature and character. Astra Brata is a heavenly essence described in Hindu texts as manifesting in the eight components of nature. This study employs a literature review study, with the first stage of creating using the VOSviewer tool, to see the connection between many keywords selected in this study, for the limitations of the research to be conducted. "Leadership and Local" are the terms utilized here. The research findings are utilizing the VOSviewer tool show gaps in the keywords chosen for this study, Leadership and Local. The ability to rule and make decisions is concentrated in the hands of a few individuals in a stable environment linked with cultural

values that are used as references as particular traits and personalities (leaders) associated with Astra Brata's culture.

Keywords

Leadership, Local Value Asta Brata, Organizations.

Introduction

The purpose of this study is to examine the values contained in Javanese (Indonesian) cultural values in influencing the value of local leadership in an organization by linking the values contained in the cultural values of Astra Brata with leadership in an organization. Astra brata is a cultural value that refers to natural elements, which represent natural elements into the nature and character of Javanese society (Sastrawan, 2020). Astra Brata is the divine nature in the Hindu scriptures by describing the manifestations in the eight elements of nature. Meanwhile, according to (Lundmark, Richter, & Tafvelin, 2021), leadership is the science and art of influencing individuals or groups to behave in specific ways in achieving practical success. Leadership is closely related to one's characteristics by assessing the character that respects culture. However, some researchers think that leadership character can be learned and trained by connecting it with the values contained in cultural values. This is confirmed by (Çelik, Keser, & Yapıcı, 2021), who assume that the value of leadership in an organization can refer to the conditions and situations. The embodiment of cultural values that exist around (in the organization) can be associated with binding habits, which is an implementation process in controlling the organization's direction to achieve the organization's vision and mission (Zhang et al., 2021).

The direction of organizational goals is influenced by specific characteristics such as the influence of cultural values developed by a leader in the organization and members' beliefs (Calciolari, Prenestini, & Lega, 2018). Local values in the culture of the Javanese (Indonesian) people, especially Asta Brata, are natural elements that bind to develop a leader's character values (Aryawan, 2021). Leadership characteristics are influenced by solid cultural elements, but cultural values are no longer a measure of good leadership; this is due to organizational development and the development of leadership science. However, (Beech, 2021) argues that leadership characteristics that are influenced by ethical values will work well without deviant behavior (Ahn, Bowers, & Welton, 2021). This shows that values in a culture that binds strongly to behavior will affect ethics in the leadership process (Munro & Thanem, 2018). Local leadership is based on local culture, which has different nature and characteristics. Local elements influence leadership to be interesting to see. A party organization is one example of an organization that instills the values contained in a

particular culture (Borz & Janda, 2020). For example, a party organization that adheres to the Pancasila ideology, then the organization invests the nature and characteristics of a nationalist character which is the basis for determining the direction of the organization (Köllen, Koch, & Hack, 2020).

This cannot be distinguished between everyone's leadership because the goals and ideals that become the vision and mission of an organization are an essential reference for a leader (Calciolari et al., 2018). Practical things in leadership are leading in a manner and characteristic of oneself who have values and norms that apply to determine every process or action that will lead an organization (Sastrawan, 2020). In addition, in this case, leadership is also based on certain attitudes or traits, such as the nature of Asta Brata, which shows the nature in a norm or behavioral value of a leader (Klar, Huggins, Andreoli, & Buskey, 2020). This study is a qualitative study that describes previous studies by conducting a Literature Review analysis to examine leadership based on Javanese (Indonesian) cultural values, namely Asta Brata, which refers to natural elements (sun, wind, water, sea, moon, stars, fire), in this study using the VOSviewer Analysis tool to see the influence of local cultural values that affect the quality of a leader.

