

Implementation of Nawa Natya and Servant Leadership in Relevance Modern Leadership

Ida Bagus Made Wisnu Parta¹  , I Nyoman Suarka² , I Wayan Cika³  and Made Suastika⁴ 

¹PhD Candidate, Linguistic Program, Faculty of Arts, Udayana University, Denpasar, Indonesia

^{2,3,4}Professor, Linguistic Program, Faculty of Arts, Udayana University, Denpasar, Indonesia

 **Corresponding Author:** Ida Bagus Made Wisnu Parta, **E-mail:** wisnu.goes@gmail.com

ARTICLE INFORMATION

Received: July 11, 2021

Accepted: August 19, 2021

Volume: 3

Issue: 8

DOI: 10.32996/jhsss.2021.3.8.5

KEYWORDS

Nawa Natya; servant leadership;
leader; modern

ABSTRACT

Leadership is a broader definition than power because leadership is an effort to influence people, not just doing what the leader wants, but to achieve the government or organization's goals or objectives. Thus, Nawa Natya and servant leadership concepts are used as guidelines to become a good and exemplary leader. The concept of Nawa Natya and servant leadership aims to improve the quality of a leader who excels in leading a government or organization to survive and compete in the future. Based on several leadership types, the type of leadership that is autocratic and democratic is beneficial in being applied in government and organizations. The type of leadership works hard and thoroughly and can work together to advance the government and organization according to the expected goals and objectives. Nawa Natya concept is very relevant to apply when governing the kingdom. The concept of servant leadership is relevant to managing government, organization, or company. Everyone who serves is not always a subordinate or servant, but with the concept of Nawa Natya and servant leadership, everyone must have a service spirit. Moreover, being a leader, having a firm and wise attitude, and having a leadership spirit to serve to get sympathy and support from subordinates and the community. Servant leadership realizes that he is in charge of serving to bring a group to grow better than before.

1. Introduction

Relevance means relationships and links (Tim Penyusun Pusat Bahasa, 2007) divided into internal relevance and external relevance. Internal relevance is the suitability or consistency between objectives, content, delivery, and evaluation processes. External relevance is conformity with demands, needs, and developments in society (Sukmadinata, 2003). Thus it can be concluded that relevance is a relationship, conformity with the needs of society. The challenge for leaders in government and organizations today is no longer competing to be the best but to keep up with the changing times.

Leadership is the ability to motivate and guide a group of people without being forced to achieve a common goal. Leadership is the ability to mobilize, motivate and influence people to take actions directed at achieving goals (Nawawi & Islam, 1993). Therefore, governments and organizations need leaders who do not just know but are fluent with the changing times and can survive more competitively in the future. Being a transformational leader is not enough, which is a challenge for today's leadership. Clark G Gilbert, Mark W Johnson & Scott D Anthony said organizations and institutions need leaders capable of dual transformation, namely by repositioning and exploiting new opportunities in the present while creating the proper positioning to be relevant in the future (Aulia, 2018).

An understanding of the concept of leadership is imperative in managing government and organizations. Leadership is sometimes understood as merely the power to move and influence others. Several factors can move people, namely threats, rewards, authority, and persuasion. With a threat, subordinates will be afraid and obey all orders from superiors. Leadership is a broader definition than power because leadership is an effort to influence people, not just doing what the boss wants, but to

achieve the government or organization's goals or objectives. Thus, the concepts of *Nawa Natya* and servant leadership are used as guidelines to become a good and exemplary leader. The concept of *Nawa Natya* and servant leadership aims to improve a leader who excels in leading a government or organization to survive and compete in the future. The formulation of this study's problems are (1) What are the types of leadership styles? (2) What are the forms of the concept of *Nawa Natya* and servant leadership? (3) How is the implementation of *Nawa Natya* and servant leadership in relevance to modern leadership? As a leader, he must improve his staff, employees, or subordinates' performance. Many factors can affect this performance, such as a leader must be disciplined and provide good examples to be used as guidelines or role models by staff, employees, or subordinates. Besides, as a leader, he must realize excellent and harmonious human relationships to foster and develop interpersonal cooperation to achieve the desired goals.

