



The Leadership Concept in the Babad Banyumas

Darmawan Edi Winoto^{*}; Sariyatun; Wardo

Department of Teacher Training and Education, Sebelas Maret University, Indonesia.
Email: ediwinotodarmawan@yahoo.co.id

<http://dx.doi.org/10.18415/ijmmu.v4i6.99>

Abstract

This article focuses on the characteristics of leadership concepts in Babad Banyumas. The purpose of this study was to identify the concept of leadership in Babad Banyumas. The data were obtained through the Babad Banyumas itself. The text analysis technique was used in this research. The text analysis was done by structural analysis approach which focuses on the leadership concept. The study results show that the Babad Banyumas text presents a leadership model with different characteristics from that of Javanese leadership in general. Leadership Banyumas was analyzed through four components, namely charisma, authority, power, and dominance in a special sense. In term of charisma, a person becomes a king because besides the heredity, it is also due to the factor of hard work through *tapa brata* (meditating). Then, the authority component, the king is soft in interpretation any persuasion and tends to be democratic. In the concept of power, the king's leadership more emphasizes on moral orientation, not myth. Components of dominance in a special sense, emphasizing the mobilization of time or giving orders without sanctions, so that the command is done without any force.

Keywords: Leadership; Babad Banyumas; Charisma; Authority; Power; Dominance

Introduction

Talking about the concept of leadership, there are many experts who has the concept to identify the characteristics, models, and styles of power. The identification is useful for mapping and comparing the power one of some characteristics with other characteristics. Some experts like Anderson, Miriam Budiardjo, G. Moedjanto, and Koentjaraningrat have a place in this field. I briefly summarize their ideas to obtain a clear picture of the power variables as an analytical tool and to reinforce this writing position.

Anderson's idea about power in Javanese Culture explains the concept of Javanese power which have four characteristics, namely: (1) power is concrete, or he calls it is a real in reality. (2) power is homogeneous, power is of the same kind and source, (3) the amount of power in the universe is always fixed. Since power is merely an abstraction which describes certain relationships between human beings, it means that power inherently does not have self-limiting, (4) power does not consider validity, meaning power has no inherent moral implications (Anderson, 2007).

Anderson describes systematically the traditional Javanese power concepts in terms of social and political life. He focused on the life of Javanese cultural traditions and compared it to modern social science. He came to the conclusion that traditional Javanese culture had political theory, which explains systematically and logically about political behavior, in a very different way from the perspective of modern political science, and in many ways, it is fundamentally contrast with it (Anderson, 2007).

An Indonesian political expert, Miriam Budiardjo wrote the concept of *Kekuasaan* as literature review, which explains the theoretical concept of power. He sees four components, (1) scope of power, (2) domain of power, (3) authority, and legitimacy. The scope of power refers to activities, behaviors and attitudes and decisions which are the object of power. While the range of power refers to the offender, the group, organization or collectivity that is in power (Miriam, 1984).

Historian of Indonesia, Sartono Kartodirdjo took part in formulating the concept of power in Java. In a book, *Leadership in Social Dimension*, he explains that the concept of Javanese power has four dimensions. (1) sacred (*sakti*), (2) invulnerable (*mandaguna*), (3) *mukti*, (4) *authority*. The *mandaguna* refers to the skills, abilities. *Mukti* is associated with a welfare position. *Wibawa* (authority) means a prominent position (prestige) that carries great influence (Sartono, 1984).

In contrast to the two books above which describe the concept of Javanese power in general, and the kingdom of Mataram in particular. This article focuses on the concept of power in Babad Banyumas. The concept of leadership has not been written yet so that it became an opportunity for the author to write. The main aim of this research is to explain the concept of power in Babad Banyumas which has special characteristics. The researcher here used the concept of power from Koentjaraningrat as a the basic theory of analysis. Koentjaraningrat (1984) analyzes the leadership from (1) authority, (2) prestige, (3) charisma and (4) power in a special sense. These components served as a basis for analyzing leadership concept in Babad Banyumas. He also clearly categorizes the ideal leader who is fair, kind hearted, and wise. Leadership studies is interesting and becomes attention. Based on the statistical data, book publications and leadership articles continue to grow from 1970 until present. Leadership study is a set of character traits, qualities and behaviors of leaders in encouraging the organization, participation, commitment and development of other members in the group (Badshah, 2012).

