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The Contribution of Culture and Ethnicities in Leading the Organizational Change at the Indonesia's Region

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Abstract: Today the organization is boundaryless, and every employee has to be ready to be placed anywhere, the place that is new and different from their original location. As a result, understanding other cultures as well as the ability to live and adapt in various business and culture is one of the skills that needs to be possessed. Meanwhile, to face the VUCA condition, every organization needs to change and adapt to the environment. This condition requires a competent change leader that understands the culture. This study aims to check the perceived roles of change leaders in each subculture in Indonesia, namely: Acehnese, Javanese, Balinese, and Papuan, to gain insights into the change leader of its role in those regions, by using the qualitative approach by Focused Group Discussion (FGD) and In-Depth Interview (IDI) to collect the data. Participants were employees from Aceh (Sumatera), Yogyakarta (Java), Denpasar (Bali), and Merauke (Papua). Content Analysis used to analyse the data based on the categorization. Results from 97 participants showed that the role of Coach was in the first rank, followed by Change Enabler and Change Pioneer. By knowing these results, it is hoped will contribute insights for HR and OD managers who will implement change programs and obtain employees' commitment in various places and cultures.

Keywords: Change leader, Commitment to Change, Culture, Indonesia.

INTRODUCTION

Indonesia is an archipelago that lies from Sabang until Merauke, consisting of thousands of islands and ethnicities, making Indonesia is a rich culture known for thousands of islands and races, impacting people's attitudes and behaviour, including employees and the leader. Each region and ethnics have their own unique culture that makes Indonesia more diverse compare to other countries. However, research about diversity in races and cultures and their effects on employees and the leader's behaviour is still limited. Even Hofstede and Hofstede (2010) mention in their book about Indonesia only by representing employees who work in IBM. Indonesian employees may not be the same as the employees who work in the IBM office. Based on this understanding, the researcher is motivated to investigate culture and ethnicities' contribution to a person's attitude and behaviour (including employees and leaders).

Meanwhile, a change leader who has a good vision of the future can lead, direct, and manage it. Many experts believe that leading organizations through change is an essential

leadership responsibility (Yukl, 2006). Others also believe that leadership is the most critical element of successful change processes (Higgs & Rowland, 2006). Moreover, a survey conducted by Fortune of 259 senior executive, it showed that successful change is 92% due to ethnicities the leadership competency, corporate values (84%), communication (75%), team building (69%), and education and training (64%). Those findings emphasize the importance of leadership in organizational change. However, relatively little empirical research about change leadership exists (Higgs & Rowland, 2006).

According to Hooper and Potter (2000), the change leader is developing the future vision, developing strategies to implement the image, and ensuring that all the organizational members are committed to change's objectives. In this regard, Ulrich (1997) mentioned that there are 4 (four) roles of a change leader, First, as a catalyst, champion, or sponsor, who has the idea, passion, and vision about organizational change. This concept is similar to Anderson and Anderson (2010), who said that this individual an executive champion who sets the future state solution. Second, as a facilitator, who helps facilitate the change process or Anderson and Anderson (2010), as a change process leader. Third, a designer who designs the new system or called a change leadership team (Anderson & Anderson, 2010). Fourth, demonstrator, who demonstrates the change and acts as a role model (Ulrich, 1997). Further, Anderson and Anderson (2010) stated that the fourth role as an executive team, responsible for determining the desired outcome. In addition to that, Palmer et al. (2009) also mentioned six parts of a change leader. The six functions as follows: a) director, b) navigator, c) caretaker, d) coach, e) interpreter and f) nurturer, which is similar to Ulrich (1997) and Anderson and Anderson (2010). Meanwhile, Mangundjaya (2019, 2021) conducted a study about change leaders in Indonesia and found that there are 3 (three) types of roles embedded in a change leader. Those roles are a) *Change Pioneer*, a change leader who has a good vision about the future and has a clear objective and the willingness to conduct a change, which is also ready to change according to the demands of the environment. b) *Change Enabler*, who is a strategic change leader that designs the organizational change, leads and directs the change process, and has a commitment to resolves concerns related to change through effective and efficient strategies. c) *Coach*, as a coach, he or she is the one that motivates and inspires their followers; who also act as a role model with all the good qualities of characters. This study will use the categorization of change leaders by Mangundjaya (2021). This concept of a change leader derives from the perception of Indonesian people from various regions and ethnicities.

