



INSYMA
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management

SUSTAINABILITY AS A STRATEGIC BUSINESS ORIENTATION IN GLOBAL ECONOMY RECOVERY PHASE

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FOREWORD

INSYMA has become a tradition of its own for the Management Department of Universitas Surabaya. For more than a decade this event has become a forum for academics and practitioners to share knowledge. Every year Management Department always brings the latest theme that becomes an important issue for the development of science.

This year, INSYMA raise the theme **SUSTAINABILITY AS A STRATEGIC BUSINESS ORIENTATION IN GLOBAL ECONOMY RECOVERY PHASE**. This theme interesting, considering recently, the companies are adapting to volatile and uncertain conditions as a way of life to survive. There are some important business issues and each requires a specific and appropriate response. These issues are namely governance, innovation technology, operations, regulations, risks, strategy & growth, sustainability, talent and the economy issues. The company requires its own way to deal with each of these issue so that the companies can achieve business growth and survival.

Hundreds of scientific papers are sent to a conference committee, and the results of a rigorous selection of more than 90 elected. This paper is derived from a variety of authors, both within and outside the country, academics and practitioners. All the articles are then presented at the symposium and documented in these proceedings.

We hope that these proceedings can contribute to the development of science and business practices. Hopefully you can enjoy and gain valuable lessons from this article collection. We look forward to your participation in next INSYMA.

Makassar, South Sulawesi, Indonesia
13th - 15th March 2015

Proceeding

The 12th UBAYA International Annual Symposium on
Management

SUSTAINABILITY AS A STRATEGIC BUSINESS ORIENTATION IN GLOBAL ECONOMY RECOVERY PHASE

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A CLOSER LOOK ON THE MASCULINITY/FEMININITY DIMENSION OF THE JAVANESE AND CHINESE INDONESIAN FEMALE MANAGERS

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Abstract

In Hofstede's cultural values framework, Indonesia was described as a country with high power distance level, collectivist, low uncertainty avoidance and tendency toward femininity. Nevertheless, there is a possibility that the actual cultural conditions of the country is not as simple as what it seems. As the fourth largest country in the world incorporating 31 major ethnic groups, Indonesia's vast cultural diversity could cause some variations on the culture-related phenomenon among its ethnic groups.

The aim of this study is to conduct a closer investigation specific to Hofstede's cultural values dimension of masculinity/femininity in Indonesia. This dimension was chosen based on the rationale that it can be used to distinguish whether a society give more emphasis toward earnings, recognition, advancement and challenge; or, more emphasis toward harmony. To achieve this aim, 40 respondents from two Indonesian ethnicities, namely Javanese and Chinese Indonesian female managers were compared in this study. Quantitative analyses were conducted using Hofstede's Value Survey Module formula, while pattern matching technique was employed to analyze the qualitative data obtained from the semistructured interview.

The analysis of both quantitative and qualitative data revealed significant differences in terms of the masculinity/femininity cultural value in the two diverse subcultures. This finding suggests that variations in Indonesia's culture should be acknowledged and be given attention since it can be used to explain culture-related phenomenon in the workplace. Implications for theory and practice were also discussed.

Keywords: Masculinity, Femininity, Sub-cultural Comparison, Javanese, Chinese Indonesians.

THE INFLUENCE OF LEADERSHIP STYLE AND WORK SATISFACTION TOWARDS PERFORMANCE OF EMPLOYEE

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Abstract

The organization needs a strong leadership from good leader. A good leader is needed to move forward the employee to work better and organize the human resources in order to gain the goal. There are many leadership styles that can practice by a leader. But there always be dissatisfaction from the employees. These are become a challenge for the leader to handle the dissatisfaction and increase the performance of the employee in the future. The aim of the research is to analyze the leadership style and job satisfaction to the employee's performance, and to see which variables that influence the performance of employees. The number of respondents are 90 staffs in UT Headquarters which is selected by simple random sampling methods. The questionnaires is using Likert scale and analyzed by regression using SPSS 17.00 for windows program. The result showed that the leadership style and job satisfaction have positive and significant effect to the employee's performance. The leadership style has dominant influence on employee performance in comparison with job satisfaction on employee performance. It means that improving employee performance is more influential than the leadership style and job satisfaction.

Keywords: Leadership Style, Job Satisfaction, Performance.