2. Literature Review

The theory used in this research is the theory of leadership. Basically, in general, leadership theory can be classified into three types, namely: (a) trait theory, (b) behaviour theory and (c) environmental theory. These three leadership theories are the grand theory of leadership. These three theories can be explained in detail as follows:

1. The trait theory root is a genetic theory because it assumes that leaders are born, not formed. This theory explains that a leader's existence can be seen based on birth characteristics as inherited. Besides, this theory says that leadership is identified based on the traits or traits possessed by leaders. This approach suggests that specific characteristics such as physicality, socialization, and intelligence (tendencies) are essential for effective leadership, which are a person's innate qualities (Siagian, 2003).
2. The behavioural theory explains the obligations performed by an effective leader by delegating tasks, communicating, and motivating subordinates. According to this theory, people can learn and develop themselves to be leaders, not depending on the already attached traits. Therefore, a leader is not born to be a leader, but to become a leader can be learned from what an effective leader does or from experience (Chairunnisa, 2016).
3. This environmental theory assumes that leaders' emergence base on time, place, and circumstances. Leadership in environmental theory refers to a situational approach that seeks to provide a normative model. This theory broadly explains that a leader's success in carrying out his duties dramatically depends on the situation and the leadership style he uses. Based on the environmental theory, a person must change his leadership style model according to demands and situations. Therefore, changing situations and conditions require changing leadership styles and models. Because if leaders do not make changes according to the times' needs, their leadership will not be maximally successful. Behaviour in this leadership style can learn from the learning process and the leader's experience so that a leader to face different situations will use a leadership style under the situation experiencing (Chairunnisa, 2016: 117).

From the theoretical explanation above, leadership theory classifies into three types, namely: (a) trait theory, (b) behaviour theory, and (c) environmental theory are all used and complementary in this study.

3. Methodology

This study uses the Siwagama manuscript documentation approach, which includes the *Nawa Natya* idea. After gathering the text, the researcher read and recorded it. The reading approach is used to collect data from the data source by regularly reading the Siwagama text. Reading iterative process may reveal an empirical basis for literacy, defined as an impact of literary text qualities on readers (Dixon et al., 1993). The interpretation results are then recorded. All data is documented and collected methodically to ensure accuracy and to meet research goals.

The Siwagama text was analyzed using descriptive-analytic. This approach is based on hermeneutics. Hermeneutics is an endeavour to transition from darkness to light. That phrase conjures up Greek mythology. Legendary Hermes was a "god's servant" who acted as mediators between the gods and the mortals. In honour of this mythological "interpreter," the art of hermeneutics was developed (Zakirova, 2001). According to Riffaterre (1978), heuristic and hermeneutic readings can help translate the Siwagama text from Balinese to Indonesian. Heuristic reading is reading based on linguistic structure or semiotically based on first-level system conventions, while hermeneutic reading is rereading based on literary conventions.

4. Results and Discussion

4.1 Leadership Styles

This leadership style sees how to influence and motivate others to take actions following government and organizational goals. Some of the ways used to influence and motivate staff, employees, or subordinates reflect attitudes about the type (form) of leadership carried out. According to Terry (1990) explains the types of leadership divides into six parts, namely:

1. Type of personal leadership. This personal leadership system, exercised by all actions, is accomplished by making personal contact. Messages conveyed verbally or in person are carried out privately by the leader concerned to his staff, employees, or subordinates.
2. Type of non-personal leadership. This non-personal leadership system is being implemented with all discretion through subordinates or non-personal media. Both plans and orders are also under its supervision.
3. The type of authoritarian leadership. Authoritarian leadership systems usually work hard with sincerity, conscientiousness, and orderliness. This leader works according to the rules that apply strictly, and staff, employees, or subordinates must obey instructions.
4. The type of democratic leadership. The democratic leadership system considers itself part of the group and is collectively responsible for implementing the goals and objectives. For each member to be responsible, all members participate in all activities, planning, administration, supervision, and assessment in government and organizations.
5. The type of paternalistic leadership. Paternalistic leadership is characterized through fatherly influence on the relationship between the leader and his staff or subordinates. Its purpose is to protect and provide the right direction, just like a father's relationship with his child.
6. Type of leadership according to talent or nature. According to talent or nature, the leadership system usually arises spontaneously, not because of the accepted appointment and followed by others. This type of leadership arises from groups of people who practice a competition system to produce leaders with specific areas of expertise.

Furthermore, Lewin (1997) suggests that the types of leadership can be divide into three parts, namely:

1. Autocratic leadership type. That is a leader who works hard, is earnest, conscientious, and orderly. Such leaders work according to strict rules, and instructions must obey. In decision-making, an autocratic leader will act alone and inform his subordinates that the leader has made individual decisions and his subordinates only act as executors because they are not involved in the decision-making process.
2. Democratic leadership type. A democratic leader considers himself part of the group and jointly responsible for the implementation of his goals. Every member can participate in every activity because each member considers it valuable to achieve the desired goals. The characteristics of democratic leadership in decision-making reflect subordinates' actions in the entire decision-making process. The maintenance of democratic-type relationships usually emphasizes harmonious relationships to maintain a balance between formal and informal relationships. A democratic leader tends to treat his subordinates as colleagues, also maintains a balance between task completion orientation and relationship orientation that is relational
3. Laissez-faire. A laissez-faire leader works immediately after the goal is explained to his subordinates to fully surrender to his subordinates in completing the work they are responsible for. Superiors will only accept reports of the results without interfering or not being too willing to take the initiative. All the work depends on the initiative and initiative of his subordinates. Thus it is considered sufficient to provide opportunities for his subordinates to work freely without any restraint or pressure. The laissez-faire leadership's perception of the importance of balancing task performance orientation and relationship maintenance orientation often shows that accentuation gives to relationships rather than task completion. The starting point of thought is that if an intimate relationship between a leader and subordinates, the subordinates will automatically be strongly motivated to complete the assigned tasks responsibly.

Based on the several leadership types above, the autocratic and democratic leadership types benefit government and organizations. This type of leadership works hard and thoroughly and can work together to advance the government and organization according to the expected goals and objectives.

Leadership style is a behavioural approach based on success and failure through the attitude or leadership style (Ngalim, 2002). Leadership style reflects in day-to-day activities in how leaders give orders, assign tasks, delegate authority, communicate, encourage subordinates' work ethic, provide oversight, build subordinate work discipline, and make decisions. The various leadership styles, according to Beck and Yeager (1994) quoted by there are four types of styles that can help increase the knowledge of leaders in performing their daily tasks are as follows:

1. Tell (Directing / Structuring). That is a leader who is happy to make his own decisions by giving clear instructions and closely monitoring them, and giving "assessment" to those who do not implement them following what expect.
2. Solve (problem-solving / coaching). That is a leader who wants to involve subordinates in decision-making. Leaders are willing to share questions with their subordinates, and instead, questions from subordinates are being heard and giving appreciation for what they need.
3. Participate (empowering / encouraging). That is a leader willing to allow subordinates to grow, be responsible, and fully support what they need.
4. Delegate. A leader gives subordinates much responsibility and allows them to decide (Moeljono, 2004).
- 5.

4.2 Concept of *Nawa Natya*

The *Nawa Natya* concept described in the *Siwagama* text, *sargah XX*, consists of *Nawa*, which means nine, and *Natya*, which means looking. Teachings of service to superiors, fellow staff, and the community within the royal government system framework. Superiors are expected to be happy, interested in their subordinates' work ethic because they show service at work. So, *Nawa Natya* is a way for subordinates to view their superiors in leadership to achieve government goals to create the welfare and happiness of the nation and state. Even so, these values still feel relevant in the democratic government system in modern times. As long as universal values of service are applied, the concept of *Nawa Natya* can be implemented in modern life. Service is worshipping God in manifestation as an individual spirit (*Atma*) that resides in each individual. Through service, it can attract the hearts/sympathy of both superiors, neighbours, and subordinates.

