

# Description of Servant Leadership on Public Official in Bekasi Government

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**Abstract**—Various facts and researches show that a crucial point which contributes greatly toward performance of public service is the official public leadership. One of the leadership theories which can explain bureaucracy is Servant Leadership. Considering that servant leadership place the others need beyond the personal need the needs of a certain group. This quality is required for the position of civil servant as a part of government tools whose function to serve public. The aim of this study is to describe the degree of servant leadership performed by the public official in Bekasi Government. Dimension used in revealing the variable of servant leadership is from the development of a variety of leadership theory from West. Furthermore, it combined with a dimension of local wisdom, spirituality, which results to 12 dimensions in total. The final result of this research demonstrates that the public officials in Bekasi have already implemented the servant leadership on carrying their duties.

**Keywords**—Local Wisdom, Public Official, Servant Leadership, Bekasi Government.

## I. INTRODUCTION

AN important feature that effects the performance of public services in bureaucracy is leadership. Their tremendous effects has been recognized and proven in the range of studies [2] [7].

The survey results conducted by the author from 30 civil servant of 15 local government (province /city/district) in West Java, proved similar characteristics of structural official leader in several area, especially in West java, as follows: 1) The election of structural official is still not based on competence, and there are still corruption, collusion and nepotism action and lack of transparency; 2) Civil Servants who have close relation with the source of power obtain higher priority appointed in structural position; 3) The leaders tend to use manipulative power rather than persuasive approach. The same phenomenon occurs in Bekasi government's district. These findings are accordance with the result of survey done by the author on 30 civil servant from 5 different sectors in Bekasi, as follows : 1) The leaders have a tendency to focus on personal orientation; 2) The leaders have

a habit to be served instead of serving; 3) The relationship between the leaders and subordinates is limited on implementing tasks and duties; 4) Frequently, the ethic is defeated by personal purposes; 5) The decision making commonly emphasis on official power rather than persuasive approach.

These findings show that the power oriented leadership greatly dominance in Bekasi (also perhaps happened in others West Java or in many places of Indonesia). The high domination of power oriented leadership causes the state apparatus, as the government servant and especially public servant, become powerless because the role of public officials as public policy executive, public servants, and the tools to unite the nation are not functioning properly.

Thus, the model of leadership which have similarity to public bureaucracy that tends to focus public serving is servant leadership. It serve the public and community instead of focus on the personal purposes or certain party goals [17] [24]. This type of leadership is suitable because this model is very appropriate to be applied on stable environment (monotonous atmosphere) such as in non-profit service sector or in public services [4] [16].

The purpose of this research is to find out whether the servant leadership is the most appropriate theory for with the Indonesian culture which is represented by the Bekasi government. Also to reveal, how is the model of leadership applied by the Bekasi government?

## II. STUDY OF LITERATURE

### A. Servant Leadership Definiton

For decades, theories of leadership becomes sources of the range study and research. These theories were categorized into various historical approaches which focused on characteristics, behaviour, situational contingency or cultural contingency, integrative approached and influenced [8], and reference [3] introduced the transformational leadership.

According to many scholars, one of the leadership model categorized into transformational theory is servant leadership. This type emphasises on the relationship between leaders and their subordinates which focus to serve the subordinates. It demonstrates to contribute the new and better method in working. The idea of servant leadership emerges from need of alteration that a leader has to have a visioner point of view. He must be able to placed the subordinates or customers as the main attention and in the proces influence others in a

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persuasive way instead of insisting his subordinate to obey all command as a traditional leadership [24].

Although, the idea of Greenleaf was not based on deep research [12], in fact after 3 decades issued, his ideas – servant leadership- has become the ideal method of leadership [17]. Based on several experts, it is concluded that Servant Leadership is a person's ability to make social relationships by persuasion, develop and serve others (subordinates and customers) as the first priority in process of achieving organization's goal. This definition that differentiate from other leaderships definitions, whereas leadership in general is focus on the effort to influence people, but servant leadership prioritize in serving others with the final result of a leader that can be trusted and followed.

Several quality of servant leadership explained by the experts show the similarity to public bureaucracy. Servant leadership is in accordance with the purpose of establishing a government, which is to organize, manage, and serve people towards a justified and prosper community. As the civil servant and public servants, the state apparatus should prioritized on public service. Consequently, it is relevant to say that a leader whose put others needs above his personal needs shows servant leadership.

