



“Work Ethic” Value as Soeharto’s Development Tool in Indonesia

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Abstract

This research paper mainly discusses Soeharto and his “Work Ethic” value system. It focuses on the role of local wisdom as a fundamental value that has moulded leadership character and style of Soeharto in Indonesia. A term during his leadership tenure was used by Soeharto to identify, list and explain the source of the dominant local wisdom. Content analysis was used as the method of analysis in to explain a series of “End of the Year Speech”, “Nationhood Speech” and “Party Speech”. Initial analysis on the speech texts showed that emphasis on values was given at every serie of the speeches delivered. Next, quotations of every paragraph in the speech texts were scrutinized for groupings of dimensions (Value Dimensions) specifically referring to Asian Values. The paragraphs of every text were recited for the final time in order to identify Derived Values originated from each of the Value Dimensions. Recordings of data were carried out by using Archive for Technology, the Life World and Everyday Language. Text Interpretation (ATLAS).ti version 7 software. It was discovered that Soeharto used his “Nationhood Speech” serie as his main medium to deliver values to his people. Value Dimension “Work Ethics” was identified as the second most important value in his delivery of messages on development. Meanwhile, Derived Values “Strong/Kind/Dilligent/Viable/Earnest” were values that frequently appeared in the dimension. At the end of this paper, an explanation on the application of these values in the leadership and development under Soeharto is obtained. In conclusion, a leader who manipulated local wisdom is capable of achieving development that is more pragmatic and effective. Reinvigorating the local wisdom is a significant factor that can catalyze a continuous development specifically in Indonesia and generally in the South East Asia.

Keywords: Soeharto; Value system; Local wisdom; Work ethic

1. Introduction

This paper is a continuation of an earlier research that focused on “Power Orientation” as a development tool of a nation. The paper was presented in the 3rd *International Conference on Human Sustainability* (INSAN 2016) at Pekanbaru Indonesia that took place on 15-16 November 2016. This paper meanwhile, focuses on “Work Ethic” as another tool in developing a country. It stems from the local wisdom of Soeharto, who is the Father of Development of Indonesia and the Republic’s second President. This towering statesman of Indonesia and South East Asia had successfully implemented pragmatic actions through his effective leadership style and inculcation of values. He embraced the western democratic spirit but moulded it into his own style. His leadership capability had brought the society to develop from one level to another.

Wisdom is a philosophy and concept reflected through the values and culture of a society. As such, local wisdom can be understood as a human effort to use his mind and wisdom to act and behave towards something, an object or event within a perimeter. Etymologically, wisdom is understood as one’s capability to use his mind in his reactions and behavior. The term ‘local’ specifically

refers to a limited space for interaction within a limited value system. Meanwhile, the interaction space connects patterns of relations between humans or between human and environment. The established interaction pattern is known as *setting*. *Setting* is an interaction space where one could have face to face interaction. An established life setting will directly produce values.

In the context of this research, values, that serve as the basis for local wisdom and value dimensions will be discussed in the context of “Asian Values”. Asian Values are based on the belief that Asian countries have a set of unique ideologies that reflect local culture and history. There is no single definition of the term as proponents of Asian Values come from different background. Despite some clear differences, there are some shared values and beliefs that are embraced that can be practiced by Asians and used guidelines to live in this world. These shared values can be known as ‘Asian values’ which are similar to other shared values which are called ‘Western values’ (1).

1.1. Research Problem

For thirty two (32) years when he was in power, Soeharto had successfully developed the unity and economy of Indonesia. In many previous researches, the fundamental of his leadership character was traditional Javanese. All aspects of his leadership includ-

ing its' guidelines and implementation were based on the Javanese culture and philosophy whether directly or indirectly. Furthermore, as an army general, the Javanese values and philosophy were also inculcated in the ABRI Leadership Doctrine (Indonesian Armed Forces).

