Self-Giving as Spiritual Dimension in Leadership

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Abstract. This article aims to show that today it is very important to consider the spiritual dimension in leadership, because the absence of the spiritual dimension makes it impossible for a human to evolve. As the leader, whoever should be accountable is not only on the horizontal level and at the vertical level as well. Phenomenological studies and literature about the practice of leadership are faced with a number of theories about leadership and then synthesized into more whole leadership rather than just to brand a leadership itself. Based on the assumption a leader is merely a sociological problem that needs to be completed with a spiritual dimension, while in its historical development of leadership, it is never excluded from the spiritual dimension. This article concludes that self-giving as a spiritual dimension in leadership will give more benefit to develop the life system as well as the purpose of leadership itself rather than the apparent leadership, which actually hurts or even manipulate the members for the sake of egoistic the leader and their inner circle. Therefore, it is very important for education to teach self-giving as a spiritual dimension to all students of the World, especially in Asia.

1. Introduction

The rampant corruption, collusion and nepotism done by many political leaders in Indonesia, the which is based on "Pancasila" (the Five Principles of the State), is a serious misnomer, considering that before starting the period of public office, every leader in this country has always pledged the ritual "oath of office". Of course, the fact shows an initial indication that a waiver of the spiritual aspects of the practice of leadership in the country shall be dismissed. Though a leader is required to have trust in him/ her-self, the question is whether leaders gain the trust of the people they lead when they are not faithful to the truth, and the realization of promises due to practices covert or overt that hurt Reviews their constituents. In the popular language, the constituents need the evidence not the promise. For example: a leader's determination to eradicate corruption, it turns out in practice, it is the leader him / herself who is suspected to commit corrupt practices. Of course, it hurts deeply Reviews their constituents that Another section of your paper lead to the decline in the level of reviews their electability in the following election period.

Reflecting the opening paragraph above, Reviews these problems can be formulated in such questions as follow: 1).What is the leadership type in Indonesia based on Pancasila values? How can we review its macro and micro situation? 2) What kinds of the crucial issues ensue: might be emerge after the mental revolution that promoted by Mr. Joko Widodo as the President of Indonesia nowadays? 3) Is there a significant contribution of education to facilitate, or to distort the process of maturation, or even to decay democracy in Indonesia? 4) Is there a moral-spiritual message of value, worth, and a value that

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can be learned from the events of the mental revolution developed by Jokowi that makes the citizens of the Republic of Indonesia more polite, civilized, and democratic?

Driven by the formulation of the questions above, this article assumes to focus the discussion on the self-giving as a spiritual dimension of leadership, the which in practice is often neglected, Although an inauguration ritual for the leader, the which is Expressed in the "oath of office" has always been performed.

2. Results and Discussion

There are many theories about leadership. Colquitt, Lepine, and Wesson (2011) said that leadership is the use of power and influence to direct the activities of followers toward goal achievements. Kreitner and Kinicki (2010) defined that leadership is a process whereby an individual influences others to achieve a common goal. While Robbins and Judge (2011) defined leadership as the ability to influence a group toward the achievement of a vision or set of goals. McShane and Glinow (2010) said that leadership is about influence, motivating, and enabling others to contribute toward the effectiveness and success of the organization of the which they are members.

In some sense it seems that self-giving as a spiritual dimension in leadership does not stand out. It can even be said to be the leader as superior so as to affect its members, as stated by Colquit, Kreitner, and Robins and McShane.

This is in contrast to the vision of leadership is taught in various religions in Indonesia, such as Hinduism, Buddhism, Confucianism, Islam, and Christianity.

According to Hinduism, self-giving is emphasized in the teachings about leadership in terms of seva (turn on the light of love), as revealed in the Bhagavad Gita V.7 that people working in the service, which is the soul which is pure, which control the mind and the senses, loved by everyone and he loves everyone. Although he had always worked, he was never attached. Bhakti itself means "Doing something that is based on the total sincerity as the embodiment of one's respect for something he believes to be respected". In the Bhagavad Gita Chapter IV Sloka (11) stated:

yatha ye mam prapadyante
tams tathai 'va bhajamy aham
vartma mama 'nuvartante
manushyah partha sarvasah

Which means: "The road towards any man pursued me, all I-receive, from everywhere all of them heading my way, oh Parta"

Self-giving is more explicitly expressed in terms of The Asta Brata means eight types of leadership in the which 8 (eight) is given as the nature of the Omnipotence of The Lord namely:

- Indra Brata means that the leaders should follow the properties of the god Indra as the god of rain giver, who gives the livelihoods of the people.
- Yama Brata means that the leaders should follow the properties of Yama, who creates a law, enforces the law, and provides a fair punishment to any person guilty.
- Surya Brata means that the leaders should provide information in a fair and equitable manner to all the people they lead and are always careful as the sun is very careful in absorbing water.
- Chandra Brata means that the leaders should always be able to show a calm and radiant face that leads people to feel confident with the greatness of the soul of the leader.
- Bayu Brata means that the leaders should always be able to know and investigate the actual circumstances and the will of the people whose lives are most affected primarily.
- Kuwera Brata means that the leaders should be wise in using the funds or money and always desire to enrich the society and not to be a spend thrift that might harm the State and society.
- Baruna Brata means that the leaders should be able to eradicate all forms of diseases that develop in the community, such as unemployment, delinquency, theft and vandal security of the State.
- Agni Brata means that the leaders must have the properties and always motivate the growth properties of knights and zeal in subduing his enemies.

In the Buddhist perspective, self-giving in leadership expressed through the term Dasa Raja Dhamma. The ten (10) Dhamma for Leaders, which 1. Dana -generosity -giving. It says in the Metta Sutta: "Just as a mother would even protect her only child at the expense of his own life, so too should he developed a boundless love for all beings." 2. Sila -Morality –

Self-control. "Although one can conquer thousands of enemies in a thousand battles, but the real conqueror of the greatest is the one who can conquer himself." (Dhammapada: 103). Then confirmed that a leader must have the attitude/behavior with good moral precepts through, thought, speech and his conduct. 3. Paricagga -Sacrifice. Leaders must be willing to sacrifice pleasure or personal interest, name, grandeur, even his life if necessary for the public good. Go monks, for the welfare and happiness of many beings, on the basic of compassion for the world, for the good, welfare, and happiness of gods and men. 4. Ajjava -Be sincere. Leaders let airport with six ways: (a) Trustworthiness (b) Freedom of fear, (c) Attitude of sincere and mind, (d) The purpose is clean, and the ideals of leadership does not have a personal interest, (e) Justice and impartial or picky, (f) .had to be firm and steadfast in implementing the rules. 5. Maddava –

Friendly and Ethical. Leaders should have 3 Attitude: (a) .No overreacting by being himself being rude, (b) Suave, sympathetic character, (c) Maintain decorum through control of thought, word, and deed, in other words "Got Charisma" , 6. Tapa -Simple. Leaders should familiarize themselves in a life of simplicity and moderation in the necessities of life. 7. Akkhoda -Did not intend Evil. Leaders should have a forgiving nature and friends, away from malice, enmity and hatred. 8. Avihimsa -Avoiding violence. "Really happy if we live without hate amongst those who hate among people who hate we live without hate." (Dhammapada, Sukha Vagga no. 1). 9. Khanti -Patience and Humility. Leaders should have patience in times of obstacles and difficulties. He also should have humility in these face of insults and taunts that create an understanding and discretion when determining the decision. 10. Avirodhana -Not contrary. Leaders should not give rise to a conflict and deter the will of those they lead to make progress in accordance with the goals and ideals of leadership. He also had to live together with the members in accordance with the demands of conscience.

In Christianity, Pilate leadership clearly the model is different from the leadership model of Jesus. Pilate leadership suggests model of the status quo-oriented leadership, neglecting the virtues that should be attached to the figure of the leader, as loyal to the truth. Pilate, who clearly did not find any fault in Jesus actually handed The Crucifixion of Christ on the Jews by the famous expression, "I am not responsible for the blood of this man!" The image of the leader, who is not responsible for his decision, is symbolized by the hand-washing. While the leadership of Jesus is an example of the leader who has a spiritual dimension. The cross is probably inevitable for leaders who realize that leadership is not solely accounted for on a social level (horizontal) but also at the level of the divine (vertical). The reason is quite obvious: at the horizontal level, with expertise covering up mistakes, the leaders can play an image of himself as if he were the figure of a good leader. When the leaders realize the spiritual dimension in his leadership, he must account for his leadership in the Divine, the which is believed to be the all-knowing, either for mistakes or crimes that seem real and closed, could have obscured the truth, but not thus in the eyes of the formal.

More clear picture of the leadership of Jesus who gives himself when He presents himself as the good shepherd. I am the good shepherd. The good shepherd lays down his life for the sheep (John 10: 11). And, the most complete self-giving of Jesus in his self-giving for the salvation of mankind until his death on the cross (Luke 23: 46). Love is sacrifice for the people he loves.

In Islam, self-giving concepts contained in the concept of mercy (compassion) which is the goal of Islam and the mission of the coming of the Prophet Muhammad. Allah says in Surah 21 (Al-Anbiya') verse 107 which means: "There is not we sent you (Muhammad) but to (become) a mercy to the worlds". Realization of mercy among other things, being personally generous and helpful in

all human beings and the environment. So the presence of Muslims wherever they are to be perceived as a blessing and a spreader of love for the environment.