### B. Dimension of Servant Leadership

The highlight of servant leadership was not described specifically by Greenleaf. However, in further development study done by some researchers, they expanded its features or dimension of servant leadership scale into many parts such as: Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to growth of people and Building community [17] [18]. Reference [12] found 6 features, namely personal development, valuing people, building community, displaying authenticity, providing leadership, and sharing leadership. Reference [19] found 8 aspects, namely Leading, servant hood, visioning, developing others, team building, empowering others, shared decision making and integrity. Reference [23] found 9 aspect, namely Vision, Honesty, Integrity, Trust, Service, Modeling, Pioneering, Appreciation of others and Empowerment. Reference [15] found 7 aspects, namely Agapao love, Humility, altruism, Vision, Trust, Empowerment and Service. Reference [11] found 5 aspects, namely Altruistic calling, Emotional healing, Persuasive mapping, Wisdom, Organizational stewardship. Reference [22] found 6 aspects, namely Voluntary subordination, Authentic self, Covenantal relationship, Responsible morality, spirituality and Transforming Transcendental influence.

In this research, the theory of servant leadership of all sources above is not completely applied to reveal the research's variable by the author. The reason is that all servant leadership theories were influenced by territory and cultural factors, and most of the researchers came from the west culture background [20]. So, it will be uneasy to be applied to others culture, especially in Indonesia. Hanzaee and Mirvaisi should carefully considerate on conducting this research using theory based on cross-culture [20]. Western theories of leadership may be less relevant when applied to all culture [1]. Consequently, it needs to demonstrate further the potential philosophy of local wisdom from past to find the suitable

leadership model that accordance with local culture to establish professionally method in present time. This research is conducted using several tests such as legitimacy, validity, and reliability which are hopefully able to be a measurement tool to analysis Human Resources Development and feasibility of National Leader [5].

Back to past, seeing the leadership model of kingdom era in Indonesia, The King or the Prince or Sultan was believed as a man who posses special gift to lead and control people and community. Leadership of a kingdom has similarities to the model of leadership in Indonesia this time. People consider that kingdom is equal with nation – both are having the same obligation to manage the organization and to serve people.

Hence, kingdom leadership is identical with the model of leadership used by the public official. In this term, they -the leader- build up a great luxurious imperial to bring vast prosperity for people. It is an interesting study to implement kingdom leadership or public figure leadership method in past applied in present method.

TABLE I  
SIMILARITIES BETWEEN SERVANT LEADERSHIP BASED ON WESTERN THEORIES AND LOCAL CULTURAL WISDOM IN INDONESIA

Characteristics	Researcher
• Humility, modesty (sarjawa upasama & magwimag) and the character of the water.	• Paterson [15], Sendjaya et al. [22], Gajah Mada, Asta Brata, Siliwangi
• Wisdom, patience ( <i>wijaya</i> , kearifan)	• Barbuto and Wheeler [11], Gajah Mada, Pancasila, Prabu Siliwangi
• Vision, Foresight, the providing of leadership, fathonah (intelligent), Wicaksaneng naya, character star, swasana maharjeng tursita, war skills	• Spears [16] [17], Patterson [15];, Wong and Page [19]; Bass [3] Laub [12], Nabi Muhammad, SAW, Gajah Mada, Asta Brata, Sutan Agung and King of Siliwangi
• Heart and hands to serve, Listening, empathy, Value people	• Spears [16] [17], Russell [23], Laub [12]
• Trust, amanah (trustworthy), Stewardship, <i>Natanggung</i>	• Russell [23] and Patterson [15] and Muhammad, SAW, Spears [16] [17], Asta Brata
• Love and be loved (sih samasta bhuwana, the character of the wind)	• Patterson [15], Gajah Mada, Asta Brata, Parabu Siliwangi
• Persuasion	• Spears [16] [17], Russell [23], Barbuto and Wheeler [11]
• Moral development, development of people, commitment to the growth, motivation and willingness building (sun character, tut wuri handayani, inspiration motivation)	• Russell [23], Wong and Page [19], Laub [12], Spears [16] [17], Asta Brata, KH Dewantara, Pancasila, Bass [3]
• Healing, moon character	• Spears [16] [17], Barbuto & Wheeler [11], Asta Brata
• Modelling, role models (sumantri, bahni bahna amurbeng Jurit, ing ngarsa sung tulada, and modeling of idealized influence	• Russell [23], Gajah Mada, Sultan Agung, KH Dewantara, Pancasila, Transformasional, Sultan Agung
• Community building, priority to the interests of the state (Nagara gineng pratijna, ambek Paramartha), wind character	• Spears [16] [17], Gadjah Mada, Asta Brata
• Spirituality	• Asta Brata, Sultan Agung, Prabu Siliwangi, Gadjah Mada, Pancasila and Sendjaya, et al

