

Original Research Article

Artikel Penelitian Orisinal

“Guyub” as a Mediator Between Facilitative Leadership and Global Mindset:  
A Study of Indonesian State-Owned Enterprises (SOEs)

[“Guyub” Sebagai Mediator Hubungan Antara Kepemimpinan Fasilitatif  
dan Kesiapan Global: Studi Badan Usaha Milik Negara (BUMN) Indonesia]

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State-Owned Enterprises (SOEs) have a strategic position in numerous economic sectors, making it a pioneer of the global excellence of Indonesia. In accordance to its visions, leaders of State-Owned Enterprises, must be reliable in managing business, while still upholding Indonesia's local wisdom. To provide empirical proof in the development of leadership, this study investigates the relationship between facilitative leadership and global mindset with the mediator of the Indonesian standard culture standard “guyub”. Correlational study with quantitative analysis was conducted on 202 employees of two Indonesian State-Owned Enterprises (SOEs). The mediation analysis by Baron and Kenny (1986) followed by testing the magnitude of influence through the Sobel Test showed that facilitative leadership significantly encourages global mindset through “guyub”, but with partial effects. The implication of study results for State-Owned Enterprises (SOEs) is the need to accelerate the intellectual capital (IC) to manage the diversity of business, market, and culture globally to be optimal. The other two capitals, social capital (SC) and psychological capital (PC), need to transform into global diversity by developing inter-culture sensitivity as an active component.

**Keywords:** Indonesian standard culture, State-Owned Enterprises (SOEs), guyub, facilitative leadership, global mindset

Badan Usaha Milik Negara (BUMN) memiliki posisi strategis di sejumlah sektor ekonomi yang menjadikannya sebagai pelopor keunggulan global Indonesia. Sejalan dengan visi yang dimiliki, pemimpin Badan Usaha Milik Negara (BUMN) harus handal dalam mengelola bisnis, dengan tetap menjunjung kearifan lokal Indonesia. Dalam rangka menyediakan dasar empiris dalam pengembangan kepemimpinan, studi ini bertujuan untuk mengeksplorasi hubungan kepemimpinan fasilitatif, dengan kesiapan global melalui mediator budaya standar Indonesia berupa “guyub”. Studi korelasional dengan analisis kuantitatif dilaksanakan pada 202 karyawan dua Badan Usaha Milik Negara (BUMN) di Indonesia. Analisis mediasi Baron dan Kenny (1986) dengan pengujian besaran pengaruh melalui uji Sobel menunjukkan kepemimpinan fasilitatif signifikan mendorong kesiapan global melalui mediator guyub, namun efek mediasinya bersifat parsial. Implikasi hasil studi ini bagi Badan Usaha Milik Negara (BUMN) adalah perlunya mengakselerasi *intellectual capital (IC)* agar kemampuan dalam mengelola keberagaman bisnis, pasar, dan budaya secara global menjadi optimal. Dua kapita lainnya, *social capital (SC)* dan *psychological capital (PC)*, sebagai hasil dari multikulturalisme domestik, perlu ditransformasi menjadi keberagaman global, dengan mengembangkan sensitivitas antar budaya sebagai komponen aktif.

**Kata kunci:** budaya standar Indonesia, Badan Usaha Milik Negara (BUMN), guyub, kepemimpinan fasilitatif, kesiapan global

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As a nation with overabundances of both human and natural resources, Indonesia has great potential to develop its economy and to compete at the global level. The results of surveys assessing the economy predict that Indonesia will occupy 5th place in the global economy by 2030, and rise to occupy 4th place by 2050 (Hawksworth et al., 2017). As the pioneers of industry and the economy in Indonesia, State-Owned Enterprises (SOEs) occupy a very strategic position in the realization of that prediction, particularly in relation to the supply of human resources in State-Owned Enterprises (SOEs), to compete at the global level.

The leadership of State-Owned Enterprises (SOEs) has allocated efforts regarding this global problem. The essence of this is that State-Owned Enterprises (SOEs) will tend to focus on the side of professionalism and an optimal contribution to the national economy, as manifested through the increase in the competitiveness of State-Owned Enterprises (SOEs) at the national, regional and, international levels (Kementerian Badan Usaha Milik Negara (BUMN) Republik Indonesia [The Ministry of the State-Owned Enterprises of the Republic of Indonesia], 2019). To achieve this goal, the functions of learning and development become strategic, in developing the competence of talented human resources (talents) of State-Owned Enterprises (SOEs). It is not surprising that a number of State-Owned Enterprises (SOEs) have established Corporate Universities (CorpU) to give form to, manage and hone knowledge of, and expertise in, human resources, through education and training in their organizations (Ayuningtias et al., 2016), as well as increasing the competitiveness of their enterprises and business ecosystems (Maria & Prim, 2016). The Corporate Universities (CorpU) of a number of enterprises take the form of the transformation of the previous types of training centers, with the intention that the self-development programs in human resources become in line with the business strategies of the organizations. This adaptation has the goal of enabling leaders to provide support for individuals and processes, through ongoing, strategic, and integrated learning, so as to have a long-term positive impact (benefit; Musielak & Newhouse, 2019).

The provision of talented human resources (talents) in the face of global competition is a necessity for all organizations, including organizations in Indonesia. In particular, Indonesia needs to increase the capacity of

Sebagai negara dengan sumber daya manusia (SDM) dan sumber daya alam (SDA) yang melimpah, Indonesia memiliki potensi besar untuk mengembangkan perekonomiannya dan bersaing secara global. Hasil survey taksiran perekonomian memprediksikan bahwa Indonesia akan berada di Peringkat 5 ekonomi dunia pada 2030 dan naik menempati Peringkat 4 pada 2050 (Hawksworth et al., 2017). Sebagai pionir industri dan perekonomian Indonesia, Badan Usaha Milik Negara (BUMN) menempati posisi sangat strategis dalam mewujudkan prediksi tersebut, terutama sehubungan dengan kesiapan sumber daya manusia (SDM) pada Badan Usaha Milik Negara (BUMN) untuk bersaing di tingkat global.

Pimpinan Badan Usaha Milik Negara (BUMN) telah mengangkat permasalahan global tersebut. Intinya, Badan Usaha Milik Negara (BUMN) akan berfokus pada sisi profesional dan kontribusi optimal terhadap ekonomi nasional, yang diwujudkan melalui peningkatan daya saing Badan Usaha Milik Negara (BUMN) di tingkat nasional, regional, dan internasional (Kementerian Badan Usaha Milik Negara (BUMN) Republik Indonesia [The Ministry of the State-Owned Enterprises of the Republic of Indonesia], 2019). Untuk mencapai tujuan tersebut, fungsi *learning* dan *development* menjadi strategis untuk membangun kompetensi sumber daya manusia (SDM) unggul (talenta) Badan Usaha Milik Negara (BUMN). Tidak mengherankan apabila sejumlah Badan Usaha Milik Negara (BUMN) telah membangun *Corporate University (CorpU)* untuk membentuk, mengolah, dan mengasah pengetahuan serta keahlian sumber daya manusia (SDM) melalui pendidikan dan pelatihan dalam organisasi (Ayuningtias et al., 2016), serta meningkatkan daya saing perusahaan dan ekosistem bisnisnya (Maria & Prim, 2016). *Corporate University (CorpU)* di sejumlah perusahaan merupakan transformasi bentuk dari pusat pelatihan, dengan maksud agar program pengembangan diri sumber daya manusia (SDM) selaras dengan strategi bisnis organisasi. Penyelarasan ini bertujuan memampukan pemimpin menyediakan dukungan pada individu dan proses melalui pembelajaran yang berkelanjutan, strategis, dan terintegrasi, sehingga memberi dampak positif (keuntungan) jangka panjang (Musielak & Newhouse, 2019).

Mempersiapkan sumber daya manusia (SDM) unggul (talenta) menghadapi kompetisi global merupakan keharusan bagi organisasi, termasuk organisasi di Indonesia. Secara khusus, Indonesia perlu

its human resources, recalling that its position in developing, attracting, and safeguarding talented human resources (talents) is still in 67th place, from 125 nations. This position is far behind that of Singapore, in 2nd place (Lanvin & Monteiro, 2019). Besides being related to quantity, this failure regarding talented human resources (talents) in job placement also requires individual attention. Data shows that 40% of expatriates (professionals who, for a specified period of time, are deployed in businesses outside their native countries) do not succeed in achieving organizational performance in their assignments (Learnlight, 2018). The consequences of this failure are manifested not only in the form of financial losses, but also also in the emergence of pessimistic spirits and work climates. Moreover, relationships with the country where the expatriate is deployed are not infrequently disrupted (Cole & Nesbeth, 2014). Interviews conducted by Javidan and Bowen (2013), with more than 40 global management experts from all over the world, indicated that personal capability played a significant role in the effectiveness of global leadership. In other words, failure in overseas countries is closely related to the limitations of global mindsets.

Global mindset, according to Javidan and Bowen (2013), is *“the set of individual qualities and attributes that help a manager influence individuals, groups and organizations who are from other parts of the world”*. A leader with satisfactory personal qualities are able to work effectively with individuals from varied cultural backgrounds. Conversely, a lack of satisfactory capabilities makes individuals feel depressed and frustrated with their global roles and functions, which, in its turn, results in the failure of a global career.

Studies of global mindset are generally focused upon one of two different approaches, being: (1) the approach stressing diversity at the national level; and (2) the approach stressing global diversity (Beechler & Javidan, 2007).

The first approach, stressing diversity at a national or domestic level, emphasizes that any discussion of global talents, or leaders, should not be limited to individuals working in international circles, but should also cover individuals employed in-country, or in national circles. Such individuals are confronted with a work environment which is basically heterogeneous, with diverse groupings (gender, age, ethnicity, religion,

meningkatkan kapasitas sumber daya manusia (SDM), mengingat posisinya dalam mengembangkan, menarik, dan menjaga sumber daya manusia (SDM) unggul (talenta) global masih berada pada Peringkat 67 dari 125 negara. Posisi ini jauh tertinggal dari posisi negara tetangga Singapura yang menempati Peringkat 2 (Lanvin & Monteiro, 2019). Selain terkait kuantitas, isu kegagalan sumber daya manusia (SDM) unggul (talenta) dalam penugasan juga perlu mendapatkan perhatian tersendiri. Data memperlihatkan bahwa 40% ekspatriat (profesional yang untuk durasi waktu tertentu ditempatkan di perusahaan di luar negara asalnya) tidak berhasil mencapai kinerja organisasi dalam penugasannya (Learnlight, 2018). Konsekuensi ketidakberhasilan ini tidak hanya pada kerugian finansial, tetapi juga memunculkan semangat dan iklim kerja yang pesimis. Lebih dari itu, relasi dengan negara ekspatriat tersebut ditempatkan tidak jarang menjadi terganggu (Cole & Nesbeth, 2014). Wawancara Javidan dan Bowen (2013) terhadap lebih dari 40 pakar manajemen global dari seluruh dunia memperlihatkan bahwa kapabilitas diri berperan signifikan terhadap efektivitas kepemimpinan global. Dengan kata lain, kegagalan dalam penugasan global erat terkait dengan keterbatasan kesiapan global (*global mindset*).

Kesiapan global menurut Javidan dan Bowen (2013) merupakan *“the set of individual qualities and attributes that help a manager influence individuals, groups and organizations who are from other parts of the world”*. Pemimpin dengan kualitas diri yang memadai memampukannya bekerja secara efektif dengan individu dari latar belakang budaya berbeda. Sebaliknya, kapabilitas yang tidak memadai akan membuatnya tertekan dan frustrasi dengan peran dan fungsinya secara global, yang pada gilirannya akan berakibat pada kegagalannya pada karir global.

