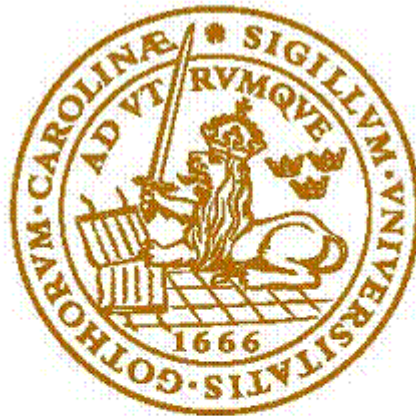# Master Thesis

"The perception of leadership among Swedish and Indonesian business students"

by Mia Håkansson

Master in Managing People, Knowledge and Change

Supervisor: Sverre Spoelstra

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1. Introduction

1.1 Research Background

A common question that leadership students are facing today concerns the nature of leadership itself. House et al. (2004) call leadership as an enigma-a puzzle within a puzzle since there is no comprehensive definition that encompasses all divergent views about leadership. Researchers like Jackson & Perry (2008) argue that leadership is predominantly an American construct due to the fact that most of the leadership books are written and published by Americans. As Gerstner & Day (1994) argue, our perception of leadership is very much influenced by our self-reflection and our culture, which also means that American researchers and authors will use their self-reflection based on the values, symbols and language (culture) of their own.

There have been numbers of cross-cultural studies of leadership in the past two decades like the GLOBE study by House et al in 2004. Globalization, high competition in the market and consumers' change behaviours have always been the most common reasons why companies continually adapt themselves and apply some changes. Mostly because of these reasons, organizations spend over £30 billion annually on leadership development (Vollers and Hayward, 2010). This will hopefully increase a better understanding on cross-cultural behaviours, employees' satisfaction which in the end hopefully can give a competitive advantage to the organization. It is quite obvious that a good pre-understanding of one's national culture before you entering the country is very important. Particularly for the international expatriates, this should be informed and trained before they begin their duty in a new country in order to avoid the cultural shock and to have a better understanding how to lead people in that particular country. Moreover, national culture which includes national symbols, heroes, rituals and values (Hofstede & Hofstede 2005) play an essential part in how leadership is applied in one country.

In line with this Gerstner and Day (1994) as well as Holmberg and Åkerblom (2006), I argue that leadership is a social constructed concept -which means-that if we want to study the leadership in a country or organization we should not only pay our attention to the leaders but also to the followers/members (see also Hofstede & Hofstede 2005).
Furthermore, to some extent people all over the world have been familiar with the context of leadership but it has not been such a long time ago people are introduced to the word

"leadership" (House et. al 2004). Moreover, the word for leadership could sometimes be impossible to translate directly to ones language since it sometimes could mean a very different thing. For example, in Arabic, the word for leadership is al kiyada which refers to officers in the military or high-ranking member of the government (House et. al 2004). Another common phenomenon concern people perception about leadership which according to researcher like Hofstede & Hofstede (2005) that there should be something good in leadership that people can follow. In this case the authors would not like to call the way Hitler lead his party as leadership.

1.2 Research problems and purpose

The definition of leadership could vary depending on who you ask and what culture/nationalities people belong to. In fact the concept of leadership itself is not something fixed and unchangeable; it changes from time to time. Obviously people could have different perceptions of leadership after some life experiences or education. This thesis will study how students from two different nationalities (Swedish and Indonesian) perceive leadership. They may use some guidance from the text books that they have learned, give example(s) of the leader(s) that they admire or just simply share their work life experience regarding leadership since some of the students work/has worked in a company.

The central research question that will guide this thesis is:

"What are the differences or similarities between Indonesian and Swedish business students in their perception of leadership, and what could explain these differences and similarities?"

The goal of this thesis is twofold: to find out if business students from these two very different cultures think differently about the very concept of leadership, and to find out if they think differently about what constitutes good leadership. If the way we think about business leadership is indeed essentially an American phenomenon, that has conquered the world, one would not expect many differences. But perhaps leadership is a phenomenon that is experienced very differently in different cultures, in which case one would expect differences between Indonesian and Swedish business students.

1.3 Research method

In this thesis, I decided to choose Master students in Management from Sweden and Indonesian because of several reasons. *Firstly*, I was thinking because students, especially master students have a great opportunity to become leaders in the future since they are principally recruited for this position. For me, it is interesting to study their opinions about leadership that is applied in their country today. By asking them some issues concerning leadership, I then found out some interesting findings for example their favourite leader(s), what characteristics of leadership that they prepare to have, their own attitude to their leader and so forth. At least, this will hopefully lead the readers to understand what this group opinion about today's leaders and come closer to how the leadership should be look like according to preferences of this group. *Secondly*, management students compare to other students are most exposed to leadership literatures which in the end make me easy to discuss about leadership with them. I mean, the same "language" and "terms" that is used in conversation will make it easier for both me and my participants to understand each other and get into more depth in our discussion of the topic. *Thirdly*, I chose Master students in Management since I myself belong to this group and found some benefits especially in time saving finding the participants for this work.

I formulated questionnaires (see attached appendix) and send it to the participants by e-mail and through Facebook. The participants are Swedish and Indonesian Master Students who have just studied leadership in their respectively university. Swedish participants are Master students in Managing People Knowledge and Change at Lund University and have just finished the leadership course as obligatory course on the program. Likewise, Indonesian participants who study a Master program in a leading university in the country – Gadjah Mada University. Online interviews with more specific questions were set in order to get clarification and get into more depth about what the participants have written from the questionnaires.

1.4 Research relevance

As far as I know, there have been no studies which explicitly address the differences and/or similarities between Sweden and Indonesian students about leadership. That is why I intend to study this topic. Especially, I think the findings of this research will help leadership scholars who are interested in leadership in Indonesia as a part of Asian leadership and Swedish leadership as a part of Scandinavian and European leadership. This thesis could also be relevant for Management students who are interested in studying the differences and similarities of leadership between Swedish and Indonesian students. Hopefully, the findings of this study will also help to give some inspiration for leadership teachers from all over the world in addressing themselves in leadership discussion in respective countries. Finally, I do hope, this study will also be essential and contribute good information for both managers in respective countries and managers from outside the countries especially in terms of understanding how people/employee really want to handled in Sweden and in Indonesia.

1.5 Research structure

Chapter 2: Methodology

This chapter describes the methodological approach of the study. The research process is presented, followed by describing the research sample and data collection. Data analysis will also be discussed likewise the validity and generalisability of this study.

Chapter 3: Theoretical framework

A short introduction about the chosen theories-Hofstede & Hofstede (2005) and The GLOBE study (2004) will open this chapter followed by presentation of these theories. This chapter will closed by some debates by some researchers about these chosen theories.

Chapter 4: Empirical findings

I introduce my findings which will focus on the answers from my participants both from the questionnaires and online interview.

Chapter 5: Analysis and discussion

Analyse and discussion based on the data and Information from my participants will be given on this fifth chapter.

Chapter 6: Conclusion

A conclusion is presented in order to summarize the important issues that are revealed in this thesis. Recommendations for the future research will end this chapter and so this study.

2. Methodology

2.1 Research process

First of all, it was no so obvious for me to choose the participants but I was very clear from the beginning that the topic of my thesis would be about leadership. After the second meeting with my supervisor, I finally got a clear picture that I would like to write about the leadership of a Swedish company or Indonesian company that I think would be interesting to study. I started to send my proposals to some International companies in Sweden (mostly in Lund) and Indonesia. In some occasions after a few days, I called the HR-department respective companies to make sure that they have received and read my proposals. Those who did not give me answer through mail answered whether they could not answer it right now but they were processing the proposals. After some more tries and I still got the same answer I asked my supervisor for advice. He gave me some suggestions and I came up with my own idea to continue as planed but with other group of participants. The result of the meeting was I would like to make a cross cultural comparison of leadership perception between Sweden and Indonesian by asking Master students in Management from these two countries.

Right after the meeting, I directly sent a mail to my Swedish participants which are also my classmates in the program. After sending my question through mail to some Swedish students in the program I got a positive response from four of them who wanted to participate in this thesis. However, it was quite difficult to find the Indonesian participants since I did not know someone who studies management in this country. Fortunately, my brother has a friend who knows someone who had studied Management in the university before. I contacted this person which in the end gave me another three names of his friends. Furthermore I asked them for permission to become my friends in my Facebook which they accepted. In order to get to know each other better, I sometimes open the dialog with my participants via chat service in the Facebook and asked them about their background, working experiences or sometimes just asking them simple questions like how they were feeling, what they were doing at that time and so forth. By doing this I created a comfortable climate, increase my understanding of them and building up the atmosphere of trust between us. This compares to what Alvesson (2003) calls as 'romantic position'. Even though the main purpose of these interview techniques are to build up an atmosphere of trust and an access to the participants "inner world" (feelings, emotions and beliefs), he, however, claims that these techniques distort the realistic perception of an interview and the objective position of the interviewer towards the

study Alvesson (2003). Furthermore, Alvesson (2003) argues that the distortion occur because of the interviewer interference in the interview situation and takes part in the interviewee's life in this moment. Anyhow, my aim was to create a comfortable situation for the interviewee because it is important that the interviewee felt trust and confidence.

2.2 Sample

All participants of this study are Master students in Management and have participated in a leadership course during their study at the university. In total, there were eight participants both males and females with age range from 23 to 35 years old. The number of participants are equable- four from Lund University of Sweden and four from Gadjah Mada University of Indonesia. Most of them have working experiences both before their study and during the study.

The groups of Master students in Management from respective countries were intentionally chosen because I believe that these groups have a great opportunity to become leaders in the future and have a better understanding about leadership since they are most exposed to leadership literatures compare to other students.

I applied as similar method as possible for both groups in order to minimize the bias that might occur in data collecting which could influence the quality of information itself. Communication through Facebook and Skype were the most possible media for this study since both groups have access and felt comfortable with it. Finally, all names mentioned during the interview are replaced with pseudonyms in order to ensure confidentiality.

2.3 Data collection

My research is primarily based on qualitative research which focuses on the 'why' of empirical results (Ereaut 2007). The data that is included are both from primary sources and secondary sources. Different from Hofstede & Hofstede (2005) study and the GLOBE study (2004) which are quantitative studies, I chose a qualitative research by using questionnaires, interviews and include some information from other media from respective countries. I did this order to get into more depth into participants' perceptions about leadership. This has resulted in data that cannot be captured in "normal" quantitative studies which are usually

characterized by gathering or collecting the data without further and/or deeper research. For example, by applying a qualitative research on this thesis, I found that Indonesian students emphasized on politics and religion leadership when talking about leadership even though I interviewed them about organizational leadership. Another example is that I could not identify charismatic/value-based leadership as the most desirable leadership dimension among Swedish and Indonesian students, which is against the GLOBE study's finding. These two examples are part of the findings in this research that might be difficult to reveal in a quantitative research.

I consider the information that was collected from the participants both from the questionnaires and interviews as the primary sources and firsthand account for this study. Furthermore, the secondary sources were collected from other media such as internet, articles and literatures. Different from the primary data, the secondary data that are available do not necessary have a direct connection to the goal of this study.

The data collection taken place during the period March-April starting by sending the invitation via mail to all participants. Except for the invitation, the mail contained also general information concerning the study like the goal of the study, how it would be processed and of course convinced them that the data that was collected would only be used for this study. After I got positive response from all participants from both groups, I immediately sent the questionnaires to them which they agreed to answer within two weeks time. This time range was arranged in order to give chance for the participants to think through the questions in order to deliver as good answers as possible. Furthermore, after all answers were collected a new time for interview was arranged in order to get into more depth about what was written from the questionnaires. Initially, I intend to apply telephone interview to all my participants but after my first telephone interview with a Swedish participant, I found that my recorder did not work as I expected. Although I do not think that this will give big impact to the result since I made a noticed about the main issues that were mentioned during the interview. Likewise when I tried to call my first Indonesian participant, we had a problem since the sound was bad and most of the time she could not hear my voice at all. Since I wanted to apply as similar method to both groups as possible, then I decide to change the method to online interview through skype and Facebook. The duration time for the telephone interview was 45 minutes while for the online interview took between one hour to one and half hour. The answers and conversations are transcribed and saved in my computer.

