

In Memoriam

Fr. Pancratius Mariatma SVD

The Legacy of an Organizational Leader

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Abstrak

Tulisan ini melukiskan biografi seorang pemimpin tarekat religius Propinsi SVD Jawa, P. Pancratius Mariatma SVD dari perspektif organisasi. Namun bukan sekedar menulis riwayat hidup seorang tokoh, artikel ini mengedepankan kontribusi dan legacy seorang pemimpin organisasi tarekat religius selama 3 dekade yang ditinjau secara kritis dari berbagai perspektif teori organisasi. Diawali dengan pemaparan tentang profil dan gaya kepemimpinan P. Mariatma dan profil organisasi provinsi SVD Jawa, penulis menyoroti system dan struktur organisasional Provinsi SVD Jawa. Dalam konteks gaya atau model kepemimpinan dan struktur organisasi seperti itu, dilihat secara khusus bagaimana cara dan gaya seorang pemimpin menghadapi dan mengatasi konflik internal dalam organisasi tersebut. Selanjutnya penulis mengemukakan secara garis besar kerangka teoritis mengenai model dan praksis kepemimpinan P. Mariatma dalam organisasi tarekat religius Propinsi SVD Jawa. Tulisan ini diakhiri beberapa catatan tentang legacy kepemimpinan P. Mariatma yang kiranya bukan sekedar untuk dikenang tetapi terutama untuk dipelajari oleh para penerusnya.

Keywords: *leadership style, management skills, organizational conflict, mimetic isomorphism, self-differentiation*

Biography of an Organizational Leader

It was my privilege to interview¹ Fr. Pancratius Mariatma for a research project of *Biography of an Organizational Leader*. Fr. Mariatma was the former provincial superior of Indonesia Java Province (IDJ) of the Society of the Divine Word (SVD). The SVD is a religious organization (Order) in the Roman Catholic Church. The order has its head office in Rome and branches called provinces or regions existing and working in 67 countries. The SVD Java is a province of the SVD congregation. Fr. Mariatma became provincial superior of

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1. It was a written interview which took place in summer 2006.

SVD Java Province for 4 triennium terms. He took charge of leadership roles for 29 years, ever since the organization of SVD Java Province was formed, and even when it had its status as Regio of Bali-Lombok in the 1970s. This means that he played a significant role in founding, nurturing and expanding the organization. The organization (Java Province) that we have now, including the organizational structure, system, various ministerial positions, formation, and research institutions, mission houses and district communities, is a significant contribution of his leadership. I would say that Fr. Mariatma is the leader and the architect of SVD Java Province that designed and nurtured the organization as it is positively growing up. For that reason, I interviewed him and want to learn from his leadership experiences.

Fr. Mariatma was involved in many individual's careers and had long service records. The following description is a brief historical biography of his career and services in leadership:

- 1973-1976: member of the Council of SVD Regio Bali-Lombok
- 1978-1981: member of the Council of SVD Java Province
- 1981-1982: Vice Provincial of SVD Java Province
- 1982-1984: Provincial Superior of SVD Java to fill the vacant seat of the former provincial who was elected as Postulator General to Rome.
- 1984-1987: member of Secretariat of SEAMS
- 1984-1987: Provincial Superior of SVD Java at the 1st term
- 1987-1990: Provincial Superior of SVD Java at the 2nd term
- 1996-1999: Provincial Superior of SVD Java at the 1st term
- 1996-1999: Chairman of KOPTARI (Association of Religious Major Superiors of Indonesia)
- 1996-1999: Chairman of SEAMS (South East Asian Major Superiors)
- 1999-2002: Provincial Superior of SVD Java at the 2nd term

The Organization of SVD Java Province

The name of the organization is the Society of Divine Word of Java Province Indonesia (IDJ). The IDJ geographically covers over two thirds of Indonesia. It is located in the middle to the western part of Indonesia, from the island of Lombok to Nanggore Aceh Darusalam in the northern of Sumatra. The SVD members of the IDJ work in the islands of Lombok, Bali, Java, Kalimantan, Sumatera, Nias, and the islands of Riau.

The history of the SVD Java Province began in 1950. At the beginning it was a region called Regio Bali Lombok. In July 1978 it became a province. In the SVD organization, the difference between Regio and Province lies in the structure of leadership. Whereas a region directly is under the control/monitoring of General Superior, a province has own structural and administrative leadership under responsibilities of a provincial superior.

The SVD of Java province recently had 196 members, consisting of 125 priests, 9 brothers, and 62 seminarians and brothers in temporary vows.

The SVD Java Province has a motto of life: "*Vivat Deus Unus et Trinus in Cordibus Nostris et Hominibus!*" (Live the holy Triune God in our heart and the heart of all human beings!). The motto reflects on the vision of the organization that can be formulated as follows: "A community of love: life giving life, animating missionary, communicating, and prophetic witnessing."

