

**KOUZES POSNER’S GREAT LEADERSHIP  
PROCESS ON EDUCATION FIGURES  
H.O.S. TJOKROAMINOTO**

Agung Triyatno

the Lecturer of International Relation Program

Universitas Peradaban Bumiayu – Brebes

Email: nyaman.agung@gmail.com

Phone: +62 856 428 36730

**Abstract**

The purpose of this study is to analyse how Tjokroaminoto educates and regenerates leadership to the young students who live in his boarding home. The young students later become the founding father of Indonesia. The writer uses Kouzes and Posner’s theory of leadership called as Great Leadership Process. The writer applies descriptive qualitative design as the method. The result of analysis is Tjokroaminoto applies Five Practice of Great Leadership such as giving a role model, inspiring a shared vision, giving challenge to proceed, allowing others to act, and encouraging. There are also Ten Commitments of Leadership found in i.e. discovering conscience by clarifying personal values, giving role model by aligning actions with shared values, seeing the future by imagining exciting opportunities and sublime, getting people into a shared vision with the aspirations together, searching for opportunities by searching for innovative ways to change, grow, and become better. Further, experimenting and taking risks by constantly generating small wins and

learning from mistakes, fertilizing collaboration by promoting shared goals and building trust, strengthening others by sharing power and discretion, recognizing contributions by showing appreciation for individual achievement, and last but not least, celebrating the values and victories by creating the spirit of community.

**Keywords:** education figure, leadership regeneration, leadership, Tjokroaminoto, Kouzes and Posner.

## **A. Introduction**

Soekarno, Alimin, Musso, and Kartosuwirjo are well-known figures in Indonesia. They shared childhood in Tjokroaminoto's (hereinafter referred to Tjokro, red) boarding house in Peneleh VII Alley, Surabaya. As the owner of the house, he also taught the students how to think and manage an organization. Unexpectedly, Tan Malaka, Semaoen, Darsono, Hamka, Samanhoedi, and Agoes Salim also held frequent discussions in the same house.

Tjokro's existence is important in the movement of the State of Indonesia. Indonesian History Researcher, Takashi Siraishi who now serves as the Rector of the National Graduate Institute for Policy Studies in Tokyo said that Tjokro is the creator figure of modern movement in Indonesian independence movement. This new-style political movement brought a new way of expressing national consciousness through the publication of newspapers, rallies, strikes, labor unions, and political parties. Tjokro mastered the new ways which are then

able to bring this country called Indonesia (Tempo, 2011; pp. 140-141).

Islamic Syarikat (refer to SI, red), founded in 1912 by Samanhoedi and Tjokro became the member. SI was developed into a large mass organization in Indonesia exceeded by Boedi Utomo. SI also became the target of the Dutch colonial government by sending Douwes Adolf Rinkes, the advisor to the Governor General of the Netherlands for indigenous affairs, to always accompany SI activities and events. However, it did not preclude Tjokro to develop SI. Four years after its founding, SI had built 180 branches with 700,000 members. The huge difference number to Boedi Utomo.

Unlike Boedi Utomo which was born in 1908 and consisted of young people from educated nobility, SI gives the spirit of 'nationality' to the wider community. Rabble experiencing new experience when viewing the SI leaders sat together with Dutch officials shouting that the natives and the Dutch are equally human. Rabble Indonesia has a new identity. They enthusiastically participated the meetings held by SI.

Actually there was nothing new in Tjokro's writings Tjokro. His writing was formal, but Tjokro had the privilege of giving a speech. His style of speech was able to enchant visitors and listeners, inspiring young Soekarno, who was later became the first president of the Republic of Indonesia, to be more disciples. Tjokro's speeches were able to cultivate the national spirit, as well as hope.

Tjokro transformed into a 'god helper' of SI in the early years of its establishment. At that time, Tjokro was invited by Samanhoedi because he thought that SI needed an educated and experienced figure for organizational strengthening. Tjokro was mandated to compose statutes, and established a clear structure. Therefore, in the first half of 1913, SI experienced a remarkable development in a spirit of solidarity expressed through writings, meetings, and speeches by militant voice, convincing, passion and fun. Tjokro's grew as a great figure and eventually became the chairman of the SI defeating Samanhoedi.

After becoming the chairman of SI, Tjokro lived in humble. Just a few dozen meters from Kali Mas that splitting Surabaya, Tjokro's small house was inhabited by his wife and five children. It was then partitioned into 10 small rooms and were used as boarding house for Soekarno, Alimin, Muso, Semaoen, Soeherman and Kartowisastro.

