

Local Leadership in the 21st Century: Catur Kotamaning Nrpatri for Sustainable Lecturer's Performance

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Abstract

The present study aims to identify the implementation of leadership-based local wisdom covering its activities, reasons, and challenges. The present study was designed as a qualitative study. It involved twenty lecturers as participants in the study. It applied observation and interview guide. Then, the obtained data were analyzed qualitatively. The results of the study show that 1) activities of implementing Catur Kotamaning Nrpatri, namely a) asking students to pray, b) asking conditions, c) preparing by oneself, d) helping students, e) supervising students, f) encouraging students, g) planning, h) showing clear evaluation, i) demonstrating fairness, and j) sticking to the reliable sources; 2) reasons covering a) wisdom and loyalty, b) soul of compassion, c) bravery, and authority; 3) challenges are a) time-consuming and b) complex preparation. The present study reveals that the integration of local wisdom is needed for sustainable teaching and learning activities.

Keywords: Catur Kotamaning Nrpatri, Leadership, Local Wisdom.

INTRODUCTION

An organization involves a process of coordination and evaluation of some activities (Nisa, 2018). It deals with communication and working duty. To run the organization effectively, human resources are highly needed (Susanto, 2022). It enhances the growth of an organization to be productive. It is supported by Junaris et al. (2022) who argue that organizations focus on human resources as a way to carry out their functions optimally, mainly to deal with the dynamics of ongoing environmental changes. Human resources are concerned with managing and utilizing the staff to reach organizational goals. Therefore, it can be said that human resources is an essential component needed to run an effective administration.

In a university, a lecturer is one of the examples of human resources. Lecturers are very crucial in the university due to their role (Nisa, 2018). They manage (research, social service, and teaching), design their activities, and conduct all duties in the university. In addition, Arrang et al. (2016) add that lecturers also control the activity in the classroom. They guide the activity that the students should do. Moreover, lecturers also organize the environment to suit with students' condition. They create a suitable atmosphere for learning. Moreover, Kaur (2019) also add that lecturers can be tutors for students. They give advice and help students in handling the difficulty. It can be seen that lecturers take an important role in the university to run the learning process.

However, there is a problem experienced by lecturer in running their duty. It is commonly caused by their lack of performance. A study conducted by Lina et al. (2018) in which the lecturer's performance was low. It was reflected by less participants of lecturer in conducting social service and publication. In line with this matter, similar problem was also revealed by Purwanto (2015). He found out that Indonesia lecturers lacked of publication and research compared to other countries. It indicates that they do not perform well to do their duties. Besides, Farida (2018) revealed that the lecturer's performance was not satisfied yet. It was reflected in low scores from each department. These results indicate that lecturers still have low performance.

The mentioned problems above need to be solved. One of the solutions is leadership. Leadership is defined

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as the ability to influence a group to reach a determined goal (Abrori, 2018; Lina et al., 2018). In addition, Wahyudi et al. (2015) and Sugiyono (2019) also argues that leadership deals with the influence of behavior in an organization to reach a goal. A person with leadership can ask others to do something to fulfill the goal. Moreover, Sabri et al. (2019) states that leadership involves an ability of direction, independence, and decision skills. Thus, leadership is an essential ability for a lecturer's performance. The effectiveness of leadership has been proven by some studies conducted by Farida (2018), Kule et al. (2018), Lina et al. (2018), Sugiyono (2019), and Susanto (2022). Previous studies show that leadership has a significant positive impact on a lecturer's performance. It indicates that higher leadership leads to higher performance.