The mission of the IDJ focuses on serving the Word of God. It covers four characteristic dimensions: 1) proclaiming the Word of God (Bible apostolate), 2) animating the Word of God (global missionary animation), 3) communicating the Word of God (media and communication apostolate), and 4) witnessing the Word of God (option for the poor and engagement in working for justice and peace, and the integration of creation).

Leadership Style

Fr. Mariatma emphasizes the serving leadership model. He wrote: "I tried to develop some kind of serving leadership model: such as community/group centered leadership with dominant roles of aspirator, supporter and initiator plus evaluator." He took initiatives in designing the action plans, built strategies/commitments, established the rules, and made evaluation processes. He also established the guideline principles of organization together with his council members by formulating vision, mission statements, strategies/commitments at the levels of districts and province. In leading the organization he played supportive roles as aspirator, supporter, and evaluator. He says, "the serving leadership style employed seemingly not in the line of the main streams in our Indonesian larger society which seems to adopt strongly the authorial model or patron-client model. We have to take initiatives as initiator and regulator too to guarantee the commitment upon the action plans."

His leadership was primarily shaped by *formal and informal education and trainings* and practical experiences in the various fields of occupation. First, he has a family background of 4 brothers and one sister where he was trained by a strong democratic atmosphere of family life. He also experienced

leadership training in the SVD's college and theological school. His leadership style was dominantly influenced by graduate studies and training in Sociology and Social Psychology and a long involvement in human development works such as socio economic development works, medical-health and school education. He officially had management training at the EDA in Manila and practicum in management of social Foundations.

Solidarity, empowerment, and cooperation seem to be the *core values* of the IDJ that Fr. Mariatma developed. He attempted to promote organizational solidarity, inspire and motivate members to work together. In the process of achieving these goods, he emphasized the importance of listening-inspiring, motivating, acting, and planning-executing-evaluating together.

In leading the organization of the IDJ for years, he emphasized supportive and empowering leadership. He encouraged and motivated his council members, rectors, and the SVD members as well to participate in doing and accomplishing the organization's missions and programs. He built teamwork together with his council members and the other religious leaders. He also smartly communicated his ideas to hierarchy (bishops) so that SVD missions and members could easily be accepted by bishops in each local church (diocese). During his four triennium terms, he led and developed many positive and innovative changes in the IDJ province. The changes physically and institutionally appeared in the growth of ministerial units such as the SVD Family Center in Ledug, Center for Studies of Religion and Culture (Aditya Wacana) in Malang, Soverdi College in Bali, SVD Retreat House in Cisarua, and the Bible Center in Batam.

His *management skills* appear in his way of responding to the internal problem of organization and how to motivate and influence others. There was a cultural and ethnical conflict among the SVD IDJ members that raised the idea of dividing or expanding the IDJ province. In responding this internal latent conflict, he tried to solve the problem by doing a research of possibilities and challenges of expanding the province. The result of the research showed that the members were not ready and able to expand the province because of financial, administrative, and personal conditions. His leadership and management skills were creatively and analytically able to solve the internal problem of the organization. Fr. Mariatma emphasized the supportive leadership by motivating and empowering the members to participate in leadership roles and managements. As we see his historical biography, he had many careers and was involved in various services both within and outside of the IDJ organization. Besides leading the SVD Java Province, he took charge of leadership and responsibilities in the KOPTARI (Association of Religious Major Superiors of Indonesia), SEAMS (South East Asian Major Superiors), and in the some executive

commissions of the Indonesian Bishop Conference (KWI). In so doing, he gained power and influences at the national and regional level of Indonesia and Asia countries. Gaining power and influence outside of the IDJ organization resulted in having advantages and benefits for carrying out the missionary works of the SVD Java Province. For example, the SVD Congregation had accountability in the local church and religious order. It has always been welcomed by Indonesian Catholic bishops.

Fr. Mariatma defines *power* as listening. He emphasizes personal listening that is used in counseling area as a psychologist and sociologist. For him, personal listening is a powerful skill. He is well trained in management skills and he practiced for a long time as chairman of socio- development and educational Foundations. The source of power comes from within. It is spirituality. Because the power comes from within or from spirit, it is crucial to listen to the inner voice. Discerning and listening the spirit or own inner voice is the way for maintaining the power. Human nature has four dimensions: body, mind, heart, and spirit each of which motivates, moves and control one's behaviors and attitudes. Fr. Mariatma's leadership and management seem to focus on the spirit as the main source of his power in personal and organizational life.

