JOURNAL OF LEADERSHIP IN ORGANIZATIONS

ETHICAL LEADERSHIP TRANFORMS INTO ETHNIC: EXPLORING NEW LEADER'S STYLE OF INDONESIA

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ARTICLE INFO

ABSTRACT

Although, there are many styles that have been used to study leadership focusing on task, role, work, managerial, spiritual and ethical, however there is none study deeply on the ethnic style. The debate in this issue as related to the study of ethical leadership transforms into ethnic, especially natural roles of Indonesian's leaders. In this paper two major approaches phenomenology and ethnography are examined to gaining the theory and the latter is presented the natural roles of ethnic leaders. This study proofs that (1) the concept of ethnic leadership is the ability to spread the belief, value, culture, and norm of ancestry. Also, (2) natural roles of ethnic leaders are transcendent, endogen and reflection of roles..

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1. Introduction

The importance of leadership—have been crucial for group survival—in promoting ethical activities in institution and organizations has long been understood. When ethic is become spirit leadership because of as the single best predictor of trust in leaders, also, the ethnic will be the one of its root. Because, ethnic in management—especially leadership—as a new and empirically unexplored terrain of leadership. A list of indicator to talk about ethical leadership is management, ethics, morality, virtues, values, and morals. Also, major organizational failures, such as Enron, have ignited an interest within the field (Monahan, 2012). Then, recent ethics problem—like an Enron—in profit, non-profits, and even religious workplaces, researchers are asking, what is the problem with the leaders on all earth? In a post-Enron world, practitioners have strong initiative to deepen ethical leadership in their institutions and researchers want to study ethical leadership in order to know its origins (Brown & Treviño, 2006).

The normative perspective is rooted in philosophy and is concerned with prescribing how individuals "ought" or "should" behave in the workplace (Brown & Mitchell, 2010). Stouten et al. (2012) argue it is clear that many initiatives rely heavily on management and hence are dependent on leaders' concern for moral issues. Bass & Steidlemeier (1999) examines ethical decision making from particular philosophical frameworks, and Ciulla (2004) evaluates the ethicality of particular leaders, and considers the degree to which certain styles of leadership or influence tactics are ethical. Marcy, Gentry, & McKinnon (2008) discussed how a leader ethically influences followers. In contrast, Brown & Mitchell (2010) emphasizes a social scientific approach to ethical leadership. But, some of scholars, such as Brown & Treviño, (2006), have done a holistic study of suitable social references that have linked leadership and ethic in an effort to make clear several definitions and thinking frameworks for future researchers.

Unfortunately, the most recent practices of corporate leaders often lead to shifting from the right path and engaging in immoral and selfish actions. Such wrong and deviant behavior is clearly seen in the big mistakes of our age and day (Stouten et al.). The other side, Viet (2016) explores that among scholarly communities representing different perspectives on organizations there is considerable disagreement—resulting in different views of organizational leadership in general and on ethical leadership in particular—on the appropriate way to conceptualize, define and study ethical leadership.

Heres & Lasthuizen (2010) thwart the risks of ethical leadership failures, safeguarding and promoting moral values failure in almost all leadership that adheres to ethics, protects and preserves various moral values (Cooper, 2006), and managing the tensions that occur social performance and handle all disputes that often apply in activities and social organizations. (Gottlieb and Sanzgiri, 1996). Managers familiarize a norm based on values and good behavior directly when they influence subordinates through leadership (Grojean et al., 2004) and culture (Lasthuizen, 2008; Treviño et al., 1999). Without ethnic of leadership, it is said, what makes ethical leaders an ethnic's role? Obviously, Balgopal (1984) states that one cannot understand that the profound

meaning of ethnic leadership is a combination of the definition of leadership in general that is integrated with ethnicity in particular, it can be realized if consideration is given in the context of the existence of references from researchers and previous theories. Researchers have the belief that if leadership and ethnicity can be integrated and can be applied anytime and elsewhere, then actually this concept has reduced the burden of the many roles of managers,

Several experts strongly recommended, such as Okeke & Idike (2016), that further researches be commissioned and truly conducted on ethnicity and the leadership challenge in the country. Therefore, the purposes of this research are to: 1) imply the study of ethnic leadership's conception, and 2) describe the nature of the ethnic leadership role.