A CLOSER LOOK ON THE MASCULINITY/FEMININITY DIMENSION OF THE JAVANESE AND CHINESE INDONESIAN FEMALE MANAGERS

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Keywords: Masculinity, Femininity, Sub-cultural Comparison, Javanese, Chinese Indonesians

1. Research Background

The aim of this study is to investigate the masculinity/femininity cultural value of the Javanese and Chinese Indonesian female managers. Understanding cultural values among cultural groups is important in order to increase intercultural competence needed by managers to perform effectively (Gertsen, 1990, Matveev & Milter, 2004). This is particularly true in the case of

Indonesia. The country consists of hundreds of sub-culture within one national culture, creating an urgent understanding for managers to understand about the cultural variation that exists in the country.

Despite Indonesia's vast cultural variation, there is a tendency to present the culture of Indonesia only as one single entity. The evidence can be observed from Geert Hofstede's publications (Hofstede, 1982; Hofstede, 2001; Hofstede, Hofstede & Minkov, 2010) who tend to present the Javanese culture as the national culture of Indonesia. As the pioneer in the field of cross-cultural management, Hofstede's opinion is principally incorrect since the 2010 Indonesian national census revealed 31 major Indonesian ethnic groups. By comparing two different Indonesian subcultures, this article aim to prove that there is cultural variation in Indonesia that needs to be acknowledged.

The decision to compare Javanese with the Chinese-Indonesians was based on Chinese-Indonesian businesses which hold an important role in Indonesia's economy. Evidence can be observed from the list of the 10 wealthiest Indonesians released by Forbes magazine (Forbes, 2011). In Forbes list, the top nine wealthiest are Chinese-Indonesians and the tenth is Javanese. Despite their relatively small population – only 3.7 per cent of the 240 million Indonesian citizens, Chinese-Indonesians dominate big business in Indonesia.

The contribution of this research is the investigation of the masculinity/femininity cultural value of Javanese and Chinese Indonesian female managers and to determine if they exhibit particular traits that would account for the success of their businesses. The cultural dimension of masculinity/femininity was specifically chosen as it can distinguish whether a society have higher tendency toward success, money, possessions; or give more emphasis toward harmony, and tranquility of life (Hofstede, 1982). Thus, the main research question in this study is: What is the masculinity/femininity cultural value of the Javanese and Chinese Indonesian managers?

This study adapts a mixed method approach to integrate quantitative and qualitative data to explain and present the findings more comprehensive and meaningful (Kiessling and Harvey, 2005). In comparing culture, the use of quantitative instrument alone cannot necessarily uncover the actual cultural nuances (Hofstede, Garibaldi de Hilal, Malvezzi, Tanure & Vinken, 2010).

2. Literature Review

2.1 Indonesia

Indonesia is an archipelagic country consisting of more than 17,000 islands, covering 1.9 million square kilometers of land area (Munandar, 2003). There are more than 101 ethnic groups in Indonesia with each group representing larger sub-ethnic groups, spreading across 33 provinces (Suryadinata, Arifin, Nurvidya & Ananta, 2004). Each ethnic has its own language which is used in daily conversation. The official language is “Bahasa Indonesia” and most Indonesians are proficient in the use of this language. Indonesian government acknowledges several religions namely Islam, Christianity, Catholicism, Hinduism, Buddhism and the Confucian faith. The majority of Indonesians are Moslems.

Hofstede (1982) research regarding Indonesian cultural values resulted in four typical characteristics of Indonesian managers which are high on dimension called "power distance", “collectivism”, “femininity” and low on “uncertainty avoidance”. High power distance essentially means that Indonesian managers see status difference as something positive, marked with a strong paternalistic concept and give much respect to the elder. Strong collectivism literally means that employer and employees have a strong moral relation; the employer has to consider that their employees also need free time to be spent with their families. Furthermore, strong collectivism in Indonesian managers means that maintaining harmony, avoiding conflict and gaining trust from employees is very important for them. The tendency toward femininity makes the Indonesian managers lacked in ambition and sense of competitiveness. The last dimension; low uncertainty avoidance; marked with the lacked of material creativity, tends to hide one’s true feelings, high tolerance toward new idea and disregard punctuality (Hofstede, 1982). These descriptions were obtained from his interviews toward a number of Indonesians in Jakarta about their experiences with Dutch expatriates (Hofstede, 1997; p. 55). Although the results of Hofstede (1982) study are considered useful for describing a “typical Indonesian managers”, it should also be noted that his conclusion is open to question.

There are several reasons to question whether Hofstede’s result correctly represents the value of the Indonesians. Firstly, the respondents of his study only come from a single company which is IBM. Secondly, this company at the time of Hofstede research is based only in Jakarta, the

capital of Indonesia. These reasons serve as our foundations to conduct further study on this matter using a more proper location and more specific respondents: Javanese and Chinese Indonesians.