2.4 Data Analysis

The analysis of my study is based on the answers of the questionnaires, interview data and literatures to apply the interpretative reading in order to get as closer as possible to the underlying context of informants' understanding about leadership in respective country. Additionally, in order to increase the richness of the analysis, to some extent I include my own experiences of living and working in these two countries. But of course since the research is based on the participants' point of view, I would not let my thoughts dominate the content of this study.

2.5 Validity and generalisability

Validity concerns whether there is a causal relationship between two variables in order to see if the findings are what they appear to be about (Saunders et *al.*, 2007). Furthermore, validity focuses on researchers' approach to avoid misleading information, bias or potential presumption inputs that could influence the validity. As I myself consider, the experiences of living and working in both countries had helped me to understand their culture. I did understand what did they talk about and most of the time pushed the conversation even further in a more deeply discussion. However, I confess that even though I intentionally presenting and discussing the responses from my Swedish and Indonesian participants, it is not always easy to not involve my own experiences and thoughts in this work.

Another issue concerning the validity of this work, one could question the application of questionnaires method that I used. Refers to what Carbonniere (2005) have mentioned, there are some factors that can influence the participants' answers negatively on the questionnaire such as:

- Time pressure
- Prestige bias
- Leisure (participants do not answer honestly)
- Friends' opinions
- Misinterpretation

As I did in this study, in order to achieve a high validity as possible as mentioned above, *each* participant was given two weeks to answer the questions. I made sure that they not need to be

afraid to be revealed since their answer would be treated confidentially and follow up during the time range in case participants had some questions or something unclear. Moreover, in order to avoid misinterpretation about the questions, I have two versions of questionnaires-in English and Indonesian. I also allowed the participants to give/explain their answers in the language that they felt comfortable with whether in English, Swedish or Indonesian. By letting the participants use the language that they feel comfortable with in answering the questionnaires, during the conversation and discussion, I am sure that the bias because of misinterpretation and misunderstanding could be reduced since they could express themselves freely and clearly.

Generalisability on the other hand, concerns to what extent the findings and conclusions of the research are generalisable and if the findings can be applicable to other research settings (Saunders et *al.*, 2007). It is possible that the result would be similar as in this thesis if a similar study is made in the near future. However, I concern that eight participants from two countries could not represent the entire population of group students in these countries.

3. Theoretical framework

3.1. Introduction

House et al (2004) argue that the interest of learning organization and leadership has been increased especially during the past two decades. The topic has not only attracted management students in the university but also managers in all level of organization. According to House et al. (2004) most company especially global companies need to have a better understanding and steadily update themselves to issues concerning cross-cultural society. Moreover, the authors suggest that pre-understanding about leadership in one country which demonstrate the national culture of its country is necessary for expatriates before going abroad to avoid uncertainty in interaction with people in the new country.

In this master thesis, I would like to use two ground theories which are quite new published and written by famous authors. The first theory is a revised and expanded 2nd edition written by two Dutch authors (Geert Hofstede & Gert Jan Hofstede)-*Cultures and Organizations*. Basically, this book is based on Hofstede's previous study in 1980-IBM project which included fifty countries in all over the world. Mainly, this study would like to discover the extent of cultural influences in some aspects in societies. The second theory is written by House et al-*The GLOBE Study of 62 Societies*. This ten years project is principally based on the findings of other previous theories on cultures and organizations but as the authors convinced themselves that they wanted to discover more and go beyond the findings from what other researcher have came up before. Both studies will be discussed in the following sections.

3.2. Hofstede & Hofstede (2005)

Culture as differences background among countries

Everyone is unique. There is no one in this entire world has exactly the same way of thinking, feeling and acting as someone else. This is so called culture in social anthropology term which according to researchers like Hofstede & Hofstede (2005) is very different from one group of people to another. Moreover the researches argue that our family plays a very important role in our personality and influences how we behave in the later stage. Hofstede & Hofstede (2005) call the first ten years period in our life close to our family and school as a

mental program where they compare the human's brain as software in the computers. Although, culture itself has several meanings in most Western languages such as: "civilization" or "refinement of the mind" which including education, art and literature (Hofstede & Hofstede, 2005). Most importantly, it argues in this study that culture is always a collective phenomenon which brings us to the fact that people would act similarly with other people from the same society.

Furthermore, the authors discuss four different categories where people usually can distinguish one culture from another which is:

A. Symbols- include language, gestures, pictures, the way people dress, flags, hairstyle and so forth. Additionally, according to the researchers, symbols are quite easy to imitate from one culture to another

B. Heroes-usually people who serve as models and highly prized in a society (country). They could be dead or alive, real or imaginary.

C. Rituals-which are collective activities such as ways of greeting, pay respect to others and religious ceremonies.

D. Values-as the core of the culture and include all those three different categories above (symbols, heroes and rituals). Values help us to make preference for one thing over others and distinguish a good thing from bad. Again, the researchers argue that our family and schools play an important role in how our value is build.

There are numbers of differences among societies/countries that the researchers have founded in this study. Although, there are four main findings that are discovered on this study which according to the authors are recognizable since every single society in this study is facing the same issues. These are Power distance, Collectivism VS Individualism, Femininity VS Masculinity and Uncertainty Avoidance. More about these issues will be discussed below.

A. Power distance

When discuss about power distance then there are two main aspects that need to be considered: institutions and organization. According to the Hofstede & Hofstede (2005), institutions include the family, the school and the community in one country. Organization on the other hand is aligned to where people work. So, the extent of power distance discussion will cover how less powerful members in one country expect and accept the unequal power

distribution from the powerful members both in institutional and organizational level. The bosses-subordinates ways of work is emphasized there the differences between small-power-distances countries and large-power-distance countries are crucial. In small power distance, people are used to work by their own, there is not fear for argue what their feel and think therefore dependence to other people particularly their bosses are minimal. Consultation is the preferable word to describe how bosses and subordinate work in these countries. While in the opposite pole, people have a big dependence to others include their bosses. People have to think very carefully before they want to say something that could be diverse from their bosses' ways of thinking therefore subordinate prefer to not to argue what bosses said. As the consequences, based on the argument above the difference in problem solving between these two poles is quite big. In small-power-distance countries, discussion and debate are preferable while in large-power-distance countries, revolution and demonstration are the most thinkable ways to solve the problem (Hofstede & Hofstede, 2005).

Furthermore, the authors argue that the roots of the differences in power distance between countries lies on family. The statement is quite obvious because family is the first source of all behaviour in human life and act as examples for human's brain. In large-power-distance countries, people are used to accept what the elders said which consequently create space for authority for elders. In social contact with others, small children are taught to show respect both in language that is used and in action. When they become adults, usually they still keep this respect towards elders and parents where they sometimes ask for suggestion and advice about something before they make some decision. On the other hand, in small-power-distance countries, people are more or less treated as equal and act towards their parents as friends. They are encouraged to reveal their own opinion even though it is against their parents' or others' point of view.

B. Collectivism VS individualism

The main characteristic of collectivism according to Hofstede & Hofstede (2005) is that people are very much depending on their society from their birth and society has a role as protector in exchange for unquestioning loyalty. Individualism on the other hand, people are trained to be independent from the beginning and expected to see after themselves and their immediate family. Collectivism sees the need of the group or society as more important than own need, while individualism strive after to full fill their own goal and ambition without pay

so much attention to the collective matter. This difference boosts another difference in term of source of information where collectivism uses social network as primary source while individualism turn to the media. In term of socialization, in collectivism countries, people do not need to make specific friendship since it is already predetermined by one's family. In individualism countries on the other hand, friendship is one's choice and need to be carefully fostered (Hofstede & Hofstede 2005, p.80). Nevertheless, the result of the IBM survey shows that most of the countries in Asia are collectivistic, have a large-power-distance and lower GDP. Individualistic countries like the United State, Australia and most countries in Europe have a small-power-distance and high GDP.

C. Femininity VS Masculinity

Most of the time the discussion around this topic is only talks around what the traditional meaning of feminine and masculine- gender. In fact the context is much larger than that and could include some aspects like how the institutional in one country is build, in what way and most importantly how it is handle. There is a tendency that countries in the subtropics like Scandinavia are mostly feminine while countries in tropic area are masculine. The distinctive between these two term shows even more when we study what become the goals of the work. Masculine countries tend to struggle for high earnings, would like to have recognition when people do a good job, have an opportunity for advancement to higher-level jobs and prepare to meet challenges in their work life. Feminine countries on the other hands characterize by its more emphasize on life quality and cooperation between manager and subordinates. In masculine pole, workplaces are dominated by men who usually take the key position in management. Females have not as big opportunity as men in terms of high educations and top carrier. The work field between men and women are predefined. In masculine countries, men are the one (usually the only one) to earn money while females are prepared to stay at home and take care for children and household. On the other hand, in feminine countries there is almost not distance between men and females. Both of them have exactly the same opportunity in earning money and taking care of the household. This reflects another characteristic there masculine countries produce more heavier industries, high educated work like engineer and scientist while feminine countries produce more service industry and other industries that do not need high educated. From early age, there is a difference between boys and girls in these two poles. In masculine countries, boys play to compete to each other while

girls to be together. These difference is not occur in feminism countries there boys and girls are usually play the same play. The authors bring up in this discussion is how the masculine and feminism countries see the immigrants. From the masculine point of view the immigrants should be assimilate while from the opposite pole, immigrant should integrate. Last but not least, the finding suggests that unlike the other three dimensions in their IBM test, there is not relationship between this dimension and national wealth.

D. Uncertainty Avoidance

Uncertainty avoidance can be defined as "the extent to which the members of a culture feel threatened by ambiguous or unknown situations" (Hofstede & Hofstede, 2005: 167). Every one tends to have different way to handle the uncertainty particularly when it deals with one's future. The authors claim that uncertainty feelings are like values in culture where it is acquired and learned from other in the society. It also means that in order to understand how a person deals with uncertainty, we need to investigate the society where she/he lives. Accordingly, there is a big different from one country to another how people see and solve this uncertainty. Moreover, high uncertainty is related to the masculine countries which personality described as high depression, anxiety, impulsive, vulnerable, high self-consciousness and people are experienced as aggressive, suspicious, emotional and frigid. On the opposite, weak uncertainty is related to the feminine countries which characterized by straightforward, compliance, high trust and people are experienced as controlled, indolent, quiet and easygoing. Nevertheless, the attitude towards new and different things are vary between these two poles where high uncertainty cultures see something different as dangerous while weak uncertainty see it as something interesting.

There are three main elements that commonly used to minimize the uncertainty avoidance as the authors mentioned which are: technology, law and religion. According to them in countries there modern technology are most applied, people tend to have low rate of uncertainty while in countries that still keep the traditional ways of living the rate is rather higher. The second element is laws and rules in one country which is created to protect to the population. In countries there laws and rules are concrete and followed well by all groups in the society, the uncertainty is lower than in opposite countries. Finally, religion has been well known not only as a guide for its followers but also provide a space to accept human's destiny

as it is. On that way, religion helps to minimize the uncertainty that is occur among its followers.

The next paragraphs will bring the findings of the study above into the discussion of Swedish society and Indonesian society.

Societal profile of Sweden

Based on IBM test results above, Sweden is placed as low power distance country like other Scandinavian countries (Denmark, Norway and Finland). This is due to the fact that democracy context is highly practiced in Sweden from family level up to the top level on parliamentary. Take it as an example, in a normal Swedish household; everyone has the same obligation to keep clean of the house, there is predefined obligation such as wife should take care for the kitchen and purchase while husband is the only one who earn money. Commonly, family members are asked before the decision of a big change or purchase is taken. Every family member is encourages to speak up if there is something that she/he does not agree or just dislike. This basic education in family will reflect in how students behave in schools which normally they do not have problem to adapt this family culture since it is almost the same as in schools. Move to the next level which is in workplace, working culture in Sweden is well known as flatter and the distance between the boss and the subordinate is disappeared.

These findings are accordance with my own experiences in Sweden. In Sweden, subordinates can relatively get contact to their bosses in anytime, anywhere and ask for some questions without any feelings of "losing face" or labeled as incompetent. A well known expression " bättre fråga en gång för mycket än för lite" in English would be "better ask once too much than too little" is popular among Swedish. Another unique job-related culture in Sweden is term "fika" (coffee/tea break). This tradition is sometimes very respected by newcomer whether as a university student or as a new employee in a company. In many industries, it is quite common that they make sure that every employee takes this little time seriously for the good of employees themselves and the company.