Studi kesiapan global umumnya berfokus pada dua pendekatan, yaitu: (1) pendekatan yang menekankan pada keberagaman di level nasional; dan (2) pendekatan yang menekankan pada keberagaman global (Beechler & Javidan, 2007).

Pendekatan pertama, yang menekankan pada keberagaman di level nasional atau domestik, mempertegas bahwa pembahasan talenta ataupun pemimpin global tidaklah terbatas pada individu yang bekerja dalam lingkup internasional, namun juga individu yang berkiprah dalam negeri atau dalam lingkup nasional. Individu tersebut berhadapan dengan lingkungan kerja yang dasarnya sudah heterogen

and other convictions), and which becomes increasingly complex, as a result of cultural encounters, because of the high degree of mobility in this present era of globalization. For this reason, although the organization may operate at a national level, the leaders are required to have a global concept or viewpoint. Globalization requires an accuracy of organizational and personnel responses to cross-cultural challenges, particularly in interactions between employees from different nations, and in managing inter-organizational and inter-cultural relations, which are not always similar. Levy et al. (2016) used the term "cosmopolitanism" to describe these interactions, that is the degree of open involvement of an individual with the external environment, and their ability to penetrate a culture which is foreign to them.

The second approach, stressing global diversity, covers not only the components of gender, religion, and other matters, as in domestic diversity, but also that of nationality. Therefore, from this it can be seen that global diversity is more complex, and contains a greater potential for conflict, as a result of the presence of individuals from different countries, with different thought patterns, belief systems, and ways of acting, which may be different than those of the norm in the countries from which the talented human resources (talents) originate. The challenges of business management at the global level are more complex, because success in the placement of multinational companies is conditional upon sound management of diversity. Furthermore, at the global level, the need also emerges strategically to integrate operations and markets with varied geographic conditions (Beechler & Javidan, 2007).

Whatever the approach, the global mindset demands the cognitive ability to respond to the environmental complexity resulting from diversities, both the domestic and global. These two situations confront leaders in an unknown and very dynamic external environment. This situation demands the ability of leaders to comprehend and integrate oneself into the system of thought, besides confronting new ideas and experiences (Beechler & Javidan, 2007).

With the previously stated understanding, Beechler and Javidan (2007) identified three components of the definition of global mindset, being: (1) intellectual capital (IC); (2) psychological capital (PC); and (3) social capital (SC; Javidan & Bowen, 2013).

dengan keanekaragaman kelompok (jenis kelamin, usia, etnik, agama, dan keyakinan lainnya) dan menjadi semakin kompleks akibat pertemuan budaya karena mobilitas yang tinggi di era globalisasi. Oleh karena itu, sekalipun organisasi beroperasi di level nasional, pemimpin dituntut untuk memiliki wawasan global. Globalisasi menuntut keakuratan respons organisasi dan personilnya terhadap tantangan lintas budaya, terutama dalam berinteraksi dengan karyawan dari berbagai negara dan dalam mengelola relasi antar organisasi yang budayanya tidak selalu sama. Levy et al. (2016) menggunakan istilah "kosmopolitanisme" untuk mendeskripsikan interaksi tersebut, yakni derajat keterlibatan individu secara terbuka pada lingkungan eksternal, dan kemampuannya untuk menembus budaya yang asing baginya.

Pendekatan kedua, yang menekankan pada keberagaman global, tidak hanya mencakup komponen jenis kelamin, agama, dan lainnya sebagaimana keberagaman domestik, tetapi juga nasionalitas. Maka dari itu, keberagaman global lebih kompleks dan mengandung potensi konflik yang tinggi, akibat kehadiran individu dari negara berbeda, dengan pola pikir, cara merasakan, serta cara bertindak yang tidak sama dengan kebiasaan di negara sumber daya manusia (SDM) unggul (talenta) berasal. Tantangan mengelola bisnis di level global lebih kompleks, karena keberhasilan dari penempatan perusahaan multinasional mensyaratkan pengelolaan keberagaman yang baik. Lebih dari itu, pada tataran global juga muncul kebutuhan untuk mengintegrasikan operasi dan pasar secara strategis dengan kondisi geografis yang beragam (Beechler & Javidan, 2007).

Apapun pendekatannya, kesiapan global menuntut kemampuan kognitif untuk merespons kompleksitas lingkungan sebagai hasil dari keberagaman domestik maupun global. Kedua situasi tersebut menghadapi pimpinan pada lingkungan eksternal yang belum dikenali dan juga sangat dinamis. Situasi ini menuntut kemampuan pimpinan untuk memahami dan mengintegrasikan dalam tatanan berpikir, di samping juga terhadap ide dan pengalaman baru (Beechler & Javidan, 2007).

Dengan pemahaman tersebut Beechler dan Javidan (2007) mengidentifikasi tiga komponen dari definisi kesiapan global, yaitu: (1) *intellectual capital (IC)*; (2) *psychological capital (PC)*; dan (3) *social capital (SC)*; Javidan & Bowen, 2013).

The first component, intellectual capital (IC), refers to the degree of knowledge of a leader, regarding the environment surrounding them, and their ability to analyze, manage, and interpret these various pieces of information (Javidan & Bowen, 2013). Intellectual capital (IC) is the cognitive aspect of global mindset, having three dimensions, being: (1) global business savvy (a knowledge of global business); (2) cosmopolitan outlook (the understanding that the culture in which an individual develops is not the only standard); and (3) cognitive complexity (an understanding that operating in a global sphere demands more complexity of thought than that required in one's native country; Javidan & Bowen, 2013; Javidan & Walker, 2012).

A comprehension of the practices and operations of a corporation, in a number of varied countries, is a guaranteed requirement in a global career. Absolute mastery of global business is paramount, but more necessary than that is the understanding of, and the ability to interpret, the patterns of thought, patterns of feelings, and patterns of actions, behind the systems, and the rules of the game, within that society. Management practices are basically contextual, adhering to the culture in which an individual operates (Thomas, 2016). Their form may be a guideline for taking action, or of the practices/norms in an organization, which originates from the deepest cultural level, the life philosophy of that nation (Adler & Gundersen, 2008).

The inability to explain symbols, norms, or patterns of action, caused by the misunderstanding of values, social norms, and basic assumptions acceptable within that society, is a basic issue in a global career. It is more problematic yet when the symbols are themselves identical, but the understanding differs, giving rise to confusion between parties, not infrequently triggering off co-operational conflict. As an example, there is silent behavior which, in the process of a negotiation, can be understood to be a sign of agreement, that all is fine, and there are no further matters needing to be raised as issues. However, in another context, silent behavior may be construed as a signal of disagreement, of a momentary pause to manage a problem, and to continue the discussion at a later opportunity. Differing understandings may produce confusion, bottlenecks, and indeed conflict, in international collaboration (Thomas, 2016). Indeed, from that it follows that intellectual capital (IC) is a matter which is a very important quality to be possessed by global leaders.

Komponen pertama, *intellectual capital (IC)*, merujuk pada derajat pengetahuan seorang pemimpin akan lingkungan sekitarnya, dan kemampuan untuk menganalisis, mengolah, dan menginterpretasi berbagai informasi dari pengetahuan tersebut (Javidan & Bowen, 2013). *Intellectual capital (IC)* merupakan aspek kognitif dari kesiapan global dengan tiga dimensinya, yakni: (1) *global business savvy* (pengetahuan akan bisnis global); (2) *cosmopolitan outlook* (pemahaman bahwa budaya individu bertumbuh bukanlah standar satu-satunya); dan (3) *cognitive complexity* (pemahaman bahwa global menuntut kompleksitas berpikir lebih dibandingkan negara asal; Javidan & Bowen, 2013; Javidan & Walker, 2012).

Pemahaman akan praktek dan beroperasinya korporasi pada sejumlah negara berbeda merupakan sebuah keniscayaan dalam karir global. Penguasaan pengetahuan akan bisnis global mutlak ada, tetapi lebih dari itu adalah memahami dan mampu meninterpretasikan pola pikir, pola rasa, dan pola tindak di belakang sistem dan aturan main pada masyarakat tersebut. Praktek manajemen pada dasarnya bersifat kontekstual, melekat pada budaya individu beroperasi (Thomas, 2016). Bentuknya bisa sebagai arahan bertindak, atau praktek/kebiasaan di organisasi, dan ini berasal dari budaya level terdalam, yang menjadi filosofi hidup bangsa tersebut (Adler & Gundersen, 2008).

Ketidakmampuan memaknai simbol, kebiasaan, atau pola tindak akibat ketidakpahaman nilai, norma sosial, asumsi dasar yang berlaku pada masyarakat tersebut merupakan isu dasar dalam karir global. Lebih problematik lagi ketika simbolnya sama, tetapi pemaknaannya berbeda, sehingga melahirkan kebingungan antar pihak, yang tidak jarang memicu konflik dalam kerjasama. Sebagai contoh adalah perilaku diam, yang dalam proses negosiasi dapat diartikan sebagai tanda setuju, bahwa semuanya beres dan tidak ada lagi hal yang perlu dipermasalahkan. Sedangkan, pada konteks yang lain, perilaku diam dapat dimaknai sebagai sinyal atas ketidaksetujuan, berhenti sejenak untuk mengolah permasalahan, dan melanjutkan pembahasannya pada kesempatan mendatang. Pemahaman yang tidak sama dapat menghasilkan gangguan, hambatan, bahkan konflik dalam kerjasama antar negara (Thomas, 2016). Maka dari itu, *intellectual capital (IC)* merupakan hal yang sangat penting untuk dimiliki pemimpin global.

The second component, psychological capital (PC), is the affective aspect of a global mindset. This capital determines the willingness of leaders to learn new cultures, and to influence their willingness to know, and finally to be able to understand, the workstyles, patterns of thinking and patterns of actions which are initially to them not the norm. Without this desire, energy, curiosity and conviction, leaders will be merely frustrated, and pressured by various apparently foreign stimuli, or, indeed, not infrequently feel awkward, in the context of native culture. As a result, the management of information about global business may be perceived as a burden in itself. Psychological capital (PC) will assist in the capitalization of the intellectual capital (IC) of global talented human resources (talents) through encouragement to work with individuals from a different hemisphere of the world. There will be enthusiasm, a desire/readiness, and confidence to take responsibility, take a role, in the global environment. (Javidan & Bowen, 2013; Javidan & Walker, 2012).

The third component, social capital (SC), is the aspect of behavior which illustrates the ability of leaders to act in such a way as to support the formation of relations based upon mutual trust, between individuals of varied cultural backgrounds (Javidan & Bowen, 2013; Javidan & Walker, 2012). The principle matters in social capital (SC) are the ability to form relationships with, to communicate with, and to collaborate with, individuals of other cultures (intercultural empathy), the ability to negotiate cross border and develop networks which have good influence, personal and professional, as well as the ability to be diplomatic.

Leaders with a satisfactory global mindset will be marked by mastery of the previously stated three components. Leaders having a global mindset are enabled to triumph in the very competitive global market. Each component works through its own role. Intellectual capital (IC) guarantees the comprehension of leaders regarding various dimensions of global complexities, psychological capital (PC) provides support in the form of enthusiasm, energy, and the self-confidence to confront these great complexities, whilst social capital (SC) assists leaders to act in such a way as to develop trust, and finally to assist in the achievement of the organizational goals in the global arena (Javidan & Bowen, 2013; Javidan & Walker, 2012).

