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Ph.D (State University Of Malang) Prof. Dr. Andi Mappiare AT, M.Pd (State University Of Malang) Dr. M. Ramli, M.A (State University Of Malang) Saida Ulfa, S.T., M.Edu., Ph.D

(State University Of Malang) Keynote Speakers : Muhadjir Effendy (Minister Of Education and Culture Of Indonesian) Bart Van Halten (MDF Nedherland) James Ong Chye Hin (New Zealand) Anabelie V.

Valdez (Mindanao State University – Phillipiness) Monica Elsen (United State) Sylvia Van Der Camen (Nedherland) Layout & Design Cover : Nia Windyaningrum; Arif Prastiawan Publisher : Faculty of Education, State University of Malang Address : Jalan Semarang No 5 Malang, East Java, Indonesia @Copyrights are Protected the Act v PREFACE The International Conference on Education and Training (ICET), Faculty of Education, State University of Malang, 2016 took place in Malang, Indonesia, between 4 and 6 November, 2016. ICET is an international conference covering research and development in the field of education and training.

The conference aims at creating a forum for further discussion for an education and training field incorporating a series of issues and/or related to quality improvement in education and training. Therefore, the call for papers was addressed to scholars and/or professionals of the field of eduaction and training. Driven by the fast-paced advances in the education field, this change is characterized in term of its impact on the education implementation.

During the conference, 4 keynotes speakers were held in order to advance and contribute to specific research areas in the filed of education. More than 250 pre-registered authors submitted their work in the conference. The ICET 2016 finally accepted and hosted 200 original research papers. All papers submitted to the conference were reviewed using a double-blind peer review process.

The conference commite decided about the acceptance or not of the submitted papers, with the contribution of competence and expertised reviewers. We would like to thank all members that participated in any way in the ICET 2016, especially: (a) the Inderscience Publisher for supporting and receiving the selected papers to be published as the Special Issues Edition of the International Journal of Innovation in Education; (b) the Co-organizing Universities and Institutes for their support and development of a high-quality conference; (c) the members of the scientific committee that honored the conference with their presence and provided a significant contribution to the reviewer of papers as well as for their indications for the improvement of the conference; and (d) all members of the organizing committee for their willing to organize the conferenece as good as possible. Dean, Prof. Dr. Bambang Budi Wiyono, M.Pd vi vii TABLE OF CONTENTS The Leadership Of Headmaster In Building A Work Culture Based On Pesantren Akmal Mundiri .....

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1320-1324 A Case Study On Pplii Students At Performing Teacher Talk Activities In Teaching Practice At School Nana Suciati; Hidya Maulida; Tri Winindyasari Palupi ..... 1325-1330 Profile Of Student Math Specific Self Esteem Education Elementary School Teacher Yuniawatika ..... 1331-1335 Proceeding 2ndInternational Conference on Education and Training 2016 369 LEADERSHIP 360 DEGREES PERSEFEKTIF THE HINDUSM VALUE TOWARD TO ORGANIZATION EDUCATION HINDU PROFESSIONAL I Gede Sedana Suci Institut Hindu Dharma Negeri Denpasar, Indonesia Email: sucisedana@gmail.com ABSTRACT Improved performance of organizations affected by the ability of the leadership in directing in achieving organizational goals.

This condition also applies to educational organizations, leaders must pay attention to the leadership of 360 degrees. "Leadership" is arguably the central concept of interest in the present knowledge on the management of education. In this article, there is an explicit assumption that leadership is the "real" phenomenon that is not only important, but also the need for educational institutions.

Leadership values that exist in the pattern developed by Max Maxwell, needs to be understood as a pattern that is now being developed in the pattern of transformative leadership. It is important to understand for education managers. The purpose of this paper is to examine the concept of leadership 360 degrees which can be applied in educational organizations in accordance with the values persefektif Hindu leadership.

The problem in this paper is how to assess the theory or concept of leadership 360 degrees so that a perspective that is beneficial to researchers and organizations in accordance with the values of the Hindu leadership. The method used in this paper is an empirical approach through the study of literature. Original contribution of this paper is the result of exploration of leadership theory or 360 degrees can make professional and educational organizations in accordance with the values of the Hindu leadership.

as well as recommendations for the sustainable development of the Hindu leadership and management can be practiced in the Hindu educational organizations. Keywords: 360 degree leadership, professional organizations. values hindu. The role of a leader in

achieving organizational goals is very important. the organization's performance is influenced by the style of leadership that is run by its leaders.

