Understanding Indonesian Indigenous Leadership in Higher Education: A Study of Islamic and Hindu-Based Universities

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Abstract

This study examined how Islam and Hinduism influence leadership practices in religion-based higher education institutions. Exploration studies were conducted in two areas, Tangerang and Bali. Eight participants were interviewed, including vice deans and heads of departments. The research findings revealed that cultural and spiritual values in leadership are deeply embedded in their character. The values, such as spirituality and trust, emerge as crucial essential traits within friendly relations. Likewise, leadership characteristics manifest in Hindu concepts that display religious values. Concepts such as *Karmapala*, Swadarma, and *Karma* Dharma Yoga strongly connect with Islamic values where being a leader is considered God's Trust (*amanah*) and fulfilling leadership responsibilities is considered an act of worship (Ibadah).

Keywords: *indigenous leadership, kinship leadership, religious universities, Indonesia*

Introduction

One major distinction in leadership practices between the East and the West is the tradition of considering various factors such as religion, beliefs, wisdom, and family when managing an organisation (Gladstone & Pepion, 2017; Seah et al., 2010; Wetherell, 2012). In the Indonesian context, the concept of leadership tends to be closely intertwined with two specific cultural values: religious values and fundamental moral values (Intan, 2006). Indonesia is a multicultural country with a rich tapestry of local cultures and wisdom. However, the people of Indonesia prioritize their religious beliefs to such an extent that these beliefs become the primary guiding principles governing their everyday lives (Capwell, 2015). As a result, religions have a significant influence on the diverse cultures found in Indonesia. The country recognizes at least five major religions: Hinduism, Buddhism, Christianity, Confucianism, and Islam (Wanandi, 2002). Indonesians' cultural and religious beliefs have shaped individuals with a strong commitment to their faith. These beliefs exert a profound influence on their ways of thinking, attitudes, and behaviours.

In Indonesia, people are typically raised generally and educated based on religious principles that deeply ingrained in family structures, formal educational institutions, and the broader social environment (Capwell, 2015). Building upon the cultures groups identified Dimmock and Walker (2005) both societal and organisational cultures are distinguished by the leader's role in the process of culture development. Societal culture is primarily influenced by the environment in which individuals are born and reside (Dimmock & Walker, 2005). Societal culture significantly affects an individual's personality, particularly when they continue to reside in an environment where that culture prevails. On the other hand, organisational culture tends to manifest itself through superficial practices, such as recognition of specific symbols, heroes, and rituals. Unlike societal culture, organisational culture can be intentionally changed and managed (Dimmock & Walker, 2005).

Indigenous leadership promotes the integration of religions and cultures that are deeply rooted in leaders. Religion has a distinctive impact on a leader's values, attitudes, and character, as well as the overall environment in which their beliefs are shared (Egel & Fry, 2017). A leader who has been nurtured with a solid foundation of religious knowledge and guidance, is likely to reflect their religious character in their leadership practice. Consequently, their religious leadership style will contribute to the creation of a

work environment that reflects religious principles. A religious work environment has a positive impact on the management of madrasahs, enabling the integration of religious values into educational programs. In other words, organisational culture is typically more surface-level in nature compared to societal culture, yet it is significantly influenced by the broader societal culture (Dimmock & Walker, 2005). The cultural values within an organisation may or may not fully align with the prevailing cultural values in the surrounding area.

For instance, Forster and Fenwick (2015) conducted a study on how Islamic values impact management practices in Morocco. In an ideal scenario, Islamic values serve as primary influence on managing organisations in Morocco. This study was driven by two motives: firstly, the majority of Moroccans are Muslim, and secondly, Moroccan culture encompasses an Islamic philosophy known as Moroccan Islam. Consequently, these values are expected to be present and applied in management practices within Moroccan context. Currently, the management approaches in various areas, such as social economy, family, education, and gender are rooted in Islamic values in Morocco. Nevertheless, the findings of the study indicated that individual social cultures play a role in shaping Islamic values within the Moroccan context. In addition to that, the study suggests that the management practices were not consistently aligned with Islamic values. Specifically, in the education sector, Moroccans exhibited resistance towards embracing more modern approaches.