Tjokro opened a new chapter in the world of movement and leadership in Indonesia. So far, the colonial's pattern of open education and ethical political structure of positions in agencies were only for the indigenous nobility. This pattern was an opposition to what declared by Tjokro. Gradually, Tjokro was known to be radical and an opposition to the feudal behavior.

Tjokro leadership success in raising the SI was due to his ability in developing the potential of young people such as Sukarno, Alimin, Muso, Semaoen, Soeherman Kartowisastro, Kartosoewirjo later become great leaders of the movement of Indonesia. Knowing

the success gained by Tjokro, this paper attempts to explore the pattern of Tjokroaminoto's leadership in developing SI and foster youth as future leaders. Moreover, Tjokro is a figure to education field. His leadership shall be a role model to develop education in Indonesia.

## **B. Literature Review**

In an effort to dissect how exactly a leadership planting value, and the transformation of value to the cadre becomes easier, the author considered that the theory of leadership process proposed by Kouzes and Posner is able to answer how the actual process works on the cadres. This model is actually accurate to study how leaders transform values into actions, visions into realities, obstacles into innovations, the difference becomes solidarity, and risks into rewards (Kouzes & Posner, 2004).

Kouzes & Posner stated that leadership is a close relationship between the leader and his followers so that the leadership can not stand alone. For the success of a leader can not be seen from the leader of variables, but also on the ability of the leader to build a harmonious relationship with their followers. That success will be entirely dependent on the capacity of leaders to establish and maintain human relationships that enable people to realize the extraordinary things regularly (Ibid, 2004: 21)

The theory generated by Kouzes and Posner is the realization of the research they have done through the best personal leadership model. The results of the analysis of the research results obtained Five Models

of Leadership Practices that serve as the foundation of leadership and also strung together the Ten Commitments of Leadership. Five Practices of Leadership and Commitment Leadership Ten can be visualized as follows:

Table 1. Five Practice and Ten Commitments of Leadership

Practice	Commitment
1. Modelling	Discovering Conscience by clarifying personal values.
	Giving an example by aligning actions with shared values.
2. Inspiring a Shared Vision	Seeing the future by imagining exciting opportunities and sublime.
	Getting people into a shared vision with the aspirations together.
3. Giving Challenge to proceed	Searching for opportunities by searching for innovative ways to change, grow, and become better.
	Experimenting and taking risks by constantly generating small wins and learning from mistakes.
4. Allow Others Acting	Fertilizing collaboration by promoting shared goals and building trust.
	Strengthening others by sharing power and discretion
5. Encouraging Spirit	Recognizing contributions by showing appreciation for individual achievement.
	Celebrating the values and victories by creating a spirit of community.

Source: Kouzes & Posner (2004: 23), *The Leadership Challenge: The Challenge of Leadership*.

Here will be described in brief explanation of leadership process model called by Kouzes & Posner with Five Exemplary Leadership Practices.

## 1. Modelling

The first thing that must be considered by leaders in this stage is how a leader can clearly understand the values or principles of life. The conditions that must be met from a leader is someone who has and understands the principles of his own life.

To find these principles then the leaders must open their hearts and listen to the heart sounds on personal values espoused. Leaders must find himself and speak out clearly and precisely on those values to their followers and make personal values into shared values. But no matter how committed by leaders in his evocative of the value is not enough with words. Because, changing a men needed actions. A leader must harmonize words with his deeds.

The followers expect leaders to always be present, pay attention and participate directly in the process to make this remarkable thing happens. Leaders take advantage of every opportunity to show others the example of himself that he is very committed to the values and aspirations. Leading by giving a model is about how they provide proof that they really committed personally (Kouzes & Posner, 2004: 81).

## 2. Inspiring a Shared Vision

One who chooses themselves as leaders must be someone who has a vision of the future that is something that is beyond the limits of space and time. They also be able to envision a future with opportunities that may occur at that time. The

imagination about the future is something that drives the leaders to constantly think ahead and be optimistic in grabbing the opportunity.

The vision in the mind of the leaders must be conveyed with words that are understandable to their followers in order to create a dynamic movement within the organization. So that leaders gain support for the vision of a group that has been created.