2.2 Javanese

Javanese are the largest ethnic group in Indonesia, comprising more than 40 per cent of Indonesia's total population. They are dominant ethnic group in six out of 33 provinces while in other provinces their compositions are no less than 10 per cent. With its large number and wide distribution, Javanese culture is often believed to influence the behaviour of Indonesians (Antlov, 1994; Mulder, 1994; Goodfellow, 1997).

Javanese cultural values are based on two basic principles: *rukun* and *hormat*. *Rukun* can be described as the principle of conflict avoidance, because for Javanese maintaining inner peace is one of the main aspects in life (Magnis-Suseno, 1993). Based on this principle, everyone have to maintain the society in harmonious condition, united, and always helping each other, avoiding conflict or disagreement. Furthermore, everyone should accept and understand other people whatever their condition (Magnis-Suseno, 1993). These behaviours are based on the awareness that individual cannot live without the support of others.

The implementation of *rukun* principle can be observed in the practice of mutual assistance (*gotong royong*) among Javanese, especially those who live in rural areas. It is common for people to help their neighbour for house construction, preparation of big events or ceremonies. The help can be of any kind: financial support or labour. Within the village community, the example of mutual assistance is when the villagers work together repairing broken infrastructure such as irrigation facilities, roads, or building the village centre.

In companies it is the job of the management to maintain a harmonious environment or in other words, to make their employees *rukun* among each other. It is common for someone working in a Javanese company to undertake work beyond their job descriptions. For example, helping a colleague who is unfamiliar with computers, scan documents for them or in extreme cases to teach them how to master a word processing software. Javanese workers will never complain in

doing these extra activities, as it is a part to maintain the harmony within the workplace. Javanese people feel it is impolite to refuse or ignore when someone is asking for help.

The second basic principle of Javanese: *hormat*, is the principle of respect. People, both in their speech or behaviour, have to respect one another in accordance with their social status (Magnis-Suseno, 1993). Individuals should know when to honour and respect people in higher positions, while maintaining the responsibility of a father/mother (Magnis-Suseno, 1993). The principle of respect is based on the belief that relationships in Javanese society are hierarchically ordered (Geertz, 1961). Everyone should know their position and place in society. Those in higher positions will be considered as “Bapak” (fathers), who are expected to take responsibility for people in lower positions as if they are the children (Antlov, 1995). The principle of *hormat* is also believed to have the impact on the business activities conducted by the Javanese.

The implementation of *hormat* principle can be observed in the workplace where subordinates often nod or bow and smile whenever they see their superior. Using gentle tone and keeping the eye contact when having a conversation with their superior is very important. This behaviour must also be exhibited toward older people, no matter their position in the workplace. Also, in companies with strong Javanese culture, principal would like to be addressed using the highest level of Javanese language – the *krama* – which is used in the past whenever a commoner wants to address someone with higher status such as government officials or a nobleman.

In relation with Hofstede (1982) description of cultural values in Indonesia, there is possibility that he is describing the culture of the Javanese Indonesians, and has been regarded as the Indonesian national culture. For example, the strong need for harmony (p. 17), the concept of *gotong royong* (p. 20), the need for the status of the Javanese (p. 24), the creativity of Javanese children (p. 27) and regarding the time orientation of the Javanese farmer (p. 28). There is a probability that people interviewed by Hofstede in 1980s and those who participated in his survey in 1970s are mostly Javanese; remembering the fact that the Javanese culture is flourishing in politics and the economy during the era of President Suharto, the second president of Indonesia who ruled the country from 1967 to 1998 (see Elson, 2001).

In summary, Javanese people place a strong emphasis on the harmonious people to people relationship, hierarchy and manners which reflects femininity values. The spirit of mutual aid

reflects that the Javanese are collectivist and the fatalistic attitude of the Javanese might be a reflection of their high religious observance. All these aspects can be regarded as the distinguished characteristics of the Javanese which is unique and only valid for people raised in Javanese culture.

2.3 Chinese-Indonesians

After the expedition of Admiral Cheng Ho from the Ming dynasty in China to Sumatra and Java on the fifteenth century; Chinese migration to Indonesia started to begin. They came to Indonesia mainly as traders, working for the Dutch in Batavia (now Jakarta) and were given special monopoly rights (Phoa, 1992). During the Dutch colonialism on the 1600s until 1900s, the Chinese were only allowed to work as traders and moneylenders by the Dutch government. This condition makes the Chinese in Indonesia have more adequate experience in business compared to the indigenous Indonesian ethnics.

Based on the 2010 National Census of Indonesia, Chinese Indonesians population was around 8,8 million or 3,7 per cent of the total Indonesia's population. Most Chinese are Buddhists, Taoists, Confucian, or a mix of the three faith groups, but some of the most prominent Chinese have adopted Christianity (Suryadinata, 1998).