In the past we believed that a certain character of a person can improve one's ability to lead. For example, a theory of Bernard Bass with his great man theory and Ralph Stodgill (1948) believes that leaders are born with certain leadership genes that give it the leadership character which needed to lead. While some people still believe in this theory, which was in fact, it was old in the early 1900's. A more modern view of leadership theory including the contemporary traits theory, one example is Stephen R. Covey's 7 habits of Highly Effective People. Covey (1991) offered 7 characters or traits that make a person became an effective leader. Another example is Daniel Goleman with the Intelligence Quotient (EQ) which focuses on self-esteem, self-regulation, motivation, empathy, and social ability. Another case was from Kurt Lewin and Ronald Lippitt who published their research on leadership style. Over with Ralph White, they offered three leadership styles, namely autocratic, democratic, laissez-faire leadership. While a theory of Rensis Likert advised an interpersonal relationship system based on leaders and members, (1) exploitative autocrats, (2) good autocrats, (3) leaders who discuss with their members, (4) democratic leaders and team approaches (Watt, 2009).

Basically, leaders are not born but they are created. To be a great leader requires experience, knowledge, commitment, patience, and most important is the ability to negotiate and work with others to achieve goals. Northouse (2007) and Rowe (2007) describe leaders as processes in which individuals influence an individual group to achieve a common goal (Amanchukwu, 2015).

There are several theories of leadership, there are at least 10 theories. (1) great man theory assumes that leadership abilities are born, it is not made, (2) trait theory, the same definition with the theory of great man theory, (3) behavioral theory is the opposite of the above theory, that is based on the belief that leaders are made, not born (4) participative theory, assumes that ideal leadership style is to participate actively in groups and help solve common problems together, (5) contingency theory, which describes a work situation that determines one's leadership style, (6) situational theory, in certain situations and conditions, (7) transactional or management theory, aims to see the impact of reward and punishment on the performance of supervision, organization, group, (8) relationship or transformational theory, focus on the form of relationship between leader and its members, (9) servant leadership theory, according to Hannay this type of leader prefers serving than from being a leader, (9) skills theory by learning knowledge and sharpening ability which is a major factor in improving leadership skills (Uzohue, et al, 2016).

Charisma

I begin with a sentence that the concept of charisma in Babad Banyumas has its own concept. The charisma of a king is obtained in a real way, not based on revelation, so that he deserves to be king because of the hard work. Anyone can be a leader not a person or a group. As long as he wants to work he can become a leader. The effort which shown by a king in Babad Banyumas is *tapa brata* (mediating).

The behavior of *tapa brata* is exemplified by Raden Baribin who was expelled from the kingdom and he must travel. He put off his identity as a noble son. One of the requirements in *tapa brata* was must be able to behave simply. The most important concerns are eating, avoiding women and rejecting the throne. When the abstinence broke, it would result in bad things even harm for him. This kind of incident led to abstinence. As shown in Babad Banyumas, Raden Baribin charisma faded when he tempted to eat wulan cucumber as a result he got stomach ache. In addition, he was almost caught by the ponggawa (private soldier of the king or the messenger of King Brawijaya), who chased him. He was lucky, he survived from it and thanked to a chicken that indirectly help him. The forest chickens were flying nearby which indicated that someone was around the nest, it were those who chased Raden Baribin. From this situation also, he knew that there were people who followed him, so that he hid himself and escaped from it. From the incident above, abstinences arise so that his generation do not eat wulan cucumber and chicken of forest. This event became a lesson for Raden Baribin for not to violate the requirements of *tapa brata* so that when he tempted in the form of treasures, thrones and women, he could avoid. Raden Baribin's charisma reappeared when he refused to marry a woman and got the throne of Ki Dipati. He has response to focused on his travel. Another *tapa brata* behavior, when Raden Kaduhu in his adventure searching of science and did not want to stay in the palace. He went east to get to the Wirasaba area. Then became a courteous, wise *Adipati* (king) in the Wirasaba area (Bambang & Tarka, 2013).