Experiences in *organizational life* that seemed to be particularly significant for Fr. Mariatma were awareness of human capabilities and weaknesses, ongoing formation, and continuing reflection. He realizes that the SVD organization is "an organization of men," that is primarily based on people. For him, it is important to be aware of human reality including their strengths and weaknesses and with trials and errors. He recognized human capabilities including human dignity, equality, and uniqueness of each member. For him, listening and having sensitivity toward human persons with dignity, equality, and uniqueness is the most important. These awareness and values shaped his understanding of leadership roles. "As a leader of the human organization," he says, "the role of leaders would be more as sign-post at the street showing the right direction and as a garbage box at the same time as facing many problematic persons."

Ongoing formation (training and education), practices and continuing reflection are crucial for running and managing a religious organization such as the IDJ organization. His experiences for years in the social development fields made him familiar with the method of Reflection – Analysis – Action – Evaluation – Reflection. He, therefore, values the importance of education, training, practices, and reflection.

The significant change in the setting of Indonesian religious organization that he observed took place in 1984 when he with his Council members attempted to formulate the common vision, mission, strategies, goals, commit-

ment, and action plan of the SVD organization through the process of learning by doing and using the SWOT analysis and social reflections. This approach was a new model that changed the traditional pattern that used to prioritize only prayers, meditation, religious education, and charity services. The new approach brought clearer goals and direction of the organization in the sense of community life and ministerial works.

The change, of course, brought forth some internal conflict in the IDJ organization. The conflict dealt primarily with the ideal goals, priorities and focuses of the SVD Java missions. These included three areas: between missions at home (in the country of Indonesia) versus missions overseas (cross-cultural mission), between missions at the periphery/margin (rural areas) versus missions at the center of metropolitans, and between traditional parochial missions in the geographical sense (parish ministry) versus categorical mission (people and issues/problems based mission). These conflicts actually had its background in the change of SVD policy generally and the dramatic change of socio, economic and political situation in Indonesia in the 1980s. As a result of rapid growth of industries centered in the big cities, many people of productive ages have moved to the big cities of Java. The urbanization process followed by marginalization of laborers, demographical shift, and family crises really challenged the SVD missions and being. The new situations significantly affected the organization so that often it questioned its missions, roles, vocation, and identity as a religious-missionary congregation in the context of rapid change. The new challenges, of course, caused internal conflict of the organization.

To respond to the conflict, Fr. Mariatma attempted to made some efforts: doing communal reflection on common vision, mission, and commitment in order to realize SVD's being, identity and calling; renewing SVD's commitments by doing official visitation, community meetings, recollections and retreats; attending spiritual renewal programs offered in Girisonta, Indonesia or in Saidi, the Philippines; taking courses, seminars, and workshops for spiritual renewal especially for SVD members who had personal conflicts.

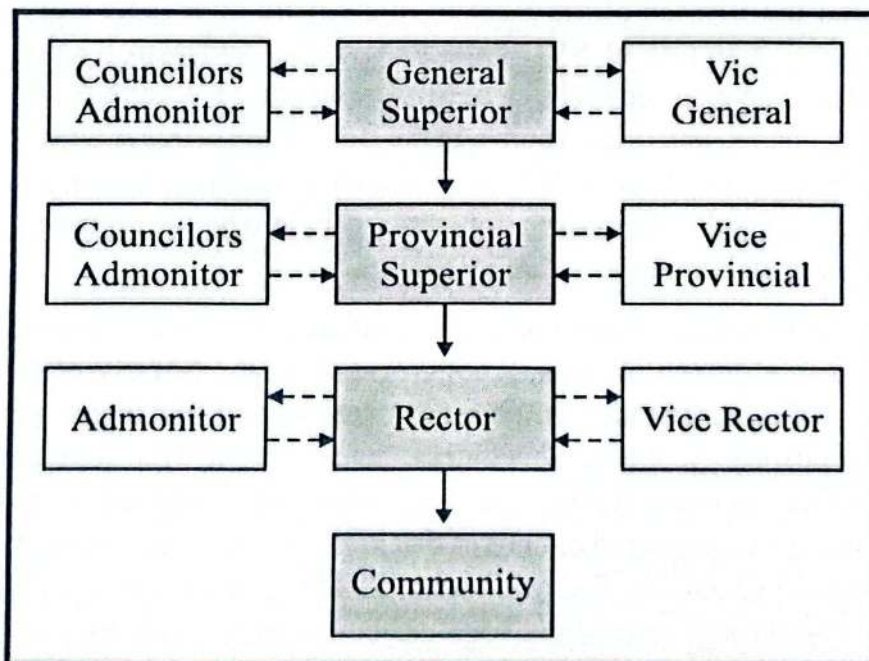
David A. Whetten and Kim S. Cameron (2005) propose five categories of *conflict management styles*: forcing, accommodating, avoiding, compromising, and collaborating (p. 352). In facing personal, interpersonal and community conflict of SVD members, Fr. Mariatma tended to be accommodating, collaborating, and even sometimes forcing. In a certain situation, he tried to listen to and accommodate the SVD members' concerns, problems, needs, and interests, even endure their behaviors and desires. On the other hand, as provincial superior he guided directions and held to the principles based on the common vision and mission of the organization. If one behaved on an intolerable scale,

he approached the situation by forcing his authority and power. He was also a very supportive, accommodative, and collaborative leader who tried to understand and respond to his members' needs, interests, problems, and conflicts. On the other hand, he forced his own ideas, dreams, wills, and aspirations at any cost in order to achieve his personal and organizational projects.