This "born to be independent" culture that is rooted deeply in Swedes heart makes Swedish society tend to be more individualistic rather than collectivistic. People are expected to know and respect their own private and not to try to interfere themselves in others. To build friendship/relationship with others could be a long process since it is mostly build on trust

between two partners. Once the relationship is build, they will do everything they can do to keep it alive. This tendency brings another culture phenomenon in workplace where Swedes are known as slow, silence, serious and reserved. Unfortunately, Swedish calmness can sometimes misinterpreted as incompetent and weak by other people from other cultures. In fact this is also one of the reasons why Sweden is categorized as the most feminine country according to the IBM test since Swedes like to avoid aggressiveness and prepare compromise and negotiation in solving problems. Showing high level of own ambition both in family and in workplace is not respected among people in society since Swedish culture is introvert rather than extrovert.

Finally, uncertainty avoidance is low among Swedes according to the test. The reasons for this could be more acceptable when we use those three different elements to reduce the level of uncertainty in one country as explained above. Firstly, Sweden is relatively a high tech country compare to many countries in Europe. By using high technology, people can get some answers for their questions concerning their daily life and future. One of these answers is concerning punctuality that modern technology can easily measure and could be a possible reason why Swedes are experienced as punctual. Laws and rules are concrete and tend to highly respected by all groups in society which can increase the sense of secure among people.

Societal profile of Indonesia

Indonesia and Ecuador were ranked as nr.15-16 in power distance according to the IBM's result. One thing to be considered when we make comparison between Indonesia and Sweden is that Indonesia in many contexts is many times bigger than Sweden. Indonesia is the fourth largest country in the world in population with 245,613,043 inhabitants (July 2011 est.) and archipelago of 17,508 islands (6,000 inhabited) (CIA, 2011-04-14). Because of this huge number of population with large number of ethnical groups could be difficult to generalize the self-identity of Indonesian (Pekerti & Sendjaya, 2010). Furthermore, the authors claim also that there have been plenty of studies about the most salient values of Indonesian but the findings are rather similar. For example, based on study of three large groups in Indonesia (Sundanese, Balinese and Indonesian Chinese) they all embrace the concept of *rukun* (harmony) in their daily life (Pekerti & Sendjaya, 2010). As I myself experienced, harmony in Indonesia could mean that people just agree and follow what the

leaders (parents) say even though it against your opinion just to avoid a clash or trouble. Sometimes we do not even allow looking at our parents or elders eyes when they talk because it considered as insolent.

This tradition from home will rooted deeply in every heart of Indonesian and sometimes is tough to change. Consequently, when it comes to the workplaces subordinates are tend to be suspended to their boss. Commonly, employees do not have dare to criticize their boss directly even though they know that their boss has made a wrong decision or did something wrong. As Pekerti & Sendjaya (2010:765) described :" In general, it is more culturally appropriate for subordinates in Indonesia to respect and support their superiors, and to voice differing opinions only when asked to do so and doing it with extra care". In line with this, it is arguable that Hofstede & Hofstede (2005) found a high level of corruption in large power distance countries like Indonesia. The reason might be because there is limited/no control at all from public or institutions in the country towards the leader. Moreover, the existence of media like television and radio as main source of information in these countries is sometimes questionable since it is usually owned and controlled by the government.

The second criterion that is found in IBM test is that Indonesia and Pakistan share the same place (68-69 of 74) as high collectivism countries. Hofstede & Hofstede (2005) argue that one of the characteristic of collectivistic country can describe in family structure where parents and other children live close together with grandparents, uncles, aunts, servants and other housemates. In fact there are still many Indonesian families who live together under the same roof and keep this tradition until now. Everyone is taking care for the family members and have the same obligation to struggle for the family interest. Nevertheless, people are trained from the very beginning to be friendly to everyone not to only certain people. As Noesjirwan describes Indonesian identity as being sociable (friendly to everyone), prioritizing the interest of the group (society) rather than individual interest and maintaining a healthy life style which again, the context of harmony and balance in life is emphasized (Pekerti &Sendjaya 2010). Struggling in the name of the group (group interest) has a very strong relation to what is conceptualized as patriotism (Hofstede & Hofstede 2005). Indonesian tend to be proud as Indonesian wherever they and once they have children they will foster it further to them. One could argue that this is might be the main reason why it is not allowable to have more than one citizenship in Indonesia today.

The only one similarity between Swedish and Indonesian is that both are categorized as feminine countries according to the IBM test. One characteristic of feminine country according to the Hofstede & Hofstede (2005) is that both women and men have equal opportunity in education and workplace. As I experienced, there are still many schools in Indonesia where girls and boys are not allow being together in the same class room or location but mostly these category of schools are from religious point of view. To some extent, some tradition like girls should taking care for cleaning and cooking while boys are helping in farm still exist especially in the countryside. As a summary, the division of work between two different genders seems to be more obvious in Indonesia than in Sweden even though both are classified as feminine countries.

Furthermore, the IBM test also distinguishes between feminine and masculine countries by the philosophy of life related to their work between these two different poles. As it found, in feminine country people work in order to live while in the opposite pole people live in order to work. I think, this finding can tell us quite a lot and give us some reflections how Indonesian work culture look like regardless work field. Indonesian work culture can be describe as relaxed and does not pay so much attention to time. Unfortunately, this work culture sometimes experienced as annoying for other country that make business in Indonesia especially for countries who have philosophy time is money (masculine countries) as Hofstede & Hofstede (2005) describe. As my personal experience living in Sweden which punctuality is extremely appreciated, Indonesian could find it very difficult to adapt themselves into this new condition. It is absolutely no an easy duty just to change an old habit particularly when you are grown up with it. This time adaptation could experienced as stressful and uncomfortable for new comer from Indonesia in Sweden. Another example is how the agriculture work culture in Indonesia is practiced (competitive agriculture and service industries are common in feminine countries according to Hofstede & Hofstede 2005) which I think may create a strong reaction for many western countries to study it. Mostly, farmers in Indonesia take a break during the midday until the sun is not too hot anymore. It means it can take a couple of hours of break during a day which is quite impossible for western countries to apply. It also means that more leisure time is preferred in a feminine country is appropriate with Indonesian society.

In their book *Cultures and Organizations*, Hofstede & Hofstede 2005 discuss how management in these two different poles work, where feminine pole works by its intuition and consensus, politics are based on coalition and polite political manners. Indonesian workers

will have strong bonds and maintain personal relationships. Belonging to the group is more important than pleasing the boss (M.L. Jones, 2007). Masculine's management on the other hand work by decisive and aggressive, politics atmosphere describes as "dirty" and "unfair". Likewise in conflicts solving, the feminine countries prefer compromise and negotiation while masculine countries by letting the strongest win. This strengthens what I have explained before about the "rukun" tradition which generally applied in Indonesia. Indonesian society is divided into eight large ethnic groups Javanese 40.6%, Sundanese 15%, Madurese 3.3%, Minangkabau 2.7%, Betawi 2.4%, Bugis 2.4%, Banten 2%, Banjar 1.7%, and other or unspecified 29.9% (CIA, 2011). Mostly, these groups are lead by a selected leader who according to the members of society has a special capability/talent or simply because of his/her heritage.

The last point of Hofstede & Hofstede (2005) discussion about cultures and organizations is uncertainty avoidance. There is a relationship between high power distance, GDP and uncertainty avoidance according to Hofstede & Hofstede (2005). High power distance countries have lower GDP then the opposite poles which also can be explained by the high level of corruption in the high power distance countries. The poverty boosts another problem-technology that is used in one country which very much depends of the purchasing power of one country. While people in rich countries (low power distance) countries can reduce their uncertainty by using high technology, people in the poor countries (high power distance) cannot feel the same thing. In fact, the gap between rich and poor people in Indonesia is still huge and technology that is used is still relatively low compare to many Indonesian neighbours like Malaysia and Singapore.

Whereas Hofstede & Hofstede study in one hand is about cultural differences in general, The GLOBE study on the other hand designed to explore the effect of culture on leadership, organizational effectiveness, economic competitiveness of societies and human condition of the societies studied (House et al. 2004:10)

3.3. The GLOBE study (2004)

The Global Leadership and Organizational Behaviour Effectiveness Research Program (GLOBE) is a study based on a 10-year research program of 62 societies throughout the world by 170 investigators. One of the goals of this study is researchers would like to find out the relationship between culture, societal, organisational and leadership effectiveness by using their own cultural dimension-Values and Practices. According to this study, values refer to "the way things should be done" while practices refer to "the way things are done in this culture" (House et. al 2004:21). Data and information from 17,300 managers in 951 organizations from some levels of industry such as financial, service, food processing and telecommunication in all over the world are collected and presented in this study.

Firstly, the authors of this study highlight that leadership is culturally contingent meaning that the cultural forces of one country determine the status and influences of its leaders. According to this study, societies such as Americans, Arabs, Asians, English, Eastern Europeans, French, Germans, Latin Americans, and Russians tend to romanticize the concept of leadership and consider leadership in both political and organizational arenas. In the opposite, in Switzerland, the Netherlands and Scandinavia people are more sceptical about leaders and the concept of leadership itself will closely relate to accumulation and abuse of power (House et al. 2004:5). Secondly, authors in this study as some other authors like Bass (1990) and Yukl (2002) agree that there is no universal definition of leadership. Although most leadership scholars will agree that the definition of leadership concerns how leaders influence others to achieve the group/organization's goals. However, the definition of *leadership* according to The GLOBE study is "the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members". Thirdly, as leadership, The GLOBE study argues that there is not universally definition of culture either since culture which focuses on "sharedness" among members in the society would usually depend on the preference of the researchers and the issues that are addressed. Nevertheless, The GLOBE has defined *culture* as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House et al. 2004:10).

Furthermore, based on the issues and definitions above the authors focus themselves in answering The GLOBE study's six fundamental questions which are:

1. Are there leader behaviours, attributes, and organizational practices that are universally accepted and effective across cultures?
2. Are there leader behaviours, attributes, and organizational practices that are accepted and effective in only some cultures?
3. How do attributes of societal and organizational cultures influence whether specific leader behaviours will be accepted and effective?
4. How do attributes of societal and organizational cultures affect selected organizational practices?
5. How do attributes of societal cultures affect the economic, physical and psychological welfare of members of the societies studied?
6. What is the relationship between societal cultural variables and international competitiveness of the societies studied?

The GLOBE study argues that, today's leaders particularly in international organizations, are facing more complex situations which sometimes difficult to interpret. It is however required creativity, experienced and knowledge from the leader to solve problem that might occur. A rapid change in organizational structure is not uncommon anymore and almost become an everyday phenomenon among big organisations to anticipate and overcome rapidly changing competition. As the study argues, there are unfortunately not so many literatures that provide the guidance how the leaders facing the challenges in an appropriate way since an effective way in one culture might not in another culture. However, sometimes it is not so obvious what a leader can do and cannot do since in some culture it is the society who set the guidance and limitation for leaders.

Following paragraphs will reveal the main findings on leadership of this study.

One of the main findings is that the GLOBE study identified six global leader behaviours (leadership dimensions) which are universally endorsed as contributing to effective leadership. These leaders behaviours are defined as follows:

- *Charismatic/Value-Based leadership*- is seen as the *most* desirable in most cultures particularly in Anglo cluster (the UK, Australia, South Africa (white samples), Canada, New Zealand, Ireland and the US) but low desirable in the Middle East. Furthermore, charismatic leadership is found where there is gender equality, future orientations and humane orientation. Charismatic leadership include six leadership subscales: visionary, inspirational, self-sacrifice, integrity, decisive and performance

oriented. In short, this charismatic leadership reflect the ability of leaders to inspire, motivate and expect the high performance outcomes from others.

- *Team oriented leadership*- is seen as *desirable* in some cultures particularly in Latin America (Costa Rica, Venezuela, Ecuador, Mexico, El Salvador, Columbia, Guatemala, Bolivia, Brazil and Argentina) but again, low desirable in the Middle East. This leadership dimension emphasizes on effective team building and implementation of a common goal among team members. This includes five leadership subscales: collaborative team orientation, team integrator, diplomatic, malevolent and administratively competent.

- *Participative leadership*- generally *desirable* but in some cultures it is not. This leadership emphasize on the ability of leaders to involve others in making and implementing decisions.