The world is changing; at present, we enter the Global world, which means there are almost no boundaries. An executive was placed in one place now, will be based in other areas shortly, which means understanding the culture is a must for their success in leading the organizational changes. Moreover, Petrides (2006) stated that many researchers interested in industrial and organizational applied psychology became aware of differences between cultures. They also mentioned that local culture and wisdom are the keys to the success of organizational changes. Consequently, understanding local knowledge and culture is a prerequisite for a person who works in a global community or a country with many different ethnic groups. This research aims to identify the characteristics profile of the culture and its people, the contribution of culture on the perception of change leader's preferences, and the dynamics of these relationships. As Indonesia consists of various cultures, this paper will study Acehnese (Sumatra island), Javanese (Yogyakarta, Central Java), Balinese (Bali island), and Papuans (Merauke, Papua island).

METHOD

The design of the study was using a qualitative approach. Cross-cultural studies, especially investigating culture's characteristics, cannot be done through quantitative approach characteristics; thus, it should use open-ended questions about cultural features and compare

the results across ethnicities. By open-ended questions, words spontaneously generated instead of chosen from a list.

The number of participants in this study is 98 persons. There are Acehnese people (N=22), Javanese (N =23), Balinese (N = 27), and Papuans (N= 26). The participants' characteristics are as follows: 1) Permanent employees who have been working for at least three years in the organization, 2) At least at the Supervisory level, and 3) At least senior high school graduates.

Participants are the natives people from Aceh, Java, Bali, and Papua, or people who lived in those places for at least five years, understanding that they know already about the people's characteristics in that culture. The data collection method was using FGD (Focus Group Discussion) and In-Depth Interview (IDI) which took place in 4 (four) different areas in Indonesia, namely: Banda Aceh (Sumatera); Yogyakarta (Javanese); Denpasar (Balinese); and Merauke (Papua).

The process and results of the FGD was transcribed and coded, which were generated by open coding. The participants need to answer five types of questions: 1) What is the characteristic of their ethnicities? 2) What are the characteristics of a change leader? 3) How change leaders develop a commitment to change, 4) How culture influences change leaders?, and 5) How culture influence people's commitment to change? , and the analysis of the data collected was using content analysis.

RESULT & DISCUSSION

1. The characteristic of people according their ethnicities

Indonesia consists of so many islands and ethnicities, which consequently impacts emerging many cultures and sub-cultures. The followings are some of the profiles of culture/subculture in Indonesia, based on the discussion of the participants from Aceh, Java, Bali, and Papua.

1.1 Characteristics of Acehnese people

According to the Acehnese, most people are religious types of people, with the majority being Muslim. In general, there is no hierarchy in their culture, and they value equity; everybody is the same as human nature. For example, if they adopt a child, then the adopted child will inherit the same amount of Fortune according to Aceh's norms and regulations.

Moreover, Acehnese people are open to others without any reservation. If they like the person, then he/she will not be angry or insulted if that person does something that makes them uncomfortable, which sometimes other people can take advantage of this condition. They are also reactive types of people and can become militant in their acts. Meanwhile, if they are getting insulted, they tend to be closed to other people, do not want to make any relationship, and even express negative behaviour if they feel disturbed.

