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THE ACTUALISATION OF RĀMĀYAṆA'S ASTA BRATA LEADERSHIP TEACHINGS IN EDUCATION AND THE GLOBALIZATION ERA

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Abstract

The Ramayana, a revered Hindu epic, offers profound insights into leadership through its Asta Brata principles. These principles, rooted in moral and spiritual values, outline essential qualities for effective leadership. Sri Rama, depicted as an avatar of Vishnu and an exemplary leader, embodies virtues such as truth, righteousness, humility, and courage. Asta Brata emphasizes key aspects of leadership. Economic empowerment ensures leaders promote the material well-being of their followers while maintaining fairness and justice. Empathetic leadership encourages seeing followers as cultured individuals deserving spiritual fulfillment, not just subordinates. Steadfastness (Bayu Brata) in principles and empathy towards followers' struggles are crucial. Knowledge excellence (Casi Brata) stresses leaders' need for superior understanding to guide communities effectively. Inspirational motivation (Agni Brata) ignites dedication among followers towards collective goals. In today's globalized world, these teachings remain relevant. They provide a timeless framework for ethical leadership in education and organizational management. Integrating Asta Brata principles enables leaders to foster societal progress while preserving moral and spiritual values amidst technological advancements. Overall, Asta Brata from the Ramayana guides leadership excellence with integrity and wisdom. It serves as a beacon for navigating contemporary challenges, contributing to holistic community and national development. Thus, embracing these principles ensures leaders not only lead effectively but also inspire and empower others towards collective prosperity and well-being.

Keywords: Ramayana, Leadership Teaching, Education, Globalization Era

I. INTRODUCTION

Education is one of the most important aspects in the life of a nation because it will determine and guide the future development of the nation and its social impact will greatly affect the quality of national civilisation. The development of education from year to year always changes along with the challenges and obstacles in preparing quality human resources (HR) that are able to compete in the era of globalisation. If the quality of education has not been guaranteed, the establishment of the State and nation is not healthy and is still doubtful to compete in the academic world. Improving the quality of human resources is a demand that must be carried out in a planned, directed, intensive, effective and efficient manner in the development process, if we do not want this nation to lose competition in undergoing the era of globalisation.

Recently, Indonesia is facing challenges with the presence of the globalisation era, namely the presence of the industrial revolution era 4.0, which is characterised by the development of the Internet of or for things, followed by new technologies in data and science, artificial intelligence, robotics, cloud, three-dimensional printing and nanotechnology (Ghufron, 2018). Furthermore, the era of society 5.0, which is based on the cyber-physical system, is supported by advances in sophisticated information technology and the era of creativity and industrialisation. The era of society 5.0, which focuses on the application of digital technology, has given rise to freedom and liberalisation in all spheres of life, including ideology, politics, economics, socio-culture, defence and security.

The technological advances that have ushered in the era of Society 5.0 through globalisation have had a very positive impact on education. This is evident in the widespread adoption of digital technology in all fields of knowledge, facilitating human mobilisation and access to information through the sophistication of the Internet. The presence of Internet technology has proven to be immensely beneficial in helping people to perform tasks efficiently, especially in the field of education and learning. Previously dependent on face-to-face

interactions, the educational process is now shifting to online systems, supported by digital applications that enhance the learning process and improve outcomes.

In addition, the Internet enables individuals around the world to access information effortlessly. This technological advancement is not only transforming human behaviour, but is also having a significant impact on their lives. As suggested by Sanjaya (2018), the internet not only brings about changes in human nature but also in their entire way of life. However, in addition to the benefits of technological progress, there are also negative effects as a result of the rapid pace of globalisation. These include the potential strengthening of identity politicisation, polarisation and social fragmentation based on ethnicity, religion, race and group. This trend diminishes human roles and erodes human identity, threatening the morality and mentality of Indonesia's future leaders, especially Generation Z, who will determine Indonesia's demographic dividend.