Because of the general assumption that they hold similar values as the people from mainland China, very little was known regarding the actual cultural values of Chinese-Indonesians. In relation to Chinese-Indonesians, Suryadinata (1978) stated that Confucian values have influenced the Chinese culture in Indonesia. These values reflect the vertical and horizontal social order (Wong, Shaw & Ng, 2010) and harmony (Lin and Ho, 2009). People are expected to understand and adhere to their position and role in the society. For example, children are expected to be obedient while parents are expected to give the children direction and guidance. Suhandinata (2009, p. 268) stated that Chinese-Indonesians often suffered discrimination at the hands of other ethnic groups and therefore have had to take a tougher approach to life. We would like to examine how these values and historical background will influence the business behaviour of the Chinese Indonesians.

With regards to the Chinese Indonesian business, Lasserre (1993) argues that Chinese Indonesians have similar features with Chinese from mainland China. These features are the patriarchal family style leadership, centralised management, the utilisation of family networking. Patriarchal style reflect the vertical and horizontal order (Chen and Kao, 2009), and most Chinese companies including Chinese Indonesian companies tend to preserve this culture (Laserre, 1993). For the Chinese, the adoption of family based ideologies is important for their business (Pang and Lau, 1998). Centralised management and utilisation of family networking is a way to preserve the confidentiality in business, in order to remain competitive. The business features of the Chinese Indonesians might be useful to give some insight in understanding how a Chinese Indonesian companies operates their business, however it still cannot give answer why Chinese Indonesians dominates the big business in Indonesia. Patriarchal leadership, centralised management and family networking can be easily copied by other companies; but not all companies will be as successful as the Chinese Indonesians after implementing these aspects.

Another interesting fact about Chinese Indonesians is they are likely to maintain strong ties with the government and the military, remembering the fact that they are newcomer in a foreign land who needs protection (Lasserre, 1993). This fact might be true because during the colonialisation the Chinese obtain special monopoly rights (Phoa, 1992) and many Chinese Indonesian companies enjoy special privileges through joint venture with the Indonesian government and their close ties to companies run by the family of President Suharto (Laserre, 1993).

Although some aspects of Chinese Indonesian business have been explained, we believe that there are specific traits, values and characteristics that make the Chinese Indonesian to top the list of 10 Indonesia's Richest (Forbes, 2011). Since the fall of President Suharto regime in 1998; there are huge reforms in the Indonesia's political and economics sector which stressed in equal opportunity for all Indonesians. The foundation of Corruption Eradication Commission (KPK) in Indonesia ensures that the unethical business transactions involving the government and businessmen can be minimized; thus the argument that Chinese Indonesians are successful because of their close relation to the government is not valid anymore. We argue that specific traits may be exists among Chinese Indonesians which makes them successful in business. This study aim to pursue this line of inquiry to investigate whether there is a difference in the

masculinity/femininity value that Chinese Indonesian managers possess and makes their business profitable and successful compared to other Indonesian ethnics groups.

3. Method

The main instrument in this study is Hofstede's Value Survey Module 08 (Hofstede et al., 2008). With the consideration that not all managers have good proficiency in English, VSM was translated into Indonesian. The final translated version of the Indonesian Value Survey Module that was developed by the researcher was sent to Geert Hofstede and it is now available online at <http://www.geerthofstede.com>.

Respondents to our surveys were 40 female managers working in 7 Javanese owned and 5 Chinese-Indonesian owned companies from manufacturing, financial, healthcare, telecommunication, mining, construction and trading sectors based in Central Java province, Indonesia. Company selection was based on criteria as follows: approximately 300 employees and minimum net assets of 1 Billion Rupiah were applied. The participating companies operated in the manufacturing, financial, healthcare, telecommunication, mining, construction and trading sectors.

For the purpose of this study, "manager" is defined as an individual who were in charge of ten or more subordinates. The managers should also have worked in the company for at least five years.

The selections of female managers for the respondents were based on the low proportion of Indonesian women in the managerial level. According to Süßmuth-Dyckerhoff, Wang & Chen (2012), the participation of Indonesian women in top managerial position was among the lowest in Asia. It will be interesting to know the masculinity/femininity value of the Indonesian female who sits in the managerial position.