Style of leadership and good management have a mutual relationship that can not be separated in order to achieve the success of an organization. In general, the definition of leadership is the process of influence and affect each other. So to speak, if we look at the insights provided by experts, such leadership is defined as the ability to coordinate and mobilize people and factions for a purpose, so here will be the question arises how to be a good leader, the style and nature of the corresponding with leadership as well as the terms of what needs to be owned by a good leader.

Burns (1978) states: Leadership is a 'process of mobilization of individuals with certain motives, values and access to resources in the context of competition and conflict in achieving the goal, Abrahams (2001) states: Leadership is about vision and have the courage to doing the right thing different from management, all of which are about doing the right thing even if there is a risk.

Listening to these terms related to leadership there are some points to consider matters such as: (1) the presence of others who are called men (followers) (2) there is a force that is not balanced between the leadership of the members (3) there is the power of leadership influence others, from said lead born lead verb which means to guide or lead, from the noun leader, the person who serves a lead or leads or those who guide.

Management leadership will have a strong effect on the performance of the organization, which would certainly have an impact on the organization's goals, this should be a major concern for leaders of organizations including Hindu organization leader in the field of education. It needs to be a common understanding that leadership is a process of influencing the group's activities in the formulation and achievement goal attempts.

So that the leader has several roles as a leadership role, informative role and the role of decision-makers (Sedarmanyanti, 2016: 273). So great was the role of a leader within the organization making the issue of leadership is never extinguished in the discussion of management education. Many modern theories of the leadership of both the type of transformational leadership and visionary leadership.

One model of leadership that exist in modern theories is 360 degrees leadership. Many things explained that to make a good run organizations should be applying some of the concepts that should be executed if being a leader. So, the issue and the main core issues here are: first, the leader and leadership; second, how leaders are in accordance

with the concept of 360 degree leadership John C.

Maxwell ,; Third, the values of leadership 360 degrees in education persepektif Hindu Proceeding 2ndInternational Conference on Education and Training 2016 370 Leadership 360 Degree Perspectives Values Hindu Literature Hindu leadership are taking resources from Hindu literature-literature. Hindu leadership point here is how the practice of leadership in accordance with the teachings of Hinduism (Subagiasta, 2010: 11).

So the Hindu leadership is an ability to influence others based on the qualities of leadership that exist according to Hindu scriptures. So that the properties are owned achieve organizational goals effectively and efficiently. The 360 degree leadership to discuss the perspectives of Values then we discuss first Hindu leadership JhonC.Maxwell 360 Degrees.

The 360 degree leadership Maxwell Books 360 degree leadership John C. Maxwell, explained that roughly leaders should be able to lead in all directions so that a leader must be built by myself without any other person determined by your position within the organization.

In this case the most important principle of leadership is not a position of influence, in this case means an individual to become a leader should be able to build their influence to superiors, colleagues and subordinates. The principles lead 360 Degrees, categorized in three principles in the lead the lead upward, sideways and downward.

Therefore, in The 360 Degree Leader, can float the influence of any position in the organization. Maxwell assured that 99% of all perpetrators of leadership in organizations / institutions were at the organization instead of the top. So that all the individual units likely to be the leader of 360 degrees.The explanation of the principles in the lead, namely: Lead-Up 1.

Lead yourself very well, by being able to manage emotions, and words as a personal right, and in this way will lead to harmony within the organization this happens the impact of the absence of conflict between the individuals in it. 2. Relieve the burden of leadership, do a good job, ready to help whenever needed leadership. 3. Run what others do not want to do, in a sense ready against any task difficult job.Doing thing more than expected, not willing to perform the tasks they are responsible.

4. Do not just manage, thinking longer term in leading the context of a larger view. 5. the establishment of good relationships, need to adapt to the personality of the boss,

but still be yourself and maintain a publicly integritas.loyalitas personally produce force, working with a personal weakness. 6. All leaders value time, preparing to take the time your boss, do not let your boss think of you. 7.

Timing is essential to good leadership, the right idea at the wrong time will only be accepted as an effective buruk.pemimpin idea should be able to read the atmosphere of the workplace. 8. Being a dependable leader, to remain productive during high pressure, heavy burden, resource bit, when time is limited. 9.

Better tomorrow than today, growth-oriented than the target. From the description of the above item in principle to support the leader, adding value to the organization, differentiating the individual is a better job. Lead-Across 1. Circle of leadership to the side, in this loop expected of a leader able to care, learn, appreciate, contribute, verbalize and leading and successful.