This way of looking at it is a form of manifestation of how it works. The nine ways of working (*Nawa Natya*) in the *Siwagama* lontar include:

1. *Mrega* (game), like hunting animals in the forest, considers animals and methods to catch them. An official must be careful in deciding how to catch animals with a lure. Leaders can attract and captivate the hearts of people through language, gestures, and other daily activities. Display attractiveness so that people trust.
2. *Matsya* (fish) means serving the king's actions in catching fish, namely fishing. Subordinate officials must know how to find the bait. Every way of acting must be correct in carrying out a service, considering the result carefully, and trying to get the leader's mercy.
3. *Pana* (drink). That is, serving the king's actions in drinks, all drinks, then the proper action for the drink-carrying officer is to serve the drink according to his sitting position.
4. *Dyuta* (gambling). That is, serving the king's actions in betting. Know well, if gamble playing dice, collect all the bets and fight them all, knowing the weaknesses of gambling.
5. *Pamahasya* (joke) means when a king is joking, and then a servant must know the limits of the joke, the height and the low of the joke like a weighing instrument, the object of the speech, by adorning to get the attention of others, not to curb doubts in your heart, especially to get the pleasure of your boss.
6. *Mapasamara* (at war). Serve a king in talking about war or fighting. They must know the dangers of war. Also, one must think of ways to destroy the enemy and seek efforts to build a war strategy, understand all kinds of things to get the attention of superiors.
7. *Mapasrama* (shows the spirit of war) means that if the king wants to perform a war dance in the palace yard, they must know the king's banner. For example, some have the flag of heirloom glorious, others the banner of *pangkajawana* (lotus with nine leaf petals). The correct action to take is to lift the long shield, the pointed bamboo, and the spear according to the banners' beauty to serve to attract the attention of the people being served.
8. *Kalangwan* (beauty). If the king wants to look for beauty, then those who like the beauty of the sea and mountains, some like the beauty of literary works, like finding a forest of flowers, will choose the smell, colour, and fruit to please the heart served.
9. *Srenggara* (love) means that you must be full of love if you serve the king to attract attention and please the heart being served (Suarka & Suteja, 2005).

Another case with the concept of leadership in lontar is *Natya*. *Nawa Natya* comes from the word *Nawa* which means nine, and *Natya* means firm or moral order. So, *Nawa Natya* is nine-strong and moral traits and attitudes that leaders and assistants must have to realize the happiness and welfare of the nation and country they lead (Sutarti, 2020). The nine characteristics and attitudes of the perspective in leading and the perspective of a person in helping leadership according to Hinduism are as follows:

1. *Prajna nidagda* means that a leader or assistant leader must be wise and proficient in various sciences to be wise and firm in his stance.
2. *Wira sarwa yuddha* means that a leader or assistant leader must be brave, never give up in all wars, face problems, and not give up quickly.
3. *Paramartha*, meaning that a leader or assistant leader must have a noble, noble, and loyal attitude in serving and maintaining state secrets.
4. *Dhirotsaha*, a leader or assistant leader, must be diligent and tenacious and persistent in all work to succeed in every program launched by the leader.
5. *Pragiwakya* means that a leader or assistant leader must be good at speaking in public and good at diplomacy either into or out of society and must be good at lobbying.
6. *Sama upaya*, meaning that a leader or assistant leader must be *Satya* discourse or honest and faithful to the promises made, including promises during the oath of office.