Leadership and Systems

The SVD organization is a centralized organization. The final decision makers are the general superior and his generalate council members relating to first assignments and transfers of members, ownership, opening and closing of mission areas, and the use of money in a certain amount. The province chapter and the election of a provincial superior and his councils have to be approved by the general superior. The provincial superior has a limited power and competence in making decision. In many cases a provincial superior is an intermediary making decisions together or in consultation with his council members, except in emergency situations.

As a provincial superior of Java Province, Fr. Mariatma was under the leadership of the SVD superior general. He had a Vice Provincial, 2 councilors and one ad monitor who made decisions together. Despite the fact that the SVD congregation has a leadership team, its structure is more hierarchal and centralized. The structure of decision making in the SVD organization follows:



The physical structure of provincial office was like a family house. The office was a part of SVD house called SOVERDI. It was located at the Street Polisi Istimewa 9, Surabaya. The office consisted of one office room for the Provincial, one office and equipment room for a secretary and secretariat, one room for archives, a meeting room/hall, a waiting room, and a bed room for Provincial. On the front of the door is written: PROPINSIALAT JAVA. The office is quite close to the community's dinning room, recreation room, chapel, and bedrooms. The complete address of the office is: Propinsialat SVD Jawa, SOVERDI, Jl. Polisi Istimewa 9, Surabaya 60265, Indonesia. The address is written in the SVD Catalogus, the book of "*Petunjuk Wali Gereja Indonesia* (Indonesian Bishop Conference) and in the book of KOPTARI (Religious Conference of Indonesia). Phone number, fax, internet, email, and website are available. The Provincial also has his own personal cell phone that is known and available.

Edgar Schein (2004) categorizes three layers of organizational culture: 1) rituals and artifacts, 2) norms and values, and 3) assumptions and beliefs (p. 25-37). The IDJ organization has particular rituals and artifacts. Each member adds his name with the attribute "SVD" (Societas Verbi Divini) referring to the name of the organization (religious order). Every SVD house/community is named SOVERDI (Societas Verbi Divini) such as SOVERDI Surabaya. The SVD community/organization is used to praying every morning and evening by repeating a regular prayer such as "Vivat Deus Unus et Trinus," Veni Spiritus Sancte, and mentioning the names of SVD patron saints such as St. Arnold, Joseph, and the Blessed Maria Helena. In the main door (gate way) of SVD house there is a statute of SVD's founding father and patron saint, Arnold Janssen. One can also see pictures of St. Arnold and St. Joseph on the wall of dining hall, chapel, and office rooms. In the front of the office is written: SOCIETAS VERBI DIVINI. At the right side of door towards the dining hall there is a house whiteboard with information about people who are coming in or out, those who are sick, and the actual info/news.

The SVD congregation identifies itself as a *religious missionary community*. As a religious-missionary congregation of the Society of the Divine Word, the SVD organization emphasizes the values of togetherness, community living, hospitality, openness/readiness, dialog, passing over, communion, service, sacrifice, and spirituality. The SVD constitution and the daily order of SVD houses give norms and directives that highlight the importance of spiritual and communal/social life. The practices of SVD's spiritual and communal lives are expressed through worshipping together, community meals, recreation, visiting and praying for the sick SVD confreres, birthday celebrations or anniver-

sary of vows and priesthood of SVD confreres. Material success, personal achievements, autonomy and independence of individuals are not propositionally valued in an organizational culture that emphasizes collectiveness, dependency, hierarchal and centralized structure.

The organization has assumptions and beliefs that spirituality is the center and source of living and doing. The SVD spirituality is characterized as Trinitarian spirituality. The SVD mission and doing is to serve the Triune God's mission called the Kingdom of God. Many official SVD documents and publications always quote the words of the SVD constitution that expresses SVD self-identification with Christ's life and mission: "His life is our life, his mission is our mission." Therefore, following Christ's life, example and values such as sacrifice, service, taking a risk (cross) is absolutely required for each of the SVD members. They also believe that being SVD is not just a personal vocation, but a calling together in a religious and missionary community. The same attributes that are used such as the name of SVD, SOVERDI, and mission houses show the sameness of SVD's identity, calling, and mission.