2. Putting fellow leaders complement rather than compete,aims to toward victory together. 3. Being a friend, listen and discover similarities and spend time outside office hours 4. Avoid office politics, gossip and petty arguments never bring any good. Defending which really was not that popular. Did according to others. 5.

Expanding the circle, out of the power of the moment, out of the expertise of the moment, out of the routine, (there are always new ones). 6. Let the best idea wins, seek ideas from multiple sources, pushed the idea of other people better do not force your idea wins. 7. Do not pretend to perfect, admit mistakes, ask for advice, get rid of self-esteem.

The essence of the principle leaders of the above is to follow me, I'll walk with you to win. Lead-Down: 1. Walk slowly down the aisle, a time when he saw a subordinate, that means if you take care of them they will take care of you. 2. Seeing all the numbers 10, everyone has the advantages do not see their own shortcomings. 3.

Develop that every person is a unique individual and intact, using development institutions to develop personal / employee. 4. Putting people on the territory of its power, employs people on the strength of their meaning on their preferred field. Proceeding 2ndInternational Conference on Education and Training 2016 371 5.

Give an example of the desired behavior, the leader is a source of inspiration for his men 6. Spread the vision and give prizes for the results. The organization's goals must be understood by everyone and for members who successfully awarded the prize but not the same gifts for everyone. The essence of the above explanation is led not by position

but through influence or utilization.

From these explanations seems that the leader has a coverage area of 360 Degrees, namely: (1). the employer as a structural leader in an organization; (2). co-workers / colleagues in addition to which the level of the structure is the same, and3). subordinates who require supervision. Leadership Hindu Vedic states as follows: "Sweswe dharma niwistanam sarwesama purwacah, warnananmas ramanamca king srsto, bhiraksita" means: king or leader has been created to protect the color and law that all of them were declining level of position they perform the duties of their obligations.

The functions of the Hindu leadership in general there are two types of functions, namely: 1) .protect community, providing a sense of security, responsibility and provide guidance to citizens to participate in realizing security and peace among them (security function). 2) .realize prosperity together members of the community to realize the welfare, prosperity and relieving the inner and outer communities (function prosperity).

The type of leader that is ideal according to Hindu is the leader of the universal meaning of Hindu leaders should understand and appreciate and practice the teachings of breath Hinduism, such as the doctrine AstaBrata, PancaUpayaSandhi, NawaNatya, Tri UpayaSandhi,CaturKotamaningNrpati, PancadasaParamitengPrabu, Sad UpayaGuna and other teachings contained in other scriptures.

Laissez-fire mode is the type of leadership that is in accordance with the teachings of Hinduism namely AstaBrata concept is contained in the Hindu leadership Itihasa Ramayana. AstaBrata. This teaching is given to the Sri Rama to Wibhisana as King of Lanka. AstaBrata parts as follows: (1). IndraBrata, leaders should follow the properties of Indraas the god of rain giver, giving welfare to the people. (2) .Yama Brata, leaders should follow Yama properties that created the law, enforce the law and impose penalties equitably to everyone guilty. (3).

Surya Brata, the leader of providing information in a fair and equitable to all the people they lead and always do be careful as the sun is very careful in absorbing water. (4) .CandraBrata, leaders should always be able to portray a calm and radiant so that the people they lead feel confident of the greatness of the soul of a leader. (5).

BayuBrata, leaders should always be able to know and investigate the actual circumstances and will mainly state-dependent communities suffer the most. (6) .KuweraBrata, leaders should be wise use of funds or money and there is always a desire to welfare society and not be a spendthrift who the end can be detrimental to the State

and Society. (7) .BarunaBrata, the leader should be able to eradicate all forms of the disease that develops in the community, such as unemployment, juvenile delinquency, theft and vandals security of the State. (8) Agni Brata, Leaders must have the properties can always motivate the growth properties of knights and zeal in subduing his enemies.

Sad WarnaningRajaniti Sad WarnaningRajaniti orobligations are six main characteristics and capabilities that must be owned by a king. This concept CandraPrkashBhambari written in the book "Substance of Hindu Politics". As for the parts WarnaningRajaniti Sad are: (1). Abhigamika, meaning that the leader should be able to attract positive attention from people. (2). Prajna, which means that the leader must be wise. (3).