1.2 Characteristics of Javanese people

Javanese people, in general, live full of meanings and values. These values are expressed both in daily life and work. One of the values is *rukun* (harmony). In this regard, any interaction amongst people (not only Javanese people) must avoid conflict. Consequently, there is no open conflict that may occur in any types of conflict situations, as having an open enemy and confrontation is something that the Javanese people are trying to avoid. They are a collectivist type of people and highly uphold the group and society. Togetherness is essential for them, as they are collectivists. This value has supported the characteristic of *gotong royong*, which is prioritizing teamwork (*gotong royong*). Javanese people have also known as friendly and tolerant. The value concept of *unggah ungguh* (courtesy), *andhap asor*, or humble and respect to others always shown in their behaviour. With *rukun* and *andhap asor* principles, they are

still open to culture from the outside; they also tend to be available to others' values, norms, and culture. They respect diversity and can understand and appreciate differences. Being tolerant with others, make them also very sensitive with others opinion, comment, and perception about them, and consequently makes them tend to be passive and in-assertive. They are not frank, direct, and straightforward to speak about their opinions and desires. Even if they oppose the ideas, they prefer to keep quiet or talk behind them. They also tend to hide their feelings and emotions wherever possible. With the value concept of *nrima ing pandum* (permissive acceptance), Javanese tend to prefer an established and stable condition. The stable condition makes them feel more comfortable with their environment and does not want to leave out of their comfort zone, even if it is for better conditions. They prefer to stay in their city (Yogyakarta) rather than migrate to another town. With the value of *nrima*, they are also quite easily satisfied with their condition and have affected their low need for achievement.

The concept of *alon-alon asal kelakon*, or it is all right to be slow, as long as it can achieve the objectives, still applies in Javanese culture. They generally prefer to work at their own pace and time and not be pushed to work quickly. Supported by their attitude of being grateful for anything they have now, either success or failure, good or flawed condition, people will accept it without grudges (*nrima*).

1.3 Characteristics of Balinese people

Most Balinese people are Hindu (except for the small numbers of Christian and Buddhist minorities). The focus of their religious practices is to maintain a balance between good and evil forces. They recognize and aware of a wide range of supernatural beings and believe in karma. They live by castes or social classes, called *Triwangsa*, which consists of *Brahmana*, *Satria*, *Waisya*, for *anak jero* (insider people), and *Sudra* for ordinary people. They live by the values of respecting others and avoiding conflicts and are rarely bringing in any display of emotions into their conversations. They dislike any form of confrontation as they considered bad manners to argue with others. They also put a high-value culture about recognition in the society. Moreover, the Balinese people are a harmonious type of person who always focuses on togetherness and mutual taking care of others and the community. They also respect seniority, in which they usually take advice, instruction, or criticism from them.

1.4 Characteristics of Papua people

Papua people love to handle and manage their problems based on their local law. Local law and wisdom are the highest rules governing the universe, and they tend to take care of them our ancestors. They have a strong emotional attachment to their local/original culture. They also have a high sense of belongingness with their relatives in the same regions.

In general, Papua people are friendly, even with the person they don't know yet. They are kind, polite, and humble. If they are loved, they will love more, and vice versa. Usually, they are quite assertive types of people and able to express their opinions. However, they can work together. They are also easily aroused. They are also quite strong-headed people and less care about others, and they also tend to have a high temper.

In working, it seems that they tend to like doing simple things, rather than complicated ones, that need more conceptual and analytical thinking. They have a short period of work, as they tend to be easily bored. In general, they are less competitive, quite a quitter, easily give up and tend to ask and look for excuses. As their focus is more on here and now, their orientation is more present than the future, which makes them do not like to learn continuously. However, with guidance, coaching, and mentoring, Papua's employees will develop themselves. They need to have more exposure, as well as chances.

2. The characteristics of a change leader

2.1 Aceh's attributes of a change leader

The followings are the results of perceived roles of change leader by Acehese participants.

Table 1: Perceived roles of change leader by Acehese

Nr.	Description	Category
1	Visionary	Change Pioneer
2	Has a vision about the future	Change Pioneer
3	A leader who is able brings changes to the organization.	Change Pioneer
4	Has a clear vision of what he/she wants.	Change Pioneer
5	A leader who is able to conduct changes int the organization (**).	Change Enabler
6	A leader who has the ability to adapt the technology advancement	Change Enabler
7	A leader who has innovation to do something better.	Change Enabler
8	A leader who is adaptive with social environment.	Change Enabler
9	A person who can influence people out of their comfort zones.	Change Enabler
10	Has managerial abilities	Change Enabler
11	A leader who is able to deliver changes	Change Enabler
12	Creative	Change Enabler
13	Communicative	Change Enabler
14	Has an out of the box thinking	Change Enabler
15	A leader who is able to make successful change	Change Enabler
16	A leader who is able to guide the employees from the comfort zone	Change Enabler
17	Honest	Change Enabler
18	Open	Coach
19	Integrity	Coach
20	Has a high sense of responsibility	Coach
21	Firm (**)	Coach
22	Consistent with the changes	Coach
23	Has high analytical thinking	Coach
24	Has a success mindset	Coach
25	Has ability to become a role model	Coach
26	Has the understanding of local culture	Coach