The data collection procedure begins with contacting the Human Resources Department of each company by phone and e-mail. After permission was granted the researcher visited the companies in person and handed over a hard copy form of the questionnaire. A covering letter was provided to explain the purpose of the study and gave specific directions as to how to fill out the questionnaires. The participation of the managers in evaluating their cultural values was voluntary. They were given a one week time frame to complete the surveys during working

hours. The respondents' identities were kept confidential and anonymity was assured. Completed questionnaires were placed in enclosed sealed envelopes and returned to Human Resources Department in the participating organizations to be collected by the researcher. As the final results, a total of 20 questionnaires were collected from 7 Javanese companies and another 20 from 5 Chinese Indonesian companies. These numbers were considered adequate to represent both cultural groups according to the criteria established by Hofstede (1997, p. 55) when investigating the cultural values of the Indonesians.

The interview process involved 11 female managers, consisting of company directors, professionals employed by the company, managers and supervisors. For the Javanese female managers, 6 individuals were interviewed and the rest was Chinese Indonesians. All respondents had spent at least 20 years living in Central Java.

The data obtained from the questionnaires were calculated using the VSM formula provided by Hofstede et al. (2008). The masculinity/femininity score was ranged from 0 to 100, from weak to strong masculinity. Pattern matching technique was used to analysed the interview results (Saunders, Hemphill and Thornhill 2009). In this technique, the analysis of qualitative data follows a predicting pattern of outcomes which derived from the conceptual framework (Saunders et al., 2009). The framework used in this research is the cultural value framework (Hofstede, 1980).

4. Result and Discussion

4.1 Demographic Information of the Respondents

Table 4.1: Main Demographic Characteristics of the Sample by Gender

		Javanese	Chinese Indonesians
Sex		Female (%)	Female (%)
		20	20
Age	30-34	5	3
	35-39	13	8
	40-49	2	9
Education Qualification	12 years (high school)	0	6
	13 years (1 year Diploma)	0	1
	14 years (2 year Diploma)	0	1
	15 years (3 year Diploma)	0	0
	16 years (Bachelor Degree)	3	6
	17 years (Bachelor Degree)	4	4
	18 years or more (Postgraduate Degree)	13	2
Position in the company	Manager of one or more subordinates (non-managers) (Middle Managers)	6	5
	Manager of one or more managers (Senior Managers)	14	15

4.2 Quantitative Results

Masculinity is a situation in which the dominant values in society are “success, money and possessions”. Hofstede's masculinity dimension measures the difference into two poles of a continuum, so that the lower the degree of masculinity means that a society is “feminine”. On the other side, femininity reflects a situation in which the dominant values in the society are “concern to others, harmony and tranquility of life” (Hofstede 2001). According to Hofstede et al. (2010), masculine society will put more concern towards earnings, recognition, advancement

and challenge, while feminine society emphasizes on harmony: having a good relationship with their boss, cooperation, living area and employment security.

In the present study, Masculinity Index was calculated using Hofstede et al. (2008) formula with the results as follows:

Table 2. Masculinity Score of Javanese and Chinese Indonesian managers

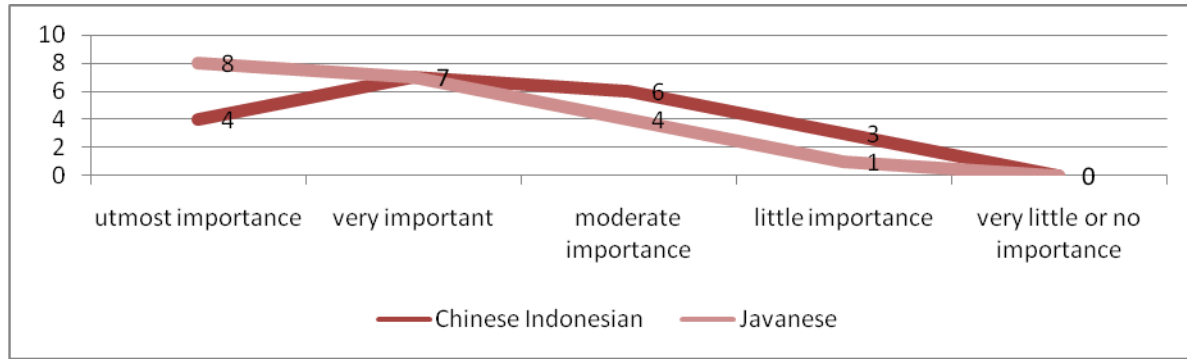
Javanese Respondents		Chinese Indonesian Respondents	
Mean question m05	1.90	Mean question m05	1.75
Mean question m03	2.20	Mean question m03	2.30
Mean question m08	2.05	Mean question m08	1.95
Mean question m10	2.20	Mean question m10	1.65
Constant (C)	50	Constant (C)	50
$MAS = 35(m05 - m03) + 35(m08 - m10) + C(mf)$		$MAS = 35(m05 - m03) + 35(m08 - m10) + C(mf)$	
$MAS = 35*(1.84 - 1.83) + 35*(1.88 - 1.98) + 50$	34.25	$MAS = 35*(2.50-2.30) + 35*(2.09-1.91) + 50$	79.75