In addition, the widespread freedom of access to information nodes through social media has diluted students' character values and led to changes in modern lifestyles, especially among some of today's teenagers, as a result of disruptions in technological, socio-cultural and environmental aspects. Technological disruptions have also affected other areas, contributing to various virtual crimes such as pornography, data breaches, cybercrime, cyberbullying, and other issues that threaten the future of students as the young generation and future leaders of the nation (Sonia, 2019).

The emergence of automation, big data, 3D printing and artificial intelligence is affecting the socio-cultural sector, causing demographic and socio-economic changes, as well as awareness of ethics, privacy and health. Behavioural deviations can be found everywhere in cities and villages, such as many young children dating, online gaming addiction, teenage fights, pornography, murders and, worse, perpetrators killing their loved ones. In addition, alcohol and drug use have become commonplace, as have violence, abuse, bullying, cyberbullying, cybercrime and much

more, which is of concern to all sectors, including parents and education activists, not least because of globalisation.

At the same time, the rise of technology is creating new job opportunities such as influencers, YouTubers, digital scientists, digital marketers, data analysts and more. This poses a significant challenge for educational leaders and teachers to discover the best potential in each student and help them prepare for a bright future.

On the other hand, technological advances are leading to the disappearance of many jobs, posing a challenge for the younger generation. This challenge must be met with quality education that ensures the development of high-quality human resources that can act quickly, accurately and adapt well to anticipate and address the negative impacts of globalisation, the Fourth Industrial Revolution and the Society 5.0 era. Dewi and Irwati (in Yanti and Khaidir, 2022) emphasise that the industry 5.0 era requires the ability to adapt quickly and continuously improve one's capabilities.

Easy access to communication supports educational activities. The implementation of technology in communication and information within the education sector is now essential. This is because every school and educational institution uses technology as a tool to support its activities. In the current era of globalisation, there has been a shift in education from traditional face-to-face systems to online systems. The presence of digital applications in the education sector facilitates the learning process and can improve outcomes.

To anticipate the era of globalisation and the rapid development of technology and communication information flow, which is deeply rooted and cannot be easily avoided, leadership and education play a crucial role in the life of a nation. Education focuses on changing human behaviour for the betterment of society by developing individuals who are independent, responsible, knowledgeable, ethical, morally sound and spiritually adept. This development strengthens Indonesia's human resources (Pohan, 2019). Industry 5.0 requires the ability to adapt quickly and continuously improve capabilities. Educators

must not only possess academic competencies (hard skills), but also supportive skills and behavioural attitudes (soft skills) to effectively fulfil their roles as individuals and educators (Kristiawan and Rahmat, 2018). Educators should see themselves not only as sources of knowledge, but also as individuals who can inspire and motivate students to become creative, innovative, and critical thinkers. They create safe, comfortable and friendly learning environments and act as facilitators in the learning process. In essence, through education, we can cultivate a generation of millennials (Generation Z) who are creative, innovative, productive, morally and spiritually upright and responsible. The concept of Industry 5.0 is an evolution of Industry 4.0, or the information industrial society, which has access to internet-based data services.

Human beings naturally have the potential to be leaders for themselves and others, although not all individuals realise this. Therefore, a proper concept or foundation is needed to awaken the spirit of leadership within oneself as a complete human being based on Dharma. This can be achieved when good leadership teachings become guidelines and the presence of a leader who is intelligent in insight, skilled, knowledgeable, intellectual, has integrity, honesty and a far-reaching vision in line with the progress of the times. A leader must also be spiritually intelligent and exemplary, shaping human resources in accordance with the requirements of Indonesian civilisation, and forming values and attitudes in accordance with religious and personal values. A spiritually intelligent leader is one who can actualise the teachings of religion or divine values as manifestations in his or her daily life and strive to maintain harmony and balance in his or her life. Therefore, the actualisation of the leadership teachings of the Asta Brata Ramayana in the field of education becomes a filter and basic guideline for the leaders and future generations of the nation to fortify themselves from values that contradict the noble values of Indonesia.