They prevailing assumption in Morocco is that the existing education system is deemed acceptable and does not require external infusion of global and modern knowledge. In the realm of pure Islamic values, integral qualities such as creativity, hard work, transparency, trust, and honesty are considered an essential within the workplace. To effectively manage an organisation, it requires a broad-minded individual who possesses the capacity for creativity.

In the Indonesian context, cultural beliefs and understandings that are deeply ingrained in a leader's character, can have significant impact on how they govern religious-based institutions, such as madrasahs and religion-based universities (Irawanto, 2009). Kinship values fosters the establishment of emotional bonds among members within an organisation. This facilitates the development of coordination, control, and motivation (Zakia & Pritasari, 2018). As a result, adopting a kinship attitude holds great significance in Indonesia as it can enhance trust and loyalty within an organisation.

Scholars commonly describe kinship as a social grouping that comprises individuals connected by family relationships, including parents, children, grandparents, uncles, aunts, nieces, nephews, and cousins (Butler, 2002; Karra et al., 2006; Nicholson et al., 2015; Peng, 2004). However, in a broader sense, kinship

is considered to encompass not only immediate family relationship but also extended family ties, clans, tribes, and individuals who share a common vision within a community-like business, commercial organisation, or religious group (Dana, 2015; Fortes, 2015). A kinship relation refers to the connection between individuals based on blood ties, emotional bonds, or shared goals, which leads to the development of interactions. In organisational settings, kinship relations are formed among a group of individuals who share common visions and objectives within in a community context. In a kinship-based leadership approach, leaders and members within an organisation establish and strengthen emotional connections to provide mutual support. This leadership style emphasizes treating organisation as a family. For example, involving teachers, parents unity and the community to enhance the school's performance (Parker & Raihani, 2011).

Kinship-Based Relationships

Indeed, the academic discourse on the relationship between kinship and school leadership practice is limited in the existing literature. However, the concept of kinship terms can be found in certain sociological and business theories. These theories often define kinship in the context of family relationships, such as those between parents, children, and siblings (Butler, 2002; Karra et al., 2006; Nicholson et al., 2015; Peng, 2004). Kinship refers to social relationships and connections formed through family ties, clans, and shared endeavours such as business or commerce (Dana, 2015; Fortes, 2015). It encompasses the way individuals within a group are expected to interact with one another, as explained by the kinship system (Prideaux, 2006).

A kinship relationship is focused on fostering emotional connections to enhance the bonds within a group (Zakia & Pritasari, 2018). According to Van Vugt (2017), kinship is particularly relevant for individuals who share a common vision and mission within an organisation. Such individuals are inclined to cultivate teamwork practices grounded in shared understanding. In the context of leadership, kinship leadership refers to a "kin-based" relationship between leaders and subordinates. In the Asian context, the kinship-based relationships are associated with a stronger cultural and social environment, improved coordination and control, and a heightened sense of internal or personal motivation in assuming responsibility (Prideaux, 2006; Zakia & Pritasari, 2018). Van Vugt (2017) argues that kinship involves a collection of social leaders who prioritise their objectives and initiatives. They are inclined to foster teamwork through a shared sense of purpose. From a psychological standpoint, individuals are likely to experience anger when a

group member fails to reciprocate their cooperative action. In a kinship-based relationship, individuals experience a stronger sense of connection and interdependence with the other members of the organisation. The feeling of being accepted and a sense of belonging within the group serve as motivating factors for members to work collaboratively towards achieving the group's goals.

In Indonesia, the term kinship has its etymology roots in "*kekeluargaan*", which directly translates to "familyism". Studies by Shiraishi (1995), Julia I. Suryakusuma (1996), and Wieringa (1993) shed light on how familyism is manifested within Indonesian public institutions, including educational environments. Moreover, the concept of "*kekeluargaan*" (kinship) in Indonesia is built upon two core principles: "*rukun*" (in harmony) and "*hormat*" (respect). These two principles contribute to shaping the character of the Indonesian people, fostering qualities such as honesty, trustworthiness, politeness, obedience, generosity, and hospitality. When it comes to leading a group, many Indonesians adhere to the principle of "*tepo seliro*", which emphasizes on the importance of understanding and considering the feelings of others (Gani, 2004). As a result, the interaction between leaders and subordinates, despite being hierarchical, often resembles familiar interactions, creating a conducive and harmonious atmosphere.