For masculinity dimension, the larger the score will reflect more tendencies toward masculine society, while the lower the score reflects the tendency toward feminine society. Based on the Table 1, there were noticeable gap between both groups of managers, where Chinese Indonesian female managers were more masculine (79.75) compared to Javanese female managers (34.25). In Hofstede, Hofstede & Minkov (2010) publication, Indonesia was ranked on the 41-42 out of 76 countries with Masculinity score 46 – reflecting the tendency toward feminine society. To gain deeper insight toward the score difference between Javanese and Chinese Indonesian female managers, a scrutiny toward respondents' response for each indicator of the masculinity/femininity dimension is presented.

The first question to measure masculinity is question m5, asking respondents about the degree of importance in having pleasant people to work with. The result is presented in Figure 1, where surprisingly the majority of Javanese managers (8 individuals) consider this aspect as the highest priority compared to Chinese Indonesian managers (4 individuals). The majority of Chinese Indonesian managers consider this aspect only as very important (7 individuals), moderate importance (6 individuals) and there were three respondents who opt for little importance. There

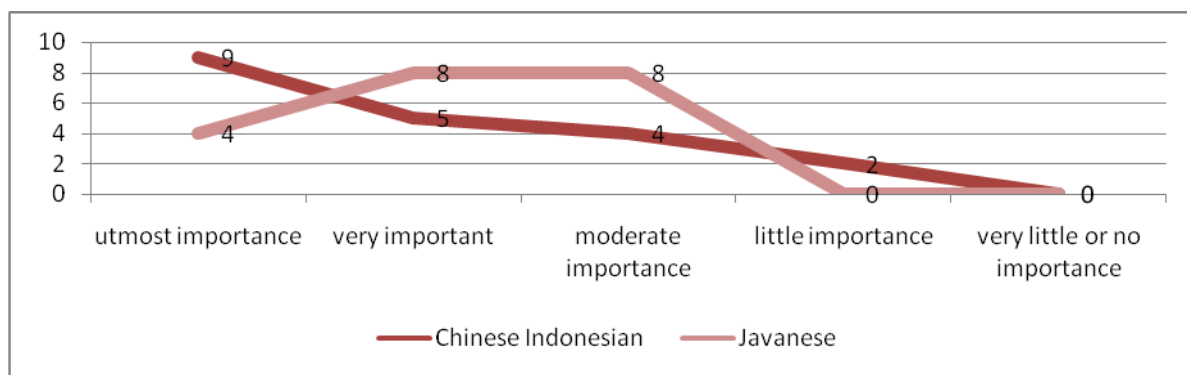
was 1 Javanese manager who considers pleasant co-workers as “little importance”. This finding gives support to the literature review about Javanese principle of “*Rukun*”, and is presented in the Figure 1 below:

Figure 1 Question m5: have pleasant people to work with



The next question is question m8, which ask about the importance of living in a desirable area. Chinese Indonesian respondents obviously demonstrated higher preference to live in desirable area. There were 9 Chinese Indonesians who consider this aspect as utmost importance, while there were only 4 Javanese managers who share the same perspective. Interestingly, there were 2 Chinese Indonesian managers who consider this aspect as “little importance”, in contrary to the opinion of other Chinese Indonesian female managers. The result for question m8 is presented in Figure 2 below:

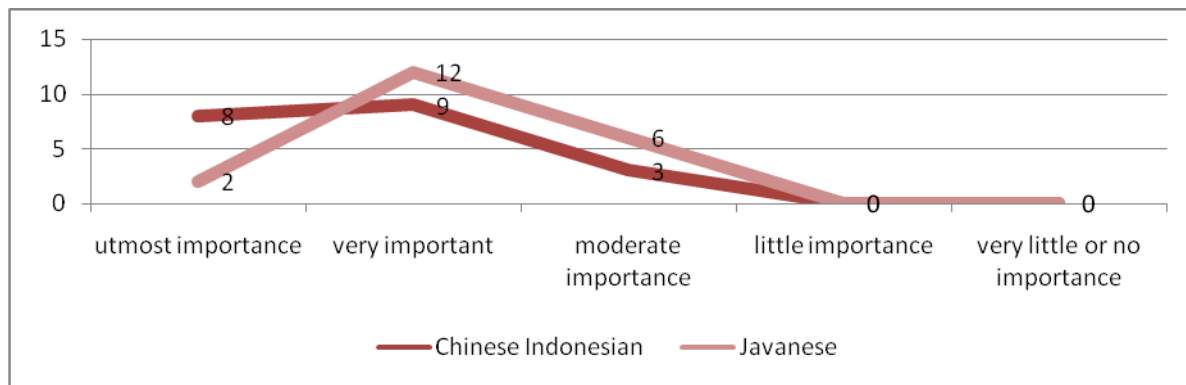
Figure 2 Question m8: live in a desirable area