Conflict often happened in the IDJ organization. The conflict had different causes and types. There was conflict between parish pastoral work and missionary work in the Diaspora or peripheries and between traditional pastoral works and new boundaries missions (dialogues with the culture, race/clans, and other religions/faith). Conflict also occurred between Eastern and Western Indonesia culture, between the extended family system and the nucleus family system, and between closed and open cultures. The other type of organizational conflict in the IDJ dealt with the model of leadership: between the authoritarian/patron-client models versus the democratic, serving leadership model. According to Fr. Mariatma disagreement and event conflict in the IDJ organization were welcomed and embraced to a certain degree. Many conflicts, however, were hidden and discouraged. It appeared during the community meetings where people sharply criticized each other. The solutions of conflict were usually hidden. In a collective society there is an assumption that people feel and understand that disputants are involved in a conflict although it is not expressed openly and clearly. Likewise, the solution of conflict assumes an understanding between disputants and it is not solved openly.

The conflict culture in the IDJ is shaped by the past history of the organization. At the beginning of 19th century Jawa-Bali-Lombok of West Indonesia was a Diaspora of SVD Ende Region of East Indonesia. In 1950 Bali-Lombok became a SVD Region separated from Ende Region. In 1978 the Region of SVD Bali-Lombok was extended to the western part of Indonesia (Surabaya and Jakarta) and Irian Barat in East Indonesia. It became a new province

which now is called Java SVD Province (IDJ). Since 1983 the IDJ Province has extended its mission regions to the islands of Kalimantan, Riau, Sumatera and Nias in the West of Indonesia. In 1997 it was suggested to divide the IDJ Province into two provinces. Behind the idea of extending/dividing the province, there was some hidden latent conflict. The South East Islands of Indonesia (NTT), particularly, differed from Bali and Java culture and the Dayak culture in Kalimantan. The IDJ province has members who come from and are working in various kinds of cultures: clannish culture in NTT and Batak in North Sumatra, feudalistic culture in Bali-Java, and democratic-egalitarian culture of Dayak in Kalimantan. These people with their various cultural settings meet and live in the same organization of SVD Java Province. The differences of cultural background both in origin and working places of SVD members have shaped the conflict culture in the IDJ Province.

The IDJ Province is working in an environment characterized with various geographical, socio economic, cultural, religious, and political settings. Geographically, the SVD Java Province covers 65% of Indonesia with urban, suburban and rural setting. Public transportation is more available in Java and Bali than in Kalimantan where only water transportation is accessible. In Java, Bali, and Lombok the SVDs work in small areas of parishes that are easily accessible by cars, while in Kalimantan and Sumatra the SVDs work in the huge territories where it is difficult to drive car and transportation is very costly. In other words, the mission in Java, Bali, Lombok, and Batam is geographically easier than in Kalimantan, Sumatra, and Nias.

Java, Bali and Batam economically have more advantages because industries and trades are centered in those regions while Kalimantan, Sumatra and Nias are agricultural, poor and marginalized. The Java and Bali society is characterized by a democratic mixed feudalistic system while Sumatra and Nias have clannish mixed democratic systems, and Kalimantan a democratic-egalitarian model. The SVD Java Province exists in the midst of pluralistic religions: Hindu in Bali and Lombok, Islam mixed mysticism, Christianity, and Buddhism in Java, Islam and Christianity in Sumatra, and Islam Hindu, Kaharingan in Kalimantan.

Politically and ideologically, Indonesia is a secular state that has a democratic system. There are seven official political parties. However, since the Republic of Indonesia was founded in 1945, there has been tension and competition in dealing with political power and influence between national parties (Golkar, PDIP) and parties based on the religious/Islamic ideology (PPP, PKS, PBR).

From a Family Systems Theory perspective, the SVD Java organization is likely a family system that has strong ties of an original clan-extended family. The SVD community or organization is a family. Since the cultural context of the SVD Java Province is feudalistic having a patron-client cultural model, a father figure of a leader is still quite dominant. There are efforts, however, to push into brother's or sibling's figure relationship.

The concept of the nuclear family system suggests four basic patterns of human relationship that govern in a family. The four basic relationship patterns are: marital conflict, dysfunction in one spouse, impairment of one or more children, and emotional distance (<http://thebowencenter.org> 8/8/2006). From this point of view, the healthy or unhealthy emotional system of the IDJ organization can be evaluated and measured based on emotional distance and the function of equal/balanced relationship between a leader and his members/subordinates. Fr. Mariatma suggests that the organization of IDJ would be a healthy emotional system if a leader often visits his members, and listens to, inspires, encourages, and supports them. Most tension and conflict in personal relationships can be solved through visitation, listening, dialogue, understanding, and personal encouragement. Emotional connection is crucial in building a healthy emotional system of the organization. Conflicts arise because of problematic persons, removal and change of appointments, lack of visitation, and lack of cultural sensitiveness, dialogues, consultation, and listening. All these led to unhealthiness of relationship. Dysfunction of relationship between a leader and members results in an unhealthy emotional system. The leader may pressure the members to think and act in certain ways, but the members resist it. The resistance resulted in whether the members yield to the pressure because of loyalty and obedience to the leader or they unspeakably withdraw their commitments.