Leadership in education is a managerial skill that must be possessed by a leader who aims to develop and implement education and teaching

so that educational goals are achieved based on the vision-mission set by educational institutions (Haudi, 2022). In this context, the teachings of Hinduism, particularly the leadership teachings of the Asta Brata Ramayana, are worthy of being exemplified or used as guidelines to bring leadership to the world of education in the era of globalisation. The philosophical underpinnings of Asta Brata Ramayana serve as moral principles or norms and provide a good benchmark for a leader in the field of education, thereby improving the level of trust society, especially the younger generation, is a leader's duty.

Various Hindu sacred libraries explain the importance of a leader's role, especially the Rāmāyana Library and the Bhagavata Purana, which detail the ideal leadership of Sri Rama, who was able to build prosperity, security, order and happiness for his people (Sanusi & Darmawan, 2016). Furthermore, leadership theories are applied to the types of leadership that are used as basic guidelines for a leader to lead in the world of education today. Rāmāyana's asta brata leadership teachings, which are universal, current, dynamic, flexible and adaptable to new situations such as developments due to globalisation, are very suitable to be the only life guidelines that can be used today by the Zillennial generation and a leader to actualise them, especially to meet the challenges in the current era of globalisation. This is where the role of actualising Rāmāyana's asta brata leadership teachings comes in as a shield for better use of technology.

II. METHOD

This study employs a qualitative descriptive approach with a hermeneutic interpretative framework to explore the actualisation of Asta Brata leadership teachings from the Rāmāyana within contemporary education and the context of globalization. The primary method involves textual analysis of classical Hindu scriptures, particularly the Rāmāyana, focusing on the dialogical passages between Rāma and Bharata that articulate the Asta Brata doctrine. These textual interpretations are then juxtaposed with modern educational leadership theories to

identify thematic parallels, relevance, and possible integrations.

In addition, field-based inquiry is conducted through semi-structured interviews and focus group discussions with educators, Hindu scholars, and school leaders who intentionally apply Hindu ethical leadership principles in their institutions. The study uses purposive sampling to select respondents from both formal and informal educational settings. Data are analyzed using thematic coding to uncover patterns of value internalization, leadership behavior, and cultural negotiation, particularly in navigating globalized educational landscapes while remaining rooted in Hindu philosophical ethics.

III. RESULTS AND DISCUSSION

1. The concept of leadership and leaders

Leadership is one of the most important factors in an educational organisation because the success or failure of an organisation is largely determined by leadership; without leadership, an organisation is just a problem of people and machines. Leadership is the ability of a person to influence others to achieve goals. The concept of leadership emphasises qualifications based on talent (guna) and occupation (karma) according to the scriptures of the Hindu religion, not on genealogy or descent. In English, leadership is translated from the verb "to lead", meaning someone who leads. Hence the term "leader", meaning someone who leads, and finally the term "leadership", translated as leadership or the person who leads. Meanwhile, Fielder in Kurniadin and Machali (2014) argued, "Leader as the individual in the group who is entrusted with the task of directing and coordinating task-related group activities," which means that a leader is a member of a group who has the ability to direct and coordinate performance to achieve goals. A leader is someone who is entrusted with the task of leading others to achieve goals.

The teachings of leadership (adhipatyam or nayakatvam) in Hinduism are known by the term "adhipatyam", derived from "adhipati", which means "supreme ruler" (Wojowasito, 1977). Besides adhipati, there are several other terms or designations for a leader, such as raja,

maharaja, prabu, ksatriya, syamin and natha. Titib in Sunny (2018:86) explains that in Indonesia, leaders are also known as ratu or datu, sang wibhuh, murdhaning jagat, and others, which can be equated with the term 'pemimpin' (leader), although there are some terminological differences. In the Vedas, a leader is based on varna, which refers to the qualifications and abilities of an individual to lead.