7. *Laghawangartha*, a leader or assistant leader in working, not only pursues property and works selflessly but is not greedy for the property, especially state assets (corruption), prioritizes dedication to the standard or community welfare.
8. *Weruh ring sarwa bhastra* means that a leader or assistant leader must be intelligent and wise in dealing with turmoil or riots in his country and reduce it with a dialogical strategy.
9. *Wiweka* means that a leader or assistant leader must think logically and distinguish between truth and wrong (Ariasna, 2004). So, the concept of *Nawa Natya* is a philosophy of necessary leadership attitudes in Hinduism.

The *Nawa Natya* teaching function is basically to teach service, not to rule, because the first is the path of activity from the bottom up, while the second is from the top down. The teaching of *Nawa Natya* leadership is service to superiors, subordinates, and the community within the royal or state government system's framework. Superiors are expected to be happy, interested in their subordinates' work ethic because they show service at work. None of the rewards of such deeds matches his sublime. Even so, these values still feel relevant in the democratic government system in modern times. Thus, *Nawa Natya* is understood as an inseparable part of a kingdom or state's government system.

Following the meaning of *Nawa Natya*, that perspective is used as a basis for working to fulfil obligations and described in the *siwagama* text regarding some of the *Nawa Natya* attitudes. When facing the king, show a calm attitude, not rushed, pay attention to where he is sitting. After knowing the situation, enter with a bow like a lion crouching, worshipping, the eyes dim, the eye target is limited to the chest. If addressed, the answer should make the king happy, say words so that the valley is soft. When you face the teacher, the gaze is limited to the waist, saluting with the eye on the tip of the nose. When asked, the voice must be gentle, not mistaken, and do not be juggling. When dealing with priests, the gaze is limited to the head. When asked, the words must be gentle and polite, which makes the answer attractive. When dealing with people, make sure everyone hears. The view should be sharp and enchanting, say things related to ascetic practice and religious teachings. That is *Nawa Natya* very noble behaviour. Perspective can be interpreted as a form of service to the superior. In line with the concept of *Nawa Natya* with a form of perspective in serving, it is very relevant to be used in the realm of the kingdom or country and synergize with servant leadership applied in an organization or company today.

4.3 Servant Leadership Concept

Robert Greenleaf wrote an essay on servant leadership, "The Servant as Leader" for the first time in 1970 after retiring from the management of the United States' leading telecommunications company, AT&T. Since then, servant leadership has attracted the attention of academics, researchers, and practitioners, because servant leadership is a leadership concept that requires scientific verification (C. Smith, 2005). However, the term servant (servant) as a leader raises debate because it has a different meaning or what is known as an oxymoron (Öner, 2012). Also, servant leadership is leadership that has the value of not prioritizing self-interest, empowering and developing subordinates' talents and abilities, emphasizing the ethics and morals that a leader must possess. Leaders need to have the competence to reduce work contribution (withholding effort) in the organization and inspire their subordinates to work optimally (Maharani et al., 2016).

In general, many have the view that a leader is a formal position or position. If someone has the principal, governor, or president position, he is automatically considered a leader. However, if someone with a great title and a high authority position does not automatically have leadership qualities, the effective leader realizes that to get subordinates' support. It is necessary to reach his heart first with sincere effort and compassion. Fostering cooperation through good relationships between leaders and subordinates is a positive step in running a government, organization, or company (Brewer, 2010).

According to (Eva et al., 2019), servant leadership has the following philosophical values:

1. The motivation for servant leadership is to serve first. This view reflects a person's determination and belief that leading others needs to break away from selfishness to put others first.
2. Understand that each subordinate has their individual needs, interests, desires, goals, strengths, and weaknesses. A leader exists to serve and improve subordinates' competence (psychologically, emotionally, and ethically).
3. The leader is changing his subordinates' perspective from self-orientation to orientation towards others, empowering subordinates to be more productive, and becoming a pro-social catalyst capable of making changes for others.