The Javanese king did *tapa brata* which has aim to get *wangsit* (divine inspiration), power, and prestige (Ali, 1986). While in Anderson language *tapa brata* means as effort to get authority so that it can be understood that charisma in term of Javanese leadership was charisma character which based on magic or mystical. The Javanese leadership was categorized as charismatic leader if he had power (*kesekten*) which principally it was a magic or mystical.

The charisma of *kesekten* became guidance in Javanese leadership, but in the leadership of Babad Banyumas has different purpose. The deep analysis toward the Babad Banyumas showed that the *tapa brata* which done has function in order to make a leader has charisma as wise and skillful leader. They did want to stay in a palace. Through the *tapa brata*, they got many things, such as knowledge and to understand and felt other people's suffer. Furthermore, *tapa brata* as way for self appropriateness before being a leader.

The effort of *tapa brata* become important action to be skillful and wise leader and it also became the basic of honored by people. This is appropriate with charisma in contemporary society. Koentjaraningrat (1984) concluded that charisma character in the leadership in contemporary society (1) has spiritual characteristics which honored by society, (2) has symbols of leadership, it also opened in a society in order to get support. This support is needed to be a leader. In short, to be a leader, the isolation technique of traditional society was as antithesis in modern society.

First, in relation to the spiritual characteristics, the charisma of leader in Babad Banyumas was seen when he associated with society. His charisma looked more moral when he acted as a kind hearted leader to his society. Because of his kind hearted attitude, He was honored by society. Besides, kindness would return to the leader himself although he did not hope it. From this character, such leader has charisma based on *baweleksana* (good) characteristic. Such leader in this category would like gave something or anything to his people freely without demanding anything, except their loyalty or obedience based on their responsibility. Besides that, they also had good characteristics, being punctual person. Never breaking any agreement or appointment, especially his appointment to god through his swear (Suwardi, 2013).

A fact that the Adipati gave big gifts and charisma for from his kind hearted as stated in Babad Banyumas. *First*, the charisma of King Brawijaya was seen when he was with his big heart to forgive Ki Tolih's mistake, He was the messenger of Sri Narendra Keling, who had plan to kill him. He was treated *welas asih* (kindly) although he was his prisoner. *Second*, the charisma of Adipati was seen when he gave money freely to Ki Meranggi whose daughter would get marry with Ki Adipati Wargautama. *Third*, His charisma appeared when he was pleased to welcome a guest who was a tramp whose name was Ki Tolih. In fact, the Adipati enthusiastically welcomed his guest. He served him with a variety of food, provided the bedroom. He was treated like a king. Unexpectedly, the Adipati's fortune or prosperity is multiplying as water flows. Adipati got the blessing of the *Hyang Widi* (Bambang & Tarka, 2013). The good behavior of Adipati to Ki Tolih is back to himself.

In addition to have the *baweleksana* characteristics, leaders must also have egalitarian charisma. Egalitarian behavior will keep each individual from a feudalistic attitude which places position, rank, and wealth as central in social relations. Because basically each creature has the same position in God's eyes (Sugeng Priyadi, 2013). Egalitarian behavior or attitude considers that other people were equal. The egalitarian attitude has become the character of ideal leader in Babad Banyumas. Doing good to the community indiscriminately regardless to tribe, culture, religion, or country.

Babad Banyumas describes the egalitarian attitude of the charisma of Wirasaba named Ki Bagus Warga who had honorary noble "Wargautama". The egalitarian attitude or the charisma of Adipati Wargautama is seen in matching his daughter with Ki Meranggi's son who was an ordinary person. It was because of sign seen by Ki Adipati when he was out of the room. He saw the light coming from a sleeping child at night. In the morning, Ki Adipati told to the boy to call his parents directly. After facing them, Ki Adipati told them that he intended to match Nini Kartimas who was the son of Ki Meranggi. Ki Meranggi really thanked to god and approved the wishes of Ki Dipati (Bambang & Tarka, 2013).