Komponen kedua, *psychological capital (PC)*, adalah aspek afektif dari kesiapan global. Kapita ini menentukan kesediaan pemimpin untuk belajar budaya baru dan memengaruhi hasratnya untuk mengenali dan akhirnya bisa memahami cara kerja, pola pikir, dan tindak yang semula tidak biasa. Tanpa minat, energi, rasa ingin tahu, dan keyakinan ini, pemimpin hanya akan frustrasi dan tertekan dengan berbagai stimulus yang tampaknya asing, atau bahkan tidak jarang terasa janggal, pada konteks budaya asalnya. Akibatnya, pengolahan informasi tentang bisnis global dipersepsikan sebagai sebuah beban tersendiri. *Psychological capital (PC)* akan mendorong kapitalisasi *intellectual capital (IC)* sumber daya manusia (SDM) unggul (talenta) global melalui dorongan untuk bekerja dengan individu dari belahan dunia berbeda. Ada antusiasme, kemauan/kesediaan dan keyakinan untuk mengambil tanggung jawab, peran, di lingkungan global (Javidan & Bowen, 2013; Javidan & Walker, 2012).

Komponen ketiga, *social capital (SC)*, merupakan aspek perilaku yang menggambarkan kemampuan pemimpin bertindak dengan cara sedemikian rupa, sehingga mendorong terjadinya relasi berbasis rasa saling percaya dengan individu dari latar belakang budaya berbeda (Javidan & Bowen, 2013; Javidan & Walker, 2012). Hal utama dari *social capital (SC)* adalah kemampuan untuk menjalin relasi, berkomunikasi, dan berkolaborasi dengan individu dari budaya lain (*intercultural empathy*), kemampuan untuk bernegosiasi lintas batas dan membangun jejaring berpengaruh baik yang personal maupun profesional, serta kemampuan berdiplomasi.

Pemimpin dengan kesiapan global yang memadai akan ditandai oleh penguasaan ketiga komponen modal tersebut. Pemimpin dengan kesiapan global dapat memampukan mereka memenangkan pasar global yang sangat kompetitif. Tiap komponen bekerja dengan perannya masing-masing. *Intellectual capital (IC)* menjamin pemahaman pemimpin akan berbagai dimensi dari kompleksitas global, *psychological capital (PC)* memberi dukungan dalam bentuk antusiasme, energi, dan keyakinan diri untuk menghadapi kompleksitas tinggi tersebut, sementara *social capital (SC)* membantu pemimpin bertindak dengan cara yang membangun rasa percaya dan akhirnya membantu mencapai tujuan organisasi di kancan global (Javidan & Bowen, 2013; Javidan & Walker, 2012).

The global mindset of the leaders of Indonesian State-Owned Enterprises (SOEs) is one of the important factors examined. Although this is so, the issue of leadership itself is another factor which is of no less importance in the successes of State-Owned Enterprises (SOEs). Leaders and leadership are the keys to the success of an organization (Murniati et al., 2020). Skilled leaders are able to carry their organizations and employees well, through the processes and dynamics of transformation, to achieve excellence. Indonesian State-Owned Enterprises (SOEs) have similar needs, because of their strategic roles in supporting the Indonesian economy to achieve preeminence on the global stage, as can be seen in their visions, that is the emergence of a sovereign, independent, and full-of-character Indonesia, based upon *gotong royong* (mutual assistance; Kementerian Badan Usaha Milik Negara (BUMN) Republik Indonesia [The Ministry of the State-Owned Enterprises of the Republic of Indonesia], 2019).

Leaders and leadership have contextual characteristics, related to a number of local values and cultural norms, where leaders grow and develop. Studies over the past two decades, in the area of the organizational leadership, indicate that leaders who grow in the context of particular cultures will develop perspectives, values, together with specific norms, in those cultures, and this will have an influence on the type of leadership which is formed (Adler & Gundersen, 2008; Dorfman et al., 2012; House et al., 2004). Individuals who grow up in a culture which stresses the values of commonality and which promotes self-alignment with the group will pay attention to, and defend, social harmony, when acting, or when making decisions (Panggabean et al., 2014). These leaders, in this way, will tend to avoid confrontational attitudes, those promoting one's own interests, because these tend to disrupt group harmony. In leading an organization, a leader oriented towards these values of commonality will strive for a pleasant work environment for their subordinates, for mutual support, and for a family atmosphere.

Leadership, in the Indonesian context, also has some conspicuous characteristics. Studies indicate that the term "*Bapak*" (Javanese: "Father"), in the Javanese culture, is seen as a prime quality of an Indonesian leader, characterised by wisdom, honesty, and responsibility, as well as the ability to set an example, or be a model of good conduct (Irawanto et al., 2012;

Kesiapan global para pemimpin Badan Usaha Milik Negara (BUMN) adalah satu faktor yang penting untuk dikaji. Walaupun demikian, isu kepemimpinan itu sendiri merupakan faktor lain yang tak kalah penting menentukan kesuksesan Badan Usaha Milik Negara (BUMN). Pemimpin dan kepemimpinan adalah kunci keberhasilan organisasi (Murniati et al., 2020). Pemimpin yang *mumpuni* akan mampu membawa organisasi dan karyawannya melalui proses dan dinamika transformasi dengan baik untuk mencapai suatu keunggulan. Badan Usaha Milik Negara (BUMN) memiliki kebutuhan yang serupa karena peran strategisnya dalam mendukung perekonomian Indonesia untuk unggul di kancah global, sebagaimana tampak dalam visinya, yakni terwujudnya Indonesia yang berdaulat, mandiri, dan berkepribadian berlandaskan gotong-royong (Kementerian Badan Usaha Milik Negara (BUMN) Republik Indonesia [The Ministry of the State-Owned Enterprises of the Republic of Indonesia], 2019).

Pemimpin dan kepemimpinan bersifat kontekstual: lekat dengan sejumlah nilai dan budaya tempat pemimpin itu bertumbuh dan berkembang. Kajian dua dekade terakhir pada area kepemimpinan organisasi menunjukkan bahwa pemimpin yang tumbuh di dalam konteks budaya tertentu akan mengembangkan perspektif, nilai, serta norma yang spesifik di budayanya dan hal tersebut berpengaruh terhadap gaya kepemimpinan yang terbentuk (Adler & Gundersen, 2008; Dorfman et al., 2012; House et al., 2004). Individu yang besar dalam budaya yang menekankan nilai kebersamaan dan mementingkan keselarasan diri dengan kelompok akan memperhatikan dan mempertahankan harmoni sosial dalam bertindak, ataupun mengambil keputusan (Panggabean et al., 2014). Pemimpin demikian cenderung menghindari sikap konfrontatif dan tindakan yang menonjolkan kepentingan diri sendiri, karena cenderung akan mengganggu keharmonisan kelompok. Dalam memimpin organisasi, pemimpin berorientasi nilai kebersamaan ini akan mengupayakan lingkungan kerja yang nyaman bagi bawahannya, saling mendukung satu sama lain, serta sebuah suasana kekeluargaan.

Kepemimpinan dalam konteks Indonesia juga memiliki ciri yang menonjol. Studi memperlihatkan sosok "*Bapak*" dalam budaya Jawa sebagai pemimpin khas Indonesia, yang ditandai oleh karakteristik berupa kualitas kebijaksanaan, kejujuran, dan tanggung jawab, serta dapat menjadi contoh atau model dalam berperilaku (Irawanto et al., 2012; Suryani et al., 2012;

Suryani et al., 2012; Panggabean et al., 2014). These leadership values are also reflected in the "*Tri Pakarti Utama*" (Javanese: "Three Principle Thoughts"), conceived by Ki Hajar Dewantara (an early Indonesian Minister for Education, b. 1870 d. 1959), these three being: (1) "*Ing Ngarso Sung Tulodo*" (Javanese: "The one who is in the front provides the example"); (2) "*Ing Madyo Mangun Karso*" (Javanese: "The one who is in the middle provides inspiration"); and (3) "*Tut Wuri Handayani*" (Javanese: "The one who is at the back provides support"); the essences of which epitomize a figure capable of caring for their subordinates, in a variety of situations.

The first, "*Ing Ngarso Sung Tulodo*" means that, at the forefront of one's subordinates, a leader must become a good example, have a positive attitude, and behave courteously in their everyday dealings. The second, "*Ing Madyo Mangun Karso*" means that, when in the midst of one's subordinates, a leader must be able to motivate them to create ideas. The third, "*Tut Wuri Handayani*" means that, when behind one's subordinates, a leader must provide them with support and direction.

A study by Murniati et al. (2018; 2020) showed that facilitative leadership is the effective style in the Indonesian context. This style of leadership is characterized by identifying oneself as "one of the common people", by being ready to immerse oneself amongst one's subordinates, in order to steer their thought patterns and normal practices, as well as to listen directly to the reports of the problems occurring in the field. Leaders in this study realized that those they led were human beings, who could be encountered only in the field, not from behind a desk. This "*Ing Madyo Mangun Karso*"-style approach has been proven to be able to end conflict in the implementation of change, because the leaders are prepared to capitalize on the information gained, and to handle any problems which arise. (Murniati et al., 2018; 2020). Besides their precision in the making of decisions, the leaders also play the roles of figures who are credible, and on whom one may depend on.

The preparedness of leaders to go down into the field also invites the sympathy of the subordinates they lead, on the condition the steps subsequently taken are authentic, without any private agendas. More than that, the leaders of change in this study were also able to "walk the talk" (with consistency between words and actions). The leaders also not infrequently gave direct

Panggabean et al., 2014). Nilai kepemimpinan ini juga tercermin di dalam "*Tri Pakarti Utama*" (Bahasa Jawa: "Tiga Pikiran Utama") yang digagas oleh Ki Hajar Dewantara, yaitu: (1) "*Ing Ngarso Sung Tulodo*" (Bahasa Jawa: "Dia yang di depan memberi contoh"); (2) "*Ing Madyo Mangun Karso*" (Bahasa Jawa: "Dia yang di tengah memberi inspirasi"); dan (3) "*Tut Wuri Handayani*" (Bahasa Jawa: "Dia yang di belakang memberi dukungan"); dengan inti sebuah figur yang mampu mengayomi bawahannya dalam berbagai situasi.

Pertama, "*Ing Ngarso Sung Tulodo*" memiliki arti bahwa di depan pengikutnya, seorang pemimpin harus menjadi contoh yang baik, memiliki sikap yang positif, dan berperilaku santun dalam keseharian. Kedua, "*Ing Madyo Mangun Karso*" memiliki arti bahwa di tengah pengikutnya, seorang pemimpin harus mampu bisa memotivasi mereka untuk menciptakan ide. Ketiga, "*Tut Wuri Handayani*" memiliki arti bahwa di belakang pengikutnya, pemimpin harus memberikan dorongan dan arahan bagi mereka.

Studi Murniati et al. (2018; 2020) memperlihatkan bahwa kepemimpinan fasilitatif merupakan gaya yang efektif untuk konteks Indonesia. Pemimpin menampilkan karakteristik "merakyat", dengan kesediaan pemimpin terjun langsung ke bawah untuk mengenali pola pikir dan kebiasaan bawahannya, serta mendengarkan langsung permasalahan lapangan. Para pemimpin dalam studi ini meyakini bahwa yang dipimpin adalah manusia yang hanya bisa dijumpai di lapangan, bukan di belakang meja. Pendekatan bercorak "*Ing Madyo Mangun Karso*" ini terbukti mampu menyelesaikan konflik dalam pelaksanaan perubahan, karena pemimpin sudah siap memanfaatkan informasi yang diperolehnya untuk menangani masalah yang terjadi (Murniati et al., 2018; 2020). Selain menghasilkan ketepatan pengambilan keputusan, pemimpin juga memainkan peran sebagai sosok yang kredibel dan dapat diandalkan.