According to (2), Soeharto successfully maintained economic growth and development of the country by galvanizing values that characterized socio-cultural that was based on the local wisdom. Under President Soeharto, Indonesia gradually recovered from severely bad economy when the country was led by Sukarno. For 32 years, Soeharto enforced the manpower to achieve one aim which was to bring political stability and prosperity to Indonesia. Sarsito (3) emphasized that Soeharto was highly committed and spirited to implement the Javanese culture and philosophy. This was based on his belief that it was not difficult for the Indonesians to live as patriotic Indonesians who uphold the 'Pancasila' if they understood the values in Javanese culture.

Developments carried out in a nation can never escape from the cultural pattern practiced by its' leaders and members of the society. Thus, the local wisdom, which is a socio-cultural element inherited by the society of a nation, defines how development is planned.

This research attempted to seek the answers to the following questions:

- i. What was the leadership characteristics brought by Soeharto?
- ii. What were the sources of local wisdom that constructed his Asian values?
- iii. What values (Value Dimension and Derived Values) were used by Soeharto in mobilizing development?

2. Literature Review

There is still a lack of research on leadership style and character that are linked to the concept of culture and local wisdom in of a leader in helping development. Variables – Socio-cultural variables such as values, norms, attitude, worldview, traditional belief and others have been used as guiding objects and research analysis. Through the stated variables, anthropologists and sociologists have expressed their opinions whether the cultural-values embraced by a society suited with the traits of modernization to be achieved. Though the analysis will produce patterns, either positive or negative, most societies will keep the good traditional traits in order to maintain patriotism and strengthen solidarity. This will also ensure the people to enjoy peacefulness and the more important thing is it can uphold the culture and religion that have been long embraced (4).

The big framework for a value and local wisdom is "cultural". Koentjaraningrat (5) stated that cultural originated from the Javanese word "buddhayah" or "kebudidayan" which means "noble effort by human being" to achieve something. Besides "cultural", the term "civilization" is also frequently used. Reknown figures in the west such as Francis Fukuyama and P. Samuel Huntington used the terms "cultural" and "civilization" alternately when discussing values and local wisdom.

Meanwhile, value is a core part of a culture. Value serves as a guideline, measurement tool, action, practice, perception, consideration and others. It also defined as a belief that pushes an individual or an organization to behave based on a society's core values. As such, a value is a principle and faith which serve as the basis for an action especially in achieving an objective within a specified time .

This paper refers to an empirical research conducted by So Young Kim entitled Do Asian Values Exist? Empirical Tests of the Four Dimension of Asian Values di dalam Journal of East Asian Studies 10 (2010). He outlined four value dimensions which are frequently mentioned in any discussion on values in Asian societies. The values are,

- i) Dimension of Familism,

- ii) Dimension of Communalism / Communitarianism,
- iii) Dimension of Authority Orientation
- iv) Dimension of Work Ethic.

"Work Ethic" is the focal point of this paper in which focus is given on how far it functions and is manipulated by a leader in leading his country towards development. The "Work Ethic" value itself reflects the difference in one's style and level of working as decided by value and culture (Fukuyama, 2009). Asian societies usually embrace established norms such as self-discipline that includes hard work and prudent spending. Such traits, which are praised and dubbed as contributing factors to Asia's strong economy, are far different from the ones emphasized in Latin America (6). They are also different from the traditional liberal economic theory which theorizes that work is an unpleasurable activity and is only done for material gain.

Moreover, one's experience in travelling and living abroad will make him realize that a person's attitude towards work is influenced by the culture of a race. This can be empirically measured in multi-ethnic societies in Malaysia, India or America. A better economic performance can be witnessed in certain ethnic groups such the Jews in Europe, Greeks or Armenians in the Middle East and Chinese in South East Asia (Fukuyama, 2009).