- *Humane-Oriented leadership*- is seen as *acceptable* and particularly high ranked in South Asia but low in Nordic Europe. This leadership characterized by supportive, considerate, compassion and generosity of the leader. Humane-Oriented leadership includes two leadership subscales: modesty and humane orientation.

- *Autonomous leadership*- is seen *as neither desirable nor undesirable* in most cultures, mostly high East Europe and low in Latin America. This leadership refers to independent and individualistic leadership.

- *Self-protective leadership*-emphasizes on ensuring the safety and security of individuals and group through status enhancement and face saving. This leadership is high in South Asia and the Middle East and low in Nordic Europe. Self-protective leadership includes five leadership subscales: self-centred, status conscious, conflict inducer, face saver and procedural.

It is also important to notice that, the authors of The GLOBE study argue that they broke new ground of societal culture variation by presenting two more cultural dimensions- *institutional* and *in-group collectivism*. Institutional collectivism is the degree to which organizational and societal institutional practice encourage and reward collective distribution of resources and collective action (House et al. 2004:12). According to this study, institutional collectivism is a cultural pattern that can lead to leadership effectiveness (House et al. 2004: xvi). In-group collectivism on the other hand is the degree to which individual express pride, loyalty and cohesiveness in their organizations or families. More about these dimensions will be discussed a bit later in this thesis. The study also distinguishes the dimensions of the *practice*

(the way things are) and the *values* (the way things should be). In sum, according to the authors these two additions make this study unique from other studies on social culture.

As mentioned before that The GLOBE study uses other theories like Hofstede & Hofstede when discussing about culture and leadership, then it is not strange that The GLOBE study focused themselves on the most important issues on the previous theories that are addressed on the previous theories. Moreover, the authors argue that they found organizational cultures reflect societal cultures and they include some other elements concerning the cultural variation. As they describe, in Hofstede's 1980 study, there are four different cultural variations - Power Distance, individualism, masculinity and Uncertainty Avoidance while in the GLOBE study they addressed some more issues like Future Orientation, Gender equality, Assertiveness, Humane Orientation, In-group Collectivism, Institutional Collectivism, Performance Orientation, Power Distance, and Uncertainty Avoidance. A short description about the study's cultural variation will be given below:

A. **Future Orientation**- is what the member of a society believe based on their action, plans and investments today that can influence their future. In low future orientation countries, people tend to enjoy the moment and be spontaneous, do not worry about their past and generally do not have any specific plan for their future. They prefer to spend all money they have at the moment, and tend to not to have any interest to invest for their children's education which consequently make these countries have a lower levels of economic success. Moreover, according to the study people in these countries have tendency to ignore the risk of their action towards their health. Closely, consumption of alcohol, tobacco and drugs is high. Likewise in sexual act, they prefer to have more partners and short relationship which according to the study could be related to the high level of HIV risk. Finally, organizations in these countries have a shorter strategic orientation and emphasize leadership that focuses on repetition of reproducible and routine sequence. In the contrary, in the high future orientation countries, individuals maintain self-control, simplify their lives and rely more on others. They are past oriented people who make them have a high capacity and willingness to correct their current behaviour mostly because they prefer not to repeat their unfavourable past experience. Investment for the future especially for their children's education is very important in these countries which consequently make

them have a high level of economic success. People are very concern about their healthy, prefer to have a long term relationship and fewer partners make the level of HIV risk is low in these countries. Moreover, people in the high future orientation countries have capacity to develop and realize a new vision for their future which becomes the reason why they emphasize on visionary leadership who according to this project are capable on handle the chaos and uncertainty. This could also relate to the organizational capability on creating a longer strategic orientation.

B. Gender equality

Two important points that the GLOBE study brings up is the difference between gender egalitarian society who wants to minimize role differences between men and women and gender differentiated society who has exactly the opposite opinion-maximize these role differences. However, according to this study, gender egalitarianism is related to a high proportion of women earning incomes for the family. Findings from this study have shown that people who live in a more gender-egalitarian society enjoyed greater economic prosperity, knowledge, greater overall satisfaction with their lives and had longer life expectancies. These indicators, especially the high level of satisfaction among people make them more independent and have a less desire of governmental interference in their lives.

The study does classify the gender-egalitarian countries based on the climate and geographic regions. It argues that societies in maritime climate like Denmark and New Zealand are more gender-egalitarian compare to those who live in desert climate such as Iran and Qatar which are least gender egalitarian. As women's position is focused in the gender-egalitarian discussion, the study includes the differences between high and low gender egalitarian countries. In brief conclusion, in high gender-egalitarian societies, women have more status in society, more women in a greater role in community decision making, higher percentage of woman in the labour force, higher female literacy rates and similar levels of education of females and males. In the opposite pole, a lower gender-egalitarian societies, women have lower status in the society, they have almost no role in community decision making, no so many who participate in the labour force, have lower females literacy rates and lower level of education of females relative to males.

C. **Assertiveness**

The GLOBE study claims that assertiveness is an important aspect of society's culture but unfortunately there have been relatively little attention paid on this issue in cross-cultural literatures. Furthermore, the definition of assertiveness according to the GLOBE project is "the degree to which individuals in organizations or societies is assertive, tough, dominant, and aggressive in social relationship" (House et al. 2004:395) related to assertive, tough, dominant and aggressive in social relationship. Sometimes people could not make any difference between assertiveness and aggressiveness but as this study refers to the Webster's dictionary which defines assertive as "positive or confident in a persistent way" for instance the slogan of Nike "Just do it". Aggressive on the other hand means "a bold and energetic pursuit of one's ends" and according to the study is often mentioned together with violence, hostility, and antisocial behaviour. The study claims that assertiveness as a soft variant of aggressiveness attitude is needed to gain a success in business. Another finding is concerning management leadership between these two poles. In low assertiveness countries, management prefer less Participative leadership and choose Team-Oriented leadership instead. On the contrary, management in high assertiveness societies prefer Autonomous and Humane-Oriented leadership. Finally some points could be taken as the main differences between a low and a high assertiveness society according to this study such as:

- In low assertiveness societies they prefer value of modesty and tenderness rather than assertiveness. People have more sympathy for the weak, value people and warm relationship. Stress equality, solidarity and quality of life. Emphasize tradition, seniority, experience, integrity, loyalty and cooperative spirit.

- In high assertiveness societies, people prefer to be assertive, dominant and have tough behaviour. They have more sympathy for the strong than for the weak, value competition, success and progress. Believe that anyone can succeed if he or she tries hard enough. Stress on equity, competition and performance. Emphasize results over relationships and build trust on the basis of capabilities and calculation.

D. Humane Orientation

The discussion of Humane Orientation according to the GLOBE study will reflect on how people treat one another in the society based on some characteristics like fairness, altruism, friendly, generous and kind to each other. This will in the end build sensitivity, friendship, tolerance and support to other people. Furthermore, the study argues that the way people treat each other is vary from one culture to another. Some findings from the study have revealed that climate and technology are two very influencing factor for a society to be classified as weather high or low Humane Orientation society. According to the research, in countries with difficult climate and physical condition, the solidarity among people is higher than on the opposite pole. Parallel with this, in countries where modern technology and industry has taken over human's activity in the community the Humane Orientation is much lower. Geographically, Southern Asia and Sub-Saharan Africa have the highest Humane Orientation score while Germanic Europe and Latin Europe have the lowest.

The explanations above strengthen the reason why in high Humane Orientation countries people have perception that other people like neighbours, family, friends, and community are important. The relationship between people is informal, everyone is responsible for society well-being (the state is not actively involved). This informal relationship in business provides development opportunities to employee since there is no so much influence by the legislation, union and state. It emphasizes the values of altruism, benevolence, kindness, love and generosity. It means also that social control based on shared values and norms. Children in these societies are expected to help their parents in their old age and they should be obedient. Finally, it has also been noticed that fewer have psychological and pathological problems. In the low Humane Orientation societies on the other hand, self interest is more important than others. That is why, the society emphasizes on value of pleasure, comfort and self enjoyment. There is not so much support from other people to be expected rather than state takes the responsibility for the society's well-being by providing social and economic support. Formal relationship and standardized consideration are more common in these countries make social control commonly based on bureaucratic practices which means control by legislation, unionization and more state intervention. Children should be autonomous and they are not expected to support their parents in their old

age. Generally, people are expected to solve their own problems and unfortunately, there are more psychological and pathological problems in these societies.

Another important issue to discover in this discussion about Humane Orientation is leadership differences between these two poles. In high Humane Orientation societies, leaders are more consideration and maintenance oriented. According to the study, these two characteristics are more desirable among the members of these societies and could give a guarantee to leaders for high influence and exercise their power. In contrast with low Humane Orientation, leaders are more autonomous and self-protective as result of the bureaucratically practices.

E. Institutional collectivism and In-group collectivism

This section is basically based on some studies about individualism and collectivism such in Hofstede's (1980) study. For example the study found that in Scandinavia nations, the score is high in institutional collectivism but very low in in-group collectivism. Furthermore, The GLOBE study would like to emphasize that they have found remarkably similar results as Hofstede's IBM study 25 years before even though some behavioural changes have taken places in societies because of the globalization during the past few decades. Their argument strengthens Hofstede theory about cultural dimensions especially values as relatively unchangeable or change quite slow. Secondly, the authors would like to go beyond Hofstede's findings about individualism and socialism which according to them both multilevel and uses multidimensional measurements. That is why the GLOBE study suggests that future studies are needed "to move away" from the simplistic and unitary view of individualism and collectivism context as in Hofstede's theory. For example in studying individual interactions in the society, they refer to what other theory like Bhawuk (2001) that classifies individuals interactions into three different dimensions: with other group, society in large and with other individuals. According to this theory, individual interaction with other group based on two different behaviours-to satisfy their self or both their self and group satisfaction. Individuals interaction with society in large could be noticed by how people perceive and interact their self in the society. Those who have independent concept would a have an opinion that it is important to full fill their own goals and not need to pay attention to others (individualistic). In contrast, those who have interdependency concept about their selves would not only

think about their own behaviours and goals but also others (collectivistic). Finally, individual interaction with other individuals is characterised by either equal (based on cost-benefit analysis) or unequal (the nature of social) exchange. Individualistic people would like to choose the equal social exchange since it can maximize their self interest while collectivistic people tend to have unequal exchange and nurture the values in society for their own sake.

F. Performance orientation

According to the GLOBE study, performance orientation "reflects the extent to which a community encourages and rewards innovation, high standards, and performance improvement". Furthermore, the study claims that there have been not so much attention paid on performance orientation both in theoretical or empirical studies. Moreover, the study would like to emphasize its importance on the way the community addresses challenges of external adaptation and internal integration (interrelation among its people) by setting challenging goals, innovation and performance improvement. The characteristic of high performance societies according to the study is put value on education and learning, emphasize results, set high performance targets, value taking initiative and prefer explicit and direct communication. One could easily recognize the characteristics of masculine societies in on these high performance orientations countries like have a "can-do" attitude, believe that anyone can gain her/his success tries hard enough and have a sense of urgency. Along with this, charismatic/value based which stress on goal setting and performance improvement is suitable. Transformation/participative leadership could also be related to the high performance societies since it is consistently reported to be effective in these societies according to the GLOBE study. On the other hand, low performance oriented societies stress on social and family relations, loyalty, tradition and seniority, use subtle and indirect language. Characteristic of feminine societies are recognizable in these low performance orientation countries such as emphasize loyalty and belongingness, have high respect for quality of life, value harmony with the environment rather than control and have a low sense of urgency. The nature of the leadership that is applied is not only influenced by societal value and practice but also societal cultures which mean leaders have to deal with the followers as part of the society. Not surprisingly, autonomous or self-protective leadership is preferable in

these societies. Finally, since the GLOBE study found that almost all societies in this study shown a high performance orientation, the authors make a conclusion that charismatic leadership is universally desirable.