2. Literature Review

The Concept of Ethnic

Otteh and Ezeh (2012) state that "the concept of ethnicity refers to a social identity formation that rests upon culturally specific practices and a unique set of symbols and cosmology." Nnoli (1978) defines ethnicity as interactions among members of many diverse groups. This then Salawu & Hassan (2011) argue that ethnic community means they are composed of and based on ancestors, languages, the same culture, and which may be the same in the view of others. Not all and always, Ukiwo (2005) deal with the idea that ethnic communities will base their teachings and histories on myths, ancestors, languages, races, religions, traditions and cultural areas.

Ebegbulem (2011) opines that members of an ethnic group must share occupy the same territory, "same historical experience, having the same culture, speaking the same language and sharing the belief about the future together." Two arguments of Okeke & Idike (2016) are the first, that ethnicity is artificial or not coincidental, but results from the thoughts of social actors in society. Because of it is not natural, and then the second is that ethnicity can play a role in the context of mutual relations between humans, not only play a role in conflict and hostility.

For O'Brien & Oakley (2015) the omission of class around social class tends to intersect with questions of ethnicity and spatial inequality. However, Patel & Naudin (2018) add that the proportion of ethnic minorities in leadership positions remains low.

Ethnicity has the function of forming an identity and social group (Monzani et al., 2015). In-depth study of leadership based on ethnicity is an integral part of the literature review. Accordingly, ethnic identity may change and move actively in the concept of leadership (Ayman and Korabik, 2010). Almost all leaders who carry out effective development need and pay attention to ethnicity (Chin & Sanchez-Huckes, 2007). Such Haney-Brown (2017) ethnicity and context are part of the vital characteristics in the operation of organizational settings because there is a natural relationship between follower and leader or as a place where "leader-follower" operates.

Ethnic Leadership: an Introduction

Balgopal (1984) argues that "adaptive strategy proceeds" on the assumption that "ethnic leadership cannot be understood apart from the social context in which it exists." This context needs the adaptation in ethnic daily life. In other words, Lazarus

(1955) gives the signalmen that "adaptation refers to strategies for dealing with threat." a leader has various ways of dealing with and reducing tensions and threats including adaptation, so that it can be interpreted as a sub-set of coping that marks a psychological process for anything (Balgopal, 1984). Chestang (1976) describes at least three basic elements of social conditions and situations: "social injustice, societal inconsistency, and personal impotence." Different environments are the focus of all trends in community differences because one always deals with the nature of the environment and the conditions in society. This idea becomes the proof of existence for all groups of people, irrespective of race and religion (Balgopal, 1984).

Hartman's (1958) concept is "the degree of adaptiveness can only be determined with reference to environmental situations." Then Balgopal (1984) completes the term ethnic method of negotiation without calling it merely reactor to the concept of ethnic leadership, this indicates that the situation becomes a benchmark of terming or mentioning actor and reactor for ethnic leaders.

Britain (1976) which charted the range of arts practices amongst ethnic minority communities that were invisible and unsupported by national institutions. But, Lu (2018) states "that people who share a national leaders' ethnicity receive more economic benefit than other ethnic groups." Leaders will lose higher positions if they are unable to deal with problems such as death rates to drop dramatically in ethnic groups. One way to deal with problems in groups like this is to give fully what the state has for them.

In some instances, leaders will face the threat of survival for them if the volatility of aid is still at a high level (Steinwand, 2015). This idea became a model of logistic regression based on Wright's (2008) model about various risks faced by leaders. In the case of political leaders, the survey results show that decreases in aid can definitely make a leader live in discomfort. Lu (2018) argues that in the study of leadership changes, it was shown that privileged ethnic groups have great potential to become national leaders, especially in developing countries. When the previous leaders were replaced it became an advantage for ethnic groups to bring in new leaders who were considerate of different ethnicities. The leader will give all potential including foreign aid to ethnic followers when he/she really get support.

