The Existence of Transformational Leadership Dimensions in *Serat Wedhatama*

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Abstract. *Serat Wedhatama* is a literary work of the XVIII century which is said to contain work values, life values, and leadership teachings. Meanwhile, in this era of rapid change, transformational leadership is needed. This is the background of this research. This study aims to describe the dimensions of transformational leadership in *Serat Wedhatama*. The issue raised is how the existence of the transformational leadership dimension in *Serat Wedhatama* is. The method used in this research is descriptive method of documentary analysis. The data analysis technique was carried out by content analysis, which was to compare the leadership dimensions of the transformational perspective of Bass and Avolio with the substance of the leadership values in *Serat Wedhatama*. Through an in-depth study, it was found that in *Serat Wedhatama* found 263 dimensions of transformational leadership, consisting of 65 (25%) dimensions of idealization of influence, 96 (37%) dimensions of inspirational motivation, 52 (20%) dimensions of intellectual stimulation, and 50 (19%)) dimension of personal considerations. Based on these findings, it was concluded that the dimensions of transformational leadership were found in Serat Wedhatama. Thus, the leadership teachings of *Serat Wedhatama* are still relevant and can be empowered to prepare leaders who are in accordance with the demands of a rapidly changing era.

Keywords: existence; transformational leadership dimension; serat wedhatama.

INTRODUCTION

Serat Wedhatama is a literary work of the XVIII century which is said to contain work values, life values, and leadership teachings. The work values in *Serat Wedhatama* according to Istiqomah (2017) contain eleven work values, namely religious values, being careful in acting and speaking, being humble, applying good advice, forgiving others, having responsibility, obeying state rules, having love for others, hone and empower reason, choice of work, and three means of life. Furthermore, he concluded that religious values which are not included in Roceach's (1973) theory can be included in work values. This is based on the results of research on *Serat Wedhatama*. According to the understanding of the Javanese community through *Serat Wedhatama*, it can be seen that work is a form of worship, as a form of devotion to God Almighty. Regarding the value of life, Swasono (2019) considers that *Serat Wedhatama* is a very good work because it contains many teachings or values of human life. These values are in the form of advice, prohibitions, and commands in human life. Meanwhile, the leadership teachings contained in *Serat Wedhatama* were put forward by Sariyatun. In his study, Sariyatun concluded that the leadership teaching in Serat Wedhatama is to adhere to the rules and obligations of ancestral life related to wirya, arta, and winasis. The values and morality of leadership contained in *Serat Wedhatama* according to Sudrajat (2018) include the value of courage, the value of simplicity, the value of kindness, the value of sincerity, and religious values. In the conclusion of his research, Komarudin (2014) suggests that in *Serat Wedhatama* there is a concept of Javanese religious leadership which to achieve the level of authenticity requires procedures: worship of body, worship of creativity, worship of soul, and worship of taste.

Agustian (2001) opens a new concept in the discussion of leadership by stating that the leader is an influence. The influence is implemented in the form of attitudes, actions, and words so that it can leave a deep impression. In order to leave an impressive influence, leaders must be able to pass the leadership ladder perfectly. The ladder of leadership referred to above is: 1) a beloved leader; 2) trusted leader; 3) guiding leaders; 4) personality leader; and 5) eternal leader. In its development, Agustian (2003) perfected his opinion that the leader needed today is a powerful leader, namely a leader who has tremendous power. Great leadership is leadership that shows courage and change (Kasali, 2014).

On the other hand, there are also experts who discuss the types of leadership for generation X

and leadership of the XXI century. The type of leadership that is suitable to be applied to Generation X is the type of leadership that wants to treat them as partners and not as workers, namely the type of relationship-oriented leadership (Miller, 2005). The discussion of XXI century leadership was enlivened by Agustinus Johanes Djohan, Erica Volini, et al., and Martin Roll. Djohan (2016) suggests a synthesis that the five pillars of leadership in the XXI century include power, competence, credibility, will and spirit, and courage. Another opinion was expressed by Volini (2019) who stated the results of his research are that the leadership of the XXI century has unique and new requirements that are very important, such as inclusion, justice, social responsibility, understanding automatic roles, and leading in networks. XXI century leaders are leaders with courage, conviction, strong mental determination, unwavering focus, and a strong desire to achieve goals, as concluded by Roll (2019).

