



***Hasta Brata*: Main Values of Educational Leadership in Multiculturalbased International Learning School of Indonesia**

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Abstract. Multicultural education is a necessity in the current era to meet the rapid progress and globalization. Multicultural education requires special formation in order to achieve the goal of harmony and broad cultural meaning. This research reviews how a leader in a multicultural educational institution can carry out its role optimally by using methods or approaches to maximize the role and approach to subordinate intensively so that it is aligned between the vision of students, teachers, parents of students or the community in realizing education that has the value of justice, tolerance, lifting the dignity of the nation. The trait approach is implemented with cultural values that are carried from one of the Mahabarata books in the Serat Rama. *Hasta Brata* as a values include eight ideal traits that must be possessed by leaders. These values were originally a curriculum from the *Dewa* formulated to educate the king which later became known as the *Hasta Brata* values. Researchers chose research using a qualitative approach with the aim of knowing in depth how the value of *Hastra Brata* as a value of noble leadership to be collaborated there is multicultural school leadership. The research was conducted in elementary schools by gathering information from informants and reviewing supporting documents.

Keywords: School leadership, *Hasta Brata*, *Hasta Brata* Leadership, Multicultural Education.

1 Introduction

The diversity of tribes, cultures, religions, and ethnicities in Indonesia is a hand of unity. The values of national unity must continue to be instilled in every generation of the Indonesian people in the midst of rapid technological growth and globalization at this time. The cultivation of the value of unity is realized in the form of multicultural education. Multicultural education can overcome or prevent national division which is a major threat to this diverse Indonesian nation. The implementation of multicultural education is expected to include learning about ethnic studies by raising issues of injustice, oppression, and underdevelopment of minority groups packaged in the fields of education, socio-economics, and others.

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The ethnic studies are expected to be implemented into the education curriculum from basic education to higher education[1].

The Indonesian government supports and provides ample space for education providers to implement multicultural education. Multicultural education is at least about three things, namely 1) the concept of multicultural education, 2) the education reform movement, and 3) the multicultural education process [2]. These three main points aim to design the institutional structure of education so that it can be adapted to multiculturalism values such as racial, gender, ethnic, and cultural equality or students with special needs so that all these elements have equal opportunities in the learning process and the development of their respective talents. Multicultural education is closely related to democracy education [3]. Democracy itself can be interpreted as participation, democracy education is promoted so that students can participate in the learning process which has an influence on the school climate or atmosphere.

Multicultural education in the current era is not limited only by modules and multicultural curriculum *based on paper*, but multicultural education becomes an institution with the theme of multi-culture has a vision that is relevant to the rapid flow of globalization where school students in Indonesia are no longer from Indonesia, but also from various foreign countries. To realize multicultural education, of course the government needs input or instruments to build multicultural education in the form of human resources who have the competence and support multicultural education to achieve national education goals in order to uphold the philosophy of a nation that is united in diversity (*Bhinneka Tunggal Ika*).

Educational inputs or instruments that have an important role, one of which is the principal who runs the school leadership. School leadership is an important element in the continuity of the educational process both in the activities of the teaching and learning process and no less important in the process of implementing school managerial. Principals play an important role in encouraging the improvement of the quality and competence of teachers and are fully responsible for the process of organizing learning in schools [4]. Leadership in schools at least contains the activities of building a vision and mission, making policies within the institution, developing and utilizing the resources of teachers and education personnel, updating the organizational structure and managing learning and education programs [2].

Leadership is classified into three dimensions. The three dimensions are leadership influence or the way leaders influence members, the leader's vision, and the values in the leadership process [5]. Leadership is an art, so the implementation of leadership is closely related to the characteristics of each leader with the vision he carries. In school leadership, principals need to apply the art of leading that brings influence on the process of motivation to teachers, students and subordinate commitment.

The principal's leadership model and type directly influence the school's work culture and organization, thus influencing the behavior of teachers and employees. Leadership types and styles empirically have several forms such as authoritarian, democratic, and Laissez-faire leadership, as well as several leadership models that developed from the pre-scientific era. Of the many conceptual leadership models as described by Yulk (2002) include: Trait Theory, Behavior Approach,

power-influence approach, situational approach, and integrative approach, Burn, (1978) and Bass & Avolio (1997) with Transformational and Transactional leadership theories and some of the developing theories and models developed in the west [6]. A research result states that leadership research in the West has a significant cultural bound which can then affect the relevance of the theory to be implemented by prospective leaders [7].

Based on the relevance and adjustment to the eastern cultural context, the researcher raised a leadership model that originated from one of the Indonesian cultures based on the teachings of *Hasta (Asta) Brata*. *Hasta Brata* is one of the cultural theory sourced from the Book of Manawa Dharma Sastra. The *Hasta Brata* model is included in the trait approach model by studying the traits that a leader must have [6]. *Hasta Brata* in Javanese manuscripts is found in the chapter Ramayana Kakawin which in one of its stanzas contains Rama's advice to Wibisana [8].