Kesediaan untuk turun ke bawah juga mengundang simpati bawahan yang dipimpin, dengan syarat tindakan dilakukan secara otentik, tanpa membawa agenda pribadi. Lebih dari itu, pemimpin perubahan di dalam studi ini juga "*walk the talk*" (konsisten antara kata dan perbuatan). Pemimpin juga tidak jarang memberikan contoh langsung kepada bawahan,



examples to their subordinates, as to how a matter might be transacted, which elicited the response, “*even the boss was up to that technical matter, there is no way I could not*” (Murniati et al., 2018; 2020). In turn, the leaders were able, in that way, to be seen as exemplary, because they demonstrated their modesty, and their readiness to become involved. The leaders were able to lead from the front, with an authentic feeling of self-confidence, this leadership not being managed only to conceal apprehension regarding the challenges of the implementation of change.

The leadership characteristics previously described were identified as being those of the facilitative leadership style, in the study by Panggabean et al. (2014). The leadership style, which tends to involve subordinates, is forgiving and tolerant, has been proven effective in the Indonesian context, including in managing large scale change (Murniati et al., 2020). However, in a very competitive global context, this style of leadership can be considered as not being supportive of global excellence (Tjitra et al., 2018). The involvement of subordinates brings about a slow decision-making process. With the attitude tending towards forgiveness, the impression may be that a leader is not assertive, and is tolerant of a lack of success, as well as of not pushing subordinates to strive hard to pursue the goal. So, from this, omissions in studies have been identified, i.e., the necessity for the study of a specifically Indonesian leadership style, which is not conducive to the global mindset.

Other characteristics which may be encountered in the organizational culture of Indonesia is that of “*guyub*”. “*Guyub*” depicts a work atmosphere which is comfortable and harmonious, because all components are in harmony or in good balance (Panggabean et al., 2014). In the business world, this may be reflected in a greater tendency towards relationships, rather than an orientation towards the task, or indeed an overlap between the two, so that there is no clear border between the private and the work spheres. Indeed, not infrequently it happens that employees are prepared to complete work as yet not completed by their colleagues, although that is not a part of their responsibilities. The characteristic of mutual assistance emerges, as long as this comfortable atmosphere is created. Because of this, a family-like and friendly work atmosphere is greatly desired, and is the principle factor in employment satisfaction for employees (Callan, 2007).

bagaimana sebuah hal dilaksanakan, yang memunculkan respons “*bos saja mampu untuk hal teknis demikian, mosok saya tidak bisa*” (Murniati et al., 2018; 2020). Pada gilirannya, pemimpin demikian akan memampukan dirinya menjadi teladan, karena memperlihatkan sosok yang rendah hati dan bersedia terlibat. Pemimpin mampu memimpin di depan dengan rasa percaya diri yang otentik, tidak dikelola hanya untuk menutupi rasa cemas akan tantangan implementasi perubahan.

Karakteristik kepemimpinan sebagaimana deskripsi sebelumnya diidentifikasi sebagai gaya kepemimpinan fasilitatif dalam studi Panggabean et al. (2014). Gaya kepemimpinan yang cenderung melibatkan bawahan, pema’af, dan memiliki toleransi terbukti efektif dalam konteks Indonesia, termasuk di dalam memimpin perubahan skala besar (Murniati et al., 2020). Akan tetapi, dalam konteks global yang sangat kompetitif, gaya kepemimpinan ini dapat dinilai tidak mendukung keunggulan global (Tjitra et al., 2018). Pelibatan bawahan menyebabkan proses pengambilan keputusan yang lambat. Dengan sikap cenderung mema’afkan, maka terkesan pemimpin tidak tegas, dan toleran terhadap ketidakberhasilan, serta tidak mendorong bawahan untuk berupaya keras untuk mengejar sasaran. Maka dari itu, celah studi teridentifikasi, yakni perlunya kajian terhadap gaya kepemimpinan khas Indonesia yang tidak kondusif bagi kesiapan global.

Kekhasan lain yang dapat ditemui dalam budaya organisasi di Indonesia adalah “*guyub*”. “*Guyub*” menggambarkan suasana kelompok yang nyaman dan harmonis, karena semua komponen berada dalam keadaan selaras (Panggabean et al., 2014). Dalam dunia kerja, hal ini bisa tercermati dari kecenderungan yang lebih berorientasi pada relasi daripada orientasi pada tugas, atau bahkan tumpang tindih antara keduanya, sehingga tidak ada batasan yang jelas antara area privat dengan area kerja. Bahkan tidak jarang terjadi, karyawan bersedia turut menyelesaikan pekerjaan rekannya yang belum tuntas, meski bukan bagian dari tanggungjawabnya. Ciri saling menolong menonjol, selama suasana nyaman ini terjalin. Karena itu, atmosfir kerja yang bersifat kekeluargaan dan bersahabat sangat didambakan, dan merupakan faktor kepuasan kerja utama bagi karyawan (Callan, 2007).

Returning to State-Owned Enterprises (SOEs) as the motor driving the movement of the Indonesian economy, at both the national and the international levels, talented human resources (talents), with intellectual, psychological and social global mindsets, are a necessity. However, the successfulness of State-Owned Enterprises (SOEs) in their activities at the national level is based upon the characteristic Indonesian culture, including the facilitative leadership, a characteristic which is assumed not really to support global excellence. From this assumption, the aim of this study was to examine the association between facilitative leadership and the global mindset, with the "guyub" factor as the mediating variable. This meant that the relationship between facilitative leadership and the global mindset was not characterised as exclusive, isolated from the "guyub" context of the Indonesian society. Returning to contextual leaders and leadership, the style of leadership preeminent within a culture does not as yet constitute the hope for behavior in another cultural environment. The lack of clarity in the border between the private and the work environment, or mixing the two, is assessed in a number of cultures as non-professionalism in the working world; however, conversely, this is greatly valued by the Indonesian society. The question in this study was: "Does the specific Indonesian style of leadership reduce global mindset?", with the study hypothesis being as follows:

*Hypothesis:* Facilitative leadership mediated by the "guyub" culture increases global mindset.

## Method

### Measurement Instruments for the Study

This study utilized a quantitative approach, with three instruments, measuring three study variables, being: (1) facilitative leadership; (2) "guyub"; and (3) global mindset. The dimensions for the facilitative leadership and "guyub" instruments were compiled by the *Tim Peneliti Fakultas Psikologi Universitas Katolik Indonesia Atma Jaya Jakarta*, based upon the thematic analysis of data drawn from interviews with leaders of Indonesian State-Owned Enterprises (SOEs; Panggabean et al., 2019). The themes for the analysis of the interview results were then developed to become the dimensions and items for the instruments for facilitative leadership and "guyub".

Kembali pada Badan Usaha Milik Negara (BUMN) sebagai motor penggerak perekonomian Indonesia baik di level nasional maupun internasional, maka sumber daya manusia (SDM) unggul (talenta) dengan kesiapan globalnya baik secara intelektual, psikologis, maupun sosial adalah suatu keharusan. Akan tetapi, sukses Badan Usaha Milik Negara (BUMN) pada kiprahnya di nasional berbasis budaya kerja khas Indonesia, termasuk gaya kepemimpinan fasilitatifnya, sebuah karakteristik yang diasumsikan kurang mendukung keunggulan global. Maka dari itu, tujuan studi ini adalah mengkaji asosiasi antara kepemimpinan fasilitatif dan kesiapan global, dengan faktor "guyub" sebagai variabel mediator. Hal ini berarti hubungan kepemimpinan fasilitatif dan kesiapan global tidak bersifat eksklusif, terisolasi dari konteks masyarakat Indonesia yang bersifat "guyub". Kembali pada pemimpin dan kepemimpinan yang bersifat kontekstual, gaya kepemimpinan yang unggul di sebuah budaya, belum tentu merupakan harapan perilaku pada lingkungan budaya lainnya. Ketidaktegasan batas antara area privat dan area kerja dengan mencampur adukkan keduanya pada sejumlah budaya dinilai sebagai ketidakprofesionalan dalam dunia kerja; namun hal ini sebaliknya, sangat disukai masyarakat Indonesia. Pertanyaan studi ini adalah: "Apakah gaya kepemimpinan khas Indonesia menurunkan kesiapan global?", dengan hipotesis studi sebagai berikut:

*Hipotesis:* Kepemimpinan fasilitatif yang dimediasi oleh budaya "guyub" meningkatkan kesiapan global.

## Metode

### Alat Ukur Studi

Studi ini menggunakan pendekatan kuantitatif, dengan tiga alat ukur yang mengukur tiga variabel studi, yaitu: (1) kepemimpinan fasilitatif; (2) "guyub"; dan (3) kesiapan global. Dimensi dari instrumen kepemimpinan fasilitatif dan "guyub" disusun oleh Tim Peneliti Fakultas Psikologi Universitas Katolik Indonesia Atma Jaya Jakarta berdasarkan *thematic analysis* data interviu para pemimpin Badan Usaha Milik Negara (BUMN; Panggabean et al., 2019). Tema hasil analisis interviu ini kemudian dikembangkan menjadi dimensi dan butir dari alat ukur kepemimpinan fasilitatif dan "guyub".

### ***Facilitative Leadership***

The instrument for facilitative leadership comprises three dimensions, being: (1) front-middle-back facilitative; (2) “*Bapakisme*”; and (3) appreciation, with the choice of responses ranging from “1 (*Strongly Disagree*)” to “5 (*Strongly Agree*)”. This instrument comprised nine items, with one example being: “The private welfare of subordinates is none of my business as a superior.”. The Cronbach’s alpha coefficient from the reliability testing was .69 ( $M = 37.75$ ;  $SD = 3.6$ ).

### **“Guyub”**

The instrument for “*guyub*” comprised five dimensions, being: (1) “*kekeluargaan*” (Bahasa Indonesia: the Indonesian concept of togetherness as part of a family); (2) “*menguwongke uwong*” (Javanese: to treat a fellow human appropriately); (3) the “*guyub*” pattern of thought; (4) business implementation; and (5) development of trust. This instrument comprised 12 items, with one example being: “I attend, when invited, to family events held by my subordinates.”. The Cronbach’s alpha coefficient produced from the reliability testing was .86 ( $M = 51.47$ ;  $SD = 4.90$ ).

### ***Global Mindset***

The instrument for global mindset was adapted from one developed by Zakaria and Panggabean (2019), based upon the concepts of Javidan and Teagarden (2011) for research in an educational context, being brought into line with the business world of Indonesian State-Owned Enterprises (SOEs), and consisted of three dimensions, being: (1) global intellectual capital (IC); (2) global psychological capital (PC); and (3) global social capital (SC). This instrument comprised 27 items, with a range of responses from “0 (*Not at All*)” to “5 (*Extensively*)”, and one example being: “To what extent do I receive new information related to the international world?”. The Cronbach’s alpha coefficient total from this instrument was .97 ( $M = 100.36$ ;  $SD = 19.3$ ).