Literature Review

Influence of Leadership in Organizations

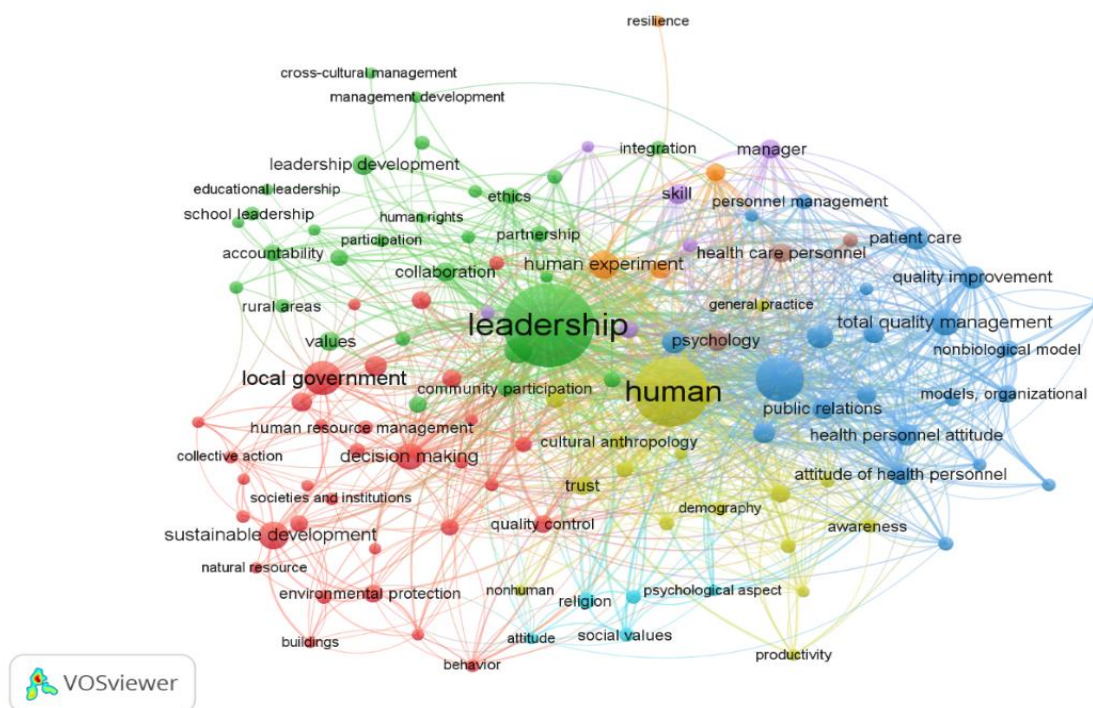


Figure 2.1 The Relationship between the Keyword “Leadership and Local”

Figure 1 above is a search for Scopus data on leadership and local values by analyzing it using an analysis tool, namely VOSviewer. The results of the VOSviewer analysis show that the most significant nodes are Leadership and Human. This shows that the relationship between Leadership (Leadership) is very closely related to humans, which affects the attitude of every human being, or human leadership is very closely related (Selvarajah & Meyer, 2017). This is a study of reality in carrying out leadership in an organization that requires strong leadership values. Leadership with solid character, moral values, or local cultural values will significantly affect the implementation of leadership in organizations. Figure 1 shows that, like Cultural Anthropology, there is a reciprocal relationship as it relates to leadership.

Leadership is the science and art of convincing individuals or groups to behave in specific ways to achieve goals effectively and efficiently (Ansley et al., 2019). In addition, the ability and desire to persuade individuals or groups to accept and act on the influence of contributions to achieving specific goals is a feature of general leadership (Ansley et al., 2019). From this definition, it can be concluded that leadership is closely related to the organization when someone influences organizational members to assist the organization in achieving its goals (Zhang et al., 2021). Leadership is also defined as an activity (Exercise), as stated by (Brown, Ekoue, & Goodban, 2019). Leadership is defined as mobilizing people institutionally, politically, psychologically, and other resources to motivate organizational members.

Meanwhile, according to (Ansley et al., 2019), it directs organizational members to cultural values inherent in themselves and binding in the form of character or characteristics such as gender that cannot be ignored. This is a form of leadership that cannot be separated from a person's cultural values and character in leading an organization. Based on the above understanding of Leadership (Garfield & Hagen, 2020) argues that leadership theory is based on several critical theories, namely:

1. Genetic Theory is Leadership that is seen or has a lineage based on a person's genetics.
2. The Great Theory is a leadership trait based on characteristics that can be learned.
3. Trait Theory is based on social and psychological background and has a strong personality and intellectual.
4. Behavior Theory is Leadership with a particular style that refers to a leader's behavior.
5. Contingency Theory is leadership that sees certain conditions and situations and can quickly adapt.

6. Path-goal Theory is leadership that can adapt from the characteristics of subordinates.
7. Transformational Theory is leadership that prioritizes the desires of subordinates and improves the positive qualities of subordinates to achieve success in the work they do.
8. Skill Theory is leadership that prioritizes the quality of abilities or skills, which are divided into three aspects, namely human skills or organizational members, technical skills, and conceptual skills (Warrick, 2017).

According to (Kwan, 2020) a leader must be able to increase the motivation of its members to improve the quality of organizational members. In addition, (Fitricia & Hidayah, 2019) distinguishes five approaches to leadership theory: Attribute Approach, Behavioral Approach, Power Influence Method, Situational Approach, Integrative Method. Changes in organizational values and norms and ineffective leadership techniques can result in loss of performance in an organization due to the different types of leadership styles used by new leaders and because new leaders have different leadership styles than before leaders (Kim, Kang, & Lee, 2021). The performance and health of organizational members can be disrupted because of the leadership style adopted by leaders in the organization (Mishra & Schmidt, 2018). This is because variations in cultural values that exist among leaders in an organization can better ensure that organizational members can work effectively (task-oriented) while also experiencing a high level of job satisfaction.

Local Culture of Asta Brata

According to Sanskrit, Asta Brata is a name that means (Eight Behaviors of Leadership or Acts of Self-Control). By looking at the characteristics that exist in the world, we can understand Asta Brata as the (Eight Behaviors of Leadership or Acts of Self-Control) (Natajaya, 2021). The following is a translation of the expression into Javanese: According to Every Element of the Universe, inhibiting behavior is inappropriate (Sylvina, Handayani, & Lestari, 2021). Wayang art made it possible for the first time to convey leadership principles to the entire community through the staging of the drama Wahyu Makutha Rama. Additional teachings can be found on the Asta Brata teachings page. Asta Brata's teachings include eight lessons on the nature of the gods of the sky (sun, wind, water, ocean, moon, stars, fire), as well as eight lessons on the nature of turbidity and water, taken from various other sources (Aryawan, 2021).