Overall Theoretical Summary

Because the IDJ organization is primarily based on the people, their roles, therefore, are highly appreciated. Fr. Mariatma was really aware of the dignity and capacity of the SVD members so that he consciously developed the values of listening, compassion, equality, cooperation, and empowerment. As an achieving/directing leader, he might passionately attempt to gain a high standard of success in doing his projects and programs. On the other hand, he realized and recognized the limitations and weaknesses of people whom he lived and worked with. In this regard, he developed a model of leadership that can be characterized by supporting, cooperating, compassion, emphatic listening, and discernment.

There are many concepts and definitions of leadership and management skills. In *Developing Management Skills*, David A. Whetten and Kim S. Cameron (2005) propose four categories of leadership and management skills and competences: (1) clan skills, (2) adhocracy skills, (3) market skills, and (4) hierarchy skills (p.15). Clan skills include supportive communication, team building, and teamwork empowering. Adhocracy skills are a capability of managing the future, innovating, and promoting change. Market skills include competency to manage external relationships such as motivating the others, using power and influence. Hierarchy skills are capability to control and maintain stability such as ability to manage personal stress and solve the problems rationally. According to Whetten and Cameron, clan and adhocracy skills are associated with leadership and market and hierarchy skills are connected to management (p.15-16).

From my point of view, Fr. Mariatma's *leadership* and *management* somehow reflected on the four aspects of clan, adhocracy, market, and hierarchy skills and competences. During 29 years of serving in leadership, he attempted to communicate his ideas and dreams, formulate common vision, missions, goals, and action plan of the organization as well as empowered people and built teamwork to carry out the missions of the organization (clan skills). He also had managerial capability to run and nurture the organization, even in the difficult times and crises, so that it can positively grow up during the years of his leadership (hierarchy skills). In addition, he had a competence to stretching out a circle of influence and power through external relationship, especially with Catholic hierarchy, clergy, the other religious organizations, and international funding institutes (market skills).

The US Army Handbook (1973) suggests that there are normally three *styles of leadership*: autocratic, participative, and delegative styles (<http://www.nwlink.com> 8/22/2006). From this perspective, Fr. Mariatma Leadership style can be identified as participative and supportive leadership. In the IDJ organization, the province chapter is the highest authority that makes decisions in dealing with resolutions and recommendations of the chapter. The provincial superior with his council members imply and carry out the chapter's resolutions and recommendations into programs and planning agenda of Java province. Provincial superior usually has meetings with his councils four times in a year and with community leaders (rectors of houses and districts) and the coordinator of commissions twice where they make decisions and evaluate the programs together. Many people with different roles and responsibilities participate in making decisions and evaluating the programs. In leading the organization he played supportive roles that encouraged, motivated, inspired, and strength-

ened members in taking initiatives and efforts. This reminds me of our social-economic development project for at St. Konrad Parish in North Sumatra where Fr. Mariatma supported and encouraged us both financially and morally. In many cases, however, Fr. Mariatma delegated certain jobs to his councils or rectors such as visiting communities and tried to solve personal and interpersonal conflict of community members. In specific case, he applied his leadership with an authoritative style. When one of his members, for example, involved in a conflict with the local church authority or parishioners that made a trouble with the community as whole, he autocratically take a decision to move one to another place or withdraw his first or early assignments. He usually put into practice of three leadership styles depending on certain situations. Participative and supportive style, however, was dominantly practiced. He was capable of structural leadership.

According to Fr. Mariatma, power comes from within, from emphatic listening, discernment, and sensitivity to human relationship. The source of power is the spirit. In the religious term of Christianity, it is the Holy Spirit. Every morning SVD communities always pray and sing "Veni Sancte Spiritus" (Come, O Holy Spirit) and regularly exercise a meditation in order to listen to and discern the voice of the Holy Spirit. This organizational rituals and beliefs show a deep awareness that the strength and power of SVD members, including their leaders come from within, from the Holy Spirit. It seems that this belief is due with a concept that Stephen R. Covey (1989) suggests in his book *The Seven Habits of Highly Effective People* so-called "inside-out" paradigm. According to Covey, the "inside-out" paradigm is powerful because it is the source of our attitudes, behaviors, and ultimately our relationships with others (p.23).

What contributed to Fr. Mariatma effectiveness as an organizational leader? According to Covey, an effective leadership requires attitudes and behaviors, and characters (habits) based on the principles of being pro-active, having clear vision, missions, and goals (begin with the end in mind), personal management, team work (think win/win), synergetic communication (emphatic listening), and creative cooperation. In this regards, Fr. Mariatma leadership was effective in the sense of his personal and organizational capabilities to be pro-active in response to the external challenges and changes, to articulate the challenges and changes by formulating a clear vision, missions, goals and action plans of the organization. He also was successful in building teamwork, supportive and creative collaboration, and in communicating his ideas and proposals/projects and listening to people. So far, his leadership skills and styles were effective that was supported by his spiritual power and management skills and competences.