McDaniel & Balgopal (1978) note several relations and modal leadership strategy was integration, tolerance, accommodation, separation, pluralism. Balgopal (1984) states "that it should be clear that ethnic minority leadership is being described as a process rather than a cluster of traits." Mischel (1968) notes "that behaviors which are often construed as stable personality traits are, in reality, highly specific and dependent on the details of evoking situations." The environmental demands on the benefits of psycho-social have become clear when ethnic leadership is understood only as a process of social psycho-related systems that interact with each other, and that this process is limited to the place as a movement for their participation. Balgopal (1984) argues that "the psychological implications of this solidarity provide the genesis of the idea of an ethnic community". In the end, perceptions of ethnic communities are only

an ultimate abstraction, because it is very rare to find an idea of a unified monolith.

3. Research Methodology

The research purpose is describing the nature of the ethnic leadership role in religious institution. The object of this research is ethnic leaders' roles. This ethnic diversity according to Heres (2010) "may or may not translate into diversity in managers' views on ethical leadership–simply don't know." The subject of this study is 15 religious institution's leaders at Bendakerep Indonesia. Kind of research is conducted by qualitative research for those variables in nonprofit institution. Heugens & Scherer (2010) argues that symbolists favor "qualitative approaches like (organizational) ethnography and grounded theory." Qualitative more open to the possibility of different alternative explanations that diverge from that of the researcher (Alvesson 1996).

This research is done through phenomenology and ethnography approach. For data on the idea of ethnic leadership, this study uses a type of qualitative research because usually this type of research is quite sensitive to data relating to multiple social meanings (Bresnen 1995). The instruments used in this study include interview, observation and documentation. Data analysis is intended for the level of each leader role (Miles and Huberman 1994: 92), by using incremental coding procedures and matrices of qualitative data types. The qualitative data were analyzed through triangulation, categorization, reduction, classification, and interpretation (Myers, 2009).

4. Findings and Discussion

I found evidences from the leaders in Indonesia—especially firs-leader or ancestral—of religious institution theoretically and naturally of roles.

Ethnical Leadership Conception

The inspiration of the old leader in religion institution—Sarros and Santora (2001) argues that "inspirational motivational types of leaders" who inspire others—is religious, discourse and cultural teachings. Fry (2003) categories "it is inclusive of the religious-and ethics and values-based approaches to leadership." In addition, (Brown & Treviño, 2006) states that religious orientation is one "part of the ethical leadership construct." Heugens & Scherer (2010) say that the discourse in this study is specially "discovery of latent meaning structures in human discourses and practices."

The inspiration of religion's teaching is fatwa (edicts), value and norm. Meanwhile, the inspirational advice is law of the ancestors who at that time play role as palace advisers. Plinio (2009) states that the executives admit that following the law is not what makes ethics complicated. Brown et al. (2005) noted that the term norms vary across organizations, and cultures. Bush & Coleman (2012) define culture as having more to do with various informal aspects of the organization. Deal (1988) varied a number of cultural elements, namely many values and beliefs. Souba (2011) gives detail that "the being of leadership involves questioning and reexamining deeply held beliefs and convictions." Sarros and Santora (2001) indicate that "leaders tend with their values are effective leadership." Research by Riggio et al. (2010) shows that "leader's ethical behavior flows own personal moral values and norms." Strengthened by Lewis (1944)

argues that the leaders must be taught based on the values.

Among the ancestral supernatural powers obtained from the blessing of seclusion into a several mountains—quite places—while holding back the passions for 12 years without breaking. Brown & Mitchell (2010) argue that some indicators of the term ethical leadership are relevant role models because of their position and supernatural, visible positions in organizational hierarchies, and the ability to capture attention of followers because of that position. Otteh and Ezeh (2012) notice that beliefs are "providing an inheritance of symbols, heroes, events, values and hierarchies, and conforming social identities of both insiders and outsiders."