In terms of Javanese culture, it is known that the use of symbolism is a consequence of the influence of Hindu teachings on local communities in the past. The Asta Brata astrological

system comes from the Hindu law book written in Sanskrit (Aryawan, 2021), Manawa Dharma Sastra, which is the source of the astrological system. According to Bhagawan Bhirgu, a Hindu religious leader, Bhagawan Bhirgu was given instructions on how to compose the Manawa Dharma Sastra, which was later published. The Book of Manawa Dharma Sastra contains lessons about the leadership of a king with good intentions, which must be based on the eight divine attributes outlined in the Hindu religious scriptures (Nantra, Avalokitesvari, & Astraningsih, 2020). In terms of turning natural elements into leadership qualities, this represents how Javanese people engage with nature in terms of transformation (Setiyowati & Abdul Razak, 2018). Asta Brata represents perfect leadership, and he is the embodiment of the eight elements of nature, namely earth, sun, fire, ocean, sky, wind, moon, and stars. The following is an explanation of eight leader behaviors that come from natural philosophy (Prastiwi & Ningsih, 2020):

1. Indra Brata is a Sanskrit expression that means a leader must imitate the qualities of Lord Indra, who is known as the god of rain and is also known to provide welfare to the people.
2. Yama Brata is a term used to describe a leader who imitates the qualities of Lord Yama, which includes making laws, enforcing the law, and administering fair punishment to all those found guilty.
3. Surya Brata is a Sanskrit expression that means a leader can provide fair and equitable information to all the people under his control.
4. Candra Brata means "calm and radiant face," meaning that a leader must always maintain a calm and radiant attitude so that the people he leads have confidence in the greatness of the leader's soul.
5. Bayu Brata means that a leader must always know and investigate the actual situation and intentions, especially those related to the conditions of those whose lives have been most harmed.
6. Kuwera Brata is a Swahili expression which means a leader must have wisdom in using the existing budget/funds.
7. Baruna Brata, a leader, must overcome and understand all kinds of problems that develop in a particular society.
8. Agni Brata is a Latin expression that means a leader must always have qualities that encourage the growth of a chivalrous spirit and spirit within the organization or in community life.

Research Method

This study uses a literature review study with the initial step of forming using the VOSviewer tool, which aims to see the relationship between several keywords specified in this study for the limitations of the research to be carried out (Fadhlorrohman, Purnomo, et al., 2021; Oraee, Hosseini, Papadonikolaki, Palliyaguru, & Arashpour, 2017). VOSviewer is an application used to view the relationship between selected keywords. The data collection technique uses secondary data obtained from Scopus and journals, and other documents related to the theme of the research conducted (Oraee et al., 2017). The keywords used here are "Leadership and Local," these keywords are used as the basis for conducting research. The results of searching data through Scopus were 1,726 open-access documents from 1964 to 2021. After that, an analysis was carried out using the VOSviewer tool. The study results using the VOSviewer tool will generate keyword nodes related to the predetermined "Leadership and Local" keywords.

Finding and Discussion

Values-based leadership is a strategy to guide individual behavior through values (Ahn et al., 2021). An organizational leader performs various ways to achieve organizational goals; Values are essential components, integrity, morality, responsibility, vision, and knowledge of a leader are all characteristics that a leader must possess to be a successful leader in today's world.

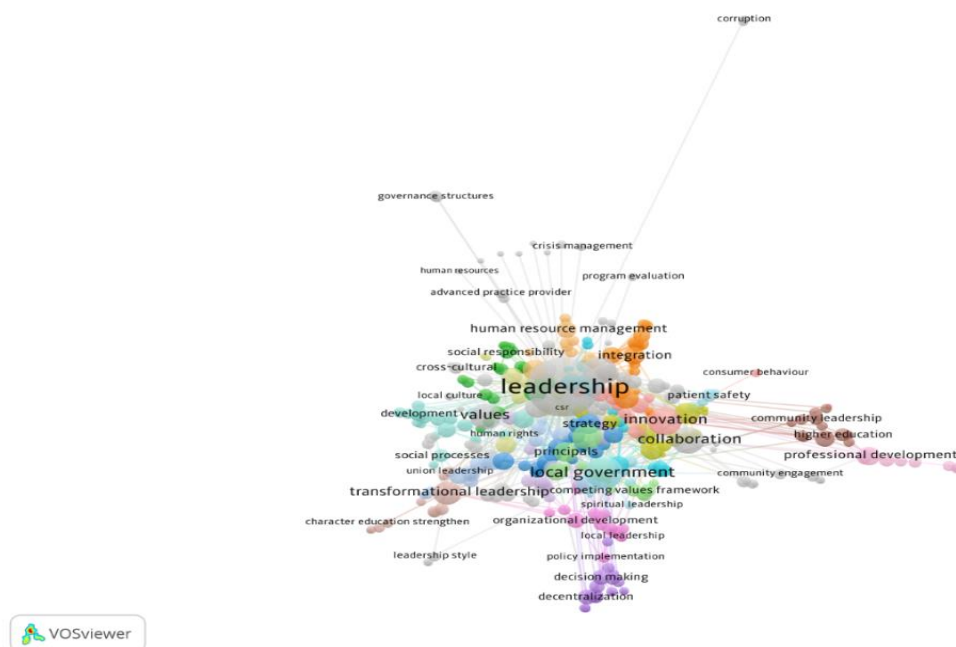


Figure 4.1 Keyword Connectivity generated from Author Keyword

The results of the analysis using Vosviewer with keywords that have been determined by the author seen in Figure 2 above determine that leadership is a reasonably exciting study. This is evidenced by leadership as the most critical Node and its relationship, as shown in Figure 2. The linkage of leadership with local is one of the keys to achieving government organizations, companies, and community organizations (Kwan, 2020). Several journal documents obtained from searching data from Scopus have been analyzed through the Vosviewer software, which shows exciting things. The below are the results of the linkage of the keyword index seen from 2010 to 2016, which conducted research related to predetermined keywords and analyzed the VOSviewer application or tool.