In the 21st century, local wisdom is considered to be inserted in the organization. Local wisdom is a manifestation of the behavior of a particular community so that it can coexist with nature/the environment without damaging it (Prabandari et al., 2019). This behavior leads to harmony with the environment. In addition, Wijayanti (2019) also argues that local wisdom is a way of life and various life strategies that take the form of activities carried out by local communities in response to various problems in meeting community needs. Moreover, Hidayat (2021) states that local wisdom covers wise and good values followed by members of its people. It is a cultural product continuous proper past used as a guide for life. Furthermore, Simanjuntak and Chintia (2022) state that local wisdom is a practice carried out by people in a particular area regarding their in-depth understanding which comes from the surrounding environment and has been developed by residents for generations. It emerges from within themselves which is developed over several generations and embedded in society as the heritage of ancestors integrated with religion, culture, and customs. Thus, local wisdom covers values and behavior to guide society in doing activities.

Concerning leadership in the organization, Jones et al. (2020) states that the integration of local wisdom can give a strong foundation to face change and build a sustainable organization. It is because local wisdom can give guidance in making the right decision. Moreover, Junaris et al. (2022) states that local wisdom provides chances to integrate organizational culture into the local culture in the institution's area to strengthen the organization's cohesiveness. Besides, Nuriman et al. (2022) also states that the integration of local wisdom into the basis of a company's decision-making can help the company obtain a better and clearer understanding of other related parties and build good and balanced relationships with society. In line with this matter, the integration of local wisdom is effective for the organization which has been reported by some researchers. Then, Smith et al. (2018) revealed that leaders who implement local wisdom in making decisions reach more good results in facing a complex environment and dynamic business. Further, Liu and Wang (2019) found that leadership-based local wisdom to the organization's non-profit can empower members and improve the quality of social interaction among them which in turn contributes to the growth of a sustainable organization. Lastly, Gupta and Patel (2021) found that leadership-based local wisdom got a lot of attention over several years because the values and norms have been a foundation for centuries for making wise decisions. In a nutshell, local wisdom-based leadership is guidance for a sustainable organization.

IAHN Gde Pudja Mataram has integrated local wisdom into its organization. IAHN Gde Pudja Mataram is one of the Hindu Universities in Indonesia which integrates leadership with *Catur Kotamaning Nŗpati*. *Catur Kotamaning Nŗpati* is a Hindu philosophy that is used as guidance for leaders (Yasa, 2021). This wisdom was used during the Majapahit Kingdom as a system of ideas because it provided direction and purpose for the continuity of one's leadership. It has four main parts, namely *Jnana Wisesa Sudha* (a leader has sacred knowledge), *Kaprabitaning Praja* (a leader must be careful), *Kawiryān* (a leader has bravery), and *Wibawa* (a leader has authority).

Considering the need for local wisdom integration in the 21st century for sustainable organizations, a study about the implementation of local wisdom needs to be done to reveal how it integrates into the organization. Therefore, the present study aims to reveal the implementation of leadership-based *Catur Kotamaning Nŗpati* at IAHN Gde Pudja Mataram.

LITERATURE REVIEW

Leadership is the ability to motivate, manage, and encourage others to take positive actions (Leesamphandh

& Chansaengsee, 2023; Widtayakornbundit & Phinaitrup, 2021; Zhang et al., 2020). Then, the leadership is integrated with local wisdom. Local wisdom covers values, behaviors, and ways of life to cover problems (Hidayat, 2021; Prabandari et al., 2019; Wijayanti, 2019). One of the local wisdoms is *Catur Kotamaning Nrpatri*. This local wisdom has four components as follows. Firstly, *Jnana Wisesa Sudba* covers an ideology that states that a king or leader must master sacred knowledge, whether it comes from humans or holy books. This sacred knowledge needs to be learned to be used for sacred purposes as well. Studying this sacred knowledge will direct a leader's thoughts to wise character. This character leads loyalty and commitment to “serve” and not to be “served” in carrying out their leadership. Secondly, *Kaprabitaning Praja* covers an ideology that a king or leader must have a soul of compassion. Leaders must love each other, including their subordinates. Leaders must be ready to help anyone who needs help, especially people who are poor or suffering. Thirdly, *Kawiryan* covers an ideology that a king or leader must be brave. The leader is brave because he or she is right, brave because you defend what is right, especially when you defend people who are in trouble. A leader must always uphold the truth and encourage people. Encouraging does not mean just going forward without calculating risks but also along with all strategic behavior that has been calculated accurately before taking further action. Lastly, *Wibawa* covers an ideology that a king or leader must be authoritative. It can be done by adhering to truth, justice, and honesty. Apart from that, leaders must be affectionate towards others in the sense of being liked and loved by their subordinates (Giri, 2018; Giri, 2021; Suryawan, 2020). The framework of the present study can be seen in Figure 1.