Kautilya (Triguna, 2013) asserts that a Hindu leader must uphold the Tri Warga concept: Dharma, Artha and Kama. It also emphasises the importance of a leader having knowledge of philosophy (anviksiki), Vedic knowledge (trayi), economics (varta) and politics (dandaniti). Knowledge of philosophy and the Vedas helps to sharpen and refine the leader's mind, enabling him to formulate policies that please the people. Meanwhile, knowledge of economics (varta) and politics (dandaniti) provides the basis for prosperity and the relevant methods for achieving societal well-being. It is only by combining this knowledge that a leader can effectively exercise leadership with wisdom.

In this context, leadership is seen as a process of influencing the activities of individuals, an art of influencing the behaviour of others. Ideal leadership demonstrates exemplary behaviour in influencing others by building integrity and credibility, thereby indirectly encouraging others to follow suit, leading to a transformation in leadership. Applying religious teachings to one's leadership can add value to the leader. To be a good leader, one must always exercise *wiweka* (caution) in all actions and decisions. This is because the people being led (subordinates) will emulate every action of their leader. If a leader becomes even slightly careless, it can lead to the ruin of his people.

A respected leader among their subordinates is one who possesses authority, gains trust, is reformative, dynamic, and anticipative, thus able to adapt to the advancements in technology driven by the current wave of globalization without losing the noble values they uphold. This can be achieved through proper and effective implementation of leadership teachings, as they are endowed with divine

strength. To balance a leadership system, a leader must have clear principles guiding their actions to create prosperity and well-being for both the people they lead and themselves.

2. The Teachings of Asta Brata in Rāmāyana

The Asta Brata teachings are a fundamental philosophical framework of Hindu leadership that a leader must know, understand and implement in order to carry out his or her leadership. These teachings are found in the epic Rāmāyana where Sri Rama directly taught them to his younger brother Bharata after he was crowned King of Ayodhya to replace Sri Rama during his 12-year exile in the forest as promised by his father (Sudarmiati, 2020). The Asta Brata teachings were also imparted by Sri Rama to Vibhishana when he was appointed king of Lanka Pura to succeed the late Ravana after the war.

Śrī Rāma is the eldest son of King Daśaratha and his mother is Queen Kauśalyā. He is considered an ideal leader and revered as an incarnation of Lord Vishnu. Śrī Rāma embodies truth, goodness, honesty, humility, and courage. In *Adhyatma Rāmāyaṇa* I.1.17 and I.3.40, it is stated: "Ramah paratma prakrte ranadiranda ekah purosottama hi. Yasmin ramante munaye vidyaya jnaviplave. Tam guruh praha ramoti ramanadrama ityapi." This means Śrī Rāma is the embodiment of the Supreme Being. He is eternal and beyond illusion. Śrī Rāma bestows grace upon all yogis who realize the Divine within themselves and grants happiness to his devotees with his love.

"Asta Brata" comes from Sanskrit, with "Asta" means eight and "Brata" means duty, principle, main conduct, teaching of nature or character, and steadfastness. Thus, Asta Brata represents eight qualities, duties, or steadfastness that a leader must possess. In Indonesia, particularly in Bali, the concept of Asta Brata leadership can be found in the *Kakawin Rāmāyana*, composed by Walmiki in 10 slokas. The second sloka mentions:

Hyang Indra Yama Surya Candranila
Kuwera
banyunagi nahan walu tam aka angga
bupati
matangyang inisti asta brata

Translation:

"Lord Indra, Yama Surya, Candra, Anila or Bayu, Kuwera, Baruna and Agni are the eight Gods who are the bodies (abilities) of the eight leaders who are the Asta Brata".