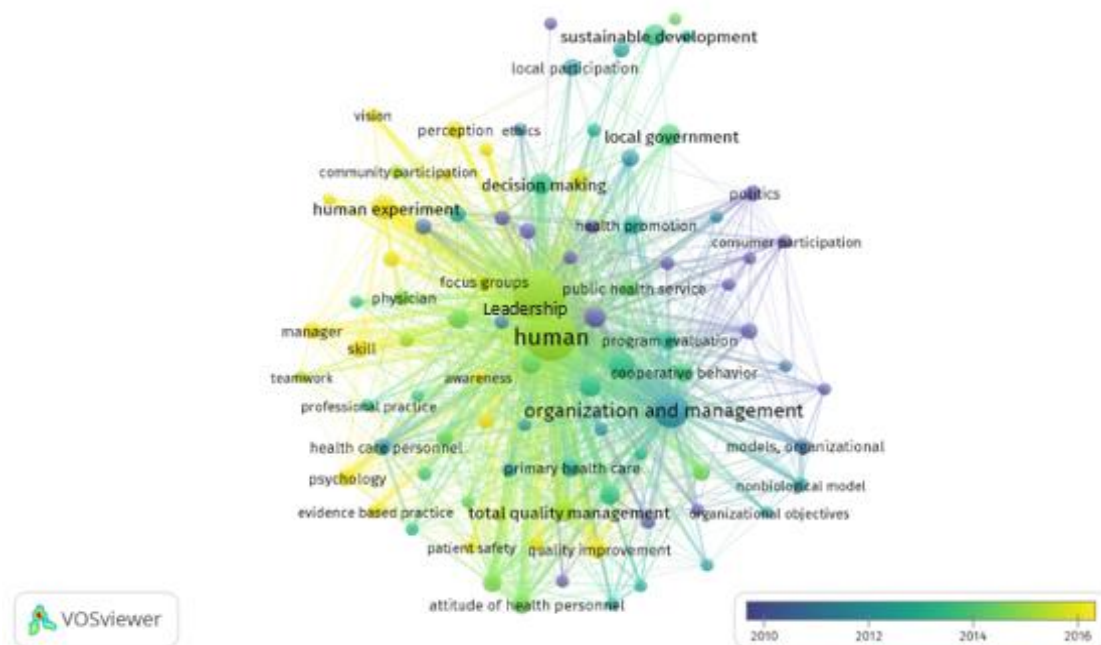


Figure 4.2 Keyword Connectivity generated from Keyword Index

The VOSviewer tool or application analyzes the interrelationships of the given keywords and selects the most relevant ones to determine the results from the collected data. Figure 3 above is the result of the Co-occurrence of the author keywords from the documents taken, resulting in several differences, marked by different colors from year to year and keywords from year to year is different. Still interconnected, this connection is assessed as the development of keywords that are used as material. To be investigated more broadly. The keywords "Leadership" and "Human" connected with several keyword "manager" and "teamwork." So here, it shows that the relationship between nodes shows that it is related to the development of the process in research.

To achieve goals effectively and efficiently, leadership requires the science and art of persuading people or groups to act in specific ways. Leadership is a combination of science and art (Qing, Asif, Hussain, & Jameel, 2020). In addition, general leadership is described as the capacity and willingness to persuade individuals or groups to accept and act on information or influence to achieve specific goals. A leader's ability and willingness to persuade others to accept and act on influence to help them achieve specific goals are generally defined as leadership. The ability and willingness to persuade others to accept and act on influence to help them achieve specific goals are defined as leadership (Mishra & Schmidt, 2018). The following conclusions can be drawn as a consequence of this definition: A person who can influence organizational members to assist the organization in achieving its goals is considered a leader within the organization (Lau, McLean, Hsu, & Lien, 2017). The act (exercise) of mobilizing individuals institutionally, politically, psychologically, and through other means in such a way as to stimulate the motivation of members and fulfill that motivation is defined as leadership (Fadhlorrohman, Syarifuddin, & Khairina, 2021). Leading others is based on one's cultural history, which shows itself in character or traits such as a clear gender identity or sexual orientation.

With operational efforts and coordination, it is possible to achieve stability and uniformity through administrative means. Take another path; administrative tasks are analogous to the actions and practices required to maintain a stable environment for smooth operation. In general, there is little or no disturbance or change. The administrative function is essential for the organization's operations (Liyanage & Weerasinghe, 2018; Purnomo, Loilatu, et al., 2021). On the other hand, if the center of balance in an organization is burdened with administrative tasks, the organization may become sluggish or unable to respond effectively to increasingly complex problems. It is impossible to overstate the importance of administrative responsibility and control in a stable environment, nor can the conventional individual hierarchical leadership model be overemphasized. It is also essential to recognize that such hierarchical controls and structures allow only a limited amount of power-sharing in an organization (McConaughy, Musgrave, & Nexon, 2018).