The process of delivering this vision is done through intensive communication between the leader and his followers. Because leadership is a dialogue. To gather support, leaders must have a complete knowledge about dreams, hopes, aspirations, vision and values of peoples. Leaders breathed life into the hopes and dreams of people and allows them to see the exciting possibilities that exist in the future. Leaders establish unity of purpose to show his followers how dreams are for the common good. The leaders lit a fire spirit in the person with the vision expressed enthusiasm at the amazing group. Leaders communicate their excitement through the clear language and expressive style. Confidence and their enthusiasm for the vision that there is a spark that could ignite a fire of inspiration (Kouzes & Posner, 2004: 16).

### 3. Giving Challenge to Proceed

A leader is a person who has never stopped innovating in developing the organization they lead to the improvement of the current system. It should be done by the leader in innovation in the development of the organization is to recognize



ideas - good ideas that are available, perform actions that support the realization of the idea, and are willing to challenge the system work.

In any innovations and changes will involve experiments, risks and failures. So courage in taking risks on choices of innovation is an attitude that must accompany it. In facing the possibility of risk and failure is to initiate the change gradually and through with a victory - a small victory and to learn from mistakes - minor errors are skipped. Besides leaders should also give more motivation to their followers in the face of such a challenging situation.

#### 4. Allowing Others to Act & Develop

Leaders develop model of action and continues to build collaboration and trust. Model leader has a work orientation that the success achieved is the fruit of team work, not the work of the leader's personal. Resulting in the delivery of argumentation leaders will often use the word "we" instead of the word "I". Teamwork is not just limited to a small group of teams, but the teamwork that has a shared vision of the organization.

On this basis, the leaders will allow others to do the work optimally. Because anyone who is believed to provide optimal results will have a great sense of ownership and power to do the best. It will always be embedded in a person's heart. But in allowing others to act, leaders also must not impose its control but to delegate it.

When the leadership into a relationship built on mutual trust and confidence, people will be willing to take risks, make changes, continue to keep the organization and its movement is still alive. Through this relationship, the leaders have changed their followers become leaders as well (Kouzes & Posner, 2004: 19).

#### 5. Encouraging Life

To reach a success, the road to be traversed is not easy. It takes great strength to get through it all. Leaders always encouraged self-soul to continue to walk together through genuine concern in encouraging them. As well as to show appreciation for the successes - small successes that have been produced by their followers and recognition of the contribution that has been given so far.

Celebrating success - a small success that has been achieved is a form of recognition of the contribution of followers. With a small celebration will create a strong collective spirit and spirit can be invested in through a time - tough times.

Based on a variety of information from references obtained and in accordance with the points presented by Kouzes and Posner, the writer explores the values of leadership of Hadji Oemar Said Tjokroaminoto in forging the young leaders of Indonesia's future, until eventually the youngsters in his boarding house at Peneleh VII Alley became the leaders of the movement in various organizations, ideologies and models that characterize the movement of the Indonesian nation.

### **C. Method of Investigation**

This research uses qualitative perspective with literature review method. The source of data is from books under the theme of HOS Tjokroaminoto's leadership process transformation entitled *Tjokroaminoto: The Master of The Founding Fathers*. The other books about Tjokroaminoto become additional data source. The data obtained are analyzed using Kouzes and Posner's leadership theory.

### **D. Finding and Discussion**

This part consists of Tjokro's life process and discussion of his leadership process.

#### **1. Socio-Historical Background**

HOS Tjokroaminoto, a national hero as well as figure in education who earned respect and appreciation from various classes in the beginning of the State of Indonesia movement –especially the Nationalist Islamic group, developed his character and way of thinking by the background of his childhood and family life. Tjokro's socio-historical background can be discussed through his biography to understand the patterns of his leadership.

Raden Mas Oemar Said Tjokroaminoto was born in Bakur, a deserted village on August 16<sup>th</sup> 1882, in coincide with the eruption of the Krakatoa volcano in Banten. This event is often prefigured by the Javanese people that volcanic eruptions will bring a lot of nature changes. These events were later also linked to HOS Tjokroaminoto movement against the Dutch colonial government when he became leader of the SI (Amelz. 1952, p 40). He was the second child of twelve brothers, son of

Raden Mas Tjokro Amiseno, a Wedana of Kleco and grandchildren of RM Tjokronegoro Duke of Ponorogo regent. Born under a noble family, Tjokro remained humble, and ended up becoming a driving force for Indonesian independence when all men asleep in a Dutch Company caress.