The ancestral values of beliefs for the offspring are law, worship, brotherhood, norm, sincerity, purpose of life, and to be model. Hofstede (1993) says that the culture in question is the values, beliefs and assumptions that have been studied since childhood, and are constantly preserved so as to give a group a characteristic. I explore the values as follows: (1) The followers do not tinker with the law, (2) care for the worship place. Treviño et al. (2000, 2003) state "that is, the leader is perceived as being silent on ethical issues, suggesting to employees that the leader does not really care about ethics." (3) Maintain the brotherhood. A long the historical span, leaders have become a strong working part of society including work inside and outside the family home, even though they are excluded from various employment criteria (Watts et al., 2015; Wirth, 2001). (4) Hold the way of life (norm), (5) pray for the ancestors sincerity. Furthermore, Garrett-Akinsanya (n.d) leaders "were more likely to rank prayer and

meditation strategies as their most effective coping method." Hence, Stouten et al. (2012) argue that to find relevant understanding of the role of ethic leaders for followers is enough to know the existence of the leader's exact motivation to be ethical, because after all such motivation can form and substantially affect the sincere and trustworthy of followers. (6) Understand the purpose of life. Strengthened, Monahan (2012) argue that "spiritual development is what the defining purpose of one's life." Two last others are: (7) try to be human beings and (8) to learn to be an example, not give an example.

The ancestor's teachings of thought to the offspring are: (1) to continue maintaining the tradition with the same way and source. To do these all, researchers should move beyond the traditional ways in understanding ethics in terms of harm and fairness to take into account the types of moral intuitions that people have, which are all based on purity/sanctity, obedience to power, and loyalty to someone in an ethnic group (Haidt & Graham 2007). (2) To prioritize planting of faith. Monahan (2012) found that "those who integrate faith into their institution were more often considered ethical leaders." So that ethics is derived from a place of faith. (3) Not to be an occult and magic scholar. Lu (2018) notices that as long as benefactors still get aid that is not on target and depends on magic solutions, a good and sincere list of policies and operations will continue to grow and apply to their followers. (3) If he wants to be rich enough to multiply alms (4) hold fast to the teachings of the ancestors. Values leadership implies that values are set, prioritized and enforced via processes of communication, teaching, and coaching (Fairholm &

Fairholm, 2008). Hofstede (1993) argues that values and culture can influence attitudes and behavior. Rodwell (1998) says that cultural factors operate at the management "process level and at the cognitive level."

The ancestral teachings about establishing relationships are (1) continuing good descent by having a marriage with relatives. Nekoranec (2009) has succeeded in determining several roles of a leader that must be done in the midst of his followers. The identified roles of the leader, namely to personify espoused values, forming relationships for certain strengths and intentions, and acting for mutually beneficial solutions. This type gained to continuing the descendants of pious, also for the continuity of the workplace and the preservation of science. Ethnicity is defined by Worrell et al. (2011: 637) as "a set of attitudes held by individuals of minority descent, and includes how these individuals view." (2) Establishing relations with outsider only in business and trade, (3) must be neutral not involved in certain groups and organizations. This study strongly approves various arguments about ethnic leadership that show moral identity that can save disengagement tendencies and decision making that are far from ethical values (Detert, Treviño, & Sweitzer, 2008). (4) Does not enlarge the problem but does not underestimate the case, (5) always to do the best for the other and the community, and (6) hold on the one way, ideology, descent, and purpose to avoid debates and disputes. One way approaches have enriched organization theory with theories, such as Hatch's (2013) argument as "critical management studies, discursive practices, feminist organization studies," ecological organization studies and organizational ideology.

Ethnic Roles of Leaders

Elder leaders (senior) in the religious institution are the old leaders because of their offspring are closest to ancestral. Brown & Treviño's (2006) find the crucial matter of moral and leadership especially with regard to early moral development and how a senior leadership at the top of organization shapes the climate and system of influence for its followers. If not, they will be asked to be in front of each activity. This shows that the determination of elder has several conditions, namely the level of descent firstly and then the age factor. By this determination of processing's leader is categorized to cultural institution. O'Brien & Oakley (2015) argue that cultural value is also socially grounded in cultural consumption. It is difficult to understand and generate deeper understandings of minority ethnic cultural consumption and its relation to cultural value. The procession to be a leader is automatic by fulfilling the following conditions, namely the men of ancestral descent, has supernatural abilities, religious members and the teaching willingness.