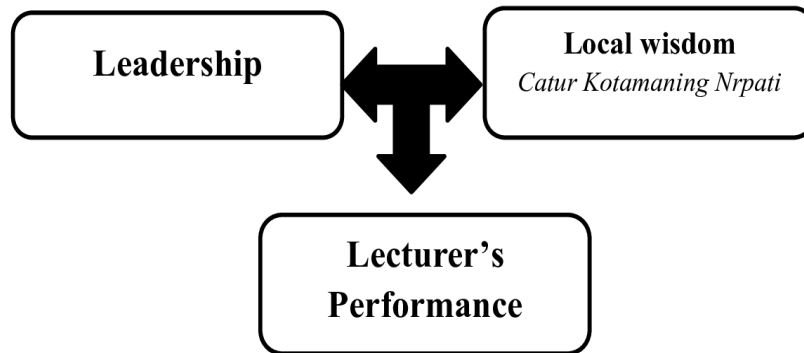


Figure 1. Framework of study

Figure 1 shows that the leadership is integrated with local wisdom (*Catur Kotamaning Nrpatri*) which contributes to lecturer’s performance.

METHODOLOGY

Design

The present study was designed as a qualitative study. Qualitative is an approach to explore and understand social or human problems (Creswell, 2014). In this study, the integration of *Catur Kotamaning Nrpatri* and leadership was identified. Each aspect of *Catur Kotamaning Nrpatri* was explored in detail. In addition, the reasons for the integration of *Catur Kotamaning Nrpatri* were also revealed to know why it was integrated with lecturers’ performance. Moreover, challenges were also identified to know difficulty experience in integrating *Catur Kotamaning Nrpatri*.

Participants

The present study conducted a purposive sampling technique. The purposive sampling technique is a technique using a set of criteria to determine the participants of the study (Etikan et al., 2016). It involves twenty lecturers of IAHN Gde Pudja Mataram to identify the implementation of *Catur Kotamaning Nrpatri* used by them.

Instruments

The present study applied an observation sheet and interview guide. An observation sheet was used during observation to take notes on it related to the implementation of *Catur Kotamaning Nrpati*. Besides, the interview guide consisted of several questions to be asked to the participants. The questions were related to *Catur Kotamaning Nrpati* to deepen the analysis of its implementation.

Data Analysis

Qualitative analysis proposed by Miles et al. (2014) was conducted to analyze the obtained data following three stages. The first one was data reduction. In this stage, the obtained data were selected. The data related to *Catur Kotamaning Nrpati* were taken to the next stage. The second stage was data display. The data were displayed in the form of a table along with the description. Lastly, a conclusion was made to make meaning of the findings in the present study.

RESULTS

Activities of Catur Kotamaning Nrpati

Table 1. Activities of *Catur Kotamaning Nrpati*

| No | <i>Catur Kotamaning Nrpati</i> | Activities |
|----|--------------------------------|---|
| 1 | <i>Jnana Wisesa Sudha</i> | <ol style="list-style-type: none">1. Asking students to pray before studying.2. Asking students' conditions before starting the lesson.3. Preparing all learning tools by oneself. |
| 2 | <i>Kaprabitaning Praja</i> | <ol style="list-style-type: none">1. Helping students when they face problems in the teaching and learning process.2. Supervising students in doing their final project. |
| 3 | <i>Kawiryana</i> | <ol style="list-style-type: none">1. Encouraging students to perform the task or project2. Asking students to plan properly before doing something. |
| 4 | <i>Wibhawa</i> | <ol style="list-style-type: none">1. Showing a clear evaluation for students.2. Demonstrating fairness in the teaching and learning process.3. Sticking to the reliable sources in the teaching and learning process. |