G. Power distance

According to the GLOBE study, to describe the power distance in one society we have to look at how community accepts and endorses authority, power differences and status privileges in the society. This is relatively the same as Hofstede's theory on power distance as explained on the previous discussion. Findings in this study have shown that power distance is a cultural dimension and relevant for both Eastern and Western societies. In high power distance societies like in the East, leaders are expected to bring order to the society as something that is must to follow. There is not forum and definitely not chance for community to ask questions, debate and arguing of divergent view. Furthermore, according to the study, when people try to ask question to the leaders or government it could interpreted or presumed as criticizing and blaming them that is why it is strictly prohibited. In the opposite pole, leaders in low power distance are expected to be as facilitator of the power. Generally, according to the study leaders are expected to facilitate entrepreneurial innovation, to allow broader participation in education and to constrain the abuse of power and corruption. However, the modern findings in technology like internet, radio and television have been proven to minimize the power distance between the authority and the society and increase the level of democratic values particularly in high power distance countries.

H. Uncertainty Avoidance

The GLOBE study refers the uncertainty avoidance to orderliness, consistency, structure, formalized procedures, and laws in daily social interaction. It is shown from the data they have collected from its participants that uncertainty avoidance might be related to several societal and economic factors like innovation, risk perception, GDP, growth and organizational variables like technology, rules, policies and ritual. For example, in high uncertainty avoidance societies they tend to have high level of economic prosperous, more liberal, competitive, high level of security, life expectancy and general satisfaction. Organizations emphasize on develop and nurturing the relationship with others that is why in time orientation, high uncertainty avoidance countries focus on long-term strategy and goals. Nevertheless, formalization and

decentralisation of power is appropriate in these uncertainty-avoiding societies rather than personal control. In the contrary, in low uncertainty avoidance societies, people have tendency to be more informal in their interaction with other, informal norms rather than formalized polices. They are also concerned to be less concerned with orderliness, less calculating when taking risks (risk lover) and less competitive. Societies have lower level of economic prosperous and show more tolerance for breaking rules. In time orientation, organizations focus on short-term strategy and goals.

As mentioned in the beginning, the GLOBE study uses two dimensions on its research-practice (as it is) and value (as it should be). On the next paragraphs, I am going to make comparison between the societal pictures of Sweden and societal pictures of Indonesia based on the findings of the GLOBE study. My arguments below will only base on the practices scores that both countries achieved on the study since I think it is more interesting one and really show the countries as they are now.

Societal profile of Sweden according to the GLOBE study

According to the GLOBE study, Sweden is relatively high future orientation country which characterized by as mentioned in the previous discussion: maintain self-control, simplify their lives and rely more on others. Swedish are popular by its common known expression "lagom" which refers to word sufficient or enough. Another well known term in Sweden is less is more. One could argue that these two expressions/terms reflect a high level of self-control and simplistic life style in Sweden. For a deeper analysis, these two behaviours can easily support another important thing as future oriented country namely high rank of investment among the citizen. As I myself experienced, generally people in Sweden are more careful in spending their money compare to the people there I come from (Indonesia). Mostly, if it is not all Swedish have bank account from the early age and savings habit is introduced to children quite early. Furthermore, relation between parents and children describes more like friendship then parents-children relation which give a big opportunity for open conversation almost about everything not least about sex and sex related issue.

Sweden is famous as a country with a strong reputation for gender equity where these equal opportunities not least in labour markets have been an important part of political and philosophical debates in Sweden (King, Barry, Berg, 2011). The difference in rights and obligations between men and women is almost disappeared compare to other countries where there is a strict division between them. Although, as in Sweden people usually say "även solen har sina fläckar" which is the same as nothing is completely perfect, this nice picture of Sweden is not without dysfunctional problems. Many woman rights organizations like FI (Feministiskt Initiativ) still claim that there still huge numbers of discriminations towards women whether it is in family, job and in society in Sweden (FI, 2011). FI could concern as the most leading organisation that basically fight for women's right in Sweden among other organisations.

The GLOBE study classifies Sweden as the most non-assertive country between its participants. This rank could be explained by study findings in assertiveness- in low assertive countries people emphasize value of modesty and tenderness rather than assertiveness, more sympathy for the weak, value people and warm relationship, stress equality, solidarity and quality of life. One could recognize these characteristics as feminine country which Hofstede & Hofstede (2005) places Sweden as the most feminine country in their IBM project as discussed before. As I myself experienced, these characteristics are generally matched with how society is in Sweden. Commonly, Swedish are not an assertive people both as individual or member of the society. Democracy is highly prioritized and channels are arranged and provided to solve the problems that might occur in organizations are well.

One of the important findings in the GLOBE study is about institutional collectivism and in-group collectivism. The study suggests that Scandinavian nations have high score on institutional collectivism but low on in-group collectivism. Sweden for instance gets the highest score on institutional collectivism but the second lowest after Denmark on in-group collectivism. According to the study, in-group collectivism has positive relations to humane orientation, power distance, uncertainty avoidance but has negative relations to others elements like gender egalitarianism. This is due to the fact that Sweden is more individualistic than collectivistic country (put high value on humane orientation) which also means high self control and orientation country. Nevertheless, Sweden is placed as quite low level performance orientation country according to the study. Based on discussion on performance oriented above, this reason could be found since Sweden is once again a very feminine

country which for instance focus on the quality/harmony of life and does not tolerate aggressiveness in any kind in the society.

Societal profile of Indonesia according to the GLOBE study

 As most Asian countries, the societal of Indonesia reflects on high collectivism society which means group's interests is more important than individual's. It means also that Indonesian are very consider on the cultures and traditions that is implemented in the society and tend to not to have any intentions to break the tradition by forcing owns desire. It is also strengthen what the GLOBE study have found that people in these societies like in Indonesia commonly individuals do not have any specific plan either for the future nor choice of education. Relationship between people could describe as informal, meaning that you can speak to anybody in the very first meeting and once you know people you do not even need to arrange the time for meeting. Along with the tradition, Indonesia has quite many occasions to celebrate like funeral, harvest, baptism and so forth. Funeral ceremony for instance considered as very important and in some place like in Tana Toraja in South of Sulawesi there I come from, funeral ceremony is the most important ceremony among others. It is many times important than wedding ceremony that usually demand a huge numbers of many (loan) that should paid not only for today generation but also next generations. This ceremony is usually taking places on July every year and attracts hundreds of curious tourists to visit Tana Toraja since this ceremony is for everyone without exception. This example explain the GLOBE study finding about people in low future orientation countries like to spend a lot of money for joy at the moment rather than invest for their children's education.

Furthermore, what the study comes up with concerning the high level of tobacco consumption on low future orientation countries is match with the picture of Indonesian in general particularly men. Consequently, the number of deaths in 2009 due to tuberculoses as an effect of smoking habit is relatively high in Indonesia (the third in South-East Asia after India and Bangladesh) (WHO, 2011). The high level of HIV contaminated people is also related to the low future orientation societies according to the GLOBE study. Especially in the big cities and some tourists places in Indonesia, the numbers of people who are HIV contaminated is high thus make Indonesia on the 20th in the world for people living with aids and rank 27[th]on HIV deaths (CIA, 2011). One could say that this is due to the fact that sex conversation is

considered as taboo and there is not specific education whether informal or formal (in family or schools).

Talking about gender egalitarian in the GLOBE study, the authors would like to emphasize on women's roll in the society. It mentions that, gender equality problem has strong relationship with the high level of harmony and low level of violence particularly against women. In fact, gender equality issues are not only related to masculinity or femininity ideal but also religion that is practiced in one country. As Indonesia is world's largest Muslim country where more than 86.1 % of almost 250 millions are Muslim (CIA, 2011), the implementations of Islam roles is high. Although, different from many other Muslim countries who have a very strict rules for women, Indonesia is quite flexible against women's right. Woman emancipation movement for example has been launched since early 19th century by R.A. Kartini (was a princess of Javanese nobility) and nowadays there have been more than 70 women's organizations such as Pusat Study Wanita ('Center for Women's Study or PSW) to support the government's policy of women's empowerment and gender equality (Qibtiyah, 2010). Although, there still a problem among society which still see girls as less valuable compare to the boys since according to them girl is always a girl no matter what the reason is. This opinion refers to no matter how well educated or good position that a woman has, she will always be a woman who is giving birth, taking care for the household and serve her husband (Women ideal). However, this opinion seems like to be disappear from time to time since the number of women who make carrier and have good position in the society is higher than for many decades ago (Qibtiyah, 2010).

Indonesia is classified as high humane orientation by the GLOBE study. One could be related this characteristic as common characteristic among collectivistic countries especially in South-East Asia. Collectivistic sees the group interests as more important than individual, likewise human orientation who emphasize on good relation with other people like neighbours, family, friends and community. People are expected to be kind in their interaction to everyone whether private or in work prefer to solve the conflicts that might occur whether by silence or discussed is very "carefully" with their bosses. The presence of unions is not as important as in many other countries in west countries like Sweden makes leaders should have good consideration and well awareness about their employee. On performance orientation which related to masculine country on the other hand, Indonesia has not so high score since it rather classified as feminine country. Finally, the discussion about the GLOBE study's findings in this work will be finished by discussing the power distance and uncertainty

avoidance in Indonesia. According to the study, these two items are related to each other since high power distance societies (low trust to the government) have tendency to have high uncertainty avoidance (prediction about the future). High power distance brings some dysfunctional social issue like corruption and nepotism which Indonesia since Suharto regime is strongly related to.

3.4 Debate on Hofstede's theory and The GLOBE study

A. Debate on Hofstede's theory

Being a universal well known author cannot guarantee that one's theory is without any criticism. Not even Hofstede's theories (1980 and 2001) about cultural dimensions escape criticism. As human being is very complex, likewise the society there human interact to each other that is changed from time to time, these critics would enrich what the previous authors as Hofstede has found. In facts, some authors like Mc Sweeney (2002b) who studied whether or not Hofstede theory that did not include the birth of nationality can be proved in such a multicultural country like the United State. Briefly, the authors came up with some findings such the culture dimension scores for the United State has changed since Hofstede's study. Moreover, national identity in such multicultural country like US could not be statistically tested without participate other countries from the outside of US. Finally, the authors suggest emphasizing on birth on nationality for the next studies since sometimes the participants answer the question whether from their native country point of view or mixed between their native country and the US point of view.

Another similar issue studied by Professors Paul Gooderham and Odd Nordhaug of the Norwegian School of Economics and Business Administration in their provocative article 2001/2002 which suggested that cultural differences in Europe maybe on the decline. The article explicitly challenged Geert Hofstede theories based on the IBM project that he did with IBM employees in 49 countries around 1967 and 1973 national cultures or values (International Business Center, 2010). In the same media, professor Mikael Søndergaard has followed some debates about IBM project since 1986 which mainly focused on five main items namely:" surveys are inappropriate instruments to measure culture, unit of analysis of nations is not the best unit suited for studying culture, one company can't provide information

about entire national cultures, the IBM data is old and obsolete, four dimensions can't tell the whole story".

Brendan McScweeney (University of London) criticised the methodology that is used by Hofstede in IBM study (International Business Center, 2010). He pointed out that by using consumer behaviour for instance on the sampling technique used in the IBM study to provide samples of national populations would have been a serious mistake. He suggested that since an average cultural phenomenon does not make any sense that is why cultural values and behaviours need to be related to a system of meaning (International Business Center, 2010). In another interview occasion with Michael H. Hoppe (2004), Hofstede mentioned that cultural dimensions could sometimes overlooked by some groups depending on who the group is. Psychologist for instance sometimes overlooked at uncertainty avoidance while management students on masculinity and femininity. Finally, in his recommendations for further research, M.L. Jones (2007) suggested that even though Hofstede does not agree, many researchers find culture as a dynamic and constantly changing field. For example, they author suggested that researcher should provide a space of some changes on technology that that could change the way we communicate and globalisation that change the way we trade and interface.

B. Debate on GLOBE study project

The using of societal practices (as things are) and societal values (as things should be) as measurements in the GLOBE study has invited critics from some authors like Paul Brewer and Sunil Venaik both from the University of Queensland, Brisbane, Australia. First of all, Brewer & Venaik (2010) argued that among nine cultural dimensions that are presented in the GLOBE study, seven of them have significantly negative correlations since apparently people's practices are not correlated to their values. Furthermore as they looked closely and demonstrated the questions that are asked in the GLOBE study, they claimed that the questions that were addressed in this study did not elicit marginal preferences. That is why they suggested a further research into the GLOBE scores by applying different explanations both on practices and values across different dimensions.

Furthermore, Holmberg & Åkerblom (2006) do not agree with one of the findings of the study which claimed that charismatic leadership/transformational values are universally desirable.