Tjokro was initially born under the name Oemar Said. After the pilgrimage he left nobility degree and prefer to introduce himself by name Haji Oemar Said Tjokroaminoto or better known as HOS Tjokroaminoto. The call as 'Raden Mas' was from his royal blood of Surakarta Kingdom, since he was the grandson of the King. But then he did not use it because it regarded to a symbol of feudalism in Indonesian society.

Little Tjokro was well-known as a naughty and brave child. This character brought him out of school. Tjokro soon grew as a brave intelligence young man and went to OSVIA (*Opleidings School Voor Inlandsche Ambtenaren*) in Magelang. He completed his studies here in 1902. Studying in Dutch school is not only because of intelligence but also because he is the children of BB (*Bestuur Binnenland*). Young Tjokro's nobility also derived from his footsteps father, a civil pradja officials. That was why he entered the civil pradja in 1902 after completing his studies in OSVIA, Magelang.

Tjokroaminoto was engaged to Raden Ajeng Soeharsikin, the daughter of the deputy district governor of Ponorogo, Raden Mas Mangoensomo. Raden Ajeng Soeharsikin (who after marriage became Raden Ayu Tjokroaminoto) was known as a woman who had subtle mind, good

attitude, good temperament, great nature and deft pardon. Although she did not take higher school, she loved teaching and studied religion.

## 2. From Owner of Boarding House to the Leader of Movement

To help the family financial, Soeharsikin made her house a homestay for students in Peneleh VII Alley, Surabaya. There were 20 students who studied at Tjokroaminoto's house. Most of them had attended *MULO* (*Meer Uitgebreid Lager Onderwijs*), or *HBS* (*Hollands Binnenlands School*). Among the boarding students are Soekarno, Kartosoewiryo, Sampoerno, and Abikoeso, Alimin and Moesso. They were not only staying but also having good discussion with peers as well as with Tjokroaminoto. So the house was like the school for Tjokroaminoto to continue galvanizing and building a democratic ideologies, democracy, socialism and anti-imperialism.

Soeharsikin and Tjokro were very disciplined in educating and manage his children and the student. Her children are given the best possible education. Not only secular education but also religious education by teaching Al Quran.

## 3. Pattern of Cooperative Movement became Radicals

In early leadership in SI, Tjokro tended to be cooperative and soft against the Dutch colonial government which could be seen in his speeches at the First National Congress of SI, dated 17 to 24 June 1913 Bandung. In the speech about Zelf Bestuur (self-government) and the People's Council, Tjokro was considered not too radical. He was still a 'knight under government

protection'. His tone was still smelled like that often pronounced elitist. Zelf Bestuur Tjokro was not seen as Indonesia's independence, but as a rule the freedom in their own country and took care of such a union government that still shelter to its parent's country Netherlands (Shiraisi, 1977, op.cit, hal.102). It can be seen from the words in a speech, "*... together with the government and government support towards the right direction. Our goal is to unite with the Netherlands East Indies, and to be the people of 'Indian Country'.*"

Actually, this cooperative pattern is simply a tactic to secure the Dutch government's assessment of the SI. In addition, the egalitarian attitude carried by Tjokro was trying to give people understanding that indigenous people was equal to the Netherlands and can govern themselves. In meetings, most of SI members even got more solid when sitting parallel with the management and leadership of SI as well as with the Dutch people. Until finally the participants of the general meeting were released sit anywhere and with any outfit as long as polite. Prince, gentry, merchants, clerics, and even thugs can come without penalty squat and worship. This made the meeting successful. On January 26<sup>th</sup> 1913 in Surabaya, the opening meeting was attended by 12 departments (branch) of the existing section and was able managed to gain 80,000 mass attention. Followed by the official SI Congress in Solo, March 25<sup>th</sup> 1913, which was attended by 48 department of SI representing 200 thousand people (Tempo, 2011. The terms 121-122).

#### 4. Educational Leadership in the Early Independence Day

The pattern of leadership in education began with the ingenuity of thought. Tjokro taught politics through writings that were widespread in the media. Not only teaching theoretically, Tjokro always brought his students off directly to the field. At every opportunity, Tjokro brought one or two student to go along with him to a public meetings and propagate SI. At this time, Soekarno and Tjokro's brother, Abikusno Tjokrosujoso, were the most students invited (Tashadi et al, 1993, hal.70).