Leader and Kinship Leadership

Kinship leadership entails a leadership style that is rooted in kin-based relationship between heads and followers. It originates from a foundation of equality within the community, shared language, culture, customs, and religious beliefs, fostering a sense of principled unity within the organisation (McClellan, 2017). The influence of ancestral cultural heritage strongly shapes the practice of leadership within the organisation.

In the Islamic context, kinship relations are referred to as *silaturahmi*, which emphasizes the importance of maintaining friendship and kinship ties. Islam encourages Muslims to strengthen the bonds of family, not only within individual relationship but also among various groups and communities (Ningsih, 2020). Nawawi (2001) and Hakim (2012) suggested that Islamic leadership encompasses elements of spiritual leadership. Islamic leaders guide their trust and place their faith in God almighty.

In the Indonesian context, kinship leadership is significantly shaped by cultural understanding, which is in turn influence by the geographical setting. Indonesian culture encompasses distinctive values such as a friendly society, a welfare system, and life assurance embedded in Indonesian culture (Prideaux, 2006; Zakia & Pritasari, 2018). Indonesian society is commonly described as

friendly, open-minded, and tolerant. This character has a notable influence on the performance of Indonesian leader (Mulder, 1994). In the context of organisation in Indonesia, leaders are often expected to be wise and honest (Irawanto, 2009). Given that, Indonesian leaders carry moral responsibilities that are shaped by their noble qualities and religious aspirations. As a result, Indonesian leaders uphold their duties not only in their tasks but also in their relationships with the people they lead (Irawanto, 2009).

In the context of school and education in Indonesia, Sanjaya (2019) defines kinship-based leadership as a "relative nature relationship" that highlights collegiality and reciprocal care between leaders and members. He stresses that the principals should actively promote and support the cultivation of kinship and togetherness within the organisational culture, as values align with and reinforce Indonesian cultural values. According to Sanjaya's (2019) study, principals, teachers, and administrative staff perceive the school as a second home, where all members from a cohesive and unified family-like entity. This shared sense of belonging and connection gives rise to an organisational identity characterised by a "relative nature relationship". In other words, the school community embodies the qualities of a close-knit family.

A quantitative study conducted by Tuerah, Pangalila, Korompis, Santie, & Lonto (2018) in Indonesia highlights that togetherness and solidarity play a vital role in fostering a sense of unity within schools. This unity fosters shared interests among school members, including principals, resulting in mutual support and active contribution towards achieving common goals. The research findings suggest that group solidarity in elementary schools influences a positive impact on teachers' job satisfaction. These positive effects arise from the kinship-like relationships based on togetherness and shared responsibility that exist among teachers, as well as between principals and teachers.

In summary, kinship leadership is strongly influenced by various factors such as geographical location, cultural understanding, and religious beliefs of the leaders. The kinship-based relationship in leadership performance has a positive impact on the evolving interaction among members. Leaders who cultivate kinship relationships and assume a parental role with their followers have the potential to impart wisdom and demonstrate integrity. In the Indonesian context, kinship leadership highlights the importance of fostering togetherness and solidarity within the organisational culture. Within this framework, leaders and members actively care for and support one another in the pursuit of their institution's goals (Sanjaya, 2019; Tuerah et al., 2018)

While the studies conducted by Sanjaya (2019) and (Tuerah et al., 2018) shed light on the importance of togetherness and solidarity within the school

community, they may not explicitly address the specific strategies employed by school leaders to foster these qualities and create a "big family" atmosphere that accommodate all members. There is indeed a scarcity of research on kinship-based leadership specifically in Indonesian Madrasahs, particularly within the higher education context. However, there is a greater need for investigation into how cultural values can be strengthened and embedded into principal leadership approaches to foster positive interactions with followers. This study is an integral component of a comprehensive research project that focuses on examining leadership practices in Indonesian Madrasah (Islamic-based schools), and aims to address challenges and enhance school performance (Kultsum & Wang, 2021). Major findings reveal that the predominance of Islamic values and the uniqueness of Indonesian culture shed light on practices of catalytic, servant, and kinship leadership. Therefore, this researcher aims to investigate kinship leadership practices in Islamic universities and compared them to those in Hindu-based universities located in Jakarta and Bali. The findings elucidated the concept of kinship as a core element of indigenous leadership among higher education leaders.