So it can be defined that servant leadership is a leadership approach that cares for others. Leaders who apply servant leadership do not only see things from the point of view of advantages or disadvantages in a government, organization, or company. However, servant leadership can encourage their subordinates to become more competent individuals on all sides independently progressively. Besides, servant leadership can create a better future for staff, employees, or subordinates and make a leader not only from his formal status or position but has the expertise to manage a government, organization, or company to become a leader. Progress and develop according to its goals (Parta & Maharani, 2020).

4.4 The Relevance of the Concept of *Nawa Natya* and Servant Leadership

The relevance of the concept of *Nawa Natya* and servant leadership is that they have similarities in serving. The concept of *Nawa Natya* is very relevant to be applied in a government in the form of a kingdom. Meanwhile, the concept of servant leadership is very relevant to be applied in a government, organization, or company. Everyone who serves is not always a subordinate or servant, but with the concept of *Nawa Natya* and servant leadership, everyone must have a service spirit. Moreover, being a leader, having a firm and wise attitude, and having a leadership spirit to serve to get sympathy and support from subordinates and the community. Servant leadership realizes that he is in charge of serving to bring a group to grow better than before (Farling et al., 1999).

The spirit of serving between the leader and his subordinates becomes a basis for creating a harmonious work atmosphere and strengthening working relationships. The role of a serving leader is needed in government, organization, or company. According to Purwanto (2002: 65), a leader has ten kinds of roles, namely:

1. An executive means that a leader must not impose his own will on his group. The leader must try to fulfil the will and needs of the group and the program or plan that has been established together.
2. As a planner (planner), a good leader must be good at planning plans in a government, organization, or company. Everything that will be done is not arbitrary, but all actions are calculated and have a purpose.
3. As an expert (expert), a leader must have the expertise, especially those related to the leadership position's duties.
4. Oversee the relationship between group members (controller of internal relationship) means that a leader must maintain a harmonious relationship without disputes.
5. Representing the group (group representative) means that a leader must know that all the good and bad actions outside the group reflect the group he leads.
6. They act as a reward/praise, and punishment means that a leader must encourage the members who work and contribute a lot to the group.
7. They are acting as the referee and mediator (arbitrator and mediator) means that a leader in resolving disputes or receiving complaints between members must act decisively, not favouritism or giving importance to one of its members.
8. Holders of responsibility for group members. This means that a leader must be responsible for his members' actions carried out on behalf of his group.
9. Creators / have ideals (ideologist). That is, a leader should have a fair and realistic conception. So that in carrying out his leadership, he has a clear and precise line towards the desired direction.
10. Act as a father (father figure) means a leader acts towards his subordinates/group by reflecting the father's actions and attitude.

Having a leadership spirit to serve makes a superior leader and manages government, organizations, and companies for the better due to an atmosphere of good relationship between the leadership and staff, employees, or subordinates. The concept of *Nawa Natya* describes a perspective of serving a king or superior. Meanwhile, the concept of servant leadership describes the perspective of the leader serving staff, employees, or subordinates. If these two concepts are applied, a balanced and harmonious atmosphere will be created.

5. Conclusion

Based on the above discussion, the following conclusions were drawn:

1. Autocratic and democratic leadership types are very effectively applied in government and organizations. This type of leadership works hard and thoroughly and can work together to advance the government and organization according to the expected goals and objectives.
2. The concept of *Nawa Natya* describes the perspective of serving a king or superior. Meanwhile, the concept of servant leadership describes the perspective of the leader serving staff, employees or subordinates. If these two concepts are applied, a balanced and harmonious atmosphere will be created.
3. The relevance of the concept of *Nawa Natya* and servant leadership is that they have similarities in serving. The concept of *Nawa Natya* is very relevant to be applied in a government in the form of a kingdom. Meanwhile, the concept of servant leadership is very relevant to be applied in a government, organization, or company. Everyone who serves is not always a subordinate or servant, but with the concept of *Nawa Natya* and servant leadership, everyone must have a service spirit. Moreover, being a leader, having a firm and wise attitude, and having a leadership spirit to serve to get sympathy and support from subordinates and the community.