Note: * more than one answers, number of total answers = 28

Change pioneer (N = 4; 14,29%, Change Enabler (N= 14; 50%), Coach (N = 10; 35,71%)

2.2 Perceived roles of change leader in the Javanese culture.

The followings data show the results of the perceived change leader’s role in Javanese culture.

Table 2. The perceived roles and characteristics of a change leader by Javanese people

Nr.	Description	Categorization
1	Willingness to learn	Change Pioneer
2	Has a clear vision	Change Pioneer
3	Has the courage to change (**)	Change Pioneer
4	Agile (swift, lively)	Change Enabler
5	Has the ability to lead and direct others	Change Enabler
6	Has clear communication skills	Change Enabler
7	Able to plan and implement change	Change Enabler

Nr.	Description	Categorization
8	Creative	Change Enabler
9	Has the ability to influence other	Change Enabler
10	Innovative	Change Enabler
11	Has a high adjustment ability	Change Enabler
12	Has the ability to impalement change	Change Enabler
13	Communicative	Change Enabler
14	Able to work effectively and efficiently	Change Enabler
15	Flexible and dynamic	Coach
16	Willingness to learn	Coach
17	Wise in facing the organizational changes (**)	Coach
18	Has a high persistence and fighting spirit	Coach
19	Has enthusiasm and high passion	Coach
20	Able to embrace all people	Coach
21	Able to listen well	Coach
22	Able to become a role model (***)	Coach
23	Able to accommodate and integrate opinions	Coach
24	Has high Emotional Intelligence	Coach
25	Firm	Coach

Note: *more than 1 (one) answer; total amount of answer = 29
 Change Pioneer (N= 4; 13.79%); Change Enabler (N=11; 37.94 %), Coach (N =14; 48,27 %)

Table 3 (three) shows that the Javanese people perceive the critical role of change leaders as being the coach, followed by change-makers or change enabler, who can design, lead, and direct change. The first rank is the role of a coach, which acts as a role model figure who can build teamwork, inspire, and motivate employees. The last role chosen is a change pioneer, a leader who can initiate change and have a clear vision and goals to achieve.

2.3 Perceived role of change leaders by Balinese

Table 3. The perceived role of change leader by Balinese people

Nr.	Description	Categorization
1	Has a future vision (**)	Change Pioneer
2	Able to make decision	Change Enabler
3	Able to delegate	Change Enabler
4	Creative	Change Enabler
5	Has the task orientation	Change Enabler
6	Able to handle problems	Change Enabler
7	Has the ability to lead and direct others (***)	Change Enabler
8	Able to communicate about the change	Change Enabler
9	Has the ability to influence others	Change Enabler
10	Consistent and Commitment	Coach
11	Dynamic	Coach
12	Flexible	Coach
13	Open to others and feedback	Coach
14	Responsible	Coach

Nr.	Description	Categorization
15	Able to be a role model (***)	Coach
16	Able to work in a team	Coach
17	Humorist	Coach
18	Trustable	Coach
19	Has self-confidence	Coach
20	Has the ability to embrace others	Coach
21	Has the ability to become a coach	Coach
22	Has the understanding of local culture	Coach

Note: * has more than one answer, the total amount of answer is 27.