The power to control and make decisions is concentrated in the hands of a limited number of individuals in an environment that is considered stable and related to cultural values that are the reference as individual traits and characters (leaders) related to the Astra Brata culture (Natajaya, 2021). On the other hand, the reverse is also true in certain cases. It is imperative to have more adaptable functionality in more volatile and complex settings to build distributed power networks, which can only be achieved with adaptive functionality (Purnomo, Zahra, Malawani, & Anand, 2021). This is necessary to provide more supportive leadership in the face of such complex pressure exchanges, especially when authority is

distributed among several people in an organization (DeMatthews, Kotok, & Serafini, 2020). As new connections and interactions between these different actor form, they have the potential to cause elements of organizational friction to emerge. On the other hand, friction may have significant creative implications as well as possible organizational learning and growth for everyone involved.

Many indicators of implementing values-based leadership models in achieving existing organizational goals include personal/personal values based on existing cultural values, namely understanding and ownership of individual values that can be seen from the values of the organization. Developed through the organization's vision and mission, personal/personal values based on existing cultural values, namely the understanding and ownership of individual values that can be seen from the organizational values developed through the organization's vision and mission (Bäcklander, 2019). Organizational goals are achieved by applying a values-based leadership model; In terms of organizational commitment, an increase in organizational commitment is defined as an increase in individual commitment from organizational members (Gates, Achia, & Petch, 2021). Value-oriented leadership is defined as the development of an orientation towards goal attainment by the leader, which is then followed by his followers or subordinates (Munro & Thanem, 2018). In terms of organizational commitment, increased organizational commitment is defined as the increased individual commitment of organizational members; In terms of organizational commitment, increased organizational commitment is defined as increasing individual commitment of the organization. Achievement of maturity through culture is necessary for more successful goal attainment. Values related to organizational culture, effective leadership that is free from pressure and coercion produces a high work culture which is determined by work attitudes that are by organizational goals (Lundmark et al., 2021).

Changes in organizational norms and ineffective leadership techniques can result in loss of performance in an organization. As a result of the various types of leadership styles used by the new leader, the new leader has a different leadership style from the previous leader (Calciolari et al., 2018). Since cultural variations exist among leaders within an organization, the leadership style adopted by existing executives can be detrimental to staff performance and health for the organization as a whole. This is because cultural variations among leaders within an organization can better ensure that organizational members perform their work effectively (task-oriented) while also receiving a high level of job satisfaction (Jongsupannapong, 2020). Identified three different approaches to leadership theory in the meantime. The Power Influence Method/Power Influence Approach, the

Situational Approach, and the Integrative Method are all approaches that can improve performance.

In addition, according to (DeMatthews et al., 2020), leaders can use the leadership model by delegating the leader fails to offer followers clear and appropriate personal advice or assistance. In addition, according to (Kim et al., 2021), three variables affect a leader's environment, including the following: first, the most significant, the relationship between a leader and his followers shows the level of trust, confidence, and respect of followers towards the leader. Second, poor leadership is exacerbated by job structure and job descriptions. Third, the extent to which follower tasks are structured, whether tasks are clearly defined, and whether followers understand what they are expected to do, how they are to be completed, and when and in what order they are to be completed are all indications of the task structure. Moreover, positional authority refers to the power associated with the leader's position. It is often symbolized by a higher authority, which denotes the authority of a higher position.

Cultural values are critical to understanding organizational behavior (Purnomo, Agustiyara, et al., 2021), providing a valuable framework for appreciating their significance in companies. Subsequently, a paradigm was developed based on his research in 50 (fifty) countries, including four national culture characteristics: power distance, ambiguity avoidance, individualism and collectivism, masculinity and femininity, and masculine and feminine qualities. The latest cultural innovation of the United States is the long-term orientation (Çelik et al., 2021). This argument is specifically about the extent to which people's long-term devotion to traditional values is reflected in their behavior over time. Asta Brata comes from Sanskrit. Asta is the number eight in numerology, and Brata is the word for behavior; therefore, Asta brata can be translated as (Eight Behaviors of Leadership or Acts of Self-Control). By examining the characteristics of the cosmos, we can define Asta brata as (Eight Behaviors of Leadership or Acts of Self-Control). The following is the Javanese translation of the expression: According to Every Element of the Universe, obstructive behavior is inappropriate (Jongsupannapong, 2020). For the first time in history, the art of wayang enables the transmission of leadership ideals to the entire community through the staging of the play Wahyu Makutha Rama. Additional lessons are available on the Asta Brata teaching website. Asta Brata's teachings include eight lessons on the nature of the gods of the sky (sun, wind, water, ocean, moon, stars, and fire), as well as eight lessons on the nature of turbidity and water, which were handed down from several various sources (Aryawan, 2021).