References

- [1] Ariasna, K. G. (2004). *Kepemimpinan Hindu*. Paramita
- [2] Aulia, A. F. (2018). *Kepemimpinan yang Relevan di Masa Depan*. Media Indonesia.
<https://mediaindonesia.com/opini/199047/kepemimpinan-yang-relevan-di-masa-depan>.
- [3] Beck, J. D. W., & Yeager, N. M. (1994). *The leader's window: Mastering the four styles of leadership to build high-performing team*. Wiley.
- [4] Brewer, C. (2010). Servant leadership: A review of literature. *Online Journal for Workforce Education and Development*, 4(2), 3.
- [5] Chairunnisa, C. (2016). Manajemen Pendidikan dalam Multi Perspektif. *Jakarta: PT. Raja Grafindo Persada*.
- [6] Dixon, P., Bortolussi, M., Twilley, L., & Leung, A. (1993). Literary processing and interpretation: Toward empirical foundations. *Poetics*, 22, 5–33. doi:10.1016/0304-422X(93)90018
- [7] Eva, N., Robin, M., Sendjaya, S., van Dierendonck, D., & Liden, R. C. (2019). Servant leadership: A systematic review and call for future research. *The Leadership Quarterly*, 30(1), 111–132.
- [8] Farling, M. L., Stone, A. G., & Winston, B. E. (1999). Servant leadership: Setting the stage for empirical research. *Journal of Leadership Studies*, 6(1–2), 49–72.
- [9] Lewin, K. (1997). *Resolving social conflicts and field theory in social science*. American Psychological Association.
- [10] Maharani, I. A. K., Riana, I. G., & Sudibya, I. G. A. (2016). Efek Keadilan Remunerasi, Kompetensi Atasan dan Kohesivitas Kelompok terhadap Withholding Effort. *Jurnal Teknik Industri*, 18(2), 103–112.
- [11] Moeljono, D. (2004). *Beyond leadership: 12 konsep kepemimpinan*. Elex Media Komputindo.
- [12] Nawawi, H., & Islam, K. M. (1993). *Yogyakarta: Gajah Mada*. University Press.
- [13] Ngalim, P. (2002). *Administrasi dan Supervisi Pendidikan*. Bandung. PT Remaja Rosdakarya.
- [14] Öner, Z. H. (2012). Servant leadership and paternalistic leadership styles in the Turkish business context: A comparative empirical study. *Leadership & Organization Development Journal*.
- [15] Parta, I. B. M. W., & Maharani, I. A. K. (2020). Servant Leadership Sebagai Kunci Kesuksesan Organisasi. In *Menyemai Benih Dharma Perspektif Multidisiplin* (pp. 144–159). Yayasan Ahmar Cendekia Indonesia.
- [16] Riffaterre, Michael. (1978). *Semiotics of Poetry*. Bloomington and Indiana: University Press.
- [17] Siagian, S. P. (2003). *Teori dan praktek kepemimpinan*.
- [18] Smith, C. (2005). *The leadership theory of Robert K. Greenleaf*.
- [19] Suarka, I. N., & Suteja, I. W. (2005). *Kajian Naskah Lontar Siwagama 2*. Denpasar: Dinas Kebudayaan Provinsi Bali.
- [20] Sukmadinata, N. (2003). *Pengembangan Kurikulum: Teori dan Praktek*, Bandung. PT Rosdakarya.
- [21] Sutarti, T. (2020). PERAN PEMIMPIN HINDU DALAM MEMIMPIN MASYARAKAT HINDU. *Widya Aksara*, 25(2).
- [22] Terry, G. R. (1990). *Prinsip-prinsip manajemen* (J. Smith (ed.)). Bumi Aksara.
- [23] Tim Penyusun Pusat Bahasa. (2007). *Kamus Besar Bahasa Indonesia Jakarta: Balai Pustaka*. Ed.
- [24] Zakirova, A. F. (2001) *Theoretical and methodological bases and practice of pedagogical hermeneutics*. Tyumen, 2001, pp. 317