Table 1 shows that there were some activities done by lecturers in implementing *Catur Kotamaning Nrpati*. Firstly, *Jnana Wisesa Sudha* covered an activity to ask students to pray before studying, ask students' condition, and prepare all learning tools. When the lecturers came to the class, they asked the students to pray together based on their beliefs. Lecturers led the pray for a while. After praying, then students sat back again to their seat. Next, students were asked about their condition whether or not they were in a good condition. In addition, lectures also counted students who were present at that time and asked the reasons for students who did not attend the class. Moreover, lecturers have prepared all the learning media to assist them in delivering the subjects. Secondly, *Kaprabitaning Praja* covered an activity to help students in facing the problems and supervising students in their final project. In the learning process, students caught some difficulty in understanding the materials or did the instruction. In this case, lectures came close to students who had problems. Lecturers explained clearly and concisely to make students understand the content and know what they had to do during the learning process. Not only that, when students had final projects, lecturers also took their roles as supervisors. They supervised students' work to make it better with the guidance and suggestion. As a result, students could accomplish their final project soon. Thirdly, *Kawiryana* covered an activity to encourage students' performance and ask them to make a proper plan. During the learning process, students were invited and asked to perform their ability to show their mastery. In this case, the lecturers encouraged students to perform bravely in front of their friends. Lecturers gave motivation for students to show their best performance as long as give them feedback. Besides, lecturers also asked students to plan well before doing it. Lecturers gave motivation to take bravely a risk for their action but still needed a proper plan to run all the actions. Finally, *Wibhawa* covered an activity to show clear evaluation, fairness, and use reliable sources in the teaching and learning process. When lecturers wanted to evaluate their students, lecturers gave clear scoring rubrics and guidelines how students would be assessed. Students knew what they needed to do to get their best performance. In addition, lecturers also needed to be even-handed. Lecturers gave the same

chances and treatments for all students without making special treatment for a particular person. Moreover, lecturers gave reliable sources for students to get trusted information for learning activities. Students were guided to access only trusted learning sources. In short, it can be seen that the implementation of *Catur Kotamaning Nrpatri* guides lecturers to be a good leader in the learning process.

Reasons for Conducting Catur Kotamaning Nrpatri

Table 2. Activities of *Catur Kotamaning Nrpatri*

| No | <i>Catur Kotamaning Nrpatri</i> | Reasons |
|----|---------------------------------|----------------------------|
| 1 | <i>Jnana Wisesa Sudba</i> | To show wisdom and loyalty |
| 2 | <i>Kaprabitaning Praja</i> | To show soul of compassion |
| 3 | <i>Kawiryan</i> | To show bravery |
| 4 | <i>Wibbawa</i> | To show authority |

Table 2 shows that there were four main reasons for implementing *Catur Kotamaning Nrpatri*. Firstly, *Jnana Wisesa Sudba* was implemented to show wisdom and loyalty. It was reflected when the lecturers asked students to pray and their condition. Lecturers had religious or sacred knowledge about God along with the implementation. In addition, as lecturers, they showed loyalty by doing activities that can be handled by themselves. They did not ask for help when they could do it. They gave service for students and did not ask students to serve the lecturers. Secondly, *Kaprabitaning Praja* was implemented to show the soul of compassion. In this case, lecturers showed their love and care for students by helping and encouraging them when they were in trouble. Lecturers asked whether or not students had problems in doing their tasks or projects. If there was a problem, lecturers took action to help and supervise them. These actions indicated care and love for students in the learning process. Lecturers were also patient to guide students along the process of learning. Thirdly, *Kawiryan* was implemented to show bravery. In this case, lecturers guided students to be ready for any risk when they wanted to reach their goals. As lecturers, they were brave to take a risk for their goals. If they wanted their students to be successful, they would give them practice to improve their ability. In this case, bravery is also considered well preparation to do the action. It reflected bravery along with logical reasons. Lastly, *Wibbawa* was used to show authority. It was shown by truth, justice, and honesty. Lecturers must be fair in handling students and provide them with reliable sources.