### **Data Collection**

Data collection was performed through direct online questionnaires, in October 2019, with participants drawn from two Indonesian State-Owned Enterprises (SOEs), chosen based upon the technique of convenience sampling. A link to the questionnaires was

### ***Kepemimpinan Fasilitatif***

Alat ukur kepemimpinan fasilitatif terdiri dari tiga dimensi, yaitu: (1) fasilitatif depan-tengah-belakang; (2) “*Bapakisme*”; dan (3) apresiasi, dengan pilihan jawaban terentang dari “1 (*Sangat Tidak Setuju*)” sampai dengan “5 (*Sangat Setuju*)”. Alat ukur ini terdiri dari sembilan butir, dengan contoh butir seperti: “Kesejahteraan hidup pribadi bawahan bukan bagian dari urusan saya sebagai atasan.”. Koefisien *Cronbach’s alpha* yang dihasilkan dari uji reliabilitas adalah 0,69 ( $M = 37,75$ ;  $SD = 3,6$ ).

### **“Guyub”**

Alat ukur *guyub* terdiri dari lima dimensi, yaitu: (1) kekeluargaan; (2) “*menguwongke uwong*” (Bahasa Jawa: memperlakukan sesama manusia dengan sepatasnya); (3) pola pikir “*guyub*”; (4) implementasi bisnis; dan (5) membangun kepercayaan. Alat ukur ini terdiri dari 12 butir, dengan contoh butir seperti: “Saya menghadiri undangan acara keluarga yang diadakan oleh bawahan.”. Koefisien *Cronbach’s alpha* yang dihasilkan dari uji reliabilitas adalah 0,86 ( $M = 51,47$ ;  $SD = 4,90$ ).

### ***Kesiapan Global***

Alat ukur kesiapan global diadaptasi dari alat ukur yang dikembangkan oleh Zakaria dan Panggabean (2019) berdasarkan konsep Javidan dan Teagarden (2011) untuk penelitian konteks pendidikan dengan penyesuaian untuk dunia kerja Badan Usaha Milik Negara (BUMN) dan terdiri dari tiga dimensi, yaitu: (1) *global intellectual capital (IC)*; (2) *global psychological capital (PC)*; dan (3) *global social capital (SC)*. Alat ukur ini terdiri dari 27 butir dan rentang pilihan jawaban dari “0 (*Tidak Sama Sekali*)” hingga “5 (*Sangat Besar*)”, serta contoh butir seperti: “Sampai seberapa jauh saya mendapatkan informasi baru tentang isu hangat terkait dunia internasional?”. Koefisien *Cronbach’s alpha* dimensi total alat ukur ini adalah 0,97 ( $M = 100,36$ ;  $SD = 19,3$ ).

### **Pengambilan Data**

Pengambilan data dilaksanakan melalui kuesioner daring berlangsung pada bulan Oktober 2019, dengan partisipan dari dua Badan Usaha Milik Negara (BUMN) di Indonesia yang dipilih berdasarkan teknik *convenience sampling*. Tautan kuesioner diberikan kepada

**Table 1**  
*Mobility of Study Participants*

Categories	%
<b>In-Country Mobility</b>	
Never	10.3%
< 5 Years	12.5%
5 ≤ 10 Years	17.4%
10 ≤ 15 Years	13.4%
≥ 15 Years	46.4%
<b>Overseas Mobility</b>	
Never	83.9%
< 1 Year	3.1%
1 ≤ 2 Years	6.3%
2 ≤ 3 Years	3.6%
≥ 3 Years	3.1%

provided to those responsible, in the two State-Owned Enterprises (SOEs), for later distribution to other employees, in accord with the pre-determined criteria.

### Study Participants

The number of respondents was 202, with 61.9% of them from State-Owned Enterprises (SOEs) ABC, and 38.1% from State-Owned Enterprises (SOEs) XYZ. The majority of the participants were male (82.2%) with the remainder female (17.8%). Those employees who participated came from the levels of Staff (41.6%), BOD-4 (Board of Directors Level 4; 19.8%), BOD-3 (Board of Directors Level 3; 17.8%), BOD-2 (Board of Directors Level 2; 15.3%), and BOD-1 (Board of Directors Level 1; 5.4%). In relation to their residential mobility, the majority of the participants (79.2%) have been sent outside their cities, within the country, for ≥5 years, whilst only 17.3% of them had experience of being posted overseas. From the viewpoint of experience of diversity, the range of domestic diversity in the work context was far richer, compared to that of global diversity, as can be seen in Table 1.

### Testing of the Instruments

Normality testing of the data of the three principle variables with the Saphiro-Wilk technique, using the International Business Machines (IBM) Statistical Product and Service Solutions (SPSS) software version 26.0, produced data distribution which was not normal on the variable of facilitative leadership ( $W(202) = 0.97; p < .01$ ), the variable of “guyub” ( $W(202) = 0.95; p < .01$ ), and the variable of global mindset ( $W(202) = 0.98; p < .01$ ). The testing of descriptive statistics was then performed, using median values, and correlation testing was conducted using the Spearman correlation technique.

**Tabel 1**  
*Mobilitas Partisipan Studi*

Kategori	%
<b>Mobilitas Dalam Negeri</b>	
Tidak Pernah	10,3%
< 5 Tahun	12,5%
5 ≤ 10 Tahun	17,4%
10 ≤ 15 Tahun	13,4%
≥ 15 Tahun	46,4%
<b>Mobilitas Luar Negeri</b>	
Tidak Pernah	83,9%
< 1 Tahun	3,1%
1 ≤ 2 Tahun	6,3%
2 ≤ 3 Tahun	3,6%
≥ 3 Tahun	3,1%

penanggung jawab di kedua Badan Usaha Milik Negara (BUMN) untuk kemudian disebarikan kepada staf lainnya, sesuai dengan kriteria yang telah ditentukan.

### Partisipan Studi

Total responden adalah 202 orang, dengan 61,9% subjek dari Perusahaan ABC dan 38,1% subjek dari Perusahaan XYZ. Mayoritas partisipan berjenis kelamin laki-laki (82,2%) dan sisanya perempuan (17,8%). Karyawan yang menjadi partisipan berasal dari kelompok jabatan *Staff* (41,6%), *BOD-4 (Board of Directors Level 4; 19,8%)*, *BOD-3 (Board of Directors Level 3; 17,8%)*, *BOD-2 (Board of Directors Level 2; 15,3%)*, dan *BOD-1 (Board of Directors Level 1; 5,4%)*. Terkait dengan mobilitas tempat tinggal, mayoritas partisipan (79,2%) pernah mengalami penugasan di luar kota dalam negeri selama ≥5 tahun dan hanya 17,3% partisipan memiliki pengalaman menetap/mendapat penugasan di luar negeri. Dari sisi pengalaman akan keberagaman, paparan terhadap keberagaman domestik dalam konteks kerja jauh lebih kaya dibandingkan keberagaman global sebagaimana tampak pada Tabel 1.

### Uji Alat Ukur

Uji normalitas pada data ketiga variabel utama dengan teknik *Saphiro-Wilk* menggunakan perangkat lunak *International Business Machines (IBM) Statistical Product and Service Solutions (SPSS)* versi 26.0 menghasilkan distribusi data yang tidak normal pada variabel kepemimpinan fasilitatif ( $W(202) = 0.97; p < 0,01$ ), variabel “guyub” ( $W(202) = 0.95; p < 0,01$ ), dan variabel kesiapan global ( $W(202) = 0.98; p < 0,01$ ). Uji statistik deskriptif kemudian dilakukan dengan menggunakan nilai median dan uji korelasi dilakukan dengan menggunakan teknik korelasi *Spearman*.

Table 2  
Correlation Between Variables

Variable	Range		Median	IQR	Correlation					
	Min	Max			1	2	3	4	5	6
1. Gender <sup>a</sup>	-	-	-	-	-	-	-	-	-	-
2. Age	25	64	48	11	.24**	-	-	-	-	-
3. Length of Service (Years)	0.4	27	3	3	.23**	.25**	-	-	-	-
4. "Guyub"	39	60	50	8	.00	.00	-.09	-	-	-
5. Facilitative Leadership	30	45	37	5	-.08	-.07	-.11	.67**	-	-
6. Global Mindset	39	135	100	25	-.12*	-.2**	-.13*	.55**	.48**	-

Notes. <sup>a</sup>Category of variable, with the code "0" for "Male" and "1" for "Female"; \* $p < .05$ ; \*\* $p < .01$ ; \*\*\* $p < .001$ ; IQR = Interquartile Range.

Tabel 2  
Korelasi Antar Variabel

Variabel	Range		Median	IQR	Korelasi					
	Min	Max			1	2	3	4	5	6
1. Jenis Kelamin <sup>a</sup>	-	-	-	-	-	-	-	-	-	-
2. Usia	25	64	48	11	0,24**	-	-	-	-	-
3. Lama Menjabat (Tahun)	0,4	27	3	3	0,23**	0,25**	-	-	-	-
4. "Guyub"	39	60	50	8	0,00	0,00	-0,09	-	-	-
5. Kepemimpinan Fasilitatif	30	45	37	5	-0,08	-0,07	-0,11	0,67**	-	-
6. Kesiapan Global	39	135	100	25	-0,12*	-0,2**	-0,13*	0,55**	0,48**	-

Catatan. <sup>a</sup>Variabel kategori dengan kode "0" untuk "Laki-Laki" dan "1" untuk "Perempuan"; \* $p < 0,05$ ; \*\* $p < 0,01$ ; \*\*\* $p < 0,001$ ; IQR = Interquartile Range.

Median values, the interquartile range, and the range of each variable may be seen in Table 2. Also provided in Table 2 are the correlation coefficient values between variables. Based upon statistical testing, it was discovered that predictor and mediator variables had a significant relationship to the result variables, wherein the "guyub" variable had a higher correlation coefficient ( $r_s(200) = .55$ ;  $p < .01$ ), compared to the facilitative leadership variable ( $r_s(200) = .48$ ;  $p < .01$ ). Seeing that each variable had a significant correlation with the resulting variable, statistical analysis was conducted with regressive analysis, which involved demographic variables (gender, age, and length of service), predictor variables, and mediator variables.

Considering the results of correlation calculations, significant in a number of variables, the authors conducted multicollinearity testing prior to conducting regression testing. The values of the variance inflation factors (VIFs) showed a score of  $>10$ , which indicated there were no serious multicollinearity problems. In this way, regression testing could be conducted, to answer the hypothesis of the study. Mediation testing was conducted using the technique of Baron and Kenny (1986), with testing steps using regression testing and Sobel test (Preacher & Hayes, 2004).

Nilai median, *interquartile range*, dan *range* dari tiap variabel dapat dilihat pada Tabel 2. Dalam Tabel 2 juga tersedia nilai koefisien korelasi antar variabel. Berdasarkan uji statistik, ditemukan bahwa variabel prediktor dan mediator memiliki hubungan signifikan dengan variabel hasil, ketika variabel "guyub" memiliki koefisien korelasi yang lebih tinggi ( $r_s(200) = 0,55$ ;  $p < 0,01$ ) dibandingkan variabel kepemimpinan fasilitatif ( $r_s(200) = 0,48$ ;  $p < 0,01$ ). Melihat bahwa setiap variabel berkorelasi signifikan dengan variabel hasil, maka analisis statistik dilanjutkan dengan analisis regresi, yang melibatkan variabel demografis (jenis kelamin, usia, dan lama menjabat), variabel prediktor, dan variabel mediator.

Mempertimbangkan hasil perhitungan korelasi yang signifikan pada sejumlah variabel, maka penulis melakukan uji multikolinearitas sebelum melakukan uji regresi. Nilai *variance inflation factors (VIFs)* menunjukkan angka  $>10$  yang menunjukkan tidak ada permasalahan serius terkait multikolinearitas. Dengan demikian, uji regresi dapat dilakukan untuk menjawab hipotesis studi. Uji mediasi dilakukan dengan teknik dari Baron dan Kenny (1986), dengan langkah pengujian menggunakan uji regresi dan uji *Sobel* (Preacher & Hayes, 2004).