Utsaha, a leader must have the creative power is high. (4) .AtmaSampad, it means the leader must have high moral sublime. (5). SamantaSakya, meaning that the leader must be able to control his subordinates and simultaneously fix the things that are considered unfavorable. (6). AksudraParisatka, meaning that the leader must be able to lead the meeting of the ministers and can draw conclusions judiciously so accepted by all parties who have different views. CaturKotamaningNrpati CaturKotamaningNrpati is a concept of leadership in the Majapahit Hindu, as written by M.

Yamin in the book "Constitutional Majapahit". CaturKotamaningNrpati is four main requirements that must be owned by a leader. (1) JnanaWisesaSuddha, it means the leader must have knowledge of the sublime and sacred. In this case it must understand the scriptures or religious teachings. (2) KaprahitaningPraja, it means the leader must show compassion for people. leader who loved his people will also be loved by the people. (3) .Kawiryan, meaning that the leader must be characterized by courageous in upholding truth and justice based on its knowledge of the holy.

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(4).Wibawa, means must be authoritative leaders to subordinates. Authoritative leader will be respected by his subordinates. Tri UpayaSandhi In Lontar Gundala Pati The King mentioned that a king must have three attempts in order to connect with the people.

As for the parts Tri UpayaSandhi Attempts are: (1) Rupa, means leaders must observe the face of the staff. (2) Wangsa, that means leaders must know the structure of society (social stratification) in order to determine what approach should be used. (3) Guna, leaders must determine the level of civilization or the intellect of the staff so he could find out what is required by the staff.

PancaSatya Five SatyaThis should serve as the basis for a Hindu leader wherever he is. The fifth runway are: (1) SatyaHrdaya (true to yourself / faithful in the live), (2) Satya

Discourse (honest in word / faithful in speech), (3) SatyaSamaya (loyal to the appointment) (4) SatyaMitra (faithful friend) (5) SatyaLaksana (honest in deed) Fifth should also be used as guidance in his life.

So that he would become a great leader, authoritative, respected and so forth. The success rate of a leader in the lead itself is determined by two factors, namely: human effort factor (Manusa or jangkungingmanungsa) and factor the will of God (Daiwa or jangkaningDewa). While the success rate could be a decrease (Ksaya), fixed or stable (sthana) and improvement or advancement (Vrddhi).

With the implementation of the above principles, the way to achieve the organization's management Hindu professional education can be achieved, for what is reflected in the principles set out above is directed to the professional leadership. CONCLUSION Of Hindu literature values described above can we classifications that that there are some concepts included in a 360-degree leader Maxwell implied in Hindu literature were used as basis Hindu leadership including educational organizations, namely: Lead Top To lead and above there is a concept, which can be used as a reference is the principle: a) Surya Brata the leader always act cautiously as the sun absorbs water, is analogous in 360 degrees which lead yourself well, promoting prudence so as not to cause conflict; b) Utsha, a leader must have the creative power are high, always find a way to objectify this something analogous to become a dependable leader in 360 degrees; c) HredayaSatya means to be honest with yourself and maintain the integrity and loyalty, loyal to the leadership of this analogy with relationship rational investment.

LeadAcross: a) Bayubrata, leaders should know and investigate the circumstances of the willing to learn and contribute to the organization, this is analogous to the principle of understanding and completing the circle of leadership; b) Prajna, the leader must be wise to let the best idea to win not force, is analogous to the principle of let the best idea win; c) Yamabrata, the leader should be fair, defending the right not defend this popular analogy with the principle of avoiding office politics; d) Kawiryaan, be brave means to admit a mistake, do not pretend to get rid of self-esteem, this is analogous to the principle do not pretend to perfect the leader of 360 degrees.

Lead Down: a) Agni brata, always motivate subordinates to always cultivate these knights properties analogous to provide an example of the nature of the desired properties; b) Rupa, a leader must know bawahanya face, it means walking slowly to determine Events subordinates. This is analogous to walking slowly down the aisle in a 360-degree leader; c) KaprahitaningPraja, a leader must love bawahanya then subordinates will love you.

This is analogous to seeing everyone with the number 10 means, everyone has the potential of each uniqueness; d) Guna, leaders must determine the level of civilization or the intellect of staff, this same with the principle of placing the zone their strength. REFERENCES Ariasa, KetutGede. (1999), Leadership Hindu, Surabaya: Paramita Darmayasa, I Made. (1997), CanakyaNitisastra, Surabaya: Paramita Jondra I.W & I.N Sujaya.

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