Indonesian culture is defined by symbolism, which developed due to the influence of centuries of Hindu teachings on the local population. Asta Brata's astrological method is based on Hindu legal texts published in Sanskrit (Natajaya, 2021), Manawa Dharma Sastra. Bhagawan Bhirgu, a Hindu religious authority, was commissioned to write the Manawa Dharma Sastra, later published. Manawa Dharma Sastra offers teachings on king leadership which, to be effective, must be based on the eight divine qualities as described in Hindu texts. This is an illustration of how the Javanese people interact with the natural environment in terms of change. According to (Kim et al., 2021), cultural values are part of an abstract culture that includes the beliefs held by most people about the things they value most in life. According to a study (Ahn et al., 2021), the relationship between moral values in culture is built through five moral values, namely compassion, justice, and loyalty. From the values contained in Asta Brata, making a good leader is one of the exciting studies by emphasizing the nature or character related to nature (Aryawan, 2021). With this, the cultural influence of Asta Brata, which emphasizes values, can change the organizational culture for the better because the pressure of natural elements that affect habits or culture is very thick (Sastrawan, 2020).

In addition, research (Sastrawan, 2020) has shown the value of adopting an ethical approach to create a dynamic moral approach (Moral Intuition). This approach has the advantage of recognizing the importance of individual differences and structural stability and moral values, primarily narrative and cultural moral values on regulatory and social issues. In addition, the social environment plays a role in the process of ideological self-identification. In addition, moral foundation theory recognizes that one's cultural background influences one's moral judgment (Warrick, 2017). Individualization is founded on natural moral foundations for people, including the concepts of harm/care and justice/justice. On the other hand, the binding foundation is the moral foundation derived from the cultural/community tradition. It consists of the concepts of loyalty within the group, authority/respect (especially respect for authority), and purity/sanctions, all of which are based on the principle of purity/sanctions. According to (Kwan, 2020), culture is the collective programming of the mind that distinguishes members of individual groups or categories from those who do not.

This study has limitations that can be used as a reference in further research, such as in dealing with problems in modern leadership and organizations that are formed not based on cultural values or not based on leadership values that adhere to cultural values. The formation of an organization that adheres to modern principles will be seen from how a leader determines the organization's direction (Ahn et al., 2021). In addition, in modern organizations, more adhere to an organizational system which is termed the nature of the

urban industry, which generally organizations do not see the nature of the urban sector but by looking at the direction of the organization by adhering to the ideology or principles used in determining the values adopted (Qing et al., 2020). But in research from the results of the analysis obtained from the *VosViewer* application, the organization cannot be separated from leadership that adheres to the nature of cultural values inherent like its leadership. however, in this case, the difference that is very visible from modern organizations with organizations that bind the cultural values is in terms of the nature of the organization.

Conclusion

The results derived from the research using the VOSviewer tool reveal gaps in the keywords selected in this study, Leadership and Local. The power to govern and make choices is concentrated in the hands of a few people in a stable environment connected with cultural ideals that are utilized as references as individual characteristics and personalities (leaders) linked with Astra Brata's culture. More supportive leadership is required when coping with complicated pressure exchanges, mainly when authority in an organization is split among people. Its values form corporate culture, and effective leadership free of pressure and coercion creates a high work culture dictated by work attitudes aligned with corporate objectives. It is conceivable that the organization's performance may suffer due to changes in organizational norms and inadequate leadership techniques. As a result of the many leadership styles used by the new leader, the new leader's leadership style varies from that of the prior leader. Because there are cultural variations among leaders in a company, the leadership style selected by today's CEOs may endanger the organization's overall performance and health and the organization's anticipated objectives.

Among other approaches, the Power Influence Method/Power Influence Approach, Situational Approach, and Integrative Method may enhance performance. The term Asta Brata is derived from Sanskrit, and the cultural influence of Asta Brata has a significant impact on leadership quality through emphasizing cultural values for organizational growth. As a consequence, the effect of Asta Brata's culture, which stresses values, can enhance organizational culture since natural elements that shape habits or culture have a significant influence. However, this demonstrates the need to use an ethical viewpoint to create a dynamic moral approach (Moral Intuition). Individual differences and structural stability, and moral values may be identified using this method, emphasizing narrative and cultural moral ideals, regulatory and social problems.

Furthermore, as previously mentioned, the social environment influences the process of ideological self-identification. In addition, moral foundation theory acknowledges that

one's cultural background influences one's moral judgment. Individualization is founded on the individual's innate moral basis, which encompasses concepts like harm/care, justice/fairness, and the notion of fairness/fairness.