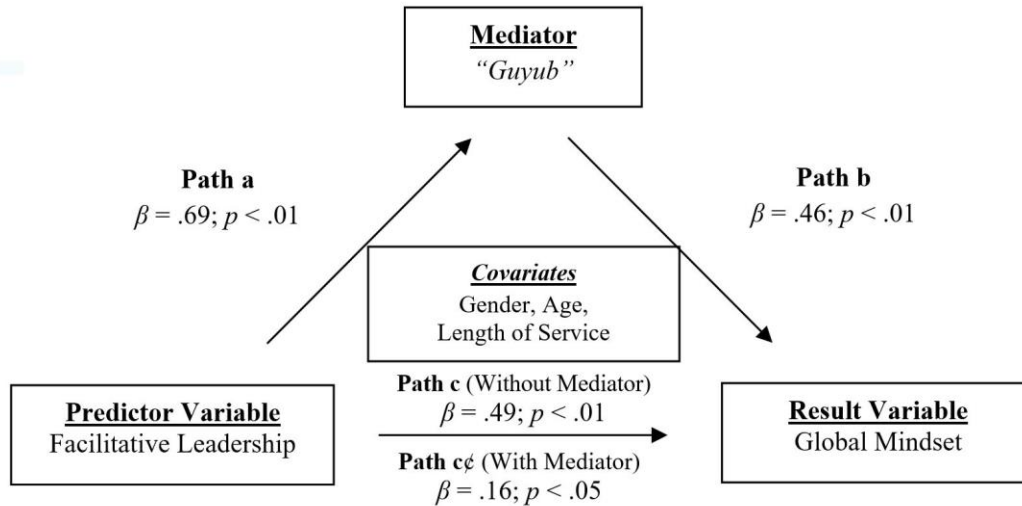


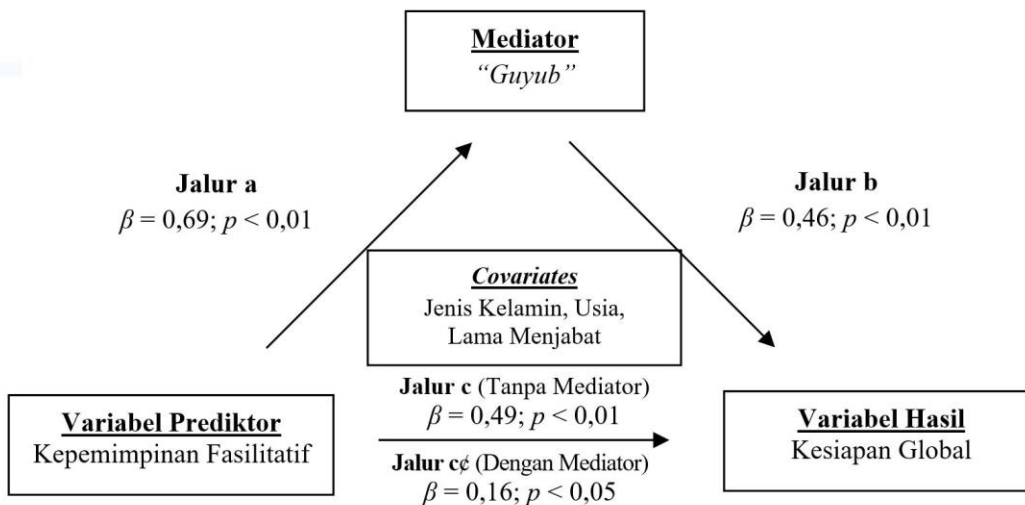
Figure 1. The mediation effect of “guyub” on the relationship between facilitative leadership and global mindset.

**Results**

Figure 1 shows “guyub” mediation testing of the relationship between facilitative leadership and global mindset, through the mediational analysis of Baron and Kenny (1986). In order to conduct this testing, a number of conditions had to be fulfilled, to arrive at a conclusion as to whether or not there was a mediation effect, being: (1) the predictor variable had an association with the result variable (Path c); (2) the predictor variable had an association with the mediator variable (Path a); (3) the mediator variable had an association with the result variable (Path b); and (4) the effects of the predictor variable on the result variable declines significantly, when the mediator variable is added in the regression model, as the second predictor variable (Path cϕ).

**Hasil**

Gambar 1 menunjukkan uji mediasi “guyub” dalam hubungan antara kepemimpinan fasilitatif dengan kesiapan global melalui analisis mediasi dari Baron dan Kenny (1986). Untuk melakukan pengujian, sejumlah persyaratan harus terpenuhi untuk sampai pada kesimpulan ada tidaknya efek mediasi, yaitu: (1) variabel prediktor memiliki asosiasi dengan variabel hasil (Jalur c); (2) variabel prediktor memiliki asosiasi dengan variabel mediator (Jalur a); (3) variabel mediator memiliki asosiasi dengan variabel hasil (Jalur b); dan (4) efek dari variabel prediktor terhadap variabel hasil berkurang secara signifikan, ketika variabel mediator ditambah dalam model regresi sebagai variabel prediktor kedua (Jalur cϕ).



Gambar 1. Efek mediasi dari “guyub” dalam hubungan antara kepemimpinan fasilitatif dengan kesiapan global.

As appears in Figure 1, all conditions for the testing of mediation are fulfilled, when: (1) facilitative leadership has a significant correlation with global mindset (Path c;  $\beta = .49$ ;  $p < .01$ ); (2) facilitative leadership has a significant correlation with “*guyub*” (Path a;  $\beta = .69$ ;  $p < .01$ ); (3) “*guyub*” has a significant relation with global mindset (Path b;  $\beta = .46$ ;  $p < .01$ ); and (4) “*guyub*” is included in the computation of the relationship between facilitative leadership and global mindset (Path c $\phi$ ;  $\beta = .16$ ;  $p < .05$ ). The results of Path c $\phi$  show the effects of facilitative leadership on global mindset decline significantly (compared with Path c). This shows that the relationship between facilitative leadership and global mindset were indirect, and were via the mediation of “*guyub*”. Although this was so, the relationship between the two declined (although not to zero) when the mediator variable of “*guyub*” was entered into the calculations, showing the occurrence of a partial or imperfect mediation effect (Baron & Kenny, 1986).

To determine the scale of the indirect influence of facilitative leadership on global mindset, and to test its significance, testing was performed using Sobel test (Preacher & Hayes, 2004). From the results of the calculations, using an online Sobel test calculator (<https://quantpsy.org/sobel/sobel.htm>) the statistical test values of 5.43 and  $p < .001$  were obtained, meaning that “*guyub*” significantly mediated the relationship between facilitative leadership and global mindset. In other words, to increase global mindset, facilitative leadership had first to be directed to increase “*guyub*”, prior to going on to global mindset.

Covariate variables, such as gender and length of service, did not significantly contribute to any regression model, however the variable of age did contribute significantly to the regression models on Path b and Path c. The adjusted  $R^2$  variates on the regression model on each of the Paths were: (1) Path a (.47); (2) Path b (.37); (3) Path c (.26); and (4) Path c $\phi$  (.37). This indicated that the greatest explanatory variable was facilitative leadership, related to “*guyub*”, on Path a, at 47%, followed by “*guyub*”, in relation to global mindset, on Path b, and “*guyub*” in facilitative leadership and global mindset on Path c $\phi$ , at 37%. Regarding the variable global mindset, it was apparent the highest mean values were in social capital (SC; 3.73), followed by psychological capital (PC; 3.72), and intellectual capital (IC; 3.70).

Seperti tampak pada Gambar 1, semua persyaratan untuk uji mediasi terpenuhi, ketika: (1) kepemimpinan fasilitatif memiliki korelasi yang signifikan dengan kesiapan global (Jalur c;  $\beta = 0,49$ ;  $p < 0,01$ ); (2) kepemimpinan fasilitatif memiliki korelasi yang signifikan dengan “*guyub*” (Jalur a;  $\beta = 0,69$ ;  $p < 0,01$ ); (3) “*guyub*” memiliki korelasi yang signifikan dengan kesiapan global (Jalur b;  $\beta = 0,46$ ;  $p < 0,01$ ); dan (4) “*guyub*” dimasukkan dalam perhitungan pada hubungan antara kepemimpinan fasilitatif dan kesiapan global (Jalur c $\phi$ ;  $\beta = 0,16$ ;  $p < 0,05$ ). Hasil Jalur c $\phi$  memperlihatkan efek dari kepemimpinan fasilitatif ke kesiapan global berkurang secara signifikan (dibandingkan dengan Jalur c). Hal ini menunjukkan bahwa hubungan antara kepemimpinan fasilitatif ke kesiapan global bersifat tidak langsung dan melalui mediasi “*guyub*”. Walaupun demikian, hubungan antara keduanya menurun (namun tidak sama dengan nol) ketika variabel mediator “*guyub*” dimasukkan dalam perhitungan yang menunjukkan terjadinya efek mediasi parsial atau tidak sempurna (Baron & Kenny, 1986).

Untuk mengetahui besarnya pengaruh tidak langsung dari kepemimpinan fasilitatif ke kesiapan global dan menguji signifikansinya, maka dilakukan pengujian dengan uji *Sobel* (Preacher & Hayes, 2004). Dari hasil perhitungan melalui kalkulator daring uji *Sobel* (<https://quantpsy.org/sobel/sobel.htm>) diperoleh nilai tes statistik 5,43 dan  $p < 0,001$ , yang berarti “*guyub*” secara signifikan memediasi hubungan antara kepemimpinan fasilitatif dengan kesiapan global. Dengan kata lain, untuk meningkatkan kesiapan global, maka kepemimpinan fasilitatif harus diarahkan untuk meningkatkan “*guyub*” terlebih dahulu sebelum mengarah kepada kesiapan global.

Variabel *covariate* seperti jenis kelamin dan lama menjabat tidak berkontribusi signifikan pada model regresi manapun, namun variabel usia berkontribusi secara signifikan pada model regresi Jalur b dan Jalur c. Nilai *adjusted R<sup>2</sup>* pada model regresi tiap jalur adalah: (1) Jalur a (0,47); (2) Jalur b (0,37); (3) Jalur c (0,26); dan (4) Jalur c $\phi$  (0,37). Hal ini menunjukkan bahwa variabel penjelasan terbesar adalah kepemimpinan fasilitatif terhadap “*guyub*” pada Jalur a dengan 47%, diikuti oleh “*guyub*” terhadap kesiapan global pada Jalur b dan “*guyub*” dalam kepemimpinan fasilitatif dan kesiapan global pada Jalur c $\phi$  dengan 37%. Pada variabel kesiapan global tampak nilai rerata tertinggi pada *social capital* (SC; 3,73), diikuti oleh *psychological capital* (PC; 3,72), dan *intellectual capital* (IC; 3,70).

## Discussion

The study indicated that the facilitative leadership style was capable of supporting the improvement of global mindset, and that it became more effective because of the mediation effect of "guyub". This meant that the leadership characterized by close, warm, and with a protective or sheltering "Bapak" (father) figure superior-subordinate relationships, had the power to support the development of personal capability to confront the complexity of the working world, and to increase its strength, through a comfortable work atmosphere and mutual support. The results of this study confirmed that, in managing talented human resources (talents) for global activities, the leaders of Indonesian State-Owned Enterprises (SOEs) firstly focused upon building a work climate with a group orientation, which had, in its turn, an impact on the capacity of the individual.