Challenges in Integrating Catur Kotamaning Nrpatri

Some challenges were found in integrating *Catur Kotamaning Nrpatri*, namely time-consuming and complex preparation for the teaching and learning process. Firstly, dealing with time allotment, required a lot of activities need to be done by lecturers. They had some roles in dealing with students. They were managers in the learning process who managed the activities done along the process of learning. In addition, they were also supervisors who were ready to guide students in finishing their final project. Not only that, they were also facilitators in the learning process since they facilitated students in the learning activities along with guidance, help, and motivation. It took a lot of time to do all the roles as good lecturers. Lastly, it concerned to preparation of the lecturers for the learning process. In this sense, lecturers prepare the documents and learning media before going to teach students. They prepared all documents related to how to assess students, what they would do during the process, and how the learning media was used to help students in the learning activities. These requirements were prepared by the lecturers to run the learning process smoothly and on the right path. It required good preparation before the teaching and learning process occurred.

DISCUSSION

The first finding of the present study shows that lecturers have leadership in conducting their teaching and learning process. This is reflected in their ways of influencing students to reach learning objectives. It is in line as what have been mentioned by Wahyudi et al. (2015) and Sugiyono (2019) in which they find out that

leadership deals with the influence of behavior in an organization to reach a goal. In this case, lecturers design and prepare to influence the behavior of students to reach the learning objectives. In addition, Sabri et al. (2019) argue that leadership covers an ability of direction, independence, and decision skills. Lecturers direct students within learning activities so students know what to do during the learning process. Lecturers need to integrate their leadership with local wisdom to bring harmony when they conduct learning activities. It is because Hidayat (2021) finds out that local wisdom covers wise and good values believed by society. It indicates that lecturers with local wisdom tend to be wiser in conducting learning activities. They can manage the learning process with some considerations. Besides, Prabandari et al. (2019) states that wisdom can coexist with nature/the environment without damaging it. It indicates that lecturers with local wisdom do not conflict with their surroundings even with students. The integration of local wisdom has been also proven by Jones et al. (2020) and Junaris et al. (2022) in which the integration of local wisdom can give a strong foundation to face change and strengthen cohesiveness. It shows that with local wisdom, lecturers can face learning changes and adapt to new situations. Not only that, Nuriman et al. (2022) also add that the integration of local wisdom can build good relationships with the surroundings. Along with the insertion of this value in the learning process, lecturers can build good relationships with their students leading to comfortable learning conditions. The results of the present study are in line with previous studies conducted by Smith et al. (2018), Liu and Wang (2019), and Gupta and Patel (2021) in which both studies reveal good results. In the present study, the result shows that local wisdom can direct lecturers to perform well in the learning process whereas in the previous studies, local wisdom can improve the quality of sustainable organization.