Secondly, in relation to the symbol of leadership, in the Javanese tradition, we were familiar with myths. Even we (the Javanese) were very familiar with it. Myth was as the legitimacy of power and made to legalize its power. The nature of the myth is irrational and invisible. Something which was contrast was found in Babad Banyumas where a person became a visible leader of his characteristics. A person's charisma who became king would be appear or it was seen that he would be a leader (great man). The signs were the attitude and the nobility of his heart. This moral attitude was always attached to him. Javanese leaders lack such kind of moral charisma in general. This ideal attitude is needed by the

community. Thus, a person who becomes a leader can already be seen from the beginning even long before he became a leader or leading certain territory.

Ki Tolih predicted based on the moral charisma of Ki Meranggi's son, who became the son-in-law of Wirasaba. He had a position in Wirasaba until his grandchildren. According to Ki Tolih, based on the charisma characteristics of his personal characteristics, he was predicted in a time for his high position. Apparently the prediction was true. Another story, Ki Hajar Wanatara predicted the soldier of King Brawijaya, who was the king of Majapahit, his name was Raden Baribin. He was the 2nd child of Prabu Brawijaya. The prediction caused brother of Raden Baribin got angry to him. He drove Raden Baribin from the palace. Though expelled and did not become a king in Majapahit, he still had a high position in Wirasaba (Bambang & Tarka, 2013).

Authority

Before we discuss about the authority itself in Babad Banyumas, we first categorize the authority concept according to Max Weber's theory. According to authority and charisma, Weber (1965) understanding the charismatic authority as the type of validity which is based on the exclusion of special qualities, and loyalty to certain individuals and their formative communities. People are obedient, not because of legality or tradition, but because of the individual charisma of the commandment.

He further characterizes the term of charismatic leader, (1) a leader with charismatic authority has a missionary consciousness and a call embodied in ideas and calls people to participate in his mission, (2) the follower's recognition of the leader's charisma, (3) the follower's participation (4) charismatic authority is exercised with loyal followers, (5) charism is extra-legal, (6) relationships in the community are personal, (7) charism leader is a revolutionary leader, (8) tends to reject the rational economy. The authority to apply the leadership in Babad Banyumas which is soft with the methods of persuasion.

The authority of the leader is limited. This is not far from the characteristics of leadership which are decentralized. Power is not centered, but there is a division of power. The division of power resulted in a reduction of territory due to the division of territory. But on the other hand, making the king is not absolute. Every problem, the king always perform a discussion. The Babad Banyumas text tells the authority of Ki Adipati Wargautama II who was ruling in the Wirasaba, he divided 4 areas of power for his siblings. Bambang & Tarka (2013) calls the region Senon, *Wirasaba*, *Toyareka*, and *Ngajawar*. Furthermore, the deliberation or discussion was greatly enforced in Babad Banyumas, it was informed to Ki Adipati Wargautama II through a dream. He was told to move the area of Wirasaba to Ngajawar Land to the west. To realize his intentions, Ki Adipati held a deliberation with his brothers. In the end, they agreed with Ki Adipati. So that they moved and opened the forest area to be occupied. They occupied a new land known as *Toya Mas* (Banyumas).

Typical authority in Babad Banyumas and in Javanese kings was leadership which given to their children. In the area of Pajajaran, the king's power fell to the prince's son of the throne. It was sequentially given to the King Prabu Ciara Wanara. After retiring, then down again to his son the Linggawastu. After his period stopped, it was revealed to his son Linggahiyang, then given to his son again Lingawesi, Anggalarang, Munding Kewati, Prabu Siliwangi descended to Raden Banyak Catra. There was also the inheritance of the throne from Tumenggung Kertanegara after his death to his eldest son, Kertanegara II with the honorary noble title of Tumenggung Kertanegara II (Bambang & Tarka, 2013). The authority of division of territory also occurred in Ki Dipayuda who divided Purbalingga into two powers. Some were given to Ki Dipayuda (Dipa Menggala), while the other in the south was given to Ki Dipakusuma (with noble title *Ngabehi Kanoman*). Ki Dipayuda after retiring, it replaced by the son of Prince Kangjeng Mangkubumi. He was moved in Ngayah land which divided into two parts, partly for the Kertapraja. Ki

Dipayuda occupied the village of Adireja, while Kertapraja occupied Ngadipala area. The leader of this decentralist model was more democratic. The King Siliwangi even gave freedom to his son, Raden Banyak Catra to choose the wife in accordance with his wishes. But he refused because of not the right time. In fact, King Siliwangi gave his son the freedom to travel. In fact, he nominated as prince to continue the power of King Brawijaya (Bambang & Tarka, 2013).