The value of *Hasta Brata* consists of eight main characteristics, *Hasta Brata* itself is divided into several classifications based on its source and function [8]. The classification is *Hasta Brata* in Ramayana Kakawin which contains Rama's teaching; *Hasta Brata* in Serat Rama; *Hasta Brata* in Pewayangan: Pakem Makutarama; *Hasta Brata* in special or literary works. *Hasta Brata* in Ramayana Kakawin describes many traits that are inherent in the Pandhawa to be educated to become satria. The traits in these teachings can be compared to the traits that leaders should ideally possess.

2 Methods

The researcher chose research using a qualitative approach with the main objective of the researcher wanting to conduct an in-depth study on the research site [9]. The research was conducted to find out the culture-based leadership model (leadership based on culture) that was implemented in one of the multicultural schools. The research produces descriptive data in the form of written or spoken words from the behavior of research subjects [10]. The location of this research is at Mafaza Integrated Smart School, which integrates a multicultural curriculum combined with the Cambridge Curriculum learning method. Field observations were conducted to find out the actual condition of the research location.

Sources of data were obtained from informants at Mafaza Integrated Smart School Malang Elementary School, including the Headmaster, teaching staff, and education staff. Data collection was carried out by conducting in-depth interviews, observation and review of supporting documents. Supporting data were also obtained in the form of supporting documents at the school which were used as data triangulation. The purpose of data triangulation is to complement and test the validity of data [9].

3 Results and Discussion

Education as an endeavor and civilizing process that provides opportunities for students to become independent, competitive, intelligent and keen individuals to be equipped to live properly and usefully in life and the community system. Schools become educational institutions in which the process of learning, interacting,

cooperating, and a place to add experience in the midst of diversity and plurality of students and educational instruments in schools [11]. Multicultural education itself has the main purpose of learning, accepting, and utilizing diversity that can build a vision in the institution as an educational institution that includes and pays attention to the equality or heterogeneity of students, teachers, parents, and the community.

Emotional intelligence (EQ) thus creating learners who are intellectually capable, skillful and critical. From these goals and values, multicultural education is expected to be a forum and institution that continuously produces humans who grow with good cognitive abilities, are skilled, dignified, and have a broad perspective on cultural and national differences.

Multicultural education should include three main activities, namely the concept of multicultural education, the education reform movement, and the multicultural education process [2]. In the research site, the concept of multicultural education is regulated in the School Operational Curriculum which is implemented in the learning process. The curriculum used is based on the philosophical foundation that education is a culture and a process of cultural inheritance to build the nation's life. Government support for the implementation of multicultural schools is found in Presidential Regulation No. 87 of 2018 on Strengthening Character Education, and supported by Minister of Environment and Forestry Regulation No. 52 of 2019 on Environmental Care and Culture Movement in Schools.

The education reform movement is manifested in promoting justice and providing equal opportunities with ethnic, cultural and socio-economic diversity. This is reflected in the commitment of principals and teachers to integrate the learning curriculum with activities that embed and teach the cultural process as part of students.

The national standardization of school leaders includes six knowledge that integrate with the skills and professionalism qualities of school principals [12]. Namely 1) ability to create a vision and mission for the future and plan a strategic plan for that vision in collaboration with subordinates and stakeholders; 2) Leading Learning and teaching in an effort to improve the quality of learning and teaching and evaluating the process as well as creating a learning culture that is effective, independent and supports long life education; 3) building relationships with subordinates and developing themselves by building an effective learning climate for staff; 4) being able to manage the organization by designing the organization by building the entire material and non-material organization effectively and efficiently; 5) being responsible for the implementation of education and learning and being responsible to students, parents, government and society for the implementation of education; 6) strengthening and creating harmonious relationships between other institutions, parents, and institutions or stakeholders.

Principals are expected to have leadership performance in at least six skills. The success of the school in driving the learning program is also determined by the performance of the principal [13]. The performance and behavior of principals in dealing with various situations determine the success, leadership traits based on the theory of Gibson et al. (2000) and Hoy and Mikel (2008) are as follows:

Table 1. Leadership traits and skills that are considered effective

Personality	Motivation	Skills
Spirit level	Socialized power orientation	Inter-personal relationships
Confident	Strong achievement needs	Cognitive
Stress resistance	Less need for affiliation	Technical
Emotional maturity	Pride of self	conceptual
Integration		
Extroversion		

Source: Wibowo (2011) Leadership Theory

The leadership qualities of the above theory are also explicitly found in the *Hasta Brata* teachings contained in Serat Rama, Serat Nitisruti, Serat Pustakaraja Purwa, Lakon Makutha Rama which is divided into many Pupuh and Verses. Contextually, Serat Rama tells how the behavior of the gods should be owned by the kings as leaders at that time. If seen from the behavior and traits approach, at least leaders must have eight *traits* that become principles for a leader. Below are the results of the interpretation of the *Hasta Brata* traits contained in Serat Rama:

Table 2. Interpretation of the *Hasta Brata* traits contained in Serat Rama

Principal Value	Manifestations	Leader traits based on Gibson et al. (2000), Hoy and Mikel (2008)
<i>Surya</i> as mean Sun	fair, put forward deliberation consensus with wisdom	emotional maturity or emotional intelligence
<i>Bayu</i> as mean wind	research and pay attention to subordinate	interpersonal relationships
<i>Candra</i> as mean the moon	Provides protection and forgiveness	integration
<i>Brama</i> as mean fire	has the power to mobilize followers	spirit level
<i>Kuwera</i> as mean earth	nurturing	extroversion/relationships between private
<i>Endra</i> as mean rain	giving benefits or being able to empower organizational resources	strong achievement needs
<i>Baruna</i> as mean sea/ocean	have strong principles	integrity
<i>Yama</i> as mean death	strictly give punishment	conceptual

In line with the data found in the field, leadership in multicultural schools requires a leadership model with a behavioral approach and a leadership values approach. One of the leadership values combined with the *Hasta Brata* value. The value of *Kuwera* (earth) which is manifested in the activity of nurturing all students and teachers and education personnel who have heterogeneous backgrounds. The nature and value of

Kuwera is shown by the behavior of being able to blend in (ectroversion) and establish good relationships with students, teachers, teaching staff and parents of students. No less important task of a leader is decision-making and policy setting. A leader's decision-making style is closely related to the type of leadership exercised [14]. *Surya's* values are applied by the head of SD MISS by upholding the principle of deliberation and consensus and decision-making while still prioritizing human values. This is supported by education personnel and educators who are involved in deliberations and *discussions*.

Supportive leadership emphasizes the approach to subordinates by supporting and empowering the ability of subordinates in leadership is considered to improve the performance and performance of subordinates [15]. In line with the value of *Bayu in Hasta Brata* where the principal provides space for dialogue and equalization of perceptions in subordinates and encourages teachers and education personnel to develop competencies without differentiating backgrounds with the principle of justice. Based on the principle of justice, all can develop their potential according to their needs and portions. The leadership value that is considered unique in the research site school is the value of *Brama*, which means fire spirit or strength in influencing subordinates. School leaders harmonize the *Brama* value with the philosophy brought by Ki Hajar Dewantara, namely *Handayani* the part of *Tut Wuri Handayani* education philosophy. *Handayani* by Ki Hajar Dewantara is interpreted as influencing students and teachers by supporting from behind [11]. *Handayani* must be accompanied by the spirit of *Brama*, because influence without enthusiasm and encouragement is considered unsuccessful.

Endra's value as rain is implemented in the leader's ability to utilize organizational resources to help achieve the school's vision and mission. Diversity in multicultural schools becomes a wealth of culture, thought, or behavior. The principal utilizes this potential that can be encouraged by managing the results of student activities based on culture into a publication of thoughts written in the form of *Seratan*. The value of *Baruna* (sea) in the *Hasta Brata* concept means strength in maintaining integrity and principles in carrying out leadership duties. The principal has the principle of humanity above all in multicultural education. This principle has the aim that all elements in this multicultural school are formed as independent human beings and can develop their respective competencies to become the foundation of national life. Without this principle, inequality against the weaker groups may occur.

The next *Hasta Brata* value is *Candra* manifested as the nature of protecting subordinates and providing a sense of security. The principal must be able to have a legal umbrella for the legality of the activities carried out is based on certain regulations. In addition, the meaning of *Candra* also leads to the nature of protecting members, where the Principal becomes a fair and wise protector for certain minority groups or students with special needs. *Hasta Brata* also includes the value of firmness in *punishment* which is in the value of *Yama*. Punishment does not mean the failure of a subordinate in carrying out obligations, but as a means of evaluation and actualization of individual integrity and responsibility [16]. *Yama* textually means death, in the concept of leadership *Yama* means a firm attitude towards certain provisions or regulations concerning discipline. Principals in organizing their subordinates certainly face many dynamics both personal and social. In the implementation of learning at the research site, the principal applies light punishment

for students who cannot do their homework. ompromise with their respective class teachers. The light *punishment* is a stimulant so that students can agree on compromises and joint provisions in learning so that students understand why they get light punishment and think about the impact of the punishment they get on their learning process.

4 Conclusion

School leadership with behavior and trats approach implemented with *Hasta Brata* cultural values implemented in multicultural schools is an ideal choice to align multicultural education goals with international learning methods. School leadership with *Hasta Brata* values encourages educators, students, and parents to actively participate in the learning process which is an achievement for the leader where from the method implemented, the leader succeeds in mobilizing subordinates to achieve the vision, mission and institutional goals.

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