A leader in the perspective of Islamic religion must work to provide the plenary on the basis of values:

- **The total devotion to Allah SWT.**

"Indeed my prayer, devotions, my life and my death is only for Allah, Lord of the Worlds." (Surah 6: 163)

- Working with seriousness and professionalism.

"Say labor ye then Allah and His messenger and the believers will see your work." (Qur'an 9: 105)

- **Provide the best.**

"You never come to virtue (perfect), before you spend most of that which ye love. And what you spend, Allah knows ". (Surah 3: 93)

- **Provide a manner consistent with the ethical values.**

"O ye who believe spoil you with the provision mentioned it and hurt (feelings receiver) ....." (Sura 2: 264). Instead of words, attitudes and actions that either is better than giving that accompanied the hurtful actions of the recipient.

- **Do your best and do not make mischief.**

"Who has created death and life to test you to see who among you the most good deeds". (Sura 67: 2).

"Do not roam the earth by making mischief". (2: 60)

- **Acting with a fair and non-discriminatory.**

"O ye who believe you should be people who always uphold (the truth) for Allah bearing witness with justice. And let not hatred of a people, encouraging you to do injustice ... .. ".

- **Being willing to sacrifice.**

"Those who believe, and suffer exile and strive with their wealth and soul is the highest rank in the sight of Allah, and they're the ones who got the victory." (Qur'an 9: 20)

- **Provide social security.**

"And in their wealth there is a right for poor people who request or who do not get the part."

- **Acknowledging the private ownership.**

"O you who believe do not take possessions among you in a way that is not justified except by way of commerce that is based consensual" (4: 30)

- **Provide a guarantee of freedom.**

"There is no compulsion to (enter) the religion (Islam)". (Surah 2: 256).

"And if thy Lord had willed would have believed all who are on the earth. Then if thou (Muhammad) compel men until they become people who believe everything". (Qur'an 10: 99).

In Confucianism, every human being has the obligation to be a leader, either be a world leader, the state, society, family and person. In The Great Learning Chapter Main: 5-6 written, “Only after affairs have been aligned out may one’s understanding be fully extended. Only after one’s understanding is fully extended may one’s intentions be perfectly genuine. Only after one’s intentions are perfectly genuine may one’s mind be balanced. Only after one’s mind is balanced may one’s person be refined. Only after one’s person is refined may one’s household be aligned. Only after one’s household is aligned may one’s state be ordered. Only after one’s state is ordered may the world be set at peace. From the Son of Heaven to the common person, for all alike, refining one’s person is the root.” From the above verses can be seen how important the position of leader and leadership skills in the community, the nation and the state.

Furthermore, in the Great Learning Chapter X: 1-2 Writings, “Concerning the phrase ’Setting the world at peace lies in ordering the state’: When the ruler treats the elderly as the elderly should be treated, the people rise up with filiality. When the ruler treats those senior to him as those senior to him should be treated the people rise up with behavior fitting those who are younger. When the ruler treats

the orphaned with compassion the people do not turn their backs. Hence the ruler fulfills the Dao of the carpenter's square. That which you detest in your superior, do not employ upon your subordinates. That which you detest in your subordinates, do not employ to serve your superior. That which you detest in those who are before you, do not employ to lead those behind you. That which you detest in those who are behind you, do not employ to follow those before you. That which you detest in him on your right, do not employ when engaged with him on your left. That which you detest in him on your left, do not employ when engaged with him on your right. This is the Dao of the carpenter's square."

In Confucianism, "Governance is setting things upright. If you lead with up-rightness, who will dare not to be upright?" Zheng zhe zheng yue; zi shuai yi zheng, shu gan bu zheng? 政者正也; 子帅以正, 孰敢不正? Here is some of the Confucius conversation with His disciples the lead contained in the Analects of Confucius:

- Ji Kangzi, a disciple of Confucius who became ruler in the land he felt uneasy because many thieves in the region. Confucius replied, "Governance is setting things upright. If you lead with up-rightness, who will dare not to be upright? "If you yourself were truly not covetous, though you rewarded people for it, they would not steal"

  Ji Kangzi asked Confucius about governance, saying, "How would it be if I were to kill those who are without the dao in order to hasten others towards the dao?" Confucius replied, "Of what use is killing in your governance? If you desire goodness, the people will be good. The virtue of the *junzi* is like the wind and the virtue of common people is like the grasses: when the wind blows over the grasses, they will surely bend." (Analects of Confucius XII: 17-19)

