



Publication Trends on the Javanese Leadership Construct

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Abstract. Leadership behavior performed by a leader is inseparable from cultural influences. Leadership requires an understanding of the culture of the people it leads when dealing with the development of community culture. This study used content analysis to investigate research development and find out significant documents of Javanese leadership constructs. Publish or Perish software was used to extract the data. Data sources were obtained from Google Scholar database with a total of 66 documents from 1986 to 2022. The results revealed that the increase in the number of publications from the three developmental periods (Foundation, Growth and Maturity stages) was not significant. This study presents 12 significant documents based on the number of citations in each developmental period and content analysis of the significant documents. Finally, the implications of the findings are discussed and future research opportunities are suggested.

Keywords: Javanese leadership, Indonesian leadership, content analysis, publish or perish

1 Introduction

The history of the Javanese people is inseparable from the periods of development of Hindu-Buddhist kingdoms, Islamic kingdoms, Dutch colonial rule, and the center of the Indonesian independence movement. The Javanese inhabit the island of Java, which is the thirteenth largest island in the world with 95 million in the 2010 occupation census and is the largest tribe in Indonesia, 40.22% of Indonesia's population (1). Java has a major impact on the social, political and economic life of Indonesia. Javanese culture is famous not only for its uniqueness, but also for its values and philosophy of life (2–4). This is reflected in the systematic thinking of Javanese people in living their lives, always applying the philosophy of virtue, character and ethics as three interrelated

things (5–9). Good manners (*budi luhur*) in Javanese culture are a teaching contained in *kejawen* culture.

Javanese culture is full of philosophical nuances, all of which are reflected in rituals, literature, and the teaching of life principles (10–12). In the academic world, the richness of Java is like a never-ending field for study. It is an abundant storehouse of ideas and a spring that never runs dry. The purpose of studying Java is not to sow the seeds of primordialism, but to strengthen the character, personality, and values of local cultural wisdom. If according to Dewantara (13) national culture is the culmination of regional culture, then Java has enormous capital in that direction. Java teaches an attitude of life that is in harmony with the world, God and closeness to consciousness. It is all manifested in an inner attitude that is always *eling lan waspodo* (aware and alert) of all its actions. The attitude of life above is what equips Java in dealing with outside cultures. This can be seen when Java welcomed the arrival of Hindus, Buddhists, Muslims and Christians. Java did not become intertwined and dissolved in the big flow, Java remained *njawani* (remain Javanese).

Many scholars and/or poets were born from Java, such as Mpu Panuluh with his work *Baratayudha*, Mpu Darmaja with his work *Smaradahana*, Mpu Prapanca with his work *Kakawin Nagarakretagama*, Pangeran Adilangu II with his work *Babad Demak*, Carik Bajra with his work *Babad Tanah Jawi*, Raden Ngabehi Yasadipura I with his work *Arjunasrabahu*, and Raden Ngabehi Ranggawarsita with his work *Serat Wirid Hidayat Jati*. These great works influenced the Javanese philosophy of life and became the foundation of investigations into Javanese philosophy in the modern period. Study of Gunawan (14) highlighted eight ancient principles of Javanese statesmanship (*Asta Brata*): Chandra (the Moon, refers to the nature of decisiveness), Surya (the Sun, refers to the nature of authority), Kartika (the Star, refers to the nature of external realities), Bumi (the Earth, refers to the nature of patience), Agni (Fire, refers to the nature of entrepreneurial), Tirta (Water refers to the nature of trustworthiness), Maruto (the Wind, refers to the nature of discerning), and Samudra (the Ocean, refers to the nature of progressiveness).

The uniqueness of Javanese society also invited western scholars to investigate the social structure of its society, for example Geertz (15) who classified Javanese society into three: *abangan* (representing a syncretic Muslim group), *santri* (representing a devout Islamic group), and *priyayi* (representing the palace nobility group). In the context of education, Gunawan and Sulistyoningrum (16) found that local wisdom values can inspire and impact the socio-cultural governance of the community. Endraswara (17) highlighted four traits of Javanese leaders known by the acronym “four T”: *teteg* (as a protector), *tatag* (brave), *tangguh* (strong), and *tanggon* (unyielding in resolving all obstacles). In addition to academic studies, there are books that specifically investigate, probe and promote Javanese leadership, for example Achmad (18), Achmad (19), Sumodiningrat and Wulandari (20), Lukiyanto (21), and Hidayat (22). This study investigates publication trends on Javanese leadership by using a database from Google Scholar to identify significant documents. The results contribute to new insights into the Javanese leadership landscape that are useful for future researchers to expand their studies.