The verse states that the eight principles for a leader cannot be separated, but rather form an integral strength that must be applied comprehensively. A leader must always reflect the values of the divine and His teachings, as emphasized in the phrase "So a man lift in the hand on work, but his heart on god," meaning one should work diligently while keeping their heart connected to the Almighty.

There are eight aspects that form the basis of this leadership theory, taught by Sri Rama to his younger brother Bharata when Bharata was tasked with assuming the throne of Ayodhya. This theory is known as "Asta Brata," which consists of eight foundational truths that a leader must possess in serving their people. Asta Brata serves as the ethical foundation for a Hindu leader to fulfill their duties and responsibilities, aiming to create prosperity and happiness for the people they lead (Sunny, 2018). In Kakawin Ramayana XXIV.52, the teachings of Asta Brata leadership are described as symbolizing the qualities that should be embodied by a leader, akin to the essential traits of gods such as Indra (king of the gods), Vayu (god of wind), Yama (god of death), Surya (god of the sun), Agni (god of fire), Varuna (god of water), Chandra (god of the moon), and Kuwera (god of wealth) (Pudja, 1993, 2004). The eight qualities of these gods, as outlined in Ramayana Sargah XXIV sloka 53, serve as an ethical foundation that leaders should adhere to.

1. *Indra Brat*; in Ramayana sargah XXIV sloka 53 mentions as follows:

*"Nihan brata ni sang hyang indra
alapen sira anghudanaken tumrepting
jagat*

*Sirata tuladanta Indrabrata sudana ya
hudanta manglyabi rat"*

Lord Indra is believed to bring rain to the world by giving or withholding rain to the earth equally, without favouritism. This means that a leader must be able to give pleasure, protection and welfare to the subordinates or people being

led. The leader always thinks about the fate of his subordinates, always gives a sense of coolness not only to the top but also to his subordinates, so that his subordinates can work better to improve their performance, and always works to achieve the overall prosperity of the community.

2. *Yama Brata*; in the Ramayana sargah XXIV sloka 54 states as follows:

*"Yama brata dumanda karmahala
Sirekana malung maling yar pejah
Umilwa kita malwang olah salah asing
umawarang sarat prih pati"*

Leaders should follow the characteristics of Lord Yama, which is to regulate and punish people who are deceitful and evil, and to praise the holy, honest and loyal. A leader must be able to be fair and firm, punish or sanction the wrongdoer and reward the rightdoer, punish every step (behaviour) of theft, especially if it causes death (yan pejah). Punishment also includes those who participate in wrongdoing, anyone who disturbs the state (umawarang sarat) deserves the death penalty (prih pati)". If the leader does not dare to take firm action against the guilty, there will be a crisis of authority and anarchy in the performance of duties in accordance with the teachings of Karma Phala, then punishment must be educational, punishment aimed at correcting mistakes so that subordinates will be more careful in carrying out their duties. The teaching of Yama Brata invites people to obey and follow the rules/laws that are in place, so that society can be brought to peace, security and order.

3. *Surya Brata*; in Kekawin Ramayana sargah XXIV sloka 55 states as follows:

*"Bhatara Rawi nangisep wwai lana
ndatan kara sanaih-sanaih de nira
samangkana kita alap pungguhen narar
gelisayeka Suryabrata"*

The task of the sun is to heat or illuminate the whole of nature every day, because the heat of all the contents and inhabitants of that nature can move or grow well. This means that a leader must be able to provide illumination and strength fairly and evenly to all citizens in the people who are led. A leader in his duties to provide illumination and correct information to

his people or subordinates and provide strength to him so that subordinates or people have the spirit and enthusiasm to build by relying on their own abilities and given awareness of their responsibilities. The leader's steps to promote work enthusiasm and motivation to subordinates will create working conditions that experience boredom to be passionate, so that the performance of subordinates or people increases.