Change Pioneer (N =2; 7.41%), Change Enabler (N = 10; 37.04%), Coach (N = 15; 55,55%)

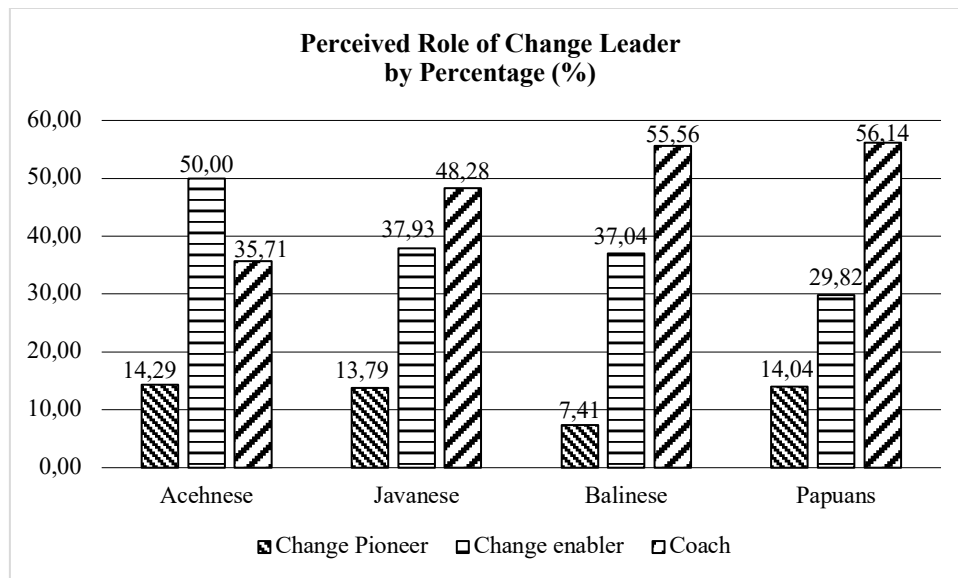
2.4 The perceived role of change leader by Papuan

Table 4. The perceived role of Papua’s change leader

No	Description	Category
1	Has a clear objective (****)	Change Pioneer
2	Ready to change	Change Pioneer
3	Visionary (**)	Change Pioneer
4	Has the courage to conduct the changes	Change Pioneer
5	Has the ability to conduct the changes (**)	Change Enabler
6	Has the ability to promote the vision	Change Enabler
7	Has leadership skills (**)	Change Enabler
8	Has the ability to influence others (*****)	Change Enabler
9	Has the ability to convince others (***)	Change Enabler
10	Has knowledge and skills of organizational changes	Change Enabler
11	Creative and innovative (**)	Change Enabler
12	Inspiring.	Coach
13	Role model (**)	Coach
14	Has good characteristic	Coach
15	Has high discipline	Coach
16	Has good attitude	Coach
17	Has high integrity (***)	Coach
18	Has the ability to energize team.	Coach
19	Has high integrity	Coach
20	Hard worker, productive	Coach
21	Flexible	Coach
22	Responsible (**)	Coach
23	Has the ability to unite the team	Coach
24	Has the commitment and consistency (***)	Coach
25	Honest	Coach
26	Supportive	Coach

No	Description	Category
27	Optimistic	Coach
28	Has the ability to coach (*****)	Coach
29	Firm (**)	Coach

Note: * more than one answer. Total amount of answer is 57
 Change Pioneer (N = 8; Change Enabler N = 17; Coach N= 32)



Source: (Research data by Mangundjaya, 2020)

Figure 1: Perceived role of change leader

The Figure 1 above shows that most participants prefer to have a change leader as a coach, who understands the process of organizational change, inspires, supports, and motivates the team member, and acts as a role model. This first rank applies to Javanese, Balinese, and Papuans' people. Meanwhile, Acehnese people prefer to have a change leader who acts as Papuans' a change enabler, who drives, leads, and directs the change. Meanwhile, change pioneer lies in the last rank in all the regions and ethnicities.

3. Change leader on a commitment to change

3.1 Acehnese

Change leader plays a significant role in the development of responsibility to change as they can drive and motivate the organizations' members. They should involve their team to develop the goals and targets and listen to their inputs before directing them. They should be aware of their followers and sensitive to their needs and wants and their environments, and their employees' characteristics. The change leader should become a role model who can inspire and them explain well to their followers. In this regard, they should use the potential ability of the followers. The change leaders should also be assertive and ready to face the challenges.