2.1. Soeharto and Value System

The system of values in Soeharto had started since he was in childhood. He was born on 8 June 1921 at Kemusuk, Argomulyo, Yogyakarta where he received multiple upbringings by his relatives of a big family. Agricultural-based living was his initial exposure to life. A strong religious background was also provided to him throughout his life. In addition, while being raised by his uncles and aunts, Soeharto was treated as "the eldest child" who was responsible in everything.

At 14 years old, Soeharto returned to his hometown Kemusuk where he received his secondary education at Sekolah Menengah Pertama (SMP) Muhammadiyah di Yogyakarta. His military duty started on 1 June 1940 when he was drafted into a military school at Gombong, Middle Java. After six months of basic military training, Soeharto graduated from the military school as the best cadet and became a corporal. He was selected as the exemplary cadet at Sekolah Bintara, Gombong and officially became an army in the Tentara Nasional Indonesia or Indonesian Armed Forces on 5 October 1945. Up to this, it is clear that Soeharto had a very close experience as a farmer and army.

Regardless of all the above, the most fundamental and initial values in his life was the family and societal values which are the Javanese values. According to Sarsito (3), Soeharto used and manipulated the Javanese cultural values and philosophies as his personal guidance or a leader. He believed that several Javanese traditional thoughts that are in the forms of guidance or 'pituhuh' or prohibitions or 'wewaler' if implemented as policies, could make the Indonesian people become 'berbudi bowoleksono' or truly wise and kind hearted or 'beciksajatiningbecik'. Soeharto has a full commitment in implementing the Javanese and culture and philosophy.

3. Methodology/Materials

The research employed the qualitative approach. Thus, Computer Analysis Qualitative Data Analysis (CAQDAS), Archive for Technology, the Life World and Everyday Language. Text Interpretation (ATLAS.ti version 7) was used for data analysis and collection.

The following is a list of Soeharto's Speech Text Documents

Table 1: Soeharto’s Speech Text Documents

No	Code	Speech Text Document/Title	Type of Text	Date/Venue
1.	S1	Republic of Indonesia Presidential’s Mandate Speech at Mesyuarah Kerja Nasional ke II with Golongan Karya	Party Speech (GOL-KAR/ PNI/PNU)	2 November 1967 / Djibogo Jakarta
2	S2	Republic of Indonesia Presidential’s Mandate Speech at Mesyuarah Kerja Kordinasi Pemuda Sekreteriat Bersama (SEKBER) Golongan Karya		28 September 1968 / Jakarta
3	S3	Republic of Indonesia Presidential’s Mandate Speech at the opening of Sidang Majelis Pemesyuaratan Parti Nasional Indonesia (PNI) ke IV		03 April 1969 / Jakarta
4	S4	Republic of Indonesia Presidential’s Mandate Speech at the opening of Kongress ke XII Parti Nasional Indonesia (PNI)		11 April 1970/ Semarang
5	S5	Republic of Indonesia Presidential’s Mandate Speech at the opening of Mukatamar Parti Nahdatul Ulama (PNU) ke XXV		20 December 1971/ Surabaya
6	S6	Republic of Indonesia Presidential’s Mandate Speech at the 45 th Anniversary of Parti Nasional Indonesia (PNI)		17 July 1972 / Jakarta
7	S7	Hari Raya Idul Fitri 1387 Hijri and New Year 1968 :Mandate from the Presidential Office	New Year Speech (End of the Year Speech)	31 December 1967 / Jakarta
8	S8	End of the Year Report 1968 to the People of Indonesia : President of the Republic of Indonesia		31 December 1968 / Jakarta
9	S9	End of the Year Speech 1969: President of the Republic of Indonesia		31 December 1969 / Jakarta
10	S10	End of the Year Speech 1970: President of the Republic of Indonesia		31 December 1970 / Jakarta
11	S11	End of the Year Celebration Speech 1971: President of the Republic of Indonesia		31 December 1971 / Jakarta
12	S12	End of the Year Speech 1972: President of the Republic of Indonesia		31 December 1972 / Jakarta
13	S13	Nationhood Speech 1967 President of the Republic of Indonesia: At Dewan Perwakilan Rakyat Gotong Royong (DPR-GR) Assembly	Independent Day Speech (Nationhood Speech)	16 August 1967 / Jakarta
14	S14	President of the Republic of Indonesia’s Nationhood Speech 1968: At Dewan Perwakilan Rakyat Gotong Royong (DPR-GR) Assembly		16 August 1968 / Jakarta
15	S15	President of the Republic of Indonesia’s Nationhood Speech 1969: At Dewan Perwakilan Rakyat Gotong Royong (DPR-GR) Assembly		16 August 1969 / Jakarta
16	S16	President of the Republic of Indonesia’s Nationhood Speech 1970: At Dewan Perwakilan Rakyat Gotong Royong (DPR-GR) Assembly		16 August 1970 / Jakarta
17	S17	President of the Republic of Indonesia’s Nationhood Speech 1971: At Dewan Perwakilan Rakyat Gotong Royong (DPR-GR) Assembly		16 August 1971 / Jakarta
18	S18	President of the Republic of Indonesia’s Nationhood Speech 1972: At Dewan Perwakilan Rakyat Gotong Royong (DPR-GR) Assembly		16 August 1972 / Jakarta