From my point of view, the big challenge of his leadership dealt with emotional relationships both at the personal and organizational levels. What so-called “cut-off relationship” and “unhealthy differentiation of self” in the sense of Bowen’s Emotional System Theory was the part of experiences of the organization during his leadership terms. Many of his members complained that he had not enough time to visit the community members and his personal approach to his confreres was not so effective in dealing with seeking for solutions from personal and interpersonal conflicts.

The IDJ Organization’s structure, culture and environment are an *inter-connected system*. The interconnectedness of three aspects of the organization can be explained in three key words: serving, rootedness, and openness. The physical and hierarchal structure of the IDJ organization functions to serve its missions, to achieve goals and carry out its programs. The SVD missions is to serve “the Kingdom of God” in the terms of bible apostolate, animation of worldwide mission, communication ministry, and working for justice, peace and the integration of creation. The structure of the organization, including its infrastructures, institutions, communities and its hierarchal leaders at many levels exists in the service for carrying out and fulfilling its missions. The organization is rooted in the culture and tradition that has been built on the founding father’s (Arnold Janssen) vision and idealism that have been shaped and developed throughout history since the organization was founded in 1875. The Trinitarian spirituality that is regularly practiced in the SVD prayer ritual, for example, has its origin from founding father’s traditions. The specific SVD missions, including its physical structures, hierarchal structures and system that are serving the missions are basically inspired by Arnold Janssen’s vision and developed throughout the history of SVD congregation. On the other hand, the organization exists and grows up in a particular context of history and culture, and lives in a unique social-political environment. It survives and develops in interaction with a certain environment that challenges as well as gives possibilities for a positive growth. Besides being inspired by founding father’s vision and traditions, the IDJ missions and structures are a response to the challenges and opportunities from a particular geographical, socio-economic, cultural, religious, and political environment. For example, the IDJ is involving in family ministry. To carry out the program, the IDJ built a SVD Family Center in Ledug, East Java. This Family ministry is first inspired by concerns and commitment of Arnold Janssen to the wellness of the Catholic family in German in 19th century. It is also a response to new challenges affecting persons and family life because of urbanization, demographical politics of government, and the ethical issues of science. In this regard, there are connection between the triangles of structure, culture, and environment. The interconnected system of the triangles may be formu-

lated as follows: the deeper the organization is rooted in faithfulness to the early vision of founding father and the more opening it responds to the new challenges and possibilities of particular environment, the more effective the structure of organization fulfill its vision and missions. Symbolically, the interconnected system of organization's structure, culture, and environment can be compared to a philosophy of life of a tree. The deeper a tree roots in the soil (culture-rootedness) and the wider its branches stretch out (openness to environment), the stronger it grows up (physical structure and power/influence).

There are three key concepts that explain organizational behavior and change in the IDJ organization at least in the last three decades. They are *anxiety* and *differentiation* of self from family systems theory proposed by Murray Bowen and *institutional isomorphism* from neo-institutional theory presented by Paul J. DiMaggio and Walter W. Powel. According to Bowen theory anxiety and the level of differentiation are two main variables that interact and influence behavior in the relationship system. Kehleen B. Kerr (1982) defines anxiety as "the response of the organism to stress, not the stress itself. It is the anxiety reaction to stress that gives people problems and symptoms" (p.5). In the context of IDJ organization, an anxiety arouse because of change of political situation in Indonesia in 1977. The Indonesia government approved a new rule in dealing with Christian foreign missionary and control of financial supports from aboard for churches in Indonesia. The new rules suggested that the working foreign missionaries were limited their working permit and the new foreign missionary were banned to work in Indonesia. It also suggested that the government had an obligation to know and control financial supports from aboard countries. The government rules called SKB '77 attacked the heart of life of the Indonesian Christian churches, including the IDJ organization because they were personally and financially very dependent on the aboard churches support.

The discriminative policy, of course, aroused a deep anxiety within the IDJ organization particularly and the Indonesian churches generally. In response to that issue, there was a new awareness of self-sufficiency in the financial and personal matter followed by taking initiatives and efforts to resolve the problem of personal and financial lacks of the organization. Since then, the IDJ organization tried to find ways in order to get many candidates that will join to the SVD congregation by promoting religious missionary vocation to the Indonesian young people. The effort was followed by building a seminary institution for education and formation of new SVD candidates. In addition, on-going formation programs in the sense of trainings and high academic studies for young Indonesian SVDs are prioritized and increased. The anxiety responses clearly

appear in the form of building physical organizational infrastructures. Under Fr. Mariatma's leadership, the IDJ organization built many retreat/educational houses and ministerial institutions. These efforts underlined assumptions and beliefs – one of many reasons - suggests that we can do every thing what we want and need as long as we can accesses to get funding from overseas.