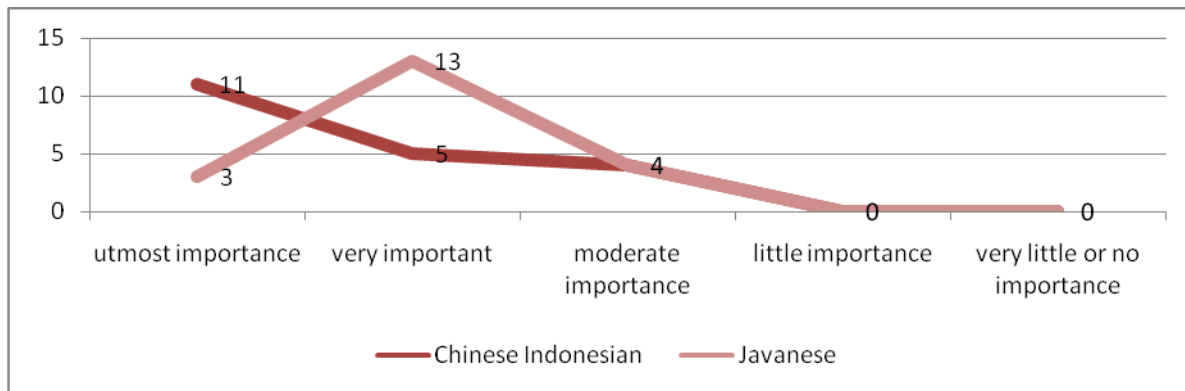
Question m3 ask respondents about the importance of getting recognition for their good performance. The analysis result of this question revealed a large difference between the

response of Chinese Indonesian respondents and Javanese respondents. According to the analysis toward respondents who opt for “utmost importance” and “very important”, there were more Chinese Indonesian managers who wants to be rewarded and recognized when they shows good performance, and less Javanese managers share the same opinion. The result for question m3 is presented in Figure 3.

Figure 3 Question m3: get recognition for good performance



The variation of the answer in question m10 also caused the large difference between the masculinity index score of Javanese and Chinese Indonesian managers. When asked about the importance of having chances for promotion, there were a total of 11 Chinese Indonesian female managers who stated “utmost importance” and 5 individuals who stated “very important”, compared to Javanese managers. The number of Javanese and Chinese Indonesian managers who consider promotion opportunity in the workplace only as “moderate importance” is equal (4 individuals). This aspect builds the rationale on why Chinese Indonesian manager scores higher in masculinism, because the majority of them have a higher desire to be promoted, reflecting the need of advancement at work.

Figure 4 Question m10: have chances for promotion

4.2 Qualitative Results

The interview process in this study involves 11 female managers. For each respondents, they were asked the same question: “How important is ambition in your life?”

The interviews revealed that most Javanese managers stated that ambition is not important. Most of them feel disturbed when dealing with an ambitious and assertive person. In some companies, an individual who is seen as an ambitious person will not be considered as a candidate for promotion. Javanese female managers fears that an ambitious person will sooner or later use unethical ways to achieve his/her goal.

On the contrary, Chinese-Indonesian managers exhibit a more masculine behaviour. As stated by Suhandinata (2009, p.268), Chinese-Indonesians are often discriminated against by other ethnic groups and therefore have to be tougher in life. This could be the explanation why the Chinese Indonesian female managers exhibit masculine behaviours. According to Puspita, a 35 year old female manager from Chinese-Indonesian owned firm, the masculine behaviour mainly derives from the behaviour exhibited by the top director and the owner of the company, which is set as an example for their subordinates. Puspita believe that leader should be tough – a characteristic of masculinity.

All Chinese Indonesian female managers stated that ambition is important. They give their respect toward ambitious individual and do not feel disturbed by them.

The findings of from Masculinity index contrast Hofstede's (1982) statement that Indonesians have low social acceptance of assertiveness, ambition and competitiveness. For the majority of Javanese female managers this could be true; but for Chinese Indonesian female managers, Hofstede's statement is irrelevant. Special note should be given to the statement of Javanese female managers, because they confirm in the interviews that for them ambition is merely a self-motivation for a person to pursue the dream and cannot be shown explicitly to others.