Their argument based on the GLOBE study does not include the specific situations across cultures which is universally desirable. Moreover, Holmberg & Åkerblom would like to suggest that even though the study has found that 22 European countries sharing similar cultural values also share similar (culturally endorsed) it does not mean that they will have prefer one kind of leadership since there are other factors that are need to be considered.

3.5. Conclusion

In this chapter, I have explained two grounded theories that I think are very import for my study;-Hofstede & Hofstede (2005) and The GLOBE study (2004). From the Hofstede & Hofstede (2005) study, I have explained four main issues:-Power distance, Collectivism VS Individualism, Femininity VS Masculinity and Uncertainty Avoidance which according to the authors are the most common issues among countries in their study. I have also addressed these issues in discussing societal profile of Sweden respective Indonesia. On The GLOBE study section on the other hand, I mainly I focused my explanation on their main findings of leadership behaviours. It also revealed in this section which leadership behaviour that is most desirable and which is less among them. As this study also discuss cultural things and found similar issues as in Hofstede & Hofstede theories than I enclosed their finding on these issues and addressed them in the discussion of Sweden and Indonesia

4. Empirical findings

4.1. Introduction

In this chapter I present the empirical findings of this study. In this study I compare the perception of leadership between Swedish students and Indonesian students where, as we have seen in the previous chapter, some theorists suggest that Swedish leaders are perceived as more participative and Indonesians as more charismatic. I would like to see if this difference can also be observed among the participating business students of this study. In order to find out, I have asked questions about what their thoughts about leadership, also related to their country's cultural background. As we also have seen in the previous chapter, different cultures prefer different characteristic(s) of leadership. It is also interesting to know what the ideal characteristics of a good leadership according to the participants in order to know if there is/are specific characteristic(s) that is more desirable than others.

The discussion about leadership in one country cannot be separated from ones national culture. Likewise in order to get a whole picture of how leadership is applied in both Sweden and Indonesia, I asked some questions concerning what they think about leadership in their respective countries, how they describe the relationship between leaders and employees, whether or not they have trust to their politicians and how they see their future. In relation to this, I see a need to take into consideration some culture dimensions as in Hofstede theory-power distance, collectivism/individualism, masculinity/femininity and uncertainty avoidance. Following, the analysis explores the participations' reflection on leadership in their respective countries.

4.2. The meaning of "leadership" according to Swedish and Indonesian students

The fact that most people relate leadership to something beautiful and good is also shown by the answer of all participants in my study. Whether Swedish students or Indonesian students agree that the concept of leadership should present good characters such honest, trust, inspiring and commitment. However, there are two key words about leadership inner that are most mentioned by these groups namely influence and inspire/motivate.

> "When I think about leadership I think about someone who has the ability to influence a group of people towards achieving certain goals" (Stefan)

Or as another participants said:

> "Leadership = ability to inspire people in order to achieve the goal" (Rahman)

> "A person who motivates the employees and also a person who see employees from their own capacity" (Emma)

Although one of them defining leadership by how leaders should work in more detail as she said:

> " One person who leads a group of people through coordinating their work tasks and supporting them in their daily work. The purpose of leadership is to get a group of people to strive for the same direction and goals. Therefore a leader has to develop visions and strategies for the group. Leadership does also contain a high level of communication with the people being lead". (Linda)

One of the participants identified leadership from follower as she said:

> "If you consider yourself as a leader then you must have at least one follower" (Shita)

While another participant has another opinion about leadership:

> "Leadership is self-sacrifice and service" (Rahim)

4.3 Good leadership according to the Swedish participants

During the interview with the Swedish students, it became clear that the distance (border) between leaders and employees in Sweden has almost disappeared in the eyes of students. The first question is about *how the Swedish participants explain the relationship between leaders and employees*. This question will also confirm the assumption about relationship between the leaders and the employee in Sweden more like a "friendship" rather than leaders-subordinated relation in workplace and private:

> "Yes, I think so. I have some former chiefs as my friends in Facebook as well, for instance" (Emma)

For me, this indicates that it is possible if it is not quite common phenomenon to become a friend with manager both at work and in private life in Sweden. In fact, friendship relation with boss outside the job is sometimes not so easy to build since most of the time employee should feel that their bosses do not have any reason to know how the employee's family life is and what they usually do outside the job. With the presence of high technology such mobile phones and internet in the last few decades make information goes fast and almost nothing is impossible to discover anymore. However, it needs deep understanding, professionalism and openness between two partners otherwise the relationship could harm the individuals both in private and in the workplace. Another participant emphasized the importance of openness that, according to her, could create mutual understanding (benefit) between leaders and employees:

> "You do not need to be friends with your manager just in order to be able to reveal everything to him/her. At best you should have a good relationship with them meaning that you have an open relationship, it could bring benefit for both parties" (Linda)

In fact, it is also not so easy to be open to your manager sometimes because of many reasons for instance maybe you do not want to "losing face" or keep yours and your group's interests that is not always in accordance with the managers'.

Compared to many other countries, it is assumed that Sweden is a very democratic country meaning that people are free to express their opinion whether it is directly (face to face) or indirectly (by media). This democracy context seems like deeply rooted in the heart of every Swedish and practiced from the family level, society and in workplace. Bring it into the international level, many Swedish politicians, like Olof Palme and Anna Lind were well known as tough and did not hesitate to express what was in their mind. In order to get closer and find out what my participants think about this subject, I asked them the following question:- based on your work experiences, *how would you describe leadership in Sweden ?*

" I think, Swedish leadership is good in general. It seems like many leaders are humble and take care for their employee and their competences. I myself would like to say that I have always had a lot of to comment or to argue and it is mostly accepted……" (Emma)

Or maybe a little bit more sceptical answer:

"I believe that Swedish leaders are responsive, democratic and perhaps weak (slow).....well most of the time Swedish would like to be backed before proceeding or making a decision. So, I would like to say that Swedish leadership could sometimes mean that you have to gather all opinion before anything happens. This is exactly what I call as weak since people might be happy to be asked can result both times consuming and useless. In my mind, Swedish leaders should be better take the commando instead of trying to get everyone to like the same" (Linda)

It seems like other factors such the numbers of workplaces, where in Sweden and what kinds of job/industry did a participant had worked before will also influence how the students see and answer the question:

"In some extent, I would like to say that it is difficult to talk about a "Swedish" leadership and take a conclusion out of it because every organization is different likewise the leader. Then of course maybe the way leaders act in Sweden influence by the Swedish culture and laws....." (Victoria)

An important thing to notice in business environment in Sweden is about the position of unions who have played a very important role in Swedish working climate. Basically, unions in Sweden are build for the benefit of both partners (company and employees) meaning that the main functions of unions is to create the best work conditions as possible that is profitable for both partner and prepare the best solutions in order to solve the "problems" that might occur between employees and companies. Of course the way unions act towards companies and employees in Sweden cannot be separated from the political ideology that has most influence in Swedish society.

"....it is clear that we might be coloured by the culture and laws to some extent where Sweden undoubtedly influenced very much of the Social Democrat's influence over policy in the last 100 years which has contributed to the workers and trade unions' influences on employment and labour" (Victoria)

As noted from the very beginning, we really cannot talk about leadership without talking about the national culture. There is always a risk that researchers make generalization about leadership in one country without paying any attention to other measurements such us kind of industry/organization, structure, lifecycle and particularly the national background of the leaders. As time goes by the business atmosphere in Sweden could describe as more multicultural by people who handle the business. In line with this, some researchers argue that the origin country of the leader is also very important to include when studying the leadership. Nowadays, there is almost not boundary from countries outside the Sweden to make business in Sweden. Product exchange, experiences exchange and not least the language without any doubt create a new dimension of social life and culture. How much national culture can influence leadership is also underlined by one of the participants:

"I think there is a relation between culture and leadership, as I have mentioned before organisational culture or the country's culture can *determine a leadership style* and this is where cultural value plays a big part" (Stefan)

Another important issue that came up in the interviews is how the employees experience themselves in their workplace. This is due to the fact that, problems between employee and employer from one workplace to another or from one country to another could be very different. Some specific issues like sexual harassment in the work place or gender discrimination could be dominant in some industry or country than others. Among any other thinkable problems that might occur in workplaces, I focused myself and raised the discrimination issue. I asked the participants whether or not they have seen or experienced any kind of discrimination in their workplace and the answer is no one of them have either seen directly or experienced the discrimination in any kind in their workplace. I might think that this is a good sign of a health organisation atmosphere in Sweden which in the end can create "feel good" condition among employee. As all participants suggested that harmony,

openness and good relation with the manager are the most important elements in the workplace.

My findings have also shown that choosing a favourite leader is not so obvious and easy question to answer at least for the Swedish students. Although, one of them could decide who her favourite leader is-Barrack Obama, since she thought that he is:

> "......charismatic with a vision, down to earth, humble, strong, intelligent, diplomatic yet able to take a clear stand in important issues" (Victoria)

*A*nother participant has a favourite because:

> "She was very nice and I felt that I could talk to her and also laugh together with her…... she was humble and humours" (Emma)

There is an argument who says that leadership is something that is not born by it selves but it is created by feedbacks and inputs from other parties. As long as leaders want to open their mind and open the opportunity for others to express themselves, I think the most important feedback would come from their own people. That is also why I think it is quite interesting to know what students have in mind concerning good characteristics of leaders in their opinion since who knows this can give some contributions or inputs to how the Swedish leaders should be look like. Below I enclose the answers for this question from my Swedish participants:

> "Open minded, humble, responsive and a person who is nice and sees him/her self as a person just like the employees" (Emma)

> "A good listener, analytical, proactive, visionary, charismatic, relaxed, firm but funny" (Victoria)

> "A good leader is open, honest and does not feel the need to be friends with the employees. Furthermore, a good leader communicates open and clearly to everyone" (Linda)

> "Honesty, trust, inspire to lead and commitment are the main characteristics of a good leader" (Stefan)

Finally, I was interested to know the Swedish students perception about the position or influence of a leader in an organization by asking them if leadership in an organization might be identified without a leader. There are two key words that I captured from the participants' answer - *informal* and *formal* leadership. As they said:

> "Yes I think so because a person can formally be a leader but informally not. Then the leadership will probably be undertaken by an informal leader" (Linda)

Or another more detailed answer with a preferable option came from another participant:

> "I think that there can be a leadership without leader, like informal leaders, but I think that a formal leader is to prefer. If there are informal leadership in an organization it is a risk that more than one people will act as a leader which may lead to conflicts and problems in making decisions" (Emma)

In this section I have enclosed my findings which are mostly focused on a good leadership according to Swedish students. In the next section, I will continue to reveal a good leadership according to Indonesian students.

4.4.Good leadership according to the Indonesian participants

As I mentioned earlier I have lived, studied and worked in Indonesia before, then at least I myself have knowledge about this topic. During the data collection process, I could see the differences between Swedish participants and Indonesian participants. In contrary to the Swedish students, I felt that Indonesian students are more careful in answering the questions and prefer not to reveal so much. My prediction is that whether they are not interested in the discussion because of some reasons such time limited, feel uncomfortable to discuss the topic with strangers and so forth. But I would not say that they have limited knowledge or experiences to answers the questions since most of them have worked before or still work and have been active in unions.

I will highlight three main findings that I think are very interesting and the most important things to note about leadership in Indonesia. From the Indonesian students' point of view I have noticed the relationship between manager and employee, discrimination and their

attitude towards the future. But before we go into depth and discuss those items, I think it is also good to take a look what they thought about some issues which have relations to the leadership in Indonesia. My first thought was to get know their opinion if there is relationship between national culture and leadership in one country since I think this question is a very basic question and could discover many other things. All participants have the same opinion that there is relationship between culture and leadership as below:

> "There is a relation between culture and leadership. Culture creates leadership. Leadership is based on individual character which created by family, society and nation" (Syarif)

Another participant states her opinion into more specific and said that the culture in Indonesia not least in the workplace could be describe as very collectivistic meaning that people' actions are very much depending on their groups. This would not be surprising to me since this explanation is again in line with many theories of Indonesian culture that have been published before. One characteristic of collectivism society that I have found in this project is that people rather have similar opinion about things. The finding of this study identified that almost all Indonesian participants have Prophet Muhammad as their most favourite leader which strongly related to their religion (Islam). Of course I was also curious about this phenomenon and asked them why they prefer this person rather than other.