By this method of teaching, the students developed well and able to carry the respective ideological struggle. Sukarno became a nationalist, Alimin and Moesso became communists, meanwhile Kartosoewirjo later became the leader of the Islamic fundamentalists (Rambe 2008 op.cit, p.75). As a student, Soekarno had absorbed Tjokro's intelligence, especially from the style of speech. At the time of independence, Soekarno was well-known as a nationalist leader, proclaimed himself the president of Indonesia. Meanwhile after independence, Kartosuwiro established Darul Islam as a resistance against Soekarno and Musso-Alimin, became the leader of Communist Party. Both, fight against Soekarno and this was the fight of Tjokro's students.

Based on Kouzes and Posner's leadership theory, there are Five Leadership Practice and Ten Commitments of Leadership applied by Tjokro. The discussion is as follow:

## 1. Providing a Role Model

The first thing that must be considered by leaders in this stage is how a leader can give a clear understanding of the values or principles of their lives. Leaders must find themselves and speak out clearly and precisely on those values to their followers and make value - personal values into values. To enable someone transforming, leaders must harmonize words by words with their deeds.

Tjokro had done this part throughout his life. Tjokro brought up discussions on ideas and conditions of nationality. In holding public meetings and speeches to the wide audience, he would invite two of his disciples in turn. In connection with the world of writing, long before Soekarno, Musso, Kartosoewirjo, and other friends wrote, Tjokro had been diligent in writing and published articles in daily newspapers, even when he was taken into custody by the Dutch government.

Kouzes and Posner write, "The title is just a gift, but your behavior is what makes you get an award." The followers expect leaders to always be present, pay attention and participate directly in the process to make the remarkable thing happened. Leaders take advantage of every opportunity to show others the example of themselves that is very committed to the values - values and aspirations. Leading by example is about how they provide proof that they do really committed personally (Kouzes & Posner, 2004: 81).

## 2. Inspiring a Shared Vision

Mixture of Javanese royalty with clerics have made Tjokro a role model for society at that



time. Moreover, with his ability to deliver strong speeches to huge audience, jot down ideas, and organize ideas of masses within the organization has been able to inspire people.

A man who picked him become a leader must be someone who has a vision of the future, that is something that is beyond the limits of space and time so does be able to envision a future with opportunities that may occur at that time. The imagination about the future is something drives them constantly think ahead and be optimistic in grabbing the opportunity.

The vision in the mind of the leader must be conveyed word by word that are understandable to his followers in order to create a dynamic movement within the organization. So that leaders gain support for the vision of a group that has been created.

Tjokro is the first leader of Indonesia who openly stated common life grounding arrangement of citizens when colonies get a chance to self-determination. Through SI, Tjokro asked the Dutch East Indies colonial government to open up opportunities to have independent government for Indonesian society.

Two capabilities on top of the one who can make Tjokro seen as the incarnation of goodness and happiness of the future. This vision is also easily noticed by his followers.

The process of delivering this vision is done through intensive communication between the leader and his followers. Because leadership is a dialogue. To gather support, leaders must have a complete knowledge about dreams, hopes, aspirations, vision and values of peoples. Tjokro

do this in a speech to the general meeting of the SI and discussions with any character.

The leaders lit a fire of spirit with the vision expressed enthusiastically at the amazing group. Leaders should be able to communicate their excitement through clear language and expressive style. Confidence and their enthusiasm for the sparking vision could ignite a fire of inspiration (Kouzes & Posner, 2004: 16).

### 3. Giving Challenge to Proceed

A leader is a person who has never stopped innovating in developing the organization they lead to the improvement of the current system. The leader in innovation for the development of the organization should be done to recognize ideas - good ideas that are available, perform actions that support the realization of the idea, and are willing to challenge the system work.

For the sake of the idea of equality, in 1907, Tjokro gave up his position as a unitary civil services in administrative personnel of Bumiputera in Ngawi, because he was fed up with the practice of feudal worship-squat deems. Tjokro left the residence of the law even though his wife was pregnant with her first child. From here it can be seen that the desire equality have started to oppose the existing processes in the environment community, even with his vision in the society, nation and state.

There must be experiments, risks and failure for any innovation. So courage in taking risks on choices of innovation is an attitude that must be possessed. Facing possibility of risk and failure is to initiate the change gradually and through with a small victories and to learn from

mistakes in which minor errors are skipped. Besides leaders should also give more motivation to his followers to face a challenging situation.

#### 4. Allowing Others to Act and Growing

When the relationship built on mutual trust and confidence, people will be willing to take risks, make changes, keep the organization and its movement. Through this relationship, the leaders have changed their followers become leaders as well (Kouzes & Posner, 2004: 19). The true leader is able to instill confidence in the people they lead, convince them that they are able to carry out a good job and be successful.