Table 2: Distribution of Speeches in Soeharto’s Speech Texts that were Inclined towards Value Dimension

Text	GOLKAR/PNI/PNU					Text	End of Year Speech					Text	Nationhood Speech					
Kod	D _B	D _P	D _E	D _K	Jum	Kod	D _B	D _P	D _E	D _K	Jum	Kod	D _B	D _P	D _E	D _K	Jum	
S1	3	3	8	1	15	S7	24	15	22	9	70	S13	62	41	30	23	156	
S2	2	3	5	0	10	S8	13	13	7	6	39	S14	44	10	16	6	76	
S3	6	5	3	1	15	S9	6	7	8	1	22	S15	19	15	14	5	53	
S4	15	14	13	2	44	S10	13	8	10	7	38	S16	24	17	19	6	66	
S5	5	2	3	1	11	S11	15	10	25	6	56	S17	16	13	26	3	58	
S6	1	2	0	1	4	S12	34	22	28	11	95	S18	18	11	9	5	43	
Ttl	32	29	32	6	99	Ttl	105	75	100	40	320	Ttl	183	107	114	48	452	
																		871
%					11%						37%							52%

Guide: D_B = Power-oriented Dimension, D_P = Communalism/ Communitarianism Dimension, D_E = Work Ethic Dimension, D_K = Familism Dimension

Speech texts that were the focus of this research comprised of i) Party Speech ii) New Year Speech iii) Independent Day Speech. These speech texts were chosen because they have the characteristics of various perspectives to complete the research. The texts of these three speeches also reached out to wider audience in the society. The speeches were also consistently delivered every year. Their content was about the expectations of the leader and his national development agenda. These three speeches are also related to the policies and approaches that Soeharto, as the head of the executive body and party, attempted to deliver. The speeches were initially recited by the researcher in order to familiarize himself with Soeharto’s language style and delivery method. It was also aimed to understand what Soeharto actually wanted to deliver in his speeches. The texts were then recited for the second time to identify paragraphs in the texts that contained “development values” that were related to “Asian Values” and “Local Wisdom”. The most important thing to do at this stage was to classify the values based on the Value Dimension specified. The third recital was carried out to classify the paragraphs into their Value Dimension and “Development Value”. The texts were recited repeatedly in order to ensure the classifications of the paragraphs into their Value Dimension were accurate and matched the real intention of the speeches.

3.1. “Nationhood Speech” as the Main Series of Speech Texts

Table 1 and Figure 1 show the analysis on Soeharto’s inclination towards Value Dimension (D_E, D_P, D_E and D_K) in his speeches Soeharto (S1 to S18). There were eighteen Soeharto’s speech texts that comprised of three series of speeches.