> "Yes, because I am a moeslim then my favourite leader is Prophet Muhammad who had great characteristics that should be followed" (Shita)

Another participant has two favourite leaders as he explained:

> "1. Prophet Muhammad as he had a good role models in leading people to enlighten and compassion. 2. Suharto (ex. President of Indonesia) since he is always in my heart, charismatic and had a great leadership...." (Rahman)

My reason goes to the fact that at least from my own experience why I like someone because I could identify myself on that person. As I interpreted, the participants like the person because that was what they "believe" and learned from school since they were child. The answers are also evidence that in some cultures heroes is very important and become a part of the societies.

Furthermore, everyone who has learned about leadership knows that there are many types of leadership such as autonomous, charismatic, human orientation and so forth. What a leader would like to emphasizes is also different from one industry to another and from one country to another. Moreover, the discussion about an effective leadership has also created some debates in many occasions in all over the world since the fact many leaders concern that what they have done so far is leadership even though in many occasion it is actually not leadership. That is why, I was also curious if my Indonesian participants could distinguish between leadership and management.

> "Leadership is a part of the management. In order to guide the organization to the right direction as determined before, skills and motivation in leadership is needed ....."(Rahim)

Or a little bit more detail, one participant stated like this:

> "Yes, for me a leader is someone that is able to influence other people to do what he/she wanted. I can manage myself but still no able to lead other people. This is since I think there is a common system in management while in leadership you yourself have to decide the system and influence your follower with the system you have made" (Shita)

Otherwise the rest of the participants were more in the direction that leadership is rather something that someone has since he/she was born (talent) while management is something that you can learn later on. Then answering the following question what would they think as characteristics of a good leader, interestingly enough two most common words: honest and trust are most identified. I interpreted these two items as the most desirable characteristics of a good leader in Indonesia.

> "Honest, reliable, serve, trust" (Shita)

> "Assertive, honest, responsible, fair...." (Rahman)

> "Honesty, trustworthiness and able to motivate people" (Syarif)

> "Assertive, responsible, honest, faithful, self-sacrifice, trust, forgiveness...." (Rahim)

Furthermore, as mentioned earlier that almost all my Indonesian participants have job experiences, then the next question addresses the relationship between leader and subordinates in the workplaces in Indonesia. One participant expresses as below:

> "When an employee has close relationship to his/her manager, there should be a specific intent behind this relation and most of the time is not professional.......a good relationship with a manager in Indonesia is just to get your boss attention on you, nothing else" (Shita)

The sentence above reflects rather a daring and straightforward answer but as I interpreted and experienced myself when I worked in Indonesia, this is exactly what the reality is. Although, it might happen that there are some good relationships between the manager and employee that were build in more professional way but I think this is rather uncommon. There is an indication that this behaviour will continue since it is "accepted" to some extent by the employee who are mostly pretend to do not want to know and afraid to lose their job.

Another finding that I think quite interesting is when As one of the participants revealed that unions are not that popular in Indonesia and experienced rather useless since according to her it is the company or organisation who decided whether the employee are allow to be member in a union or not. The company will also decide which union is allowable and which is not. So, as I interpreted, unions in Indonesia are not neutral rather than created by the company and for the company. In this case, it would not be surprising why there are still a lot of dysfunctional issues between employers and employee in this country. This could also create another issue like discrimination especially gender discrimination in the workplaces. As Rindang experienced from her former life and work experiences as a one who move quite often from one places to another in Indonesia is that ethnical discrimination is high in Indonesia especially in small towns likewise discrimination towards women in workplaces. Actually, ethnical discrimination especially against small ethnic groups in society or workplace has always been an interesting topic to discuss in Indonesia. One could argue that this because once these small group people entering the bigger group they sometimes are more successful than local people and this might create jealousy. Of course it might be a reason among other reasons like pride as being member of a big ethnic group is still strong in Indonesia. Then, as I learned, the term of collectivism in one country could not guarantee that inhabitants in that country would like to share the collectivistic context. However I would like to call the collectivism in Indonesia is more like group collectivism than national collectivism.

Likewise the gender discrimination is still high in this country not only in terms of earnings but also treatment to female workers. Sexual harassment and violence towards women in family or workplaces is almost become an everyday news. This is because men's attitude towards women in Indonesia could describe as rather negative since they think that female are a weak creature that men can treat as they want it and women have not value.

Another participant mentioned the job politics in Indonesia which, according to her, is characterized by high corruption. She said that, in Indonesia people get a job when they have money to "buy" the job. One could have an opinion that this is very stupid and in most case this is not only about a "little" money. My participant gave an example that in order to have a good position in legislative or government people should pay a huge numbers of money but then when you get that position you can quickly get your money back from your people (by corruption) for instance. So, according to her, most because of this reason she would like to describe the leadership in Indonesia as hypocritical. In fact, this is a very common issue if it is not the most common issue in Indonesia and might become a main reason why Indonesia still has a high number of unemployment and unattractive for foreign investors to invest in this county. Seemingly, this is an eternal problem in Indonesia and I sometimes think that maybe this is an Indonesian tradition or culture that could be hardest to change. So, for me and I think for many other Indonesians as well, the "welfare" is only for the rich and there is no chance for the weak.

Furthermore, I found out that *all* Indonesian participants agree that it is impossible to identify leadership without a leader.

Finally, the high level of corruption in one country like Indonesia has a negative effect to what people believe about their future since people have low trust to their leaders/politicians as mentioned above. That is why I would not be surprise when my participants answered that they have no idea or a specific plan for their future. It depends on money they said, if they have money they can get a job then they can think about their future.

4.5 Conclusion

Based on the findings about students' perceptions of leadership in Indonesia and Sweden, a short summary can be taken. The distance between leaders and subordinates or members in one organization has almost disappeared in Sweden according to the Swedish students while in Indonesia the distance is very clear. According to Swedish students, in Sweden, employees have a great chance to talk and discuss about anything with their leaders in anytime and anywhere without need to feel guilty or loosing face. To some extent, employees in Sweden can see their leaders as friends and this friendship can be build both in workplace and private (home). Indonesia on the other hand, people have to be very careful when they attend to ask or talk something with their leaders since critics could most of the time account as you do not like them. There is almost no chance to consider leaders as friends in workplaces and it is very seldom employees can build a friendship with their leaders privately either. Swedish participants argue that Swedish leaders (especially politicians) are commonly good since according to them, Swedish politicians have competence and have done great jobs. In the contrary, all Indonesian participants are not satisfied with their leaders (politicians) since they do not really think that those people have the competence that is needed to become politician. One thing that Indonesian participants highlighted in this discussion of leadership that corruption in Indonesia should be abolished in order to gain the trust from its own people and International.

Furthermore, both group students agree that there is a strong relationship between national cultures in one country and leadership that is practised in that country. This is since, according to them, national culture formed the way people act and interact to each other by taking consideration to the norms and values that is rooted in the society. In fact, this finding could also be taken on the other way around and say that leadership that is practiced in one country demonstrate the national culture of the country. As they experienced, Swedish participants have not experienced any discrimination to themselves or other employees in their workplaces while Indonesian students highlighted that discrimination especially towards gender and ethnicity is almost like daily issue. Swedish students would like to have leaders who could encourage them (inspiring) in the workplaces, humble, open minded and maybe a little bit more daring in their action. Indonesian students on the other hand have a uniform answers about their idol leaders-honest and responsible. It was not an easy task for Swedish to answer who their favourite leaders are since most of them (except one) have no favourite leader. Contrary to Indonesians, it is very obvious that this question is not a big question for them and

in fact they have the same idol (except one who idolized his own father) which I am also quite sure the person is consider as the most favourite leader among Indonesians. Finally, Swedish students have a positive attitude towards their future based on Swedish's strong economy, job possibility and a health atmosphere in Swedish politics. Indonesians have totally different opinion about their future since they do not have any idea about how their future will be look like since according to them will very much depends on the political situations in Indonesia.

5. Analysis and discussion

In the previous chapter, I have explained my findings based on the main question of this study: "What, if any, are the differences or similarities between Indonesian and Swedish business students in their perception of leadership?"

In this chapter, I analyse and discuss *why* these differences or similarities between these two groups are emerged by integrating the theoretical chapter and the findings.

5.1 The differences between Swedish and Indonesian students' perception of leadership

Based on the participants' answer and arguments in the previous chapter, I find out that there are a lot of differences between Sweden and Indonesia. It seems like the differences not only concern the geographical but also the culture (symbols, heroes, rituals and values) as Hofstede & Hofstede (2005) describe as culture. For example, it is revealed in both the GLOBE study (House et.al 2004) and Hofstede& Hofstede (2005) that in tropical countries like Indonesia people are more collectivistic while in most countries in Europe and Scandinavia like Sweden, people are more individualistic. Collectivistic means also that groups interest is more important than individual's own interest. That is why, as I analyse that charismatic leadership is the most suitable in a collectivistic country like Indonesia since one of the attributes of this leadership dimension is self-sacrifice. In fact this is also in line with one of the Indonesian participants' point of view as he argues that leadership is about self-sacrifice and service when he addresses his thoughts.

In an online interview occasion, I asked one of my Indonesian participants about what she could remember from the leadership course before. She mentioned that they have spent some time particularly on Servant Leadership (SL) and Leader Member Exchange (LMX). For me, it seems like these two leadership dimensions are very important in Indonesians' managerial learning, that is why management students should pay more attention to these issues. As I interpret, these two leadership behaviours are strongly related to how leaders nurture and reward their followers or vice versa how followers should behave in order to get rewards from the leader. But what is exactly the main reason for Indonesians to do this? To give a guarantee leaders act fairly to his/her followers? Unfortunately the answer does not necessarily have to be yes all the time. The same person argues that in fact the "good" of these two leadership behaviours most of the time is completely mislead by both leaders and followers in Indonesia.

According to her there must be another reason than "professional" reason why leaders are close to the followers and vice versa.

From my own experiences in learning leadership in Sweden, we did not pay attention and discuss specific leadership dimensions. Maybe because the main purpose of leadership courses for management students in Sweden are not just to focus on a specific matter rather than to learn general issues surrounding leadership. Then if students want to go into more depth in specific issues, it is their choice and they are allowed to ask question or discuss them with professors or other students if they want to. What I would like to say here is that the differences in education systems between Indonesian and Swedish universities are obvious based on the finding of this thesis.

Hofstede & Hofstede (2005) study classified Sweden and Indonesian as feminine countries. One characteristic of feminine country according to this theory and the GLOBE theory is that women and men have the same opportunity to make career. Another characteristic concerns the low level of gender discrimination in the workplace compare to the masculine countries. Although based on my findings in this thesis, there are significant different between Swedish students' and Indonesian students' opinion concerning discrimination. All Swedish students have never seen or felt discriminated in their workplaces. Indonesian students on the other hand argued that discrimination issues especially gender and ethnic discrimination have became common issues in workplaces. As I analyze, there are some differences among feminine countries by Hofstede and these differences might influences by national culture (symbols, heroes, rituals and values) of each country.

One of the GLOBE study's findings that I also highlighted in the theory chapter concerns six leadership dimensions (charismatic, team-oriented, participative, Human-oriented, autonomous and self-protective leadership) which according to its authors are universally endorsed as contributing to effective leadership. The authors emphasized that charismatic/value-based leadership is the *most* desirable in the world. However, since most Swedish students in my study chose participative leadership first hand than charismatic leadership, I then suggest that charismatic leadership is not the most preferable leadership in Sweden according to my Swedish participants. The same argument could also be applied to my Indonesian participants since they mostly prefer servant leadership which characterized by self-sacrifice than charismatic leadership. My argument is based on the difficulties to compare between one person to another since everyone has different preference and opinion about

something. Level of education, working experiences, gender, age, group belongingness and so forth should also be considered to answer the question of desirable leadership. In sum, my finding in this thesis suggests that charismatic leadership is not the most desirable leadership dimension among both Swedish students and Indonesian students.

As mentioned early in this thesis, technology could also be the matter since the use of high technology could replace human's power and interference. Not only that, technology like TV and Internet can also reduce the need of "being together" with other people and more time for one's own. Nevertheless, the presence of technology could described either positive or negative (ceteris paribus) depending on in what context and who use the technology. I mean, it could be positive if the technology is using for the benefit for human being and its environment but it also can be a disaster when it is used by irresponsible hands to harm the human's life. It was presented in the theory chapter that the presence of modern technology could minimize the uncertainty among citizens. Bring this perception to the leadership dimension, a participative leadership would be suitable in a high technology country like Sweden.