There are some similarities between local leadership model with western leadership theories (see Tabel 1), for instance : 8 lessons of leadership from Asta Brata [13]; 18 philosophy leadership of Gajah Mada [6]; philosophy's leadership of Sultan Agung (7 message in Serat Sastra Gending) [10]; The image of Leadership's Prabu Siliwangi in Wawacan Babad Timbanganten (The Seven Ideal Nature of Kings in Ikram [21]; The Concept of Leadership Ki Hajar Dewantara (The three leadership concept), and the philosophy of Pancasila [25].

Derived to discussion on Table I and Table II, there are 11 theories of servant leadership from Western culture. They have similar meaning with the value of local leadership theories in the past. Coincidentally, the value of local leadership had been applied by the Western for many years, for instance visionary/foresight had been used by Gajah Mada in Wicaksaneng Naya concept— means sharp in creating strategies and good in making decision. The teaching about star characteristic from Asta Brata concept means that a leader must have obvious mission and vision, guiding and show the precise direction to achieve the goals. The concept of Swadana Maharjeng Tursita from Sultan Agung's teaching show that a leader must have good quality such as good in intellectuality, smart, truthful, have a high pride based on independent principle. Thus, it can be understand that the dimensions of leadership model from Western countries have several similarities to Indonesian cultural model of leadership.

On the other hand, there is a dimension, namely spirituality that rarely found in Western concept. Spirituality has the great part and highly respected in leadership method of Indonesian's local culture. This does not mean that the Western concept does not concern on spiritually. However, in Indonesia spirituality does not only convey for individual matters but also for organization [9]. The concept of leadership values in local culture have been built from morality value and transcended value since hundreds of years ago [10]. Thus, spiritual value should become an important part of the features for servant leadership in Indonesian public official.

### III. RESEARCH METHOD

The approach of this research is descriptive quantitative method. The population is all civil servants in Bekasi government. The tools used to collect the data is questionnaire using 5 point ordinal scale (very appropriate into inappropriate) with total of 102 items. It was given to 200 person spread over 39 departments with stratification random technique. Each respondent describe their perception of the leader of their own department. The characteristic demography consists of: sex, age, position, length term service, and education. The variable of servant leadership is revealed into 12 dimensions: humility, vision, wisdom, listening, trust, love, persuasion development of people, healing, modeling, community building and spirituality.

The results of validity and reliability analysis generate 93 items measuring devices conducted in two rounds. Validity coefficients item moves from 0.322 to 0.778 with a Cronbach's Alpha reliability coefficient of 0.977.

Table II describe demographic characteristics of respondents as follows:

1. The number of male respondents are 53% more than the number of female respondents (47%).
2. Most of the respondents are in the range of age 40 – 50 (39%), they belong to productive age.
3. The respondents are dominated by executive position (52,5%), the comparison has been already proportional. It is suitable with coverage sampling.
4. Most of the respondents have 15 years in working period (44,5%).
5. From education level, it is dominated by Bachelor Degree 47,5%. These data are able to describe the composition of education in civil servant of Bekasi.

TABLE II  
DEMOGRAPHIC PROFILE OF RESPONDENTS

Variable	N	%	Mean	SD	F/p-value	T/p-value
<i>Age</i>						
18 – 30	32	16	3,633	48,655	0,711	0,92
30 – 40	56	28	3,571	45,402		
40 – 50	79	39,5	3,437	49,810		
> 50	33	16,5	3,686	44,266		
<i>Gender</i>						
Male	106	53	3,657	48,967	0,314	0,361
Female	94	47	3,596	45,493		
<i>Position Level</i>						
Executive	105	52,5	3,578	49,117	0,054	0,446
Echelon IV	68	34	3,63	45,354		
Echelon III	27	13,5	3,824	41,287		
<i>Working Period</i>						
2 – 5	22	11	3,663	46,691	0,966	0,295
5 – 10	44	22	3,66	53,643		
10 – 15	45	22,5	3,62	51,047		
> 15	89	44,5	3,616	42,815		
<i>Level of education</i>						
High school	28	14	3,593	51,962	0,31	0,941
Diploma	22	11	3,483	51,829		
Bachelor	95	47,5	3,63	43,429		
Master	55	27,5	3,703	49,334		