It is clear that the result from Masculinity Index reflect the opposite view toward the masculine behaviour between Javanese managers and Chinese Indonesian managers. This finding gives further evidence that there is a significant difference between subculture that needs to be considered in business.

Specific to work motivation of the female managers involved in the present study, there were obvious difference that can be observed among Javanese and Chinese Indonesians. For Javanese managers, the decision in career was mostly determined by other people, such as husband, parents or family. Opinion coming from the family has to be respected and be put into consideration. Furthermore, although Javanese female managers believe that education is important in achieving a good career, in the end, they will put their family into their first priority, and job priority comes second. Unmarried Javanese female managers seem to have deep concern in finding a spouse, believing that their current position in the company will make men feel inferior. Their concern was exacerbated by the demand of their family, stating that women should have married at a certain age. Specific to the masculinity/femininity dimension, all factors above made Javanese female managers stated that they do not have any ambition to pursue careers or to focus on job promotion because there are other factors that is more important to them: their family.

Chinese Indonesian female managers demonstrate a complete opposite behaviours. Despite the approval or disagreement from their family, Chinese Indonesian female managers stated that

they made all big decisions in their career by themselves. Chinese Indonesian female managers also believed that the low education is not a barrier in achieving success in career, which seems to be their main priority. For them, work environment which is not supportive or cooperative will be regarded as a challenge that they should conquer.

In summary, this study found that Chinese Indonesian female managers seem to be more active in pursuing career, while Javanese female managers seem to be more passive in career.

5. Conclusion

Our general finding shows that there are significant differences between Javanese female managers and Chinese Indonesian female managers related to their masculinity/femininity value. This finding serves as evidence that there is cultural variation within one national culture that should be taken into account. In the case of Indonesia, it should be understood that people coming from different ethnic will exhibit different behaviour based on their culture. It will be beneficial for the company if they can manage their staff based on their cultural values. For example, a Javanese worker will prefer a feminine way of communication; using gentle tone and language and tend to maintain a harmonious relationship with their co-worker. On the other hand, Chinese Indonesians will be more likely to accept a challenging work compared to the Javanese.

The second implication is regarding the promotion policy of the company. As Javanese managers consider it is unimportant to show ambition explicitly, it should be hard to measure their capability compared to Chinese Indonesians who are more explicit in stating their goal and ambition. The consequence is, no matter how smart the employee if they did not show their ambition in work, they will have less chance to be promoted to higher positions. Therefore, an adequate knowledge of the employee's cultural background should be possessed by a good HR manager to be able to identify the actual strength, weakness and capabilities of their employees.

With our findings as stated above, we would like to raise a question: are Hofstede's cultural values still applicable for a culturally complex society, such as Indonesia? The result of this research gives answers toward Hofstede statement saying that Indonesia's "national culture scores may be misleading" (Hofstede, Hofstede & Minkov, 2010; p. 158). Indonesia's culture

should be studied in the microscopic way – such as studying Indonesians based on the ethnicity or the regions; remembering the fact that generalising cultural values will not always works because Indonesia have hundreds of subcultures. This could also be true for country with complex cultural variation such as China, the United States or India.

The distinguished characteristic between Chinese-Indonesian female managers compared to Javanese female managers is that they are more masculine; having higher sense of competitiveness, ambition and assertiveness. The tough life and discrimination has made Chinese Indonesians have to struggle more, and this distinguished characteristic can be best used to explain why 9 out of 10 richest Indonesians are Chinese-Indonesian. There is also an interesting fact that the masculinity score of the Javanese managers has very little difference with the masculinity score of Indonesians in Hofstede's (1982) study; reflecting that Hofstede's research has a strong tendency to present Javanese culture as the culture of Indonesia.

The limitation of this study is the generalisability. Although this study can be used to represent 130 million Javanese people in Indonesia; and 8,8 million of Chinese-Indonesian; however; still only present 2 out of hundreds of cultural groups in Indonesia. With all of its complexity, a proper measure of Indonesian national culture can be very complex in term of time and costs. However, we do hope that there is a follow-up study to compare other sub cultural group in Indonesia; with priority given to other large ethnic group such as Sundanese, Makassar, Padang, Batak, Aceh, Madura and Ambonese.

Finally, the findings of this research can be used to re-conceptualize the most ideal national values of Indonesia. As the largest cultural group in Indonesia, Javanese can be considered as the powerhouse of Indonesia's advancement. A suggestion could be that if Javanese people are more open to ambition and assertiveness, then more resilient entrepreneurs will emerge.

6. References

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