2 Method

The current study investigated Javanese leadership-related literature from the Google Scholar database. The search was conducted in February 2023, referring to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines of Moher et al. (23) (Figure 1), and using Publish or Perish software to extract data, this study identified documents with the search term “Javanese leadership”, with a time span of 1986 to 2022, 66 documents were identified. After excluding editorials, proceedings papers, book reviews, reviews, early access, patent, and meeting abstracts, 39 documents remained (including articles, thesis, and book chapters). Data were analyzed with descriptive statistics and content analysis of significant documents. Descriptive statistical analysis presents the number of publications each year. The content analysis highlighted the main findings of the significant documents.

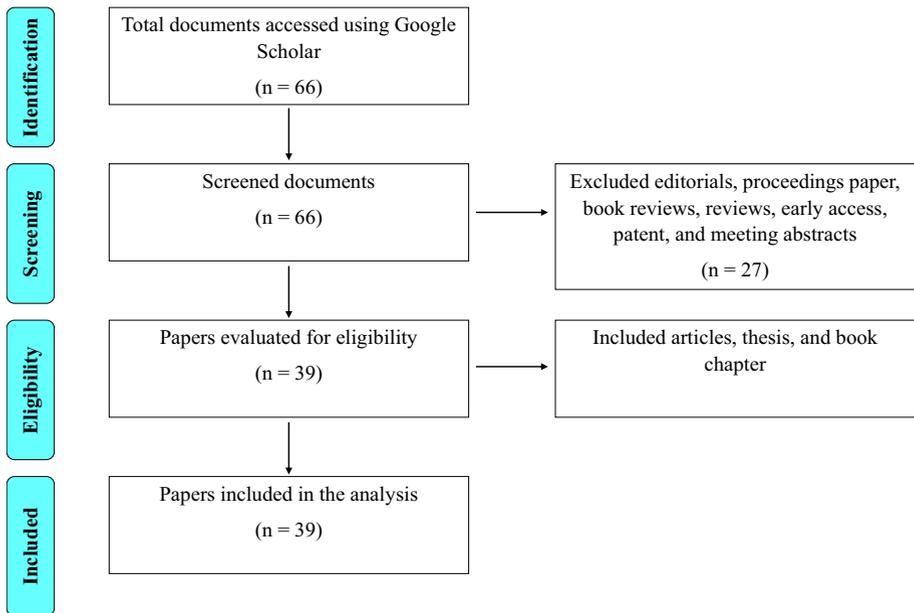


Figure 1. Flow Diagram of Study Selection Process on Javanese Leadership

3 Results and Discussion

Knowing the publication trend of a construct for scholars is important to understand current hot topics and to consider further investigation. Figure 2 presents the publication trend on the construct of Javanese leadership in the period between 1986 and 2022. Over almost forty years, three stages of publication development were identified. The first stage, the Foundation stage, spans between 1986 and 2007, with 22 years and a total of 7 publications at this stage. Despite the very small number of

publications at this stage, the scholars' efforts in defining the concept of Javanese leadership should be appreciated.

The second stage, the Growth stage, with a span of time between 2008 and 2017, for 10 years the number of publications has increased to 14 documents. Although the increase is not significant, various arguments and propositions are proposed by scholars to strengthen the position of the Javanese leadership construct. Scholars at this stage massively echoed Javanese leadership from an organizational and cultural perspective.

Then comes the Maturity stage, with a time span between 2018 to present, for 5 years the number of publications at this stage is 18 documents. Looking at the number of publications at each stage of the construct's development, with a total of 39 documents over 37 years, it can be seen that the development of the construct's publications is not significant. Nevertheless, it is noteworthy that scholars have attempted to investigate the impact of this construct on human capacity and good governance innovation. These investigative efforts should be welcomed by leadership scholars and practitioners to promote Javanese leadership in organizational leadership studies.