Actually in relation to the charismatic authority, it is often seen as undemocratic because of its non-critical leadership style. Such leaders are considered as authoritarian. While there is a point, in line with the character above, Weber, argues that charisma also has transformation toward the anti-authoritarian (democratic). The reason is that the legitimacy of the charismatic authority derived from the recognition of the followers which is actually in accordance with the democratic spirit which prioritizes the recognition of the people (Weber, 1965).

Prestige

The concept of legitimacy and leadership orientation which is based on myth does not occur in the king's power in Babad Banyumas. There is no story that the adipati used myths to legitimize power. The king's leadership in Babad Banyumas emphasizes moral orientation. Leaders with a moral orientation feel that their primary responsibility is to represent the community and protect the community. They regarded themselves as mediators between the state and people (Antröv & Cederrroth, 2001). Thus, they try to get the agreement of the people before implementing their leadership program. Ideally, a moral leader is a respected person in the region who gains the trust of the one he serves and who lives with him.

Therefore, the main factor of the leader who chosen and respected by the people because of the virtue, not the myth like the previous Javanese kings. This virtue was obtained through *tapa brata* which done. In addition, besides the genetic factors as a son of a king or the generation of king who inherited his father's power, sincerity, tenacity, nobility and ability to become adipati or king became the main factor.

Most of the leaders in Babad Banyumas had noble minds. The text of Babad Banyumas clearly illustrates, *first*, Raden Baribin with his noble character, he was ordered to rule the territory of Ki Adipati. He even refused it calmly and politely so that Ki Adipati would not get disappointed. *Second*, Prabu Brawijaya treated prisoners with compassion, kind hearted and even served as courtiers. *Third*, the Adipati Kaleng who voluntarily gave money as much as 5 real to Ki Meranggi as a marriage requirement of her daughter with the daughter Ki Adipati Wargautama (Bambang & Tarka, 2013).

Authority in the Special Meaning

Koentjaraningrat (1984) mentions physical strength and organizes the people on the basis of a system of sanctions. In this paragraph, it would be explained the use of leadership functions in order to determine the policy. Prabu Brawijaya's statute that prohibited people to help Raden Baribin who expelled from the kingdom of Majapahit. He said to anyone not to help him. So that no one dared to help Raden Baribin. Although in his heart the people wanted to help people who are in a state of distress. But because of the king's order, they did not dare to violate it, although there were no real sanctions. The system without sanctions was also given to the king's subordinate countries which were inconsistent with its ideology. Kanjeng Sunan Jimbun from Demak governs a Sand country which formerly Buddhist to be Muslim in accordance with the country of Demak. Ki Patih Banyak Besi who was as adipati in that region and was willing to follow the guidance of Sunan. After converting to Islam, he was given a honorary noble title from Senapati to be *Wadana in Bumi Parahiyanan Barat* (Bambang & Tarka, 2013).

The Adipati Dipawijaya, after the birth of the first son whose name Mas Kadirman, moved the place to Soka which was still the subordinate area of Yogyakarta area), not so long after the death of Kertayuda, his death due to the magic ill-effects from Dipayuda III in Purbalingga. From the incident, he intentionally not to have married relationship with Dipayuda III. He ordered it to the family or relatives as well as to his people. The Adipati's will was a message as well as a threat. If the message was violated then there would be sanctions. And usually the will was obeyed by the brothers and the people. Because if it were violated there would be danger which at any time could threaten their life. Furthermore, the other sanctions were also told in subsequent texts in Babad Banyumas. The Adipati Dipawijaya actually felt concerned to see his son went for adventure. But he could not prevent it. The whole people forbade him to help. It was intended as an education for his child so that his child could learn to be concerned (Bambang & Tarka, 2013).