The leader still assembly without timing, so the type of leader is in groups. Dukerich et al. (1990) argue that "leader moral reasoning can influence moral reasoning in work groups." One of the leaders was also assigned to take care of outside interests. For example, a patient who claims for health care cost while he is sick, essentially about caring (Detert et al., 2007; Tepper et al., 2006). Most leaders play behind the scenes for organizations that exist outside the religious institution, including government. Further, Brown & Treviño (2006) state that spiritual leaders are thought to be motivated by service to God or to humanity and they view their leadership

work as a "calling." Almost no conflicts are found between leaders even if there is no structure chart. Heifetz (2006) proposes that "the primary responsibility of ethical leaders is to deal with conflict among followers, and instruct them in the right way." Brown & Mitchell (2010) outlines some unethical leadership as people's behavior that promote unethical conduct by followers, important decisions that are made illegal and/or violate moral standards so that chaos occurs, and people have the nature of coercive processes of activity and structure.

The pattern of leaders is by spreading goodness (elder-figures) but still walking in accordance with its requirements (professional), to bring influence so that togetherness and obedience of subordinates emerge. Greenwald (1980) explains that leaders who suffer from such bias can convince others that they are people who are strong moral persons and hope and believe that other people will follow and accept all the good they show or vice versa. Burns (1978) assures that transformational leadership is leadership that is related to morals because such leaders can convince their followers to look beyond self-interest and encourage them to work together for group goals. Jordan (2005) says that the spiritual characteristics of leaders are leaders who prioritize the interests of subordinates. This kind of goodness is also part of the strategy to dispel disturbances. Deal (1988) as well as the existence of an informal cultural network that was willing to preserve culture in the face of various pressures of change. But in general, leaders still traditionally maintain the pace of ancestral leadership where the institution is still maintained in value, the religious activity has become a barometer for the community. According to King (2008),

"these principles may be learned but ultimately originate from a religious faith or spiritual foundation." Leader's creativity in activities and handling problems is highly demanded in this workplace, so there should be no problems and obstacles that are heard by or involve older leaders. Sarros and Santora (2001) more press that "intellectual stimulation by leaders who encourage innovation and creativity."

Regeneration efforts are by building a system of family leadership "marriage system with family" trying to fully hold sharing in associations, appointing someone who is more ready to be a leader than the crown prince, dealing with conflicts between leaders with morals and monotheism, maintaining a proportional leader attitude, most not a leader who is still respected by the community. Monahan (2012) notes that often time a leader may feel excused from moral requirements. Renewal by leaders is more about physical and development, the most prominent of which is that leaders agree with the government with the entry of electricity into the workplace, the existence of transportation tools and communication tools for leaders. However, leaders do not make updates in the system and programs. Brown & Treviño (2006) emphasize that "from a social learning perspective, each of these factors provides learning opportunities that can contribute to the development of ethical leadership."

5. Conclusion

Discussion above shows that theory of ethnic leadership accommodates—minimally—the role-oriented toward the solution of problems, and the achievement of goals (Balgopal, 1984). Thus, Haney-Brown (2017) found that "leaders must to seek the roles

that allow such leaders to express their true nature rather than a presupposed way of being." So at the conception stage, my conclusion is suggesting several things: (1) the inspiration of ethnic leaders namely nature and god. (2) All fatwas become norms that determine various postulates of beliefs, thoughts, actions, and interactions. (3) Ancestors as edicts maker become the norm and (4) ancestral habits become culture. At the natural's roles stage, ethnic leaders pay close attention to the following steps, namely (1) leadership pedigree, (2) elder and older, (3) leadership procession automatically, (4) spiritual education experience, (5) leadership position, (6) community of leaders, (7) leadership style, (8) leadership existence, (8) regeneration and (9) renewal.

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