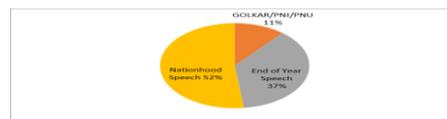


Fig. 1: Percentage of Inclination and Priority on Value Dimension on Soeharto’s Speech Texts

Based on the table and figures above, a total of 871 quotations in his speeches have been identified as relating to the specified Value Dimension. Nationhood Speech Series (S13 to S18) had the highest number of such quotations (452). This was 52% of the overall speeches and made it the most dominant of other speech texts. Text S13 has been identified as the text that contained the highest number of quotations related to Value Dimension (156 quotations).

Overall, all Soeharto’s Nationhood Speech had the highest number of Value Dimension compared to End of the Year Speech (S7 to S12) and Mandate Speech GOLKAR/PNI/PNU (S1 to S6).

3.2. “Work Ethic” as Soeharto’s Value Dimension”

Figure 2 below shows an analysis on inclination towards Value Dimension on Soeharto’s Speech Text

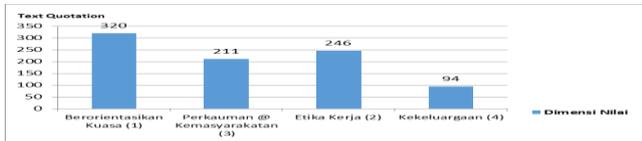


Fig. 2: Inclination towards Value Dimension in Soeharto’s Speeches

Based on the figure above, it was found that “Work Ethic” Value Dimension was the second most important value in Soeharto’s speech texts. A total of 246 quotations in his speech have been identified as being influenced by this value. This was 28% of the total quotations in his speech (871 quotations). Nevertheless, “Work Ethic” was the main development agenda of any leaders including Soeharto. “Power-oriented” Value Dimension lasted the longest in the first 5 years of his ruling. This was necessary for

nationhood building that was critical at that time during the transition from Old Order to New Order.

Majority of the previous researches focused on the way Soeharto emerged on the political stage in the leadership style that was visible throughout his ruling years. The findings confirmed the earlier findings on the priority given to “power-orientation” over the “work ethic” in his leadership. There has been a lack of research that discuss directly or indirectly on the inculcation of work ethic.

Nevertheless there was a correlation between “Power-oriented and “Work Ethic” Value Dimensions. Soeharto clearly stated this in one of his Nationhood Speech in 1969;

“I have to stress that the New Order is not simply to diminish the PKI and demolish the Old Order; it is a total correction to all diversions that have been happening. Such total correction is not confined to ideology, politic and nationhood. Instead, it should be followed by corrections to mental behavior and our work ethic”.

3.3. Derived Values in the “Work Ethic” Value Dimension

Table 3 below lists all the derived values related to “Work Ethic” Value Dimension detected in Soeharto’s speeches.

Table 3: Derived Values for “Work Ethic” Value Dimension

Work Ethic							
No	Derived Value	Total	%	Bil	Derived Value	Total	%
1.	Hardwork/Dilligent/ Focused)	60	20	7.	Knowledgeable (mental behav- iour/thinking pattern)	46	15
2.	Strong willed	15	5	8.	Consolidation	24	8
3.	Efficient	24	8	9.	Sincere	10	3
4.	Proper/Discipline	33	11	10.	Submission to God	5	2
5.	Responsible	22	7	11.	Togetherness (gotong-royong)	22	7
6.	Productive	20	7	12.	Others	18	6
					Total	299	100

Based on Table 3, there are twelve (12) Derived Values identified as belonging to the “Work Ethic” Value Dimension. The most dominant and frequently repeated Derived Values are the ones related to the “Work” value. Such values were hardwork, proper and dilligent. These adverbs were frequently repeated in a total of 60 quotations of Soeharto when discussing work.