Group orientation is a characteristic which emerges from a collectivist society (Panggabean et al., 2014). The individual within this society strives for personal compatibility with others, so that the harmony of the group is not disturbed, this being achieved, for instance, by sublimating individual interests to those of the group, or not directly confronting any viewpoint with which the individual is not in agreement. Through a mutually supportive work atmosphere, group goals and targets are achieved. In a work atmosphere far from competition only in personal interests, the model of facilitative leadership in Indonesian State-Owned Enterprises (SOEs) has discovered its effectiveness in building national competitiveness.

Studies concerning leadership have shown that strong leadership is leadership with an agentic characteristic, that is leaders which feature assertive, controlling, dominant, and independent facets (Adler & Gundersen, 2008). When comparing strong leader figures, the impression of the facilitative leader, as an unassertive figure, benign, and who does not push his subordinates to produce premium performances, immediately emerges. This evaluation is not fallacious, provided one focusses on the behavior, without considering the cultural context.

The results of studies of the work environment in Indonesian State-Owned Enterprises (SOEs) stress that the facilitative leadership style, based upon the teachings of *Ki Hajar Dewantara*, is certainly on target, indeed capable of supporting excellence in the

## Diskusi

Studi menunjukkan gaya kepemimpinan fasilitatif mampu mendorong peningkatan kesiapan global, dan gaya kepemimpinan fasilitatif tersebut menjadi lebih efektif karena mediasi "guyub". Hal ini berarti kepemimpinan yang dicirikan oleh relasi atasan-bawahan yang dekat, hangat, dengan sosok seperti figur "Bapak" yang mengayomi ini memiliki daya dorong untuk pengembangan kapabilitas diri dalam menghadapi kompleksitas dunia kerja, dan meningkat kekuatannya melalui atmosfer kerja yang nyaman, dan saling mendukung. Hasil studi ini menegaskan bahwa dalam mengelola sumber daya manusia (SDM) unggul (talenta) untuk berkiprah global, para pimpinan Badan Usaha Milik Negara (BUMN) pertama-tama berfokus membangun iklim kerja yang berorientasi pada kelompok, yang pada gilirannya akan berdampak pada kapasitas individu.

Orientasi pada kelompok merupakan ciri menonjol dari masyarakat kolektivistik (Panggabean et al., 2014). Individu pada masyarakat ini mengupayakan keselarasannya dirinya dengan individu lain, agar harmoni kelompok tidak terganggu, misalnya dengan sublimasi kepentingan diri di bawah kelompok atau tidak berkonfrontasi langsung terhadap pandangan yang tidak disetujuinya. Melalui suasana kerja saling mendukung ini, tujuan dan target kelompok diraih. Dalam atmosfer kerja yang jauh dari kompetisi demi kepentingan pribadi semata, model kepemimpinan fasilitatif di Badan Usaha Milik Negara (BUMN) menemukan efektivitasnya dalam membangun daya saing bangsa.

Studi seputar kepemimpinan memperlihatkan bahwa pemimpin yang kuat adalah pemimpin yang bersifat *agentic*, yaitu pemimpin yang menampilkan karakteristik diri yang asertif, mengontrol, dominan, dan mandiri (Adler & Gundersen, 2008). Saat membandingkan sosok pemimpin kuat, kesan pemimpin fasilitatif sebagai figur yang tidak tegas, lemah, dan tidak mendorong bawahan untuk berkinerja prima segera muncul. Penilaian demikian tidak keliru, jika hanya berfokus pada perilaku tanpa memperhatikan konteks budaya.

Hasil studi pada lingkungan kerja Badan Usaha Milik Negara (BUMN) Indonesia menegaskan bahwa gaya kepemimpinan fasilitatif yang bersumber dari ajaran *Ki Hajar Dewantara* tepat sasaran, karena bahkan mampu mendorong pada keunggulan di



global arena. The style of leadership which manifests itself up front, in the middle and at the back, in accord with employee requirements, is capable of building the personal qualities and the enthusiasm of the leaders and staff of Indonesian State-Owned Enterprises (SOEs) to have global careers. In the front, “*Ing Ngarso Sung Tulodho*”, leaders show clear direction and vision related to the challenges of globalization, open paths for others, and make themselves role models. This situation was valid also for State-Owned Enterprises (SOEs) ABC, which is active in-country, but where the standards it follows must refer to the global situation, so that customers suffer no losses. In the middle, “*Ing Madya Mangun Karsa*”, leaders not infrequently go down into the workplace to provide support in the implementation of programs, through clarification of the vision, the monitoring of the process, and its achievement. This opportunity, simultaneously develops closeness and reduces fear or reluctance between superiors and subordinates, and facilitates the tacit transfer of global knowledge. In the back, “*Tut Wuri Handayani*”, eventually the leaders withdraw to the background, providing motivation and support, as well as the opportunity to those led to come forward, daring to head towards the global style.

The characteristics of a facilitative leader who is close to their subordinates and has warm relationships with them does not imply that there is no distance between superiors and subordinates, or that leaders have lost their authority. The study by Hofstede et al. (2010) ranked Indonesia as a society with a great power distance. This great power distance conveys the meaning that differences in status, authority, and rights are accepted as something natural and fitting, and is expressed in everyday behavior, as is reflected in superior-subordinate, teacher-student, or parent-child interactions. The acceptance of an authority hierarchy, such as this has made it possible for the talented human resources (talents), in the State-Owned Enterprises (SOEs) examined, to be prepared to follow the directions of their leaders, without questioning, and also not to perceive superiors as authoritarian figures. As talented human resources (talents), in the State-Owned Enterprises (SOEs) with a number of construction projects in the global sphere, individuals were involved in a directed and constructive way, under the guidance of leaders considered wise, having authority, and courteous in achieving their targets at the global level.

Returning to the role of “*guyub*” as a mediator of the relationship between facilitative leadership and

kancah global. Gaya kepemimpinan yang menampilkan diri pada posisi depan, tengah, maupun belakang sesuai kebutuhan karyawan mampu membangun kualitas diri dan antusiasme pimpinan dan staf perusahaan Badan Usaha Milik Negara (BUMN) untuk berkarir di global. Pada posisi depan, “*Ing Ngarso Sung Tulodho*”, pemimpin menunjukkan arahan dan visi yang jelas terkait tantangan globalisasi, membukakan jalan, dan menjadikan diri sebagai panutan. Hal ini berlaku juga bagi Perusahaan ABC yang berkiprah lokal, tetapi standar beroperasi yang merujuk pada global mutlak diikuti, agar pelanggan tidak dirugikan. Pada posisi tengah, “*Ing Madya Mangun Karsa*”, pemimpin juga tidak jarang turun ke bawah melakukan pendampingan terhadap implementasi program sebagai penjabaran visi, *monitoring* proses dan capaian. Kesempatan ini sekaligus membangun kedekatan dan mereduksi rasa takut atau sungkan atasan dan bawahan, dan memudahkan terjadinya *transfer* pengetahuan global yang bersifat *tacit*. Pada posisi akhir, “*Tut Wuri Handayani*”, akhirnya pemimpin juga menarik diri ke belakang, memberi motivasi dan dukungan, serta memberi kesempatan pada yang dipimpinnya untuk tampil, berani menuju global.

Karakteristik pemimpin fasilitatif yang dekat dan hangat dengan bawahan tidaklah berarti atasan-bawahan tidak memiliki jarak, atau pemimpin kehilangan wibawanya. Studi Hofstede et al. (2010) menempatkan Indonesia sebagai masyarakat dengan *power distance* tinggi. *Power distance* tinggi mengandung makna bahwa perbedaan status, kekuasaan, serta hak diterima sebagai sesuatu yang wajar, dan diekspresikan dalam perilaku keseharian, sebagaimana dicermati dalam interaksi atasan-bawahan, guru-murid, atau orangtua-anak. Penerimaan akan hirarki kekuasaan demikian ini memungkinkan para sumber daya manusia (SDM) unggul (talenta) di Badan Usaha Milik Negara (BUMN) yang diteliti bersedia mengikuti arahan pemimpin, tanpa mempertanyakan, dan juga tidak mempersepsikan atasan sebagai figur otoriter. Sebagai sumber daya manusia (SDM) unggul (talenta) pada Badan Usaha Milik Negara (BUMN) dengan sejumlah proyek konstruksi di global, individu terlibat secara terarah dan konstruktif, di bawah kendali pemimpin yang dinilai bijak, berwibawa, dan luwes untuk mencapai target di tingkat global.

Kembali pada peran “*guyub*” sebagai mediator dari hubungan kepemimpinan fasilitatif dengan kesiapan

global mindset, "guyub" plays a significant role in conditions which are difficult, full of challenges and complex, such as those found in global business. With its function, which strengthens the work team, builds an attitude of mutual assistance and support, "guyub" builds a feeling of affect-based trust; (Lewicki et al., 1998; McAllister, 1995), as stated in the maxim, "tak kenal maka tak sayang" (Bahasa Indonesia: "if you do not know someone, you do not care about them"). A work climate of this sort is increasingly conducive to the directions of a leader who is "seperti 'Bapak'" (Bahasa Indonesia: "like a father-like figure"), who is able to make one's self into a figure respected and admired, friendly, and approachable (Murniati et al., 2018; Panggabean et al., 2019; Murniati et al., 2020). The variable of facilitative leadership, which can clarify 47% of "guyub", shows the dominance of the role of this variable. A number of studies have shown that employees satisfied with their work atmosphere will contribute significantly to the work performance of the organization, and finally will build a commitment to it (Bakotić, 2016; Eliyana et al., 2019). When supported by leaders who always motivate their subordinates, and provide them the opportunity to advance, whilst supporting them from behind (Gani, 2004; Irawanto et al., 2012; Panggabean et al., 2014), the character of psychological capital (PC) from the global mindset will give rise to a preparedness to learn the processes of global business.

The high contribution from the leadership style towards "guyub" also shows that a work climate with a "guyub" nuance can be well managed, in such a way as to produce global excellence. Culture always has two sides, and so it is with "guyub", which in this study is organizational capital. The other side of "guyub", which tends to be exclusive, is often a hindrance to organizational progress (Panggabean et al., 2014). As a result of group cohesiveness, critical power against the group is low, because it has the potential to disrupt social harmony. In such a situation, it is difficult to hope for the emergence of creative ideas, let alone if such ideas are at contrary to the aims and goals of the group.

This study clearly stressed that leader behavior is characteristically contextual, tightly related to the values, social norms, and social practices or habits of the society in which the leaders are raised, and are effective in their contexts (Adler & Gundersen, 2008). As is known, the Indonesian community are very heterogeneous, from the viewpoints of their diversity of religion, ethnicity, and other group determinants. As

global, "guyub" memainkan peran signifikan dalam kondisi sulit, penuh tantangan dan kompleks sebagaimana bisnis global. Dengan fungsinya yang menguatkan tim kerja, membangun sikap saling membantu dan mendukung, "guyub" membangun rasa saling percaya berbasis afeksi (*affect based trust*; Lewicki et al., 1998; McAllister, 1995), sebagaimana terungkap dalam pepatah "tak kenal maka tak sayang". Iklim kerja demikian semakin kondusif dengan arahan seorang pemimpin yang "seperti 'Bapak'", yang mampu menjadikan dirinya sebagai sosok yang disegani, bersahabat, dan *approachable* (Murniati et al., 2018; Panggabean et al., 2019; Murniati et al., 2020). Variabel kepemimpinan fasilitatif yang mampu menjelaskan 47% dari "guyub" memperlihatkan dominannya peranan variabel ini. Sejumlah studi menunjukkan karyawan dengan kepuasan pada atmosfir kerja akan berkontribusi signifikan pada kinerja organisasi, dan akhirnya membangun komitmen terhadap organisasi (Bakotić, 2016; Eliyana et al., 2019). Dengan didukung oleh pemimpin yang senantiasa memotivasi bawahan dan memberi kesempatan untuk maju sambil mendukung dari belakang (Gani, 2004; Irawanto et al., 2012; Panggabean et al., 2014), karakter *psychological capital (PC)* dari kesiapan global akan memunculkan kesiapan untuk belajar proses bisnis global.