The second finding reveals the reasons for conducting *Catur Kotamaning Nŗpati*. Firstly, it is for showing wisdom and loyalty. Wise and loyalty can be achieved when the lecturers learn sacred knowledge and can serve others. Junaedi and Waruwu (2020) argue that leaders should be wise and have spiritual sensitivity. It indicates that lecturers can be wise if they like to read sacred information. In addition, Mardiana et al. (2021) argue that leaders with sacred knowledge offer spiritual and moral guidance. It directs lecturers to have spiritual learning activities before starting the lesson as gratitude to God. Besides spirituality, care is also needed by lecturers in the learning process. Pakpahan et al. (2021), Qalati et al. (2022), and Prasetyo et al. (2022) argue that leaders' care can make subordinates loyal and creative. In this case, lecturers' care makes students loyal to them because lecturers have treated them well. Lecturers also care about students' conditions. In addition, Rahayani, (2010) and Aldrin and Gayatri (2014) also argue that leaders should serve the organization. It indicates that lecturers must handle the things that can be solved by themselves without being served by students to handle simple things. Those characters above are reflected in *Jnana Wisesa Sudha*. Secondly, it shows the soul of compassion. Lecturers should help students along the process of learning. As stated by Khalid et al. (2012), Wang et al. (2023), and Yahaya and Ebrahim (2016), help from leaders is used to avoid stress and provide a chance to improve potential ability. It indicates that lectures help students finish their tasks and final projects. When the lecturers help them, they can improve their abilities and avoid stress since students can face problems. Those actions above have been inserted in *Kaprabitaning Praja*. Thirdly, it is used to show bravery. Lecturers should be brave in taking risks for all the decisions made by them. In line with this matter, Nashuha et al. (2019), Şen et al. (2013), and Jumadi et al. (2023) state that leaders are brave enough to take risks to face difficult problems. It indicates that lecturers in the learning process as a leader directs students to find the solution to their problems with proper planning. Lecturers encourage students to take a risk for every decision they make in solving their problems. The characters above have been framed in *Kawiryan*. Lastly, it is for showing authority. Lecturers must be fair, transparent, and stick to reliable sources. Gunawan (2019), Trifu (2019), Miller et al. (2008), and Ali (2022) argue that leaders must be fair to their subordinates to avoid conflict. In this case, lecturers are even-handed for all students to avoid misunderstanding. All the treatments for students should be the same. The rewards can be given to students who deserve it. Despite being fair, honesty is needed by leaders to be trusted by their subordinates and produce good performance (Arif et al., 2023; Fard, 2012; Gea, 2016; Gunawan, 2019; Primatanti et al., 2021; Thanh & Quang, 2019). In the learning process, lecturers are honest in delivering the information to the students. It makes students trust to what lecturers deliver to them since their lecturers have reliable knowledge. Furthermore, transparency is needed when lecturers conduct assessments so students know what

they should do. Settiawan and Hilmawan (2016) state that transparency in assessment helps students to be aware of their skills and get a clear explanation of how these will be assessed. Similar to Settiawan and Hilmawan (2016), Susanti et al. (2021) state that through transparency of the assessment, students will know the assessment results and their mastery. Students know the level of their knowledge. This is what *Wibbawa* covers to stick to honesty which is reflected in clear or transparent assessment.

The last finding in the present study shows that the challenges in local wisdom integration are about time-consuming and complex preparation. This is because local wisdom needs to be implemented before and after conducting the learning process. In addition, integration of local wisdom needs to be done in detail. Lecturers need to take care of students as well as run the learning process at the same time. It is in line with what has been revealed by Jingga and Sujadi (2020) and Wulandari et al. (2020) in which integration of local wisdom may take much time to be implemented. Thus, the integration of local wisdom requires more time since it also inserts the value of society in every activity.

CONCLUSION AND RECOMMENDATION

The present study concludes that the integration of local wisdom in leadership plays a significant and essential role in strengthening leaders' performance. Lecturers with leadership-based local wisdom are wiser since the values have been integrated into their activities. The present study recommends maintaining the local wisdom in the leadership to foster lecturers' performance. The results of the study can be the basis for future research on the integration of local wisdom in other institutions. The use of *Catur Kotamaning Nrpatri* can help create a culture of a strong organization based on values like integrity, empathy, courage, and authority. This matter can strengthen the identity organization and improve the loyalty of members team. The application of principles by the leader can increase performance organization. Understanding deep about vision and mission organization, empathy with member team, and ability to face challenges will contribute to the achievement of objective organization.

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