References

- Ahn, J., Bowers, A.J., & Welton, A.D. (2021). Leadership for learning as an organization-wide practice: evidence on its multilevel structure and implications for educational leadership practice and research. *International Journal of Leadership in Education*, 1-52. <https://doi.org/10.1080/13603124.2021.1972162>
- Ansley, B.M., Blinder, M., Demere, J., Varjas, K., Benson, G., & Ogletree, S.L. (2019). School Personnel and Leadership Collaboration Model for Ideal Work Contexts. *Journal of Educational Research and Practice*, 9(1), 189–201. <https://doi.org/10.5590/jerap.2019.09.1.14>
- Aryawan, I.W. (2021). Penerapan Kepemimpinan Asta Brata dalam Pendidikan dari Sudut Pandang Teori Konflik. *Jurnal Ilmiah Ilmu Sosial*, 7(1), 56–66. <https://ejournal.undiksha.ac.id/index.php/JIIS/article/view/31628>
- Bäcklander, G. (2019). Doing complexity leadership theory: How agile coaches at Spotify practise enabling leadership. *Creativity and Innovation Management*, 28(1), 42–60. <https://doi.org/10.1111/caim.12303>
- Beech, E. (2021). *Towards a Conceptual Model for Biblical Transformative Online Learning*. In *Innovating Christian Education Research*, Singapore: Springer Singapore, 73–86. https://doi.org/10.1007/978-981-15-8856-3_6
- Borz, G., & Janda, K. (2020). Contemporary trends in party organization: Revisiting intra-party democracy. *Party Politics*, 26(1), 3–8. <https://doi.org/10.1177/1354068818754605>
- Brown, E., Ekoue, E., & Goodban, V. (2019). Transformative leadership for women's rights in Africa: Learning from Oxfam's work. *Agenda*, 33(1), 21–37. <https://doi.org/10.1080/10130950.2019.1598776>
- Calciolari, S., Prenestini, A., & Lega, F. (2018). An organizational culture for all seasons? How cultural type dominance and strength influence different performance goals. *Public Management Review*, 20(9), 1400–1422. <https://doi.org/10.1080/14719037.2017.1383784>
- Çelik, M., Keser, A., & Yapıcı, Ü.K. (2021). The relationship between cultural diversity and cultural intelligence: a cross-cultural research. *International Journal of Advanced Intelligence Paradigms*, 19(3/4), 450-469. <https://doi.org/10.1504/IJAIP.2021.116367>
- DeMatthews, D.E., Kotok, S., & Serafini, A. (2020). Leadership Preparation for Special Education and Inclusive Schools: Beliefs and Recommendations From Successful Principals. *Journal of Research on Leadership Education*, 15(4), 303–329. <https://doi.org/10.1177/1942775119838308>
- Fadhlorrohman, M.I., Purnomo, E.P., Khairina, E., Fathani, A.T., Salsabila, L., Fadhlorrohman, M.I., & Khairina, E. (2021). Bibliometrics : Sustainable Clean Water Development And Sanitation Indonesia. *Journal of Qualitative Inquiry*, 12(3), 2159–2175.

- Fadhlurrohman, M.I., Syarifuddin, T.I., & Khairina, E. (2021). Political Ethics in Leadership : Impact of Behaviour Ethics Implementation of Regional Heads in Indonesia. *Journal of Government and Political*, 1(1), 45–55.
- Fitricia, G.M., & Hidayah, A.A. (2019). Analysis of Contingency Leadership Style Based on Local Culture Banyumas Cablaka. *Jurnal Manajemen Dan Bisnis*, 12(1), 60–77.
- Garfield, Z.H., & Hagen, E.H. (2020). Investigating evolutionary models of leadership among recently settled Ethiopian hunter-gatherers. *The Leadership Quarterly*, 31(2).
<https://doi.org/10.1016/j.leaqua.2019.03.005>
- Gates, T.G., Achia, T., & Petch, J. (2021). Allyship, Social Justice Values, and Commitment at an Australian Social Service Organization. *Journal of Social Service Research*, 47(6).
<https://doi.org/10.1080/01488376.2021.1924341>
- Jongsupannapong, W. (2020). *Cultural Management In International Upstream Oil And Gas Corporation In Thailand*.
- Kim, J., Kang, H., & Lee, K. (2021). Transformational-transactional leadership and unethical pro-organizational behavior in the public sector: does public service motivation make a difference? *Public Management Review*, 1–30.
<https://doi.org/10.1080/14719037.2021.1974714>
- Klar, H.W., Huggins, K.S., Andreoli, P.M., & Buskey, F.C. (2020). Developing Rural School Leaders Through Leadership Coaching: A Transformative Approach. *Leadership and Policy in Schools*, 19(4), 539–559. <https://doi.org/10.1080/15700763.2019.1585553>
- Köllen, T., Koch, A., & Hack, A. (2020). Nationalism at Work: Introducing the “Nationality-Based Organizational Climate Inventory” and Assessing Its Impact on the Turnover Intention of Foreign Employees. *Management International Review*, 60(1), 97–122. <https://doi.org/10.1007/s11575-019-00408-4>
- Kwan, P. (2020). Is Transformational Leadership Theory Passé? Revisiting the Integrative Effect of Instructional Leadership and Transformational Leadership on Student Outcomes. *Educational Administration Quarterly*, 56(2), 321–349.
- Lau, P.Y.Y., McLean, G.N., Hsu, Y.C., & Lien, B.Y.H. (2017). Learning organization, organizational culture, and affective commitment in Malaysia: A person-organization fit theory. *Human Resource Development International*, 20(2), 159–179.
<https://doi.org/10.1080/13678868.2016.1246306>
- Liyanage, A.S., & Weerasinghe, T.D. (2018). The Effect of Strategic Flexibility on Strategy-Performance Nexus: A Conceptual Model. *Kelaniya Journal of Management*, 7(1), 26-39. <https://doi.org/10.4038/kjm.v7i1.7552>
- Lundmark, R., Richter, A., & Tafvelin, S. (2021). Consequences of Managers’ Laissez-faire Leadership During Organizational Restructuring. *Journal of Change Management*, 1–19.
<https://doi.org/10.1080/14697017.2021.1951811>
- McConaughy, M., Musgrave, P., & Nexon, D.H. (2018). Beyond anarchy: Logics of political organization, hierarchy, and international structure. *International Theory*, 10(2), 181–218.
<https://doi.org/10.1017/S1752971918000040>
- Mishra, P., & Schmidt, G.B. (2018). How can leaders of multinational organizations be ethical by contributing to corporate social responsibility initiatives? Guidelines and pitfalls for leaders trying to do good. *Business Horizons*, 61(6), 833–843.