3.2 Javanese

Change leader plays a role as a facilitator who can influence followers to the right path of organizational change. As a role model, his attitude and behaviour will be the model for others to follow. His or her behaviour will be observed and moved to the process of change. In

this regard, he should explain the process of change and the benefits of organizational change. While doing this, he may inform their followers about many alternatives, be creative enough, and accommodate the inputs. He also has a firm principle and holds on tightly to their commitment to change. With this condition, before making organizational changes, the change leader should develop the strategy and trust their followers about their responsibility to change.

3.3 Balinese

Change leaders, as role models, may develop a favourable situation during the process of organizational change. They shared the organization's vision, explaining the organizational change, communicating and socializing about it, and developing the climate of happiness in doing that.

3.4 Papuan

Change leader is very much related to the subordinates' commitment to change to make them understand the organizational values and leading them to achieve the vision and objectives of the organizational changes that have been set up. Their role is very significant and critical. Without them, the employee's commitment to change might not be developed. Without obligation, the organizational change will not be successful, as there is a need for consistency in implementing the organizational change.

People's commitment to change starts with the leader; the leader is the one that can bring both positive or negative impact on the employees. If the leader itself does not commit, then this will also affect the subordinates. One way that the leader can develop employee's commitment to change is through good communication. Always try to communicate with the employees about the change progress will build their responsibility to change. Giving socialization, supports, and guidance, as well as understanding the impact of change, will also help them to understand.

A leader's role is very significant as he or she can influence, direct, and lead their followers to accept the organizational changes. Change leader should also motivate their followers to work optimally. Change leaders also act as role models; with the change leader's model, the followers will trust him/her and do as it is told, and make them more loyal.

Especially in dealing with the type of employee who likes to stay in their comfort zones and does not care about the organizational changes, or worst of its resistance to change. With the support from the change leader and the directing, monitoring and evaluation process, and communication to change, it will then influence their resistance to change.

4. The impact of culture on the change leader

4.1 Aceh

The research revealed that culture plays a significant role in a change leader. According to them, culture is the local wisdom, which will influence how a leader leads their followers. There is a strong tradition in Aceh, which shows it is essential that local culture is the wisdom in problem-solving. In this regard, the local understanding of discussion and consensus (*musyawarah dan mufakat*) is their first law and principle, and international law is the last choice when dealing with problems. Openness and togetherness are solid values and have influenced the way the leader leads their followers. Aceh people also love to get together with their friends in *warung kopi* (local coffee shop) as *warung kopi* (coffee shop) for drinking coffee and a place to discuss solving the problems.

4.2 Javanese

Culture is blended in people, no matter what, where, and when. The local wisdom has influenced society, and the community will affect the person, including the change leader. In

this case, culture influences the way and the process and the targets and objectives. The attitude, behaviour, response to the change, and change leaders' styles will be affected by society. Change leaders should pay attention to the local wisdom and adjust their behaviour with the local understanding to be accepted by the community and the followers. This kind of condition needs some empathy and tolerance. For example, one of the habits and norms in society is never to talk upfront, so if they do not like the change leader's change, they will stay quiet. As a result, change leaders sometimes do not know and cannot predict their behaviour if they do not understand the culture.

In this regard, culture cannot press or inhibit people from changing; change leaders should adjust their targets. Change leaders should be able to adapt and adjust to the culture or local beliefs. They cannot impose their views on them. As a result, change leaders should be wise enough to adapt to the local culture's demands and requirements. Change leaders should develop the strategy in general and the strategy of communication to express the vision and mission according to the culture. Moreover, a change leader should also control the fulfilment of the demands as society has also social power if people do not follow the rules, norms, and beliefs accordingly.