What is different from the discussion of leadership in the 21st century is transformational leadership. Kasali (2007) translates transformational leadership as a leader who is not just an office holder, but someone who creates a movement with the power of influence. In order to move with their influence, leaders must be able to go beyond five levels of leadership, namely position, permission, production, reproduction, and personhood. The opinion that has the same substance was expressed by Casa (2021) which refers to the opinion of Kouzes and Posner (2017). The characteristics of transformational leadership behavior according to Casa are: 1) modeling the way by classifying values and giving examples; 2) inspire and encourage the aspirations and motivation of his subordinates; 3) active in facing challenges and supporting experiments for improvement; 4) enable others to build relationships, promote cooperation, and enhance competence; and 5) encouraging the heart through positive reinforcement. Korejan and Shahbazi (2016) stated that transformational leadership management is more effective than pragmatic or transactional leadership. Therefore, in order to be clearly identified, it is necessary to state the dimensions and indicators of transformational leadership referring to the perspective of Bass and Avolio which consists of the dimensions of idealization of influence, inspirational motivation, intellectual stimulation, and personal considerations. Therefore, this study discusses the existence of transformational

leadership dimensions in *Serat Wedhatama*.

METHOD

Research Goal

This study aims to describe the dimensions of transformational leadership in *Serat Wedhatama* its relevance in preparing prospective leaders in accordance with the demands of this rapidly changing era.

Sample and Data Collection

The sample in this study is the data in the form of the substance of transformational leadership values found in the entire *Serat Wedhatama* consisting of 100 stanzas (*pada*) in five *pupuh*. *Pupuh Pangkur* consists of 14 stanzas, *pupuh* Sinom consists of 18 stanzas, *pupuh Pucung* consists of 15 stanzas, *pupuh Gambuh* consists of 35 stanzas, and *pupuh Kinanthi* consists of 18 stanzas.

Data were collected using descriptive analysis documentary method. Each stanza of the tembang in *Serat Wedhatama* is observed with the dimensions of transformational leadership in the perspective of Bass and Avolio which includes 4 dimensions consisting of 16 indicators. Dimensions of idealization of influence include indicators of liking to communicate (communicative), authoritative (not arrogant), respecting others, and being responsible and prioritizing others. Dimensions of inspirational motivation include being optimistic, serious or hard working, broad-minded (visionary), and confident in achieving goals. The intellectual stimulation dimension consists of indicators of accuracy, being able to accept differences, developing different points of view, and providing opportunities for the creation of new ways. Meanwhile, the dimensions of personal consideration consist of providing free time, being humane, competent, and goal-oriented.

Analyzing of Data

The data analysis technique was carried out by content analysis by comparing the dimensions of transformational leadership in the perspective of Bass and Avolio with the substance of leadership values in each stanza of *Serat Wedhatama*. After the analysis of each stanza, the dimensions of transformational leadership were categorized according to the *pupuh*. The number of transformational dimensions was calculated and the percentage of each *pupuh* was calculated compared to the overall transformational leadership dimensions contained in *Serat*

Wedhatama.

RESULTS AND DISCUSSION

Based on an in-depth analysis of the substance of the transformational leadership dimensions in the perspective of Bass and Avolio, the following results were found.

Table 1. Dimensions of Transformational Leadership Perspective of Bass and Avolio Pupuh Pangkur

No	Stanza	The Subtance of TLD		Total	
		Total	%	Total	%
1.	1	3	0.01		
2.	2	3	0.01		
3.	3	4	0.02		
4.	4	3	0.01		
5.	5	4	0.02		
6.	6	2	0.01		
7.	7	3	0.01	42	0.16
8.	8	2	0.01		
9.	9	2	0.01		
10.	10	4	0.02		
11.	11	4	0.02		
12.	12	4	0.02		
13.	13	2	0.01		
14.	14	2	0.01		

Based on Table 1, it can be seen that in *pupuh Pangkur* which consists of 14 stanzas, there are 42 (16%) substance dimensions of transformational leadership. 1 dimensional loader stanza not found; 2-dimensional loader stanzas are stanzas 6, 8, 9, 13, and 14; 3-dimensional loader stanzas are stanzas 1, 2, 4, and 7; while the 4-dimensional loader stanzas are stanzas 3, 5, 10, 11, and 12. It can also be added that when viewed from the dimension category it can be stated in *pupuh Pangkur* found 14 (5%) dimensions of idealization of influence, 10 (4%) dimensions of inspirational motivation, 8 (3%) dimensions of intellectual stimulation, and 10 (4%) dimensions of personal considerations.