Meanwhile “Knowledgeable” is the second most dominant Derived Value in the “Work Ethic” Dimension. In Soeharto’s speeches, knowledgeable worker refers to the peoples’ mental behavior and thinking pattern in dealing with development. Mental behavior and thinking pattern refer to the use of mind, thought and intellectual process in managing development. A total of 46 quotations were found to have these values.

“Proper” and “Discipline” are the third most dominant Derived Values in the “Work Ethic” Value Dimension. “Proper” and “Discipline” are in the same category as these values promote development values that matched the objective and intention of Soeharto’s speeches. “Proper” refers to abiding by the rule stipulated while “Discipline” refers to the training of thought and behavior in order to be self-discipline and abide by the rules and regulations. These values were identified in 33 quotations.

Besides the three dominant values, there are nine (9) other significant Derived Values discovered. “Consolidation” (24 quotations) was repeatedly clearly mentioned in Soeharto’s speeches on the efforts and processes to strengthen relationship and unity of the society. “Efficient” (24 quotations) was mentioned when he talked about the ability to carry out duties in organizations without wast

ing time and energy. “Responsible” was also emphasized by Soeharto especially on the necessity and responsibility of a worker in carrying out developmental duties. “Togetherness” (22 quotations) was also important. This refers to cooperation, being together in doing a work whether in an organization or society.

“Productive” was also identified in 20 quotations. This value promotes maximum productivity in terms of work performance, commodity or service. “Strong-willed” refers to having the diligence and total faith in achieving an objective. This value was recorded in 15 quotations. “Sincerity” that requires purity in heart and no hypocrisy was discovered on 10 quotations.

“Submission to God” was only recorded in 5 quotations. This value was indirectly inferred in his speeches when he demanded brevity, never to give up and continuous strive for the sake of achieving excellence in development. He emphasized on submitting to God after all the heartfelt efforts. Finally, there were 18 quotations that were categorized under “Others” as they did not refer to any Derived Values.

3.4. Soeharto and the Inculcation of “Work Ethic” Values in Indonesia

It was found that the “Work Ethic” value inculcated by Soeharto in his development agenda was not solely about an individual’s “work and occupation”. In fact, it encompassed “work” in the national development program that were catalyzed by unions and associations. The value also emphasized on objective, ideology and philosophy in every task and program implemented.

The national development process was oriented towards creating new job opportunities for the people. To achieve this, Soeharto continued with the Five Years Development Pelan (Repelita). It started with Repelita I (1969-1974) which aimed to fulfill the infrastructural needs and job opportunities especially in the agricultural sector. This strategy also served as the initial development platform of the New Order and the subsequent development policies. All development activities must be oriented towards stipulated programs which performance can be measured and product-oriented. Reformatations in agricultural techniques were given priorities as it was neglected and being too far behind. Soeharto’s

popular targets in this sector were the needs for food (*pangan*), clothes (*sandang*) and place (*papan*) to live as well as emotional stability.

Hardwork, good, proper, diligent were some dominant words in Soeharto's "Work Ethic" speech texts. Happiness could only be achieved through hardwork and submission to Allah. Working also required total commitment, focus, carefulness, ethical and the use of all capabilities to get the maximum results. Soeharto also said that working is a discipline in democracy.

Besides encouraging his people to work hard, Soeharto also emphasized the importance of being ethical in performing any duty. He called for changes in mental behaviour, thinking, working and action patterns in everything that his people did. In organizations, all tasks carried out must be based on the planned National programs. Working together, helping each other and cooperating with one another were the best work ethics. Soeharto once said in a Javanese philosophy "*Rameinggawe sepi ingpamrih, mayuhayuningbawana*" which means "Work hard and help without thinking of obtaining the personal gain only". The hard work was supported by continuous learning to widen the knowledge. Learning was not only about formal learning in classrooms but the knowledge gained must be used to help in carry out tasks in organizations.