Research Methodology

Data Collection

This research employed a multiple-case-study approach and gathered qualitative data through conducting in-depth interviews. As described by Creswell & Poth (2018), the case study method enables the exploration of real-life, contemporary bounded system (refer to as cases) or multiple bounded systems (multiple cases) through an extensive and detailed collection of data from various sources. This method enables for a representation of a comprehensive case description and identification of recurring themes within the cases. To effectively analyse and manage the extensive data collected, the utilization of appropriate tools are necessary. This study utilised semi-structured interviews as a means to establish direct access to participants' experiences, facilitating understanding between the participants and researchers (Silverman, 2019). The selection of universities for this research involved purposive sampling, specifically focusing on the University International Islam Indonesia, State Islamic Syarif Hidayatullah Jakarta, Undiksa, and State Hindu University across three regions in Indonesia: Bali, Tangerang, and West Java.

Research Setting and Participants

There were 10 participants from two universities, namely State Hindu University (UHN) and State Islamic University (UIN). Among them, two Vice Deans from the Education Faculties of UHN and UIN were included. The remaining participants included the heads of study programs and their secretaries, making a total of 8 participants. The coding for the participants was as follows:

IsVD1: Vice Dean in Islamic University, IsHD1: Head of Department 1 in Islamic University, IsHD2: Head of Department 2 in Islamic University, IsSD3: Secretary of Department 3 in Islamic University, IsSD4: Secretary of Department 4 in Islamic University, HnVD5: Vice Dean 5 in Hindu university, HnHD6: Head of Department 6 in Hindu University, HnHD7: Head of Department 8 in Hindu University, and HnSD8: Secretary of Department 8 in Hindu University.

Data Coding and Analysis

The interviews were conducted in Bahasa Indonesia and recorded digitally. All interviews were transcribed verbatim, and field notes were taken to support the interview data and record observations. The quotes in the reports were translated into English. All interviews were transcribed verbatim, and field notes were taken to support the interview data and document any observations. The quotes in the reports were translated into English. The researchers employed a color-coding strategy to categorize the data according to research themes and questions. A colour-coding strategy was employed to categorise the data according to research themes and questions. In a slight deviation from Stuckey's (2015) method, which utilised coloured markers for manual coding, we employed the text highlighting features of a computer to identify and mark emerging themes. The data was stored in a computer file, and this systematic and iterative approach proved to be effective in capturing the richness of the qualitative data due to its sensitivity.

Thematic networks and analytic tools based on Attride-Stirling's (2001) theory were employed in this study. Thematic analysis was utilised to identify the significant data, while thematic networks were employed to structure and represent these themes effectively. Thematic analysis is a valuable approach in qualitative inquiry. Castleberry & Nolen (2018) and (Braun & Clarke, 2019) emphasize that the thematic analysis method is employed to identify, analyse, and report patterns or themes within data.

Results and Discussion

The findings encompass the concept of kinship-based leadership as an indigenous identity. The findings delve into two key aspects: the challenges faced by leaders in carrying out their leadership roles and strategies employed to address these challenges. The details are as follows:

Table 1. *Leadership Challenges at Islamic University*

Internal	External
• Family (double burden) • Self-motivation • Self-confidence • Responsibility	• Administration • Academic development • Program demands

Table 2. *Leadership Challenges at Hindu University*

Internal	External
• A balance between personal needs and organisation • Self-motivation • Family (double burden)	• Communication problems because of the age gap • Pressure • Potential conflict • Religious responsibilities

The two tables above depict the challenges encountered by leaders in universities. They highlight internal issues such as family burdens, self-motivation, self-confidence, and responsibility. According to the interview findings, some respondents expressed the voiced their opinion that department leaders often confront internal challenges, particularly highlighted family problems were commonly reported among women leaders. They emphasized that assuming the roles of both a mother and the head of a department felt like having dual responsibilities.