Based on Table 2, it can be seen that in *pupuh Sinom* which consists of 18 stanzas, there are 58 (22%) substantive dimensions of transformational leadership. 1 dimensional loader stanza not found; 2-dimensional loader stanzas are stanzas 26, 28, 30, and 31; 3-dimensional loader stanzas are stanzas 16, 18, 19, 21, 24, 27, and 29; the 4-dimensional loader stanzas are stanzas 15, 17, 20, 23, 25, and 32; while the 5-dimensional loading stanza is stanza 22. It can also be added that when viewed from the dimension category, it can be stated in *pupuh Sinom* found 13 (5%) dimensions of idealization of influence, 18 (7%) dimensions of inspirational motivation, 13 (5%) dimensions of intellectual stimulation , and 14 (5%) dimensions of personal

considerations.

Table 2. Dimensions of Transformational Leadership Perspective of Bass and Avolio Pupuh Sinom

No	Stanza	The Subtance of TLD		Total	
		Total	%	Total	%
1.	15	4	0.02		
2.	16	3	0.01		
3.	17	4	0.02		
4.	18	3	0.01		
5.	19	3	0.01		
6.	20	4	0.02		
7.	21	3	0.01		
8.	22	5	0.02		
9.	23	4	0.02	58	0.22
10.	24	3	0.01		
11.	25	4	0.02		
12.	26	2	0.01		
13.	27	3	0.01		
14.	28	2	0.01		
15.	29	3	0.01		
16.	30	2	0.01		
17.	31	2	0.01		
18.	32	4	0.02		

Table 3. Dimensions of Transformational Leadership Perspective of Bass and Avolio Pupuh Pucung

No	Stanza	The Subtance of TLD		Total	
		Total	%	Total	%
1.	33	2	0.01		
2.	34	1	0.01		
3.	35	2	0.01		
4.	36	1	0.01		
5.	37	2	0.01		
6.	38	3	0.01		
7.	39	3	0.01		
8.	40	3	0.01	30	0.11
9.	41	3	0.01		
10.	42	1	0.01		
11.	43	3	0.01		
12.	44	2	0.01		
13.	45	2	0.01		
14.	46	2	0.01		
15.	47	2	0.01		

Based on Table 3, it can be seen that in *pupuh Pucung* which consists of 15 stanzas, there are 30 (11%) substantive dimensions of transformational leadership. The 1-dimensional loader stanzas are stanzas 34, 36, and 42; 2-dimensional loader stanzas are stanzas 33, 35, 37, 44, 45, 46, and 47; while the 3-dimensional loading stanzas are stanzas 38, 39, 40, 41, and 43. It can also be added that when viewed from the dimension category, it can be stated in *pupuh Pucung* found 11 (4%) dimensions of idealization

of influence, 15 (6%) dimensions of inspirational motivation , 4 (2%) dimensions of intellectual stimulation, and 9 (3%) dimensions of personal consideration.

Table 4. Dimensions of Transformational Leadership Perspective of Bass and Avolio Pupuh Gambuh

No	Stanza	The Subtance of TLD		Total	
		Total	%	Total	%
1.	48	2	0.01		
2.	49	2	0.01		
3.	50	3	0.01		
4.	51	2	0.01		
5.	52	2	0.01		
6.	53	2	0.01		
7.	54	2	0.01		
8.	55	1	0.01		
9.	56	2	0.01		
10.	57	2	0.01		
11.	58	2	0.01		
12.	59	3	0.01		
13.	60	2	0.01		
14.	61	3	0.01		
15.	62	2	0.01		
16.	63	3	0.01		
17.	64	1	0.01		
18.	65	3	0.01	77	0.29
19.	66	1	0.01		
20.	67	3	0.01		
21.	68	1	0.01		
22.	69	1	0.01		
23.	70	2	0.01		
24.	71	3	0.01		
25.	72	3	0.01		
26.	73	3	0.01		
27.	74	3	0.01		
28.	75	2	0.01		
29.	76	2	0.01		
30.	77	2	0.01		
31.	78	2	0.01		
32.	79	3	0.01		
33.	80	2	0.01		
34.	81	3	0.01		
35.	82	2	0.01		