In the leadership of Babad Banyumas in mobilizing the others, it was not based on sanctions. It was done based on the basis of sincere feeling. The people felt that the leader's command was a mandate that must be implemented whether there was or no sanctions.

Conclusion

On the charisma component in Babad Banyumas, a person became a king because besides the heredity, it was also due to the factor of hard work through *tapa brata*. The goal was to be a wise leader, *bawaleksana*, and egalier. In relation to the symbol of leadership in Babad Banyumas, a person became a leader from his *pasemon* charisma (its characteristics). The signs were the attitude and the nobility of his heart. This moral attitude was always attached to him. This ideal attitude is needed by the community. In the authority component in Babad Banyumas, his calm, it was used as mean of persuasion and tend to be democratic. On the component prestige, it came from the fact that the king was a magic, had a *wangsit*, descendant of god, predestined by god, and so on and as the essence the king was a choice and not a carelessly person to be chosen. The core of the king's authority lies from the power of myth. The king's leadership in Babad Banyumas emphasized more on moral orientation, not myth. Therefore, the main factor of the leader was chosen and respected by the people because of the virtue.

Acknowledgments

The author would like to thank all the participants for their support, especially Prof. Dr. Warto, M.Hum and Prof Dr. Sariyatun, M.Pd., M.Hum who give a lot of time for the author to guide and correct this research due to several advices and criticism.

References

- Ali, Fachry. (1986). *Refleksi Paham Kekuasaan Jawa dalam Indonesia Modern*. Jakarta: Gramedia.
- Amanchukwu, Ngozi Rose, et al. (2015). A Review of Leadership Theories, Principles and Styles and Their Relevance to Educational Management. *Management*, 5 (1), 6-14. <http://www.sapub.org/global/showpaperpdf.aspx?doi=10.5923/j.mm.20150501.02>
- Anderson, B.R.O.'G. (2007). The Idea of Power in Javanese Culture dalam Claire Holt (ed) *Culture and Politics in Indonesia*. Jakarta: Equinox Publishing.
- Antröv, Hans & Cederroth, Sven. (2001). *Leadership on Java: Gentle Hints, Authoritarian Rule*. Terj. P. Soemitro. Jakarta: Yayasan Obor Indonesia. (Original book published 1994).

- Badshah, Shital. (2012). Historical Study of Leadership Theories. *Journal of Strategic Human Resource Management*, 1 (1), 49-59.
- Bambang Irianto & Tarka Sutarahardja. (2013). *Babad Banyumas*. Cirebon: Pusat Pemanfaatan Naskah Klasik Cirebon.
- Koentjaraningrat. (1984). *Kepemimpinan dan Kekuasaan Tradisional Masa Kini, Resmi, dan Tak Resmi* in Miriam Budiardjo (ed) *Kuasa dan Wibawa*. Jakarta: Sinar Harapan.
- Miriam Budiardjo (ed). (1984). *Kuasa dan Wibawa*. Jakarta: Sinar Harapan.
- Sartono Kartodirdjo (ed). (1984). *Kepemimpinan dalam Dimensi Sosial*. Jakarta: LP3ES.
- Sugeng Priyadi. (2013). *Sejarah Mentalitas Banyumas*. Yogyakarta: Ombak.
- Suwardi, Endraswara. (2013). *Falsafah Kepemimpinan Jawa; Butir-Butir Nilai yang Membangun Karakter Seorang Pemimpin Menurut Budaya Jawa*. Yogyakarta: Narasi.
- Uzohue, Chioma Euriel, et al. (2016). A Review of Leadership Theories, Principles, Styles and Their Relevance to Management of Health Science Libraries in Nigeria. *Journal of Educational Leadership and Policy*, 1 (1), 17-26. <http://files.aiscience.org/journal/article/pdf/70660002.pdf>
- Watt, Willis, M. (2009). Facilitative Social Change Leadership Theory: 10 Recommendations toward Effective Leadership. *Journal of Leadership Education*, 8 (2), 52-71. <http://journalofleadershiped.org/attachments/article/184/Watt.pdf>.
- Weber, Max. (1965). *Sociology of Religion*. London: Matheuen & Co.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).