4.3 Balinese

According to the Balinese participants, culture plays a significant role in people's upbringing. Culture is the anchor for people's mindset, attitude, and behaviour, and people have to obey the norms and values in that society. This culture also guides people in developing a relationship and making a connection even in decision making. Based on this principle, a change leader should first understand the local culture to be accepted and followed. By understanding the local culture, the leader can influence his/her followers to take organizational change. In this regard, the change leader has to modify their style to suit the local culture and develop his/her class in leading the organizational change. Acculturation needs time and effort, especially if the local culture is strong, like in Bali.

4.4 Papuan

Culture plays a significant role in the behaviour of the people, both good and not acceptable actions. These kinds of impacts also affect the mindset of the employees, which sometimes has not congruent with the organization's vision and mission, as well as the standard and procedures of the organization. Meanwhile, sometimes the local culture may inhibit the changes as society is more trustable to the local culture as it has already carried years by years. In this regard, the leader should develop discipline, people development, learning, and empowerment. Papuans are also the type of people who put high values on the norms and values of the local wisdom, and they usually obey the rules that govern society. Consequently, change leaders should adapt and adjust with the local knowledge without changing the targets and objectives while altering local wisdom changes. They have to explain everything about the organizational changes and direct their follower to be responsible and accountable with their works. In this regard, a change leader should be patient, as it may be facing resistance.

5. The impact of culture on a commitment to change

5.1 Acehese

In general, culture has a significant effect on people's attitudes and behaviour, including their responsibility to change.

For example, Acehese people are more self-satisfied people, enjoy life, relax, and have low competitiveness. Thus, they tend to be more self-contained and happier with the present condition, making them have less commitment to change if it means they have to work hard to

fulfil the promise to change. They are also very religious type of people who are grateful for their lives, strengthening their attitude and behaviour toward organizational change.

5.2 Javanese

Commitment to change lies inside the person; it is personal in a person's mindset. Meanwhile, culture lies outside and will influence people in both their attitude and behaviour.

As one culture and the other are different, this makes people further in their attitude and behaviour, including their attitude to change and commitment to change. In this regard, communication is essential; even personal communication and negotiation are necessary to gain the responsibility to change.

Culture enables to drive, or to inhibits the process of change. Culture can also be deceitful; for example, it is taboo in some regions if they are very upfront. As a result, when the people said yes, it does not mean that they agreed to conduct the proposed changes, but they just reluctant to say so. Even for employees who do not like and even oppose the organizational change, they will be back to their previous routine behaviour.

5.3 Balinese

Culture plays a significant role in Balinese people; in this regard, society's norms and values will be the norms and values of the people. People in Bali usually follow culture.

In terms of commitment to change, they will also try to adapt the culture in their responsibility to change. Balinese people dislike any confrontation as they considered bad manners to argue with others, as for them, recognition in society very important. With these values, the change leader should be aware of the language, both the spoken and the body language. When people said something regarding the organizational changes, it should be probing whether what they express is the same as what it meant to be, as they might sound just for pleasing others.

5.4 Papuan

Local culture is essential in the development of a commitment to change. It appears that both culture and the behaviour of responsibility to change will influence each other. Local action has to adjust to the leader's behaviour to make their employee listen and adapt to the change. Meanwhile, the change leader and organizational change process need to align with the local culture's norms and values. Especially in Papua, as people always obey the local culture, the change leader should identify the norms, beliefs, values, and the routine daily lives applied in the local cultural laws. Meanwhile, the culture and the habits of ego central will also influence people's attitudes and behaviour in everyday life, including their commitment to change. Usually, they will ask what the benefit of organizational change for them is. If they think there is no benefit for them, it might also influence their low commitment to change. Consequently, it is advisable if the change leader approaches the local region's chief to ask them for their support.