"Being the head of the department and a mother of two kids forces me to undertake dual role, constantly juggling the responsibilities of my career and taking care of my children. At times, I find myself confronted with two equally significant roles, which in turn consumes a considerable amount of my mental energy. (IsHD1). In addition to my role as the head of the department, I also hold the position of the

sub-district leader's wife. As a result, whenever there is a ceremony,
it is expected of me to attend and actively participate in the event
(HnHD6)."

Another internal problem highlighted by several leaders, was the issue of self-motivation and self-confidence. It is acknowledged that effectively managing an institution demands substantial amount of effort to meet the needs of its members. Thus, pressure is exerted from the lower and upper levels, which can contribute to reduced motivation and confidence among the leaders. The findings indicate that leaders' motivation diminishes when they face excessive pressure and receive numerous complaints.

"This job carries significant demands. And I acknowledge that. However,
there are moments when I feel these demands dampen my motivation and
hinder my ability to enhance my performance (IsVD1)."

Other participants also expressed that being in a leadership position required a resilient mindset to handle pressures, particularly from senior lecturers. Some senior lectures would approach them expecting immediate assistance or favour. As a result, younger leaders often feel hesitant and reluctant to fulfill their duties compared to their elder colleagues.

"The expectations from senior lecturers and students create
significant pressure on me. At times, I experience moments of doubt
regarding the correctness of my actions – wondering if I have
genuinely delivered the utmost quality of service to both lecturers
and students."

In addition to internal issues, office holders in the faculties of both universities also encounter external challenges. These challenges include administrative problems, program demands, communication among team members, and religious rituals.

Performing administrative duties is the primary responsibility of institution leaders. However, this often proves to be challenging for officeholders at the university setting. The study revealed that administrative task impose a significant burden on the leaders, as they are required to handle a substantial number of administrative responsibilities within tight deadline. Additionally, they also have other responsibilities as lecturers, including teaching and conducting research. As a result, this becomes a hurdle for institutional leaders to effectively carry out their roles.

"The administrative workload within the study program is extensive and
complex. This often troubles me as there are numerous aspects that I
don't fully comprehend, and the tasks seem never ending. Adjusting to

this demanding administrative assignment has been a continuous process for me (IsHD1)."

The generation gap between leaders and members presents a challenge, as some senior members hold the perception that younger leaders may not be capable of fulfilling their duties effectively. In the context of the Hindu-based university, the data revealed that leaders face difficulties in establishing effective communication with senior members. They must carefully choose the right timing and words when engaging in discussion with the seniors. Some senior members tend to be overly sensitive when addressing any issues with the leaders. Therefore, there is a potential for conflict to arise when the leaders unintentionally display behaviour that is negatively perceived by the senior

"...We have to be super careful and more sensitive when establishing communication with senior lecturers. Their expertise must be appreciated and listened to (HnHD4)."

"...I tend to lower my position when talking to them to make sure, I don't they are not offended by my words (HnHD7)."

The final external challenge is related to religious rituals. In many Balinese communities, families, villages, and district organize and participate in various ceremonies. Each ceremony requires the presence and leadership of either the head of the family or the regional head. Individuals in these positions are responsible to attend and organise the ceremonies whenever they take place. As a result, many working individuals in such leadership position are required to take a day off from their regular duties to fulfill their ceremonial responsibilities.

"All customary affairs are overseen by Dadia (extended family) within our home. Therefore, I am obligated to be involved in all Banjar, Dadia, or both activities. We will face social punishment if we do not include ourselves (HnVD2)."

"...As a man, it is particularly challenging for me to send my wife back to my village simply because I am unable to attend. In Bali, specifically under the Patrilineal system, my presence becomes crucial as everything relies on it. Therefore, my attendance is mandatory. While it is acceptable if the wife is not present. It will raise questions and lead to social consequences within my environment, if I am absent (HnHD8)."