Servas Mario Patty was of the opinion that Soeharto emphasized the Kaizen management style for continuous improvement. It is a situation where a leader or manager should spend at least 50 percent to make changes and improvement and not only does management work. Soeharto was quoted as saying that "I wake up and dreams of development and the tasks that have been entrusted upon me. At my house, I think about them. At my office, I put them into actions and at any place where I am seen relaxing, I actually think about them".

Soeharto also expected a sense of big responsibility among each union and association in creating a mentality for development. Such mentality included the hunger for development, strong will to achieve a higher performance and willingness to serve for the development of the Nation/Race and also giving the true meaning of development. The awareness and honesty to be together in carrying out the responsibility entrusted are two important elements. Groupings of people, whether among the nationalists (PDI), religious clerics (PPP) and Pancasila socialists (Golkar) in any parts of representation were expected to be just for the purpose of simplifying decision-makings for common benefits and not for championing any group or political ideology. The only differences existed was only the groups' emphasis on their fight agenda, post-independence programs and their practice of the Pancasila and Policy Laws 1945 (UUD 45).

In his strive for development, Soeharto called all parties to take immediate action to arrange their programs and discuss collaboratively until they reach a consensus that can be carried out together. In his Nationhood Speech in 1967, Soeharto among other stated that;

"We do not have much time to recoup our backwardness in many aspects in life. For the upcoming general election, the people should gain the benefits from party campaigns that are program-oriented, clear with what to be achieved and which should be attained at certain levels" (Soeharto, 1967)

To every individual in the society, Soeharto advised them to start improving albeit in a small scale but consistently doing it from day to day. They should always improve themselves, attitude and work ethic so they will always move forward. They should always have noble intention, eradicate prejudice, develop healthy mind and be diligent in improving their condition. All these should be done properly and efficiently. The people should always improve their effort. Soeharto repeatedly stressed in his speech that the peoples' strive should be based on the Pancasila and the UUD 45. As for the government officials, Soeharto reminded their negative work ethics such as unnecessary bureaucracy, slow action, improper conduct and corruption. There had also been doubts among the officials about the development programs implemented by the

government. These improper physical and mental attitudes had scuppered the implementation of the national development programs. Being cautious and careful were also important while carrying out any development plan. These would reduce unwanted matters or past mistakes from recurring. According to Soeharto, the cautionness and carefulness attitude in work existed when there was a sense of "common responsibility" and resilience among the government officials.

4. Results and Findings

This research only involved a series of speech text of a leader of his 5-6 years in power which equal to a term of ruling. It was carried out to observe Soeharto's initial inclination in value application while helming development. Through the derived values, an understanding and expectation of his character, ideas in ruling and actions can be obtained. It is proposed that future studies should also focus on his subsequent terms of ruling. This will enable more continuous data to be collected that will finally explain a more complete inclination of Soeharto's application of values throughout his leadership. Consequently, a pattern of values application by Soeharto and also other leadership facing contemporary challenges can be observed. It can also give a more concise explanation on the success and failure factors of a leader in developing his country.

5. Conclusion

Soeharto was a proven leader whose thought was brilliant which was reflected in his wise words and fruitful actions. He was an excellent "development worker" of a developing nation. His most important task was to "develop human being" by taking them out of poverty through his carefully planned agenda. His effective application of local wisdom on the belief that a nation should change and develop by following its "own mould" was respected by foreigners. His huge success proved that he was an objective and performance-oriented leader.

Soeharto did not only develop his country but also responsible in making it a South East Asian country that is secure, prosper and conducive. He was also an analyst, thinker, critic, change catalyzer, reformer and also a strategic planner with clear objectives. He undertook the trust of independence excellently and led his country to a higher level. Soeharto guided the mental and physical of his people to face the global challenges. It was done with paternal values of a leader.

Based on the principle "*Father Knows Best*", Soeharto concerned with the future of his people who were relatively young in mind. They were constantly reminded to defend the independence gained. Democracy should be controlled wisely. There was no such thing as liberal democracy in Asia. Liberal values must be controlled by always reverting to the Asian positive values.

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