The level of organizational anxiety becomes less in intensity although it is not over. The new problem arouse in dealing with the questions of being and identity of the organization. What is the SVD IDJ being and identity in facing the challenges and opportunities in the Indonesian context? What the IDJ organization makes a difference from the other religious organizations and institutions? The answer of the questions can be explained through the concepts of institutional isomorphism and differentiation of self.

Following Hawley's (1986) description, DiMaggio and Powel (1991) define organizational isomorphism as "a constraining process that forces one unit in a population to resemble other units that face the same set of environmental conditions" (p. 66). They identify three types of institutional isomorphism that becomes a mechanism of change: coercive, mimetic and normative isomorphism (p. 67). For the case of IDJ organization, the concepts of mimetic and normative isomorphism seem to be relevant for further discussion. DiMaggio and Powel suggest that in uncertain situations, organizations tend to react or respond to the uncertainty through imitation or by modeling. The modeled organizations may not be aware of the imitation or may have no desire to copy from or be copied by others (p.69). They model the others because it is just like a market trend or fashion. In response to political and economical environmental constraints, the IDJ organization tend to model its policies and programs due with the other organizations in both religious and governmental institutions. Just like the other religious Order, the IDJ built retreat houses, schools, work for urban ministry, traditional parishes and school ministry, and engage in the socio-economic community development. These are trendy in Indonesia in 1980s, even up to now.

Modeling the market fashion (*mimetic isomorphism*) arouse fundamental questions in dealing with the basic dimensions or characteristics of the organization. Fr. Mariatma always challenged his SVD members by questions such as: what is specific contribution of the SVD congregation for the local churches and Indonesia as whole? How can people know that you're an SVD priest or Brother? What you make a difference from the other religious congregation? These questions lead us to discuss about the concepts of normative isomorphism and differentiation of self. The organizational normative isomorphism suggests the idea of professionalization that is defined by DiMaggio and Powel

as “the collective struggle of members of an occupation to define conditions and methods of their work, to control the production of producers and to establish a cognitive base and legitimation for their occupational autonomy” (70). After a time of uncertainty and unsteadiness, the IDJ organization attempted to articulate its identity, basic characteristics, or specific missions in responding to the environmental challenges and opportunities. In 1990s, the organization began to engage in professional and categorical works such as justice and peacebuilding work, mission research and studies in dealing with culture and religion, and Family ministry. In appropriate to the demands of professional and categorical ministry, the IDJ has built some institutions such mission research institution of Aditya Wacana, SVD Graha Family Center and Bible Center. For these purposes a number of young members are sent for high academic studies.

The change of organizational behaviors is not just response to the need for professionalism. It is also an ongoing process in discovering “self-differentiation” of the organization. Peter Titelman (1998) proposes Bowen’s concept of differentiation of self that is used to describe “an individual ability to separate his/her instinctually driven emotional reaction from his/her thoughtfully considered goal-directing functioning” (p. 14). Differentiation is identified by balance/imbalance of two life forces: the force for togetherness and the force for individuality. The IDJ organization has found its own “individuality” through a long painful and participative process that is articulated by the terms of four “characteristic dimensions” of SVD congregation and “prophetic dialogue.” These concepts clearly articulate the SVD being, identity, characteristics, and specific missions. They are a new paradigm in which the members of organization see themselves and differentiate themselves from others. They also give a new orientation and create new culture in the organization.

Some close Notes: the Legacy of Fr. Mariatma’s Leadership

Fr. Mariatma was an organization leader of SVD Java Province for almost three decades. He was an architect who designed the establishment of SVD Java Province, nurtured and managed it. His legacy for the organization was that his personal and organizational capacities and skills were able to create an inspiring and clear vision and mission of the organization, make a strategic action plan and communicate and share it to his council members and the SVD confreres in smart, stylish and influential ways. Moreover, he was a supportive leader who helped his conferrers taking initiatives for doing their mission works. He eagerly supported one who creatively carried out social works for empowering poor and marginalized people. In addition, he was able to commu-

nicate well with church leaders both bishops and religious superiors in Indonesia and abroad as well. This affected the SVD congregation's presence and works. During his tenure of leadership the SVD congregation and its missionaries of Java Province were wholeheartedly welcomed and accepted by local churches. Fr. Mariatma has well-built the SVD Java Province in a tough rocky soil. We, therefore, may hope to earn the fruits of what he has planted in joy and tears, lights and shadows of his own life for thirty years of his leadership. These insights and the legacy of Fr. Mariatma's Leadership are not just nostalgic yearning to be remembered but first and foremost key lessons to be learned. *In memoriam* dear Fr. Pancratius Mariatma SVD!

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