Based on the statement above, it can be inferred that religious activities pose a hindrance to leaders in fully executing their leadership responsibilities. This is primarily due to physical absence of larders in the institutions they oversee. The absence of leaders can potentially lead to serious issues, especially when there is limited interaction and communication between leaders and members.

Discussion

Values on Leadership Practice in Religion-Based Universities.

The leaders in higher education encounter serious challenges that necessitate the exploration of solutions. It is crucial to ensure the smooth functioning and balance of the organisations. The strategies adopted by leaders are influenced by their cultural and religious backgrounds. The concept is illustrated in the following figure:
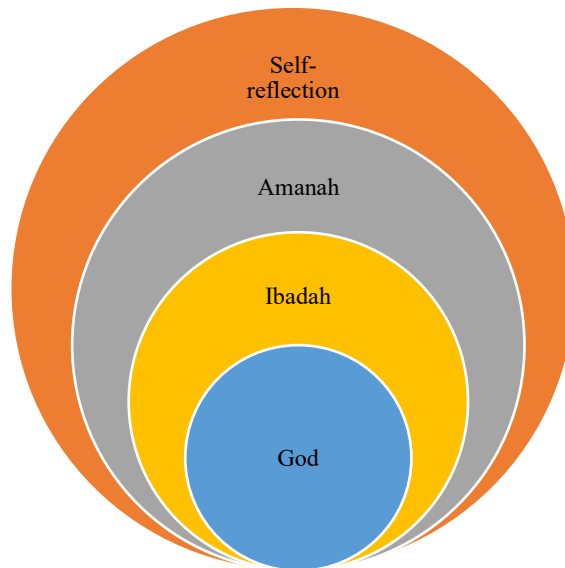

Figure 1. Developing Responsibility in an Islamic-Based University

The figure portrays the mindset of leadership as a responsibility–both as human beings and as well as servants of Allah. It highlights four key elements in which leaders assume responsibility for guiding and leading their institutions. The first element is self-reflection, drawing inspiration from QS. Anml:62, which states that humans are designated as leaders in the world. Regardless of personal preferences or choices, individuals have been entrusted with the role of leadership on earth. Through this reflection, university leaders come to realize that their leadership positions are part of the Amanah (trust) bestowed upon them by Allah. They realize the importance of caring for and being accountable for their leadership position in the eyes of Allah. Thus, fulfilling this mandate becomes an act of worship to God, and they would be considered sinful if they neglect or violate this responsibility.

The same concept of values in leadership is also described in Hindu universities as follows:
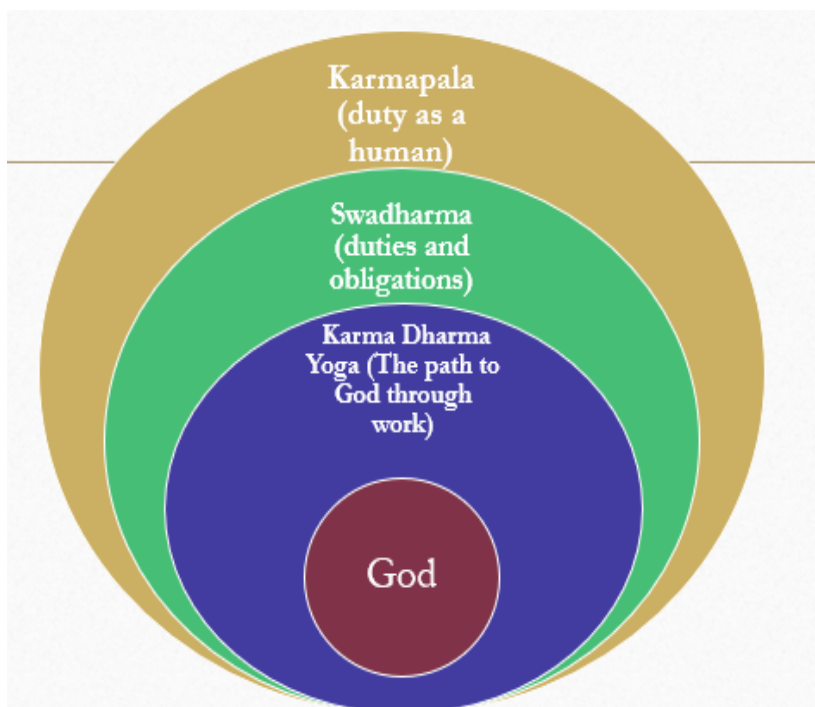