4. *Candra Brata*; in Kekawin Ramayana sargah XXIV sloka 56 states as follows:
Casi brata humarsukangrāt kabeh, ulah ta mredu komala yan katon, guyunta mamanis ya tulyaamerta asing matuha pandita swagātam,

Translation:

"The main practice of the goddess of Sasih (moon) is to make the whole world feel happy. Thus, your behaviour and actions should always be gentle, based on compassion and nobleness. Your smile should always be sweet as the water of life (amerta): honour the elders and the wise and be generous to them."

A leader is reflected in the characteristics of the moon; when the moon is full (Purnama), all the inhabitants of the world rejoice. A leader must show a calm and radiant face in carrying out his daily duties, like the moon that slowly emerges from the night mist that covers it. Kias rakyat that nature is always friendly and shows a calm face to the people or followers, whether in a state of happiness or distress. This means that a leader must cultivate a sense of love, and be able to give coolness and comfort to his subordinates.

5. *Bayu Brata*; in Kekawin Ramayana sargah XXIV sloka 57 states as follows:
Angin ta kita yan panginte ulah, kumawruhana budhi ning rāt kabeh, sucāra ya panonta tātan katon, ya dibyaguna suksma Bāyubrata

Translation:

"A leader should act as the wind if you intend to investigate the behaviour of others (subordinates). Your enquiry should be done politely and invisibly. That is the embodiment of the god Bayu

brata which is of high value and brings great merit."

This means that the leader should take the example of the nature of the wind in leading, which is to be everywhere, in all conditions and at all times. The teaching of Bayu Brata is a teaching for a leader who should always be able to know and investigate the situation and the real will, especially the situation of the people/community whose lives are suffering the most.

The leader must be able to know all the things and thoughts of his subordinates, so that he can understand more deeply the difficulties and hardships of his life and of carrying out his duties, without having to be known by his subordinates. In addition, a leader conducts early supervision whenever and under any condition. All existing supervision should be carried out and directed with positive goals and should be done properly and politely. Bayu Brata also teaches that leaders should be highly adaptable, populist and curious about all their people; like the wind that provides freshness and health, leaders provide an exciting performance atmosphere. The Bayu shows a firm attitude that cannot be disturbed by feelings of selfishness.

6. *Dhanada Brata/ Kuwera Brata*; in Kekawin Ramayana sargah XXIV sloka 57 states as follows:
Mamuktya ng upabhoga sambhi ng inak, taman panêpêngêng pangan mwan nginum, manandange mabhusanā mahyasa, nahan ta Dhanada-brata anung tirun

Translation:

Enjoying the pleasures and luxuries of this life without going beyond the limit of enjoying food, drink and clothes, wearing jewellery and diamonds, is the main practice (brata) of Lord Dhananda (Kuwera) which should be taken as an example.

A leader should be able to use money as economically as possible, without wasting it, so that all the plans that have been programmed can be realised. In addition to this, the leader should be good at exploring the potential of the money area he leads, so that it can generate

funds for the continuity and prosperity of the lives of the people he leads. If this is achieved, it will create a prosperous community life accompanied by a friendly nature. It also means that before organising others, the leader must first organise himself. The people will not know the leader's words if the leader himself is not organised. A leader must realise that what is called personal relations is a part of public relations.

7. *Baruna Brata*; in Kakawin Ramayana sargah XXIV sloka 57 states as follows:
Bhātara baruna anggêgō senjata mahāwisa ya nāgapāśangapus, sirāta tuladen ta pāśabrata kilomapusana ng watêk durjana.

Translation:

Lord Baruna holds a very venomous weapon called Nagapasa that can bind tightly, you should use as an example the essence of this Nagapasa that you must bind tightly (without giving room for movement) to those who are evil.

Lord Baruna is believed to be a god armed with Nagapasa who is responsible for destroying all evil and enemies. This means that leaders must have great knowledge or insight so that they can control their subordinates with wisdom and discretion. The magic of a leader is broad knowledge. A leader must be wise, and to be able to act wisely, the main requirement that must be possessed is broad knowledge and hospitality. A Hindu leader must be broad-minded, able to accommodate all the grievances of his subordinates that are inflicted upon him and then find a way out without sacrificing anyone.