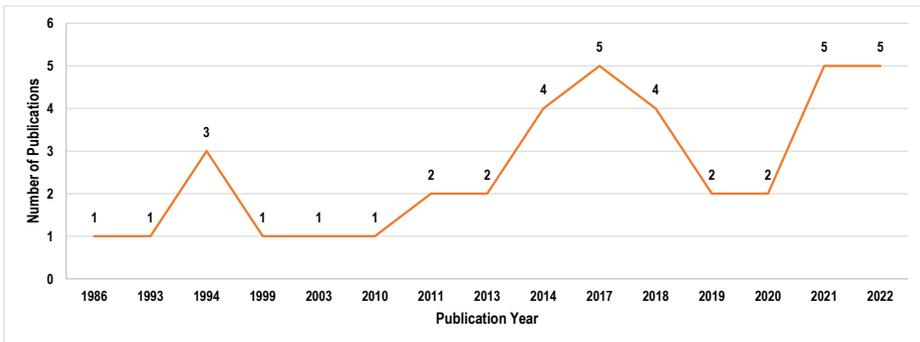


Figure 2. Number of Published Articles on Javanese Leadership between 1986 and 2022

Table 1 presents 4 significant documents on the Javanese leadership construct for each developmental period. Of the 12 documents, Mulder (24) work has the highest citations, followed by Magnis-Suseno (25), Selvarajah et al. (26), Selvarajah and Meyer (27), and Dewi (28). The following is a content analysis of the main findings of each document.

Using a cultural lens, Mulder (24) describes Javanese leadership as friendly, peace-loving, warm, open, and tolerant, and with this style, Javanese leaders display high care and concern for others and their subordinates. Set against the backdrop of the early reformation period marked by the fall of President Suharto, Magnis-Suseno (25) asserts that President Suharto projected himself as the top leader of the government like a traditional Javanese King where all political decisions were made by him. Using leadership emergence theory, Mulkey (29) found that Javanese leadership values are embedded in the Javanese worldview and the dynamics of the relationship between followers and leaders in Javanese culture are also influenced by the religious values of Islam. Kurasawa (30) conducted a study on the Javanese worldview during the Japanese occupation and found that Javanese leadership at the village government level

established a power relationship between the village government and the central government to distribute the prosperity of the villagers.

Using the eight ancient principles of Javanese statesmanship (Asta Brata), the findings of Selvarajah et al. (26) on 312 Javanese managers showed that paternalistic and non-authoritative leadership styles are preferred by managers in leading organizations and their study highlighted respect for leaders as father figures (in Javanese society commonly known as *bapak-ism*). Exploring Javanese Muslim political leaders using a gender lens, Dewi (28) found that the position of women and men in Javanese society is changing and the public sphere is promoting the participation of Muslim women. Irawanto and Ramsey (31) revealed that in addition to the cultural values of Javanese society supporting paternalistic leadership that is always benevolent, fair, and has self-courage, therefore, in urgent situations, authoritarian leadership needs to be displayed. Study of Perdhana (32) echoes the leadership expected by the Javanese community is paternalistic leadership, the Javanese expect their leaders to act as a father. Moreover, Javanese leaders should show virtuous behavior, prioritize morality, and be leaders who are worthy of being used as examples by their communities.

Selvarajah and Meyer (27) highlighted eight ancient principles of Javanese statesmanship (Asta Brata) to serve as the spirit of the community in making changes. Comparing the three typologies of Javanese leadership (*abangan*, *santri* and *priyayi*) proposed by Geertz (15) with the trichotomy theory of leadership proposed by Weber (33), Permatasari and Subaidi (34) concluded that *abangan* (syncretic) leadership tends to display charismatic leadership, *santri* (orthodox) leadership tends to display *kyai* (teachers of Muslims) leadership in *pesantren* (Islamic school), while *priyayi* leadership tends to display traditional leadership. Findings of Suhandjati (35) concluded that Javanese leadership is centered on men, therefore, an understanding of gender equality is needed. Using a qualitative research design, Susiatiningsih et al. (36) concluded that the success of governance innovation is influenced by leadership behavior and leadership styles based on local culture and wisdom (i.e., Javanese philosophy).