Figure 2. Developing Responsibility in a Hindu-Based University

The figure illustrates the development of responsibility among leaders in Hindu-based universities. The values heighted in this context align closely with those promoted by leaders in Islamic-based universities. The foremost value emphasized for Hindu leaders is the responsibility towards God. Therefore, being a leader is seen as a duty for every individual, wherein in human life entails taking responsibility and accountability as a leader, referred to as *karmapala* in Hindu philosophy. Similar to Islamic values, in the Hindu belief system, humans are considered as leaders sent to the world with the purpose of serving nature. In Hinduism, taking on human responsibilities is viewed as a manifestation of

swadharma (duties and obligations). This aligns with the Islamic concept that providing service worldwide is part of Ibadah. In the Hindu perspective, all human endeavours are considered as *karma dharma yoga,* signifying that every action undertaken by humans serves as a path or means towards fulfilment.

Based on the explanations provided, it can be inferred that the concepts of leadership in Islamic and Hinduism shared common ground. Both emphasise the primary objective of strengthening faith by serving humanity in the name of God. God is regarded as the ultimate destination for individuals living in this world. The responsibility undertaken by humans ultimately find their culmination in the hands of God.

Kindship and Religious Characteristics in Leadership Style; A Comparison of Leadership Styles in Muslim and Hindu Universities.

Spirituality

The integration of spirituality can enhance leadership practice by incorporating elements of religion, ethics, and values-based approaches (Fry, 2003). According to Fry, there are three key ways for leaders to stay in touch with their followers: vision, values, and personal action. To effectively do so, leaders should utilised appropriate leadership styles and develop important skills, such as awareness of communication styles and impact of religion in the workplace (Blackaby & Blackaby, 2011).

The findings suggest that leaders' spiritual characteristics influence their approach to leading an organisation. These characteristics are influenced by their experiences, education, religion, culture, and are reflected in their attitudes. In the context of Muslim leaders, certain elements such as Ibadah, Amanah and self-reflection hold particular significance. Muslim leaders often dedicate their leadership practise as Amanah from Allah, considering themselves accountable for this Amanah, which is seen as an act of worship (Ibadah).

IsVD1 emphasise that being a leader comes with significant responsibilities, as it is considered as part of the act of worship (Ibadah) towards Allah.

> "As a devour Muslim, I firmly believe that being a leader is a divine
> mandate entrusted by God. It is a responsibility that I must
> embrace wholeheartedly, and being fully aware of the challenges
> that lie ahead of me (IsVD1)."

This aligns with Ahmad's (2009) study, which suggests that Islamic management concepts go beyond the boundaries of the materialistic world and hold significance for individuals who believe in attaining eternal success in the hereafter. This study emphasises that as Muslim leaders, we bear the responsibility not only for the well-being of people and ourselves as humans but also for serving God. In the context of Hindu-based university, the concept of leadership shares

similarities with the perspective of Muslim leaders. It is acknowledged that being a leader is not only a role but also a fundamental duty as a human being (*karmapala*), wherein fulfilling this duty is considered as part of one's responsibility to God.

> "Because we all have *karma* (deeds), someone with *karma* will also generate merit (rewards from actions). I carry out the mandate as a leader called *karma*, where my actions generate rewards (HnHD6)."

In Hindu philosophy, the concept of *karmaphala* emphasises that the consequences of our actions, when undertaken with sincerity and seriousness, become *swadharma* – an act performed solely for the worship God Almighty. This understanding applies to all aspects of human life, including the role of leadership. Hindus believe that being chosen as a leader is result of one's past action, and fulfilling this role is considered *swadharma,* a form of worship to God.