One of the findings of the GLOBE study concerns most Asian countries who consider leadership in political arenas. I could recognize this behaviour during my data collection with my Indonesian students as all of them immediately addressed themselves to the *political* leaders even though I had intentionally interviewed them about organizational leadership. By this experience, I found out that it was not an easy task for both me as an interviewer and my Indonesian participants as interviewees in discussing about leadership. In other words, this experience has strengthened my perception of leadership as other authors in the theoretical chapter of this study (Hofstede & House et al.) that leadership world is a tricky arena to discover. However, another possible reason to why Indonesian students automatically addressed themselves to the political leaders is because of the high level of corruption that has haunted Indonesians since generations. For me, this is interesting and I might analyze this as reflection of strong dissatisfaction among Indonesian students about their political leaders. On the contrary, I did not find this behaviour among Swedish students which are mostly addressed themselves to organisational leadership in the first hand and did not mention about political leadership before I asked them about it.

Another interesting manner among Indonesian students that I found out in this thesis was concerning their strong opinion of their *religious* leader. Most of my Indonesian participants (except one who chose his own father) voted the same religious leader – Prophet Muhammad as their favourite leader since according to them this person had good characteristics that should be followed. As I interpreted, this manner might demonstrate three different aspects which I think quite easy to capture among Indonesians. Firstly, as I analyze and this is also in line with the theory chapter of this study, it demonstrates Indonesian as collectivistic society who thinks, acts and would like to have rather the same opinion as others. Secondly, back to the voted person (Prophet Muhammad) as Islam's leader reflect the importance of religion among Indonesians. Thirdly, I think the lack of leadership again, because of a strong dissatisfaction among students as a group follower has opened the opportunity for followers (students) to idolize other leader that is close to them in one way or another.

In some cultural theories it is sometimes mentioned that people in collectivistic country like Indonesia have less time discipline than people in individualistic country such in Sweden. This issues is also identified during my conversation with Indonesian participants there I found it difficult to predict when they said "soon" because it could mean tomorrow, next week or never at all. Even worst, it seems like they did not feel guilty and never say sorry for that. From my experience, this situation is very annoying and could experience as unpleasant by people from high time respect countries such Sweden. In fact, a term of "jam karet (rubber hours)" that Indonesians are popular for is not considered as problem among Indonesians because they use to be like that and it is how the society is build. In fact this experience remained me a lot to my own experienced when I still lived in Indonesia particularly when I worked there. For example nobody ever reacted when the news broadcasts were delayed for some minutes because the reporters were not ready to deliver the news yet. I think, this scenario will be hard to accept for any reasons in Sweden. In many schools lessons starting when the teacher is coming no matter what the time is and the students can have break for hours just because their teacher was somewhere else (for instance in the market) and did completely different things (shopping!). Even though I felt myself prepared for this particular behaviours but still I felt big disappointed over this incident. I do wonder if my new country (Sweden) has influenced and affected my "new" identity and personality. I might summarize this argument by saying that there is almost not stress at all about time among Indonesians since they have less respect to this one.

Furthermore, my analysis goes to what House et al (2004) argue about how people in these collectivistic countries like Indonesia are depending to each other. Young people in Indonesia like to ask for advices from older people who are usually more experienced than them self in order to avoid be reproached (loosing face) by the society because they have done something undesirable for instance. That is also why, in Indonesian society, leader is ideally perceived as the one who have charisma, nurturing the society, have a broad experiences and knowledge. Once people is chosen become leader, other members of the society look at him/her as someone that need to be respected and follow. Since the society trust on this person and accept in practice whatever this person do and says then there is no need to be and think critical to him/her. Even though there might be some behaviours of the leader that are not suitable with what the members desire but most of the time it is better to not to try to talk about it with others to avoid be stamped as rude.

Based on the findings of this thesis particularly after what Indonesians students defined as good leadership, this study suggest that "follow the leader" behaviours are not seen as healthy and do not give a lot of space for individuals to stand by their own and become whatever they want to. In fact, this behaves educated people to keep distance from the stronger (power) and give more opportunity to leaders to act uncontrollable by the members. The result could be the high level of corruption and nepotism as in Indonesia that still in some extent harm the economic department in the country. The effect of corruption is not only poisoned the economic growth but also increase mistrust among Indonesian towards their leaders. As evidence for this issue, all my Indonesian participants in this thesis do not have any trust to their politicians. According to them, governmental worker in Indonesia including politicians and police officers are not "there" because of their competence but their money-money from the "little" people. Because of this reason, I can understand when one of my participants argued that generally leadership in Indonesian could described as "hypocritical" since what the leader say is incompatible as he/she does. This could result to people in such society look at another leader from another country or culture as their favourite because they do not have any interest to their own leaders. When people do not have any idea what to do and have no knowledge about their future make them feel unsecure. However, for me, it is always risky when society lost their trust to their leader since it can trigger social problems like high level of criminality and even worst could open the opportunity for criminal gang (terrorist) to take over the commando.

Finally, a very tangible different between Swedish students and Indonesian students in this finding concern their opinion whether they think there could be leadership without a leader. For me, the answer from both groups demonstrate both cultural and organizational different that is applied in respective country. The answer that I got from all Swedish students was *yes* while from all Indonesian students was *no*. As I interpret, there is a relationship between participative leadership that is most preferable among Swedish students and the "influence/power" of a leader. In participative leadership the power is decentralized which also means that leader does not necessary as the most influenced in an organisation. Somebody else in the organization can be very powerful as Swedish participants identified this as informal leadership. Indonesian students on the other hand could not identify this "informal leadership" as Swedish students did. It is clear for me that, if there is not a leader then there is not leadership since influence/power should come from the central (leader) according to Indonesian students.

5.2 The similarities between Swedish and Indonesian students' perception of leadership

As I found out in this thesis, although there are a lot of differences in perception about leadership between Swedish and Indonesian students still there are similarities between them in their perception. From the participants' point of views from both countries, I interpreted that diplomacy seems like the most preferable way to solve the problems that might occur between leaders and societies. Although, the word of diplomacy between these two countries could be the same but the context might be different. In Indonesian version of diplomacy, could sometimes be enough by face to face meeting between two parties. Both parties could arrange the meeting formally or informally and decide where to meet but most of the time after the meeting is over, both parties do not even know what was mentioned and what was discussed. In other word, the goal of the meeting does not necessarily to talk about the presence problem. This is a quite common phenomenon in Indonesia and I would like emphasize the importance to know this matter before entering the business world in Indonesia since this could experience as very strange and confusing for stranger. However, I do concern that diplomacy as both groups argue as the best way to solve the problem is desirable for both Swedish and Indonesian students. My analysis goes to what Hofstede & Hofstede (2005) have categorised these two countries as feminine countries. I concern diplomacy as a "peaceful"

way and absolutely far from an aggressive way in order to create profitable solutions for both partners.

Another similarity perception between these two group students as revealed in the findings chapter is that both concern that there is a strong relationship between national culture in one country and leadership that is applied. I rather think that this one answer could have two sides depending on who answer it. Firstly, the answer could be considered as a universal phenomenon since people might not need a high level of education and broad experience to answer this question. Secondly, this question might need high education and experience in order to strength the opinion since then people have references for that. My analysis is that by reading the same literature by the same authors from the same country (mostly from the US) will result similar if not exactly the same judgment no matter which nationality people have.

Finally, talking about the same sources of literature, I found that both groups could mention some leadership dimensions such as: charismatic leadership, transactional leadership, transformational leadership and so forth. Again, as I analyse, the same sources will give similar answer to questions.

6. Conclusion & recommendation

This chapter presents the final conclusion of the study based on empirical findings and relevant theories of leadership, as well as my own interpretative and critical readings of the material. Additionally, recommendations for the future studies on this topic will also be given in the end of this chapter.

6.1 Conclusion

The present study investigates what are the differences or similarities between Indonesian and Swedish business students in their perception of leadership, and what could explain these differences and similarities. I decided to choose master students in management from Sweden and Indonesian mostly because master students have a great opportunity to become leaders in the future and they are most exposed to leadership literatures compare to other students.

Based on the empirical material, I found that there are a lot of differences between these two groups when discussing leadership. Following this I have arrived at these conclusions:

Both groups of student gave rather the same answer about the "good" concept of leadership which is mostly based on the theory of leadership that they have learned. According to them, leadership is about ability to influence, inspire, motivate and support the followers. This similar answer reflexes the similar literatures that they have used during the leadership course which are mostly by Americans and published in the US. From the findings of this study, it is very clear that different culture prepare different style of leadership. One of the findings of my work against the GLOBE study finding concerns charismatic/value-based leadership as universally most desirable leadership. This is since according to my finding, Swedish participants prepare participative leadership (characterized by decentralisation of power, involving subordinates in decision making and implementing the decision) and Indonesian participants would like to have a servant leadership that prioritised followers' needs.

Another very important finding in this work is concerning the different behaviour between Swedish students and Indonesian students in addressing themselves when discussing about leadership. Indonesian students automatically addressed themselves to political and religion leaders in the first hand when talking about leadership while Swedish students directly addressed themselves to organisational leadership.

Nevertheless, as it has found in this study, the leadership that is applied and desired in one country demonstrate the national culture of the country. This also means that there is a strong relationship between leadership and the national culture. It has shown that leadership can be related to how the citizen of its country put trust on their leader and they perception about their future. In leader-follower relationship, the findings of this thesis suggest that Swedish students almost cannot see the distance between leader and followers, they feel free to express themselves with their leaders and they can create friendship with their leader outside of workplace. Indonesian students on the other hand, argue that there is a big distance between leader and followers, they must be very careful in expressing themselves especially when their opinion is against the leaders'. They cannot see any chance to create friendship with their leaders outside the workplace.

According to Swedish students, leadership does not necessarily be formal (comes from the leader) since leadership could also be informal. Indonesian students on the other hand defined that leadership should come from a formal leader and emphasised that leadership is impossible to identify without a leader. Furthermore, I also found out that all my Swedish participants are generally satisfied with their leaders since according to them their leaders have high competence and education. On the contrary to the Indonesian participants, there is a deep dissatisfaction among them towards their leaders since they should not be there as they are now according to the students.

Finally, the leadership in one country demonstrate what Hofstede & Hofstede (2005) and The GLOBE study highlighted as the most common issues around the world which are: Power distance, Collectivism VS Individualism, Masculinity VS Femininity and Uncertainty avoidance.

6.2 Recommendation for future research

First of all, I think it would be interesting if the next "similar" research could find out more *why* Indonesian students automatically think about politics and religion leadership when talking about organizational leadership as this study have found. I would also suggest more varieties of participants for the future research on this topic. It would be interesting if the next study include some other groups like ordinary people and leaders in some business or organisation from respective country instead of only focus on groups of student. However, comparisons between management students from different universities from one county would also be interesting to identify if there are differences and/or similarities in the perception of leadership among students in the same country. Furthermore, combining questionnaires, face to face interview and observation might result in better findings for the future studies. Although, bringing two or more universities from respective county would also enrich the findings of the next research because then other issues such difference opinions, preferences between universities within a country could also be comparable. Finally, since all my Indonesian participants in this study are adherent of the same religion, I would like to suggest the next research to include other faith of participants to have a more vary answer on who the participants would like to have as favourite leaders.

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Appendix

The questionnaires

<u>**Part A**</u>

1. Gender

        □ Male   □ Female

2. Nationality

        □ Indonesian □Swedish

3. How old are you?

        □ 20-25   □ 26-30   □ 31-35   □ >36

4. Have you studied leadership at University level before?

        □ Yes   □ No

5. How long did you study leadership?

        □ < 3 months   □ > 3 months

6. Do you have any working experience with leadership?

        □ Yes   □ No

If **No** please jump to the next question

If **Yes** please explain here :

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Part B

1. Could you explain what do you remember from the leadership course that you have learned from the University?

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2. What do you understand about leadership?

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3. Do you distinguish leadership from management? If so, in what way?

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4. Can you mention a leader that has made a big impact upon you? If so, what makes you feel that?

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5. How do you think a good leader should behave? Any particular way to become a good leader do you think?

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Part C

1. After your education at the University, do you think you want to become a leader? And why is that?

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