Based on that, Tjokro always invited his juniors to discuss and express their opinions, to bring it in turns when he made a rally and speech, as well as the bold thinking and put it in the writing. The same opportunity was given to Soekaro, Musso, and Kartosoewirjo. Each had the ability to write, deliver speeches and lead the masses in their respective organizations to be able to move.

#### 5. Encouraging Soul

This fifth philosophy means a leader must be able to inspire the spirit of his followers to be able to do many things even beyond imagination. Leaders always encouraged his soul to keep walking together through genuine concern. As well as to show appreciation for the successes - small successes that have been produced by his followers and recognition of the contribution that has been given so far.

To the members of the SI, the ability to make a speech with a distinctive baritone voice

turned out blazing its own influence. Choice of words, the sharpness of ideas in combination with a deep voice made his charisma come out to cheer the common people groups to come together and being equal to everyone in that time. It was not easy when people's feudal culture was still strong. Moreover with the Dutch oppression which also divided the society. Through writings, speeches and organization, Tjokro was able to unite the community's spirit of various groups and areas to be united in the idea of unity to demand self-determination and self-rule.

Tjokro was always giving encouragement to his juniors staying in his boarding house by allowing them joining a meeting of the organization. These young people were attracting the members at that time and were embraced with delight. Soekarno became more frequently invited to join the meeting because he was the most enthusiastic, meanwhile Kartosoewirjo was also mandated as an assistant because he came from families that are considered less capable.

Thus, in the theory of Great Leadership Process, patterns conducted by Tjokro in political education and leadership throughout the movement history of Indonesian nation at the beginning of independence has brought nothing new. Takashi Siraishi labelled him the prototype of leader who were able to depict the ideas or critical thinking through article writing in newspaper as well as the lion of podium (Tempo, 2011; Ibid, 2004: 139). And Anhar Gonggong name the colors of the Indonesian movement since Tjokroaminoto moved into the rational brain strategy, tactics that rely on the ingenuity

of the mind, namely through the organization, ideology, mass media, and dialogue (Tempo, 2011; Ibid, 2004: 127).

## **E. Conclusion**

Leadership process used by Tjokro, an educational figure, is important to study especially in the realm of education. As teacher, Tjokro had succeeded in creating great students such as Soekarno and friends. Thus, understanding his leadership process might give inspiration to the teachers in schools how to inspire their students. Leadership has to be owned by every single person, especially the teachers.

Teachers are such a model for the students. The students will be inspired by their teachers. Possessing the ability of leadership will give impact in the teaching and learning process. Tjokro is a great teacher for his students. The way he teaches cannot be separated from his character of leadership since teaching is leading.

Under the teaching process, Tjokro made great person for Indonesia. Nowadays, Indonesia still needs young leader, visionary, intelligent and progressive to be born. To make this comes true, education is the base of all and the process of transferring great character can be obtained from the process of teachers leadership style. Therefore, we need to learn from Hadji Oemar Said Tjokroaminoto (1882-1934). It turned out that the leadership cadre pattern for future nation is already done.

Leadership analysis developed by James M. Kouzes and Barry Z Posner is famous theory of Great Leadership Process. The process can be depicted in the pattern of cadre education conducted by Tjokroaminoto to his juniors through the activity of

teaching. His leadership also fulfilled the Mive Model of Leadership Practices that develop into the Ten Commitments of Leadership. Those five Leadership Practices covers the modelling, inspiring a shared vision, challenging process, allowing others to act and develop, and the last encouraging the soul.

History proves that Tjokro's patterns of leadership was able to create and influence the figures that make up the Republic of Indonesia. Sukarno became the first president and was known throughout the world because of his integrity and leadership. Alimin, Darsono, and Musso renowned as one of the initial organizers of a bold socialist thinking communists waged resistance against the Dutch government, and even the Indonesian government itself. Kartosoewirjo became the initiator of the establishment of the state based on Islamic religion by establishing the Islamic State of Indonesia because of disappointment with the Renville Agreement. Not to mention the characters dialogue and influenced such as Tan Malaka, Buya Hamka, Samanhoedi, Haji Agus Salim, Abikusno.

Writer suggests that it is necessary for the national regeneration which rely on the power of ideas. The strength of an idea was born among instructional discourse, discussion, and redistribute it. The theory of leadership process that deals with five model of leadership practices which develops into the Ten Commitments of Leadership needs to be applied in the regeneration patterns of youth organization especially in the realm of education.

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