> "…when one of us mentioned one of the ways of worshipping *Ida Sang Hyang Widi* (God) by working in accordance with *swadharma* (duties and obligations). …We do *Swadharma* as individuals or *swadharma* as citizens. This later became the Dharma for Religion and the Dharma for the country (HnHD6)." "However, according to our belief, human beings are obliged to work as a manifestation of our presence in this world. That means, work is worship and an offering to God (HnVD5)."

This aligns with the principles of Islamic worship as well. In Islam, assuming a leadership role is considered carrying out the Amanah, and fulfilling this responsibility with uttermost dedication and accountability is considered as act of worship. In essence, both religions share similar principles when it comes to worship God. All actions and responsibilities, including those of a leader, are ultimately the duties of God. For this reason, fulfilling these responsivities in a responsible manner is a form of worship towards God.

Fostering Trustworthiness

In developing Amanah and Ibadah, Muslim leaders tend to maintain their leadership practices through their self-motivation and self-confidence. This is achieved by cultivating trust and building strong bonds among members. The leaders believe that earning trust from subordinates fosters a sense of belonging to the organisation, thereby promoting a serious and dedicated approach to work.

> "Building trust among subordinates is crucial as it fosters a sense of belonging within the department and encourages collaborative with the leadership (IsSD3).

> Building trust is of the utmost importance when it comes to leading an institution. This trust is crucial in fostering a harmonious and comfortable work environment for the members (IsHD2)."

Those statements resonate with the findings of Kultsum & Wang's (2021) study, which emphasise the importance of trust in establishing meaningful connections between leaders and members. Similarly, Bowler, Paul, Gavin, Joplin, & Bowler (2018) highlight trust as a key element in fostering interaction among subordinates. Therefore, it can be concluded that cultivating trust within an organisation enhances positive interactions and strengthens members' motivation in the workplace.

In the context of Hindu university, building trust poses a challenge, particularly for leaders who oversee senior lecturers as their subordinates. The seniority of these lectures can sometimes hinder the leaders, especially within departments as they may make demands without considering the established work system. However, it is important to note, as stated in HnSD8 that the current system is stable, and deviating from it may lead to future problems.

> "...Meanwhile, the baby boomer generation expects receiving special treatment, respect, and to having their needs catered to before they are prepared to work. This dynamic poses challenges for me in effectively leading the department (HnHD7)."

> "What made it even more challenging was that my superiors from the institution always gave sudden instructions, expecting immediate completion, as if it were a 'Single Pain' (suddenly) in Bali. They would give instructions one day and expect them to be finished on the same day. However, we had meticulously planned all our programs, only to end up having to postpone them (HnHD7).

Leadership requires efforts to build trust. Yet, in certain leadership practices, there are challenges in managing subordinates. As illustrated in the aforementioned case, not all subordinates comprehend the leader's circumstances and implemented system. Some leaders tend to enforce their will upon their subordinates. A research conducted by Holley, Wu, & Avey (2019) confirms the need for a mediation mechanism between leaders' trustworthiness and members' voices. This research emphasises the importance of establishing a forum at the leadership level where members can freely express their opinions. which in turn, helps to foster trust in their leaders

Therefore, effective and open communication between leaders and subordinates plays a crucial role in fostering a healthy and optimal environment, which ultimately leads to development of trust within the institution. Similarly, by actively listening and addressing the concerns of team members, leaders can strength the relationship between themselves and the members.

Conclusion

Islamic and Hindu universities hold significant influence as prominent religious-based institutions in Indonesia, impacting the country's educational landscape. These universities have played a pivotal role in shaping religious characters and values. Among the various leadership styles adopted by institutional heads, the kinship leadership style has emerged as one of the most prevalent approaches, spanning across departments and faculties. Due to the deeply rooted belief in God and the profound cultural influence embedded within these universities, leadership within these institutions is intricately connected to these fundamental elements. As a result, kinship leadership has become a defining characteristic of indigenous leadership in Indonesia.

Acknowledgement

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