- <https://doi.org/10.1016/j.bushor.2018.07.011>
- Munro, I., & Thanem, T. (2018). The Ethics of Affective Leadership: Organizing Good Encounters Without Leaders. *Business Ethics Quarterly*, 28(1), 51–69.
<https://doi.org/10.1017/beq.2017.34>
- Nantra, I. K., Avalokitesvari, N.N.A.N., & Astraningsih, P.A. (2020). Sewaka Dharma: The Implementation of Hindu Leadership on the Text of Arthaśāstra in the Government of Denpasar City, Bali – Indonesia. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 26(11), 272–282.
- Natajaya, I.N. (2021). Identifying the Implementation of Hindu Cultural Values (Asta Brata)-Based Leadership Style as Used by Principals of Public Junior High Schools in Tabanan Regency. *Proceedings of the 5th Asian Education Symposium 2020 (AES 2020)*, 566(Aes 2020), 541–544.
- Oraee, M., Hosseini, M.R., Papadonikolaki, E., Palliyaguru, R., & Arashpour, M. (2017). Collaboration in BIM-based construction networks: A bibliometric-qualitative literature review. *International Journal of Project Management*, 35(7), 1288–1301.
<https://doi.org/10.1016/j.ijproman.2017.07.001>
- Prastiwi, N.L.P.E.Y., & Ningsih, L.K. (2020). The Development of Leadership Style of Chief Village Based on Local Wisdom “Asta Brata” in Buleleng Regency. *Journal of Business on Hospitality and Tourism*, 6(2), 261-268. <https://doi.org/10.22334/jbhost.v6i2.237>
- Purnomo, E.P., Agustiyara, A., Ramdani, R., Trisnawati, D.W., Anand, P.B., & Fathani, A.T. (2021). Developing the Assessment and Indicators for Local Institutions in Dealing with Forest Fire Dilemmas. *Forests*, 12(6), 704. <https://doi.org/10.3390/f12060704>
- Purnomo, E.P., Loilatu, M.J., Nurmandi, A., Salahudin, Qodir, Z., Sihidi, I.T., & Lutfi, M. (2021). How Public Transportation Use Social Media Platform during Covid-19: Study on Jakarta Public Transportations’ Twitter Accounts? *Webology*, 18(1), 1–19.
<https://doi.org/10.14704/WEB/V18I1/WEB18001>
- Purnomo, E.P., Zahra, A.A., Malawani, A.D., & Anand, P. (2021). The kalimantan forest fires: An actor analysis based on supreme court documents in Indonesia. *Sustainability (Switzerland)*, 13(4), 2342. <https://doi.org/10.3390/su13042342>
- Qing, M., Asif, M., Hussain, A., & Jameel, A. (2020). Exploring the impact of ethical leadership on job satisfaction and organizational commitment in public sector organizations: the mediating role of psychological empowerment. *Review of Managerial Science*, 14(6), 1405–1432. <https://doi.org/10.1007/s11846-019-00340-9>
- Sastrawan, K.B. (2020). Initiating Leadership Based on Asta Brata Teachings and Work Ethic on Teacher Performance. *Purwadita : Jurnal Agama Dan Budaya*, 3(2), 55–64.
<http://jurnal.stahnmpukuturan.ac.id/index.php/Purwadita/article/view/363/319%0Ahttp://jurnal.stahnmpukuturan.ac.id/index.php/Purwadita/article/view/363>
- Selvarajah, C., & Meyer, D. (2017). Human capacity development in Indonesia: leadership and managerial ideology in Javanese organizations. *Asia Pacific Business Review*, 23(2), 264–289. <https://doi.org/10.1080/13602381.2017.1299401>
- Setiyowati, N., & Abdul Razak, A.Z. (2018). Followers’ Personality and Indigenous Leadership: Perceived Astabrata Leadership Style in Indonesian Higher Education. *International Online Journal of Educational Leadership*, 2(2), 21–35.

<https://doi.org/10.22452/iojel.vol2no2.3>

Sylvina, V., Handayani, F., & Lestari, A. (2021). Leadership Style in the Traditional Javanese Culture (Study on Romo Hamzah in Yogyakarta). *Journal of Archaeology of Egypt/Egyptology*, 18(1), 839–849.

Warrick, D.D. (2017). What leaders need to know about organizational culture. *Business Horizons*, 60(3), 395–404. <https://doi.org/10.1016/j.bushor.2017.01.011>

Zhang, Y., Zheng, Y., Zhang, L., Xu, S., Liu, X., & Chen, W. (2021). A meta-analytic review of the consequences of servant leadership: The moderating roles of cultural factors. *Asia Pacific Journal of Management*, 38(1), 371–400.

<https://doi.org/10.1007/s10490-018-9639-z>