Tingginya kontribusi dari gaya kepemimpinan terhadap "guyub" juga menunjukkan bahwa iklim kerja bernuansa "guyub" bisa dikelola dengan baik, sehingga menghasilkan keunggulan global. Budaya selalu memiliki dua sisi, juga demikian dengan "guyub", yang dalam studi ini menjadi kapita organisasi. Sisi lain dari "guyub" yang cenderung eksklusif sering menjadi penghambat kemajuan organisasi (Panggabean et al., 2014). Akibat kohesivitas kelompok, daya kritis terhadap kelompok rendah, karena berpotensi mengganggu harmoni sosial. Dalam situasi demikian, sulit diharapkan kemunculan ide kreatif, apalagi jika ide tersebut bertentangan dengan tujuan kelompok.

Studi ini jelas menegaskan bahwa perilaku pemimpin bersifat kontekstual, sangat terkait dengan nilai, norma sosial, praktek atau kebiasaan masyarakat di mana pemimpin dibesarkan, dan menjadi efektif pada konteksnya (Adler & Gundersen, 2008). Sebagaimana dikenali, masyarakat Indonesia sangat heterogen, baik dari sisi keberagaman agama, etnik, maupun kelompok lainnya. Sebagai bangsa multikultural, masyarakat Indonesia

Indonesia is a multicultural nation, the Indonesian community, from the beginnings of their lives, have experienced that diversity personally, by living directly adjacent to other groups, and learning about any number of diverse cultures. This experience has provided the mental capital of readiness or preparedness to accept differences, which is marked by a tendency quickly to acquaint oneself with differences, followed by behavior valuing and respecting these differences (Panggabean et al., 2014). This attitude is psychological capital (PC) in global mindset, marked by an enthusiasm and spirit to form relations with others, from a different cultural background. Facilitative leaders, by the internalization of social norms and values oriented towards the group, will accelerate this “*guyub*” as strength for success in the global sphere.

Although this is the case, the role of “*guyub*” is imperfect, having only partial characteristics. This means that “*guyub*” is not the only variable having a role in mediating between facilitative leadership and global mindset. The roles of other variables need to be considered, and the determinant from the mediation model, which achieved only 37%, requires further exploration. These results show that “*guyub*” can strengthen psychological capital (PC) by building the enthusiasm and motivation to study a new culture, with all of its complexities. Furthermore, “*guyub*” accelerates support for active involvement in the global sphere, through social capital (SC), an ability to relate and to build contacts with individuals from different cultures.

However, global complexity of its own demands persistence, particularly when an individual is continually and permanently confronted by demands to acculturate, within the global context (Ward et al., 2020). Studies of the process of the acculturation of expatriates have shown the significance of the role of inter-cultural competence, in their success in acculturating with local community (Adler & Gundersen, 2008). This issue, which is conspicuous here, is the ability to interpret communications symbols, often identical to those found locally, but having a different significance in the new culture, besides articulating wishes and meanings accurately in the new context.

The challenges for the Indonesian community are quite large, because the multicultural nature of Indonesian society is inward, directed more internally, to be able to accept and face existing differences, so being more designed for personal adaptation (Panggabean et al., 2014). In global activities, what is

sejak awal kehidupannya telah mengalami keberagaman itu sendiri, dengan hidup berdampingan secara langsung bersama kelompok berbeda dan mempelajari sejumlah budaya yang beragam. Pengalaman ini memberi modal kesediaan atau kesiapan mental untuk menerima perbedaan, yang ditandai oleh kecenderungan yang cepat dalam mengenali perbedaan, yang kemudian diikuti dengan perilaku menghargai dan menghormati perbedaan tersebut (Panggabean et al., 2014). Sikap demikian ini merupakan *psychological capital (PC)* dalam kesiapan global, yang ditandai oleh antusiasme dan semangat untuk membangun relasi dengan orang dari latar belakang budaya yang berbeda. Pemimpin fasilitatif, dengan internalisasi nilai dan norma sosial berorientasi pada kelompok, akan mengakselerasi “*guyub*” ini sebagai kekuatan untuk berhasil di global.

Namun demikian, peran “*guyub*” tidak sempurna, hanya bersifat parsial. Ini berarti “*guyub*” bukan satu-satunya variabel yang berperan dalam memediasi kepemimpinan fasilitatif dan kesiapan global. Peran variabel lain perlu diperhitungkan dan penjelas dari model mediasi yang mencapai hanya 37% perlu dieksplorasi lebih jauh. Hasil ini menunjukkan bahwa “*guyub*” bisa menguatkan *psychological capital (PC)* yang berproses dengan membangun antusiasme dan motivasi mempelajari budaya baru dengan segala kompleksitasnya. Selanjutnya, “*guyub*” mengakselerasi dorongan untuk berkiprah di global melalui *social capital (SC)*, sebuah kemampuan berelasi dan membangun kontak dengan individu dari budaya berbeda.

Akan tetapi kompleksitas global menuntut ketangguhan tersendiri, terutama ketika individu secara terus menerus dan permanen dihadapkan pada tuntutan berakulturasi di konteks global (Ward et al., 2020). Studi pada proses akulturasi *expatriates* memperlihatkan signifikansi dari peran kompetensi antar budaya dalam keberhasilan berakulturasi dengan warga lokal (Adler & Gundersen, 2008). Isu cukup menonjol di sini adalah kemampuan menginterpretasi simbol komunikasi yang seringkali sama dengan budaya lokalnya, tetapi memiliki makna berbeda dalam budaya baru, di samping mengartikulasikan keinginan dan maksud secara akurat dalam konteks baru.

Tantangan pada masyarakat Indonesia menjadi cukup besar, karena multikulturalitas masyarakat Indonesia bersifat ke dalam (*inward*), lebih diarahkan ke dalam diri sendiri untuk dapat menerima dan menghadapi perbedaan yang ada, jadi lebih untuk adaptasi diri (Panggabean et al., 2014). Pada kiprah

needed is the individual ability to manage a more complex environment of diversity, to transform a passive sensitivity to difference to becoming an active sensitivity (Panggabean et al., 2014). In other words, the sensitivity felt in the domestic diversity must be able to be transformed into one suitable to the global context.

## Limitations

In this study, the concept of Indonesian culture which was raised was limited to that of the philosophy of Java, such as the concepts of "*Bapak*" and "*ngeuwongke uwong*". Indonesia is a multicultural society, and the Javanese are only one of its largest ethnic groups, not the only one. This has been a limitation to this study. This aside, the focus of the study was limited to two companies, whereas the number of State-Owned Enterprises (SOEs) in Indonesia is 107 (Rusli, 2020). Although the focus was on two different commercial sectors, the level of participation represented less than two percent of the total population of State-Owned Enterprises (SOEs). From this, it can be seen that what are needed are studies covering a greater number of State-Owned Enterprises (SOEs), and of more diversified types of enterprise, at least to represent the cluster of industries represented by all State-Owned Enterprises (SOEs).

Data collection, conducted directly and online, had its own weaknesses, because there was no control over the completion of the instruments of the study. Intensive coordination with departmental heads, or responding units, in order to oversee the completion process, would be a step towards reducing the completion of the questionnaires by groups other than those targeted. On the other hand, online data collection increases anonymity, so that the participants felt safe and comfortable in such completion, without the possibility of anyone knowing their true identity. From that, although it was in the form of self-report, so susceptible to the effects of faking good, the absence of the evaluation of the participants could have made participants complete the questionnaire in a genuine fashion.

## Conclusions

A study focused upon testing local wisdom (facilitative leadership and "*guyub*") regarding global mindset, has shown the effectiveness of facilitative leadership in supporting such global mindset. The relationship between these two variables was

global, dibutuhkan kemampuan individu mengelola lingkungan keberagaman yang lebih kompleks, mentransformasikan kepekaan akan perbedaan yang bersifat pasif menjadi sensitivitas aktif (Panggabean et al., 2014). Dengan kata lain, kepekaan yang terasah dalam keberagaman domestik harus mampu ditransformasikan ke dalam konteks global.

## Keterbatasan

Dalam studi ini, konsep budaya Indonesia yang diangkat terbatas falsafah Jawa, seperti konsep "*Bapak*" dan "*ngeuwongke uwong*". Sebagai sebuah masyarakat multikultural, Jawa hanyalah satu budaya dari kelompok etnik terbesar di Indonesia dan bukan satu-satunya. Hal ini menjadi keterbatasan dari studi ini. Di samping itu, fokus studi terbatas pada dua perusahaan, sementara jumlah Badan Usaha Milik Negara (BUMN) di Indonesia berjumlah 107 (Rusli, 2020). Meskipun berfokus pada dua sektor berbeda, namun tingkat partisipasi kurang dari dua persen populasi Badan Usaha Milik Negara (BUMN). Maka dari itu, dibutuhkan studi dengan jumlah Badan Usaha Milik Negara (BUMN) dan jenis usaha yang lebih beragam, setidaknya untuk mewakili kluster industri yang ada di Badan Usaha Milik Negara (BUMN).

Pengambilan data berlangsung secara daring dan memiliki kelemahannya tersendiri, karena tidak ada kontrol dalam pengisian alat ukur studi. Berkoordinasi secara intens dengan pemimpin departemen atau unit responden, agar turut memantau proses pengisian, merupakan langkah untuk mereduksi pengisian kuesioner oleh kelompok bukan sasaran. Di sisi lain, pengambilan data secara daring meningkatkan anonimitas, sehingga partisipan merasa aman dan nyaman mengisi tanpa dikenali siapa dirinya. Maka dari itu, meski berupa *self-report* yang rentan terhadap efek *faking good*, tidak terevaluasinya partisipan boleh jadi membuat partisipan mengisi apa adanya.

## Simpulan

Studi dengan fokus pada pengujian kearifan lokal (kepemimpinan fasilitatif dan "*guyub*") terhadap kesiapan global memperlihatkan efektivitas dari kepemimpinan fasilitatif dalam mendorong kesiapan global. Hubungan kedua variabel ini semakin kuat

strengthened by the mediator “*guyub*”. The study showed that facilitative leadership worked best in building mental preparedness for a global career, through a work climate which stressed social harmony. Facilitative leadership, characterized by a figure who was “*seperti ‘Bapak’*”, protective and close to their subordinates, is through Western leadership eyes viewed as that of a weak figure, because of the tendency to be tolerant towards lack of productivity, and being less than optimal in achieving global competitiveness. However, the study stressed that specifically Indonesian-style leadership was apparently able to support the talent for engaging in global activities.

dengan mediator “*guyub*”. Studi memperlihatkan bahwa kepemimpinan fasilitatif bekerja optimal dalam mengembangkan kesiapan mental terhadap karir global melalui iklim kerja yang menekankan harmoni sosial. Kepemimpinan fasilitatif yang dicirikan oleh figur “*seperti ‘Bapak’*” yang mengayomi dan dekat dengan bawahan dari kacamata kepemimpinan Barat dipandang sosok yang lemah, karena cenderung tolerir terhadap ketidakberhasilan dan kurang prima dalam meraih kompetisi global. Akan tetapi, studi menegaskan kalau gaya kepemimpinan khas Indonesia ternyata mampu mendorong talenta untuk kiprah global.

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