Based on Table 4, it can be seen that in the pupuh Gambuh which consists of 35 stanzas, there are 77 (29%) substantive dimensions of transformational leadership. The 1-dimensional loader stanzas are stanzas 55, 64, 66, 68, and 69; 2-dimensional loader stanzas are stanzas 48, 49, 51, 52, 53, 54, 56, 57, 58, 60, 62, 70, 75, 76, 77, 78, 80, and 82; while the 3-dimensional loader stanzas are stanzas 50, 59, 61, 63, 65, 67, 71, 72, 73, 74, 79, and 81. Meanwhile, when viewed from the dimension category, it can be stated in pupuh Gambuh found 6 (2%) dimensions of influence idealization, 40 (15%) dimensions of inspirational motivation, 20 (8%) dimensions of intellectual stimulation, and 11 (4%) dimensions of personal considerations.

Table 5. Dimensions of Transformational Leadership Perspective of Bass and Avolio Pupuh Kinanthi

No	Stanza	The Subtance of TLD		Total	
		Total	%	Total	%
1.	83	3	0.01		
2.	84	2	0.01		
3.	85	2	0.01		
4.	86	2	0.01		
5.	87	2	0.01		
6.	88	2	0.01		
7.	89	6	0.02		
8.	90	3	0.01		
9.	91	2	0.01	54	0.21
10.	92	2	0.01		
11.	93	3	0.01		
12.	94	5	0.02		
13.	95	4	0.02		
14.	96	3	0.01		
15.	97	2	0.01		
16.	98	4	0.02		
17.	99	4	0.02		
18.	100	3	0.01		

Based on Table 5, it can be seen that in *pupuh Kinanthi* which consists of 18 stanzas, there are 54 (21%) substantive dimensions of transformational leadership. 1 dimensional loader stanza not found; 2-dimensional loader stanzas are stanzas 84, 85, 86, 87, 88, 91, 92, and 97; 3-dimensional loader stanzas are stanzas 183, 90, 93, 96, and 100; 4-dimensional loader stanzas are stanzas 95, 98, and 99; 5-dimensional loader stanza is stanza 94; while the stanza containing 6 dimensions is stanza 89. Meanwhile, when viewed from the dimension category, it can be stated in the *pupuh Kinanthi* found 21 (8%) dimensions of idealization of influence, 17 (6%) dimensions of inspirational motivation, 9 (3%) dimensions of intellectual stimulation, and 7 (3%) dimensions of personal consideration.

Table 6. Dimensi Kepemimpinan Transformasional Perpektif Bass dan Avolio Serat Wedhatama

No	Pupuh	The Subtance of TLD		Total	
		Total	%	Total	%
1.	Pangkur	42	0.16		
2.	Sinom	58	0.22		
3.	Pucung	30	0.11	263	1.00
4.	Gambuh	77	0.29		
5.	Kinanthi	54	0.21		

Based on Table 6, it can be seen that in *Serat Wedhatama* there is a transformational leadership dimension. These dimensions are spread out in *pupuh Pangkur* contains 42 (16%) dimensions of transformational leadership, *pupuh Sinom* contains 58 (22%) dimensions of transformational leadership, *pupuh Pucung*

contains 30 (11%) dimensions of transformational leadership, *pupuh Gambuh* contains 77 (29%) dimensions of leadership. transformational, and *pupuh Kinanthi* contains 54 (21%) dimensions of transformational leadership. Judging from the four dimensions, it can be reported that the dimension of idealization of influence is 65 (25%), the dimension of inspirational motivation is 96 (37%), the dimension of intellectual stimulation is 52 (20%), and the dimension of personal consideration is 50 (19%).

Discussion

Referring to the findings above, it can be seen that the dimensions of transformational leadership are found in *Serat Wedhatama*. Through an in-depth study found 263 dimensions of transformational leadership, consisting of 65 (25%) dimensions of idealization of influence, 96 (37%) dimensions of inspirational motivation, 52 (20%) dimensions of intellectual stimulation, and 50 (19%) dimensions of personal consideration.

CONCLUSION

Based on these findings, it can be concluded that in *Serat Wedhatama* there is a dimension of transformational leadership. On the other hand, it is understood that transformational leadership is the type of leadership needed in a rapidly changing era. Thus, the effective and relevant *Serat Wedhatama* is empowered to prepare prospective leaders who are in accordance with the needs of this rapidly changing era.

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