### IV. FINDINGS AND DISCUSSION

#### A. The Difference of Mean and Variance Homogeneity

Based on the test of mean difference (Table II), it illustrate that all factors of demography (sex, age, position, working period, and education) derives from homogeneous data. It is shown that all elements have p/t-value more than 0.05. The data demonstrate that no differences of the average for each elements (F/p Value >0.05), age (from 18 until >50 years), sex (male and female), position (executive, Echelon 3 and 4), working period (2 until >15 years) and education level (High School – Bachelor degree).

#### B. Interpretation of Servant Leadership Score

Table III describe mean, standard deviation, frequency and percentage of servant leadership score. The answer of respondents has categorized into medium level. It is explained from the frequent of highest answer from respondents showing medium (66,5%).

Those data display empirical mean (351,35%) > hypothetical mean (306). It indicates that the respondent's perception of their leader's leadership in each department is

positive. It signifies, they agree that the leader has been applying servant leadership.

The result of comparison standard deviation reveals empiric standard deviation (47,233%) < hypothetical standard deviation (68). It proves that respondents' perception to the servant leadership of their leader have low variation. It is indicates that respondents' perception from one to the others having similarity or uniform.

TABLE III

MEAN, SD, FREQUENCY & PERCENTAGE OF SERVANT LEADERSHIP SCORE					
Type	$\mu$	$\sigma$	Category	F	%
Hypothetical	306	68	Low	6	3.0
Empirical	351.35	47.233	Medium	133	66.5
			High	61	30.5
			Total	200	100

Table IV show the highest score is spirituality (F = 10.17 and  $\mu = 35.73$ ), wisdom (F = 10.5%,  $\mu = 35.29$ ) and followed by community building (F = 9.75%,  $\mu = 34.25$ ). The highest score of spirituality aspect shows that Indonesian people, especially public officials in Bekasi still respect spirituality which derives from moral value and religion. As it is said by reference [9] that spiritual value is not only applied on individual matters but also put on organization activities. The public official in Bekasi also has been managing his duty based on moral value and religion as the apparatus of state.

The second high score is wisdom. This dimension is greatly impacted by paternalistic factors [7]. It seemed that a leader perceived as a father, he is a wise person, and able to take care of his family. Apparently this role is performed by the public officials' leader towards their subordinates, hence the high score on the wisdom dimension.

For the future, the Central Government Programs has to empower people which executed by public officials create a good impact and impression in the process of community development. As a result, Community Building dimension fits on the third rank.

TABLE IV  
DESCRIPTION OF SERVANT LEADERSHIP SCORE

Dimension	F	%	$\mu$	$\sigma$
Humility	4708	6,7	23,54	3,577
Wisdom	7059	10,05	35,29	5,266
Visioner	6048	8,61	30,24	4,675
Listening	5857	8,34	29,29	5,016
Truth	4396	6,26	21,98	3,733
Love	5948	8,46	29,74	5,042
Persuasion	6564	9,34	32,82	5,060
Development of People	5967	8,49	29,84	5,029
Healing	4338	6,17	21,69	3,668
Modelling	5390	7,67	26,95	4,285
Community Building	6849	9,75	34,25	5,211
Spirituality	7145	10,17	35,73	5,319
Total	70269	100	351,35	47,233

## V. CONCLUSION

Servant Leadership profile on public officials in Bekasi City show that there are a few characteristic of serving others (subordinates and customers), although generally their Servant Leadership characteristics are on middle levels. This fact is

significant for a good public service in Bekasi City, especially considering the three main characteristics are Spirituality, Wisdom, and Building Community.

## ACKNOWLEDGMENT

It is an honor for me that my research has accepted as part of proceeding presented in this great occasion. It is one of opportunity which also becomes the requirement on the process of taking my Doctoral degree. I am very grateful and thankful to all proceeding managers and to everyone who becomes the part of assisting me to complete this work. I'm wishing that God may bless all of you for your all compassion, Amin.

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