- Zilu, a disciple of Confucius asked about governance. The Master said, "Be first to the task and comfort others at their labors. Be tireless." (Analects of Confucius XIII: 1)

  "If one can make his person upright, then what difficulty will he have in taking part in governance? If he cannot make his person upright, how can be made others upright?" (Analects of Confucius XIII: 13)

  When Zilu said, "If the ruler of Wei were to entrust you with governance of his state, what would be your first priority?" The Master said, "Most certainly, it would be to rectify names." Zilu said, "Is that so? How strange of you! How would this set things right?" The Master said, "If names are not right then speech does not accord with things; if speech is not in accord with things, then affairs cannot be successful; when affairs are not successful, *li* and music do not flourish; when *li* and music do not flourish, then sanctions and punishments miss their mark; when sanctions and punishments miss their mark, the people have no place to set their hands and feet.

  "Therefore, when a *junzi* gives things names, they may be properly spoken of, and what is said may be properly enacted. With regard to speech, the *junzi* permits no carelessness." (Analects of Confucius XIII: 3)

- Zigong, one of the student asked how the leadership in a government requirement to run properly. The Master said, "Provide people with adequate food, provide them with adequate weapons, induce them to have faith in their ruler."

  Zigong said, "If you had no choice but to dispense with one of those three things, which would it be?"

  "Dispense with weapons."

"If you had no choice but to dispense with one of those two things, which would it be?"

"Dispense with food. From ancient times there has always been death. If the people do not have faith, the state cannot stand." (Analects of Confucius XII: 7)Then build the trust of the people is an absolute requirement and can only be done by a leader who is straight.

Confucius itself built paragon on how to be a good leader in the household, community, state and country to uphold the five attitude, the attitude of Friendly (Wen), straightforward (Liang), reverential (Gong), frugal (Jian), and modest (Rang). (Analects of Confucius I: 10).

The models of self-giving leadership is not just the image but rather a consistent and continuous form for the sake of the trigger, and stimulates its members to improve the competence and potential of the members. As God always give himself in order to meet the needs of His People. The intention or the spirit of self-giving clearly contradicts with lust for power that makes the status of the leader as an opportunity to scoop up the treasure. Also, the spirit of self-giving is just for the sake of the growth of the members so each of them has a better life (healthy, thoughtful, independent, and so on).

Furthermore, the characteristic of the self-giving is respect for others. Concretely, the leaders understand that every human being has the ability, talent, and strength characteristics.

The role of a leader is to foster confidence among the members, that each has a unique potential and capabilities. How does a leader Facilitate and provide an opportunity to maximize the potential and ability of its members is an art in itself. Thus, it is clear that a leader must have the maturity to give him / herself and appreciate his / her members.

This research literature indicates that the element of faith or spiritual Involved in the concept of leadership Becomes apparent in the models of self-giving. Self-giving shows the faithfulness or spirituality. The clearer leadership concept presented is the models of self-giving, not in the boss-ship one. This result is in line with the findings presented by Sahertian (2012), that there is a relationship between the spiritual leadership and the theories of value -based leadership, though spiritual leadership is more Often a theoretical discourse, but it remains an alternative worth considering, especially if Compared with the other leadership theories.

Also inline with the finding of Freeman (2011), which affirms that the spiritual beliefs (for example, hope and faith in God) is a causative factor in the formation of values and behaviors that leaders serve.

At the core of self-giving is a long-term approach that Provides updates to the life and work, in order to create the positive change throughout the life of the community. Lots of individuals and companies of the world have applied this a model of self-giving, and they are regarded as the great leaders, for example: Sidharta Gautama Buddha, Jesus, the Prophet Muhammad, Confucius, Gandhi, Abraham Lincoln, and many other great leaders in our country.

The concept of the self-giving highlights the service to others, Including subordinates, that will further foster a strong attachment between leaders and subordinates. The responsibility downward (downward accountability) will the make the leader rooted and sincerely accepted by the people.

3. Conclusion

From the explanation before, it can be concluded that self-giving as a spiritual dimension in leadership will give more benefits to develop the life system as well as the purpose of leadership itself rather than merely an apparent leadership, which actually hurts the members (people) because of the failure to meet the expectations of the members (people). In so doing, the "oath of office" will not be an empty ritual that does not inspire the leader, but it will inspire and remind the spiritual dimension in his/ her leadership.

The conclusion above implies (1) the need to inculcate the spiritual aspect of the leadership among leaders; (2) the need to exercise mental revolution where leaders are no longer asking to be received but rather seeking to give service to his/ her members. It is the fundamental meaning of the spiritual dimension of leadership. Therefore, it is very important for education to teach this to all students of the World, especially in Asia which is very upholds the values of religiosity.

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