Table 1. Significant Publications on Javanese Leadership between 1986 and 2022

Stage	Rank	Author(s)/Year	Type	Citations
Foundation (1986 – 2007)	1	Mulder (1994)	Book chapter	46
	2	Magnis-Suseno (1999)	Book chapter	27
	3	Mulkey (2003)	Thesis	4
	4	Kurasawa (1986)	Book chapter	2
Growth (2008 – 2017)	1	Selvarajah et al. (2017)	Article	26
	2	Dewi (2017)	Article	21
	3	Irawanto and Ramsey (2011)	Article	15
	4	Perdhana (2014)	Thesis	6
Maturity (2018 – present)	1	Selvarajah and Meyer (2017)	Article	22
	2	Permatasari and Subaidi (2021)	Article	6
	3	Suhandjati (2017)	Article	4
	4	Susiatiningsih et al. (2021)	Article	3

Javanese people who are known to be friendly by all Indonesian people have their own uniqueness in managing society (37–39). Javanese leadership can be said to color the national leadership of the Indonesian nation. Their leadership behavior is described as being very concerned about the feelings of others, careful not to offend others, tolerant

of mistakes, generous, and sensitive to others (40–43). The GLOBE study revealed that these leadership values and behaviors emerged strongly in Javanese society and contributed to Indonesia's score of 4.69 in the humanitarian orientation dimension, which was the highest score among the 150 countries studied (44).

In the context of Javanese culture, there is a philosophy proposed by Dewantara (13) that teaches about three main pillars of a leader's traits. First, *ing ngarso sung tuladha*, refers to the nature of a leader when he is in front of the members of the organization, able to be an example for his subordinates (45–47). Second, *ing madya mangun karsa*, refers to the nature of a leader when he is in the midst of organizational members, able to arouse the motivation of his subordinates at work (48–50). Third, *tut wuri handayani*, refers to the nature of a leader when he is behind the members of the organization, able to provide moral encouragement and spirit in working subordinates (51–53).

On the one hand, authoritarian leadership also characterizes Javanese leadership (54–56), which scholars refer to President Suharto's leadership style during the New Order regime (1966 to 1998), with its top-down system of governance, like a king, the ruler of a Javanese kingdom in previous centuries. On the other hand, the authoritarian leadership displayed by President Suharto, found the right balance between collaboration and authority, thus creating a conducive climate and culture. Hersey et al. (57) have warned that no leadership style can be applied to all situations. Hence, a leader must know the level of readiness and maturity of his followers.

The findings of this study have several implications. First, Javanese leadership continues to grow and has been reorganized, particularly conceptually and in practice across all sectors of society (58,59). Second, the knowledge base on Javanese leadership has grown over nearly forty years and has become a pillar of knowledge for the investigation of culture-based leadership and local wisdom. Current investigations of Javanese leadership constructs reflect themes centered on how a Javanese leader encourages leadership behaviors that are friendly, peace-loving, warm, open, and tolerant (60–62). Third, encourage regional leaders in Indonesia to apply the values and ethics of leadership based on the culture and local wisdom of their region in all sectors of society (63–65). This is intended to promote the uniqueness and cultural diversity of each region in Indonesia. Moreover, this is a way to preserve the culture and wisdom of each region (66–68) and promote Indonesia's cultural wealth to the international community.

4 Conclusion

The current study applied descriptive analysis and content analysis to identify the research knowledge base on the construct of Javanese leadership. Three stages of development were identified along with the four most influential documents at each stage of development, i.e., Foundation, Growth and Maturity stages. Publication trends on the Javanese leadership construct in the last forty years indicate the robustness of this construct. The Javanese leadership construct that emphasizes caring behavior towards the feelings of others emphasizes that humble leadership is needed in all sectors of society. Leaders practice respect regardless of job title and role (69–73).

Despite the validity of the method, the current study also has limitations. First, we believe significant documents identified in the current study are indexed by credible indexing engines, but it must be recognized that this study used a limited database from Google Scholar that can index any type of publication (74–77). To overcome this limitation, further studies are recommended to use databases from other indexing engines, such as Scopus, CrossRef and Sinta to obtain documents from more reputable publications. Second, the current study used the search term “Javanese leadership” using English, perhaps using search terms with English limits the search results. Further study using the search terms “*kepemimpinan orang Jawa*”, “*kepemimpinan Jawa*”, or “*pemimpin Jawa*” using Indonesian is suggested, this is to expand the documents obtained.

Third, the current study only presents papers that have high citations on the Google Scholar indexing engine without examining the linkages between documents. It is recommended that future researchers conduct bibliometric analysis such as keyword occurrence analysis using the Science of Science (Sci2) Tool software (78–80). Fourth, we believe there is a lot of literature that discusses Javanese culture, for example Sultan Agung Hanyakrakusuma with his work *Serat Sastra Gendhing*, which may not be indexed in modern indexing engines (including Google Scholar), but is a great work that deserves to be investigated. Therefore, we suggest that future researchers investigate using the Hermeneutic method in order to interpret the meanings contained in the work (81).

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