The results revealed that a coach's role lies in the first rank of the three regions and ethnics followed by the change enabler and change pioneer. The change leader is expecting to act as a coach and a role model. This expectation is in line with the Javanese concept of *memayu hayuning sasama*, which means developing good interpersonal and social relationships and tolerance with others (Achmad, 2018). This principle of maintaining healthy relationships with others or respect others is essential for Javanese to sustain interaction and show respect, especially to parents (Suseno, 2003). As a result, as a change leaders, they should consider how to communicate and build an interpersonal relationship. These findings also supported the previous concept by Ki Hajar Dewantoro (in Kumalasari, 2010). Ki Hajar Dewantoro

mentioned that there are 3 (three) principles of leadership: 1) *Ing ngarso sun tulodo* (in front as a role model and the one who leads the tea, 2) *Ing madyo mangun karso* (in the middle work together with them), and 3) *Tut wuri handayani* (in the back try to support their subordinates). The research results also supported Galpin (1996), who mentioned that one of the change processes that should be done by a change leader is providing feedback, coaching, and recognition. This role is called the role of a coach in this study.

The results also show that culture plays a significant role in developing people, including developing their attitudes, personalities, and leadership style. Meanwhile, a leader should also consider the culture (both organizational culture and local culture) when leading and directing their subordinates. Culture-fit is very important as if the leader does not become aware of the local culture and wisdom. Then their followers will not accept them as their leader.

As discussed in previous research (Quinn, 2004; Pfeffer, 2005; Kotter, 2007; Gilley et al., 2008; Gilley et al., 2009), a leader is critical for the organizational success change. Research also showed that many organizational changes have not succeeded due to the lack of proper change leadership (Gill, 2003; Quinn, 2004). Having a good change leader who has a broad knowledge of the local culture and wisdom will be advantageous for the organization.

The research shows that as a change leader; they should pay attention to the local culture. In this regard, a leader should be flexible to adjust their style according to the norms and values in the local culture to get his/her message through. These results are consistent with previous research that found flexibility as a critical trait for successful change implementation. According to Pasmore (1994), a change leader should develop a strategy based on flexibility. Being flexible means enable to change everything at the same time.

Lack of evidence of the benefits of change might cause a lack of commitment to change. Moreover, Top management itself may also display a lack of responsibility to change. Their commitment is evident in several ways, such as eagerness to be involved, willingness to invest organizational resources, willingness to make tough decisions, awareness of the impact of their behaviour, or even holding regular reviews of progress.

These results demonstrate that researchers and practitioner need to be aware of the impact of culture. These results also contribute insights for HR managers, which shows that organizations that implement change programs to obtain employees' commitment need to pay attention to the change leader. This study also proposes a new leadership model, which is the result of a three-year study of qualitative research. The model suggests that successful change requires vision, directing and leading the organizational change, and a leader who acts as a coach who can embrace people and adjust to the culture.

Despite the above contributions, some limitations embedded in this study should be kept in mind when interpreting the results. First: all data were collected based on Focus Group Discussion (FGD) and interviews, using a qualitative approach. Recommendations for future studies to conduct different types of data collection tools with a quantitative approach. Second, sample only from some Indonesian areas (Aceh, Java, Bali, Papua). Future studies recommended extending the studies for different cultures and ethnicities in Indonesia, such as Batak-Melayu, Minangkabau, Bugis-Makassar, West Java Sunda, which can become the representatives of Indonesian people from various places in Indonesia.

CONCLUSION

Several factors need to be understood by the change leaders who seek acceptance and commitment from their followers. First and foremost is to understand the human side of organizational change. The leaders, in this regard, must articulate the vision of organizational change. The concept itself must be challenging to motivate others. The image also must be aligned and committed to the direction of change. Cultivation of culture and vision can support the planned changes. Second, as leaders are responsible for setting the context for change

within an organization, the change leader must understand the changes' culture and behaviours. Third, the change leader must model the desired behaviour necessary for change. Envisioning, energizing, and enabling are all essential strategies for rallying support for change initiatives. Leaders also must counsel, teach, coach, and reward employees as they adapt and move through the change process.

The results also show that culture influences people's attitudes and influences people's attitudes and behaviour, including how they lead their group members in doing organizational change. Meanwhile, a leader should also pay the local wisdom and culture to get the message across without learning and understanding the local culture. A leader will find a difficult challenge in their organization. For example, a leader who posts in Central Java or most of his/her employees is Javanese. Thus, he or she should be aware and understand Javanese tradition and culture to be listened to, get the message across, and influence them to commit to the organizational changes.

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