8. *Agni Brata*; in Kakawin Ramayana sargah XXIV sloka 60 states as follows:
Lanānggêseni śatru bahanibrata, galakta ri musuh ta yeka apuiye, asing sainasōnta śirnāpasah, ya tekana sinangguh Agni Brata

Translation:

"The practice of Lord Agni is to always burn the enemy, so you should act like that, your ferocity towards the enemy is the fire, whoever you attack must be destroyed, that is what is considered the practice of Lord Agni.

The concept of leadership reflects the nature of Agni (fire), which is always burning and blazing. This means that a leader should be able to motivate and ignite the spirit of subordinates to fulfil all the responsibilities entrusted to them. In this regard, a leader must always adhere firmly to Dharma. A Hindu leader or school principal should be able to inspire his people or those under his leadership to progress towards betterment by creating new innovations in line with the goal of achieving development aspirations. Rama's advice to Bharata emphasises the example of wise individuals who always adhere to Dharma. They avoid worldly pleasures and instead focus on alleviating the suffering of their people or those they lead. When we observe and link leadership and service on the basis of the Asta Brata, it emphasises that being a leader in fulfilling one's leadership role is similar to being a servant. A servant here means serving the community, serving the nation and serving more broadly within the organisation they lead. If a leader is inadequate in their leadership role, then leadership and service will not be successful and goals will not be realised. Conversely, if a leader is competent in leadership, success can be achieved.

3. Actualising Rāmāyaṇa's Asta Brata Teachings Leadership in Education in the Era of Globalisation

The rapid advancement of technology due to the swift currents of globalization benefits society and the nation of Indonesia. However, technological progress also brings negative impacts that have the potential to diminish human roles and erode human dignity, morality, and the mindset of Indonesia's future generations. Globalization is an era born from the progress of science and technology, capable of transforming the foundations of life in a society, nation, and state. The term "globalization" itself is derived from "global," meaning universal or common, signifying its entry into the global domain.

According to Firmansyah & Dewi (2021), globalization encompasses specific events within human civilization that continually unfold globally, encompassing various aspects of the global human community. The term

"actualization" refers to the process of realizing and embodying the philosophical values of the Asta Brata leadership teachings from the Ramayana into national life. The Asta Brata leadership teachings from the Ramayana serve as the philosophical foundation of Hindu leadership theory, manifested and actualized across various fields of community and national life, inspiring many worldwide, particularly within the realms of art and culture. Leadership is essential in every organization, whether governmental, societal, or educational institutions such as schools. Actualization involves the practical realization of values and norms through daily actions and behaviours. Therefore, actualizing the teachings of Asta Brata from the Ramayana in leadership involves upholding moral, mental, and spiritual values as norms, despite the challenges posed by globalization in Indonesia.

The teachings of Asta Brata leadership have a significant influence on the management of Hindu leaders in education in this era of globalisation. It can be said that the teachings of Asta Brata leadership from the Ramayana encompass factors related to humanity, directing leaders to view their subordinates as cultured individuals who deserve fair spiritual and material well-being. This is the essence of social justice and the teaching of Tat Twam Asi. The Asta Brata leadership of the Ramayana provides economic benefits to subordinates and ensures the welfare of followers. Surya Brata leads subordinates towards noble goals. Bayu Brata demonstrates steadfastness of purpose and empathises with the hardships of followers. Caci Brata demonstrates excellence in knowledge, while Agni Brata instils a zealous work ethic in subordinates or followers. Therefore, the Asta Brata leadership teachings from the Ramayana, as one of the philosophies of Hindu leadership, can serve as a reference and guideline in the practice of leadership in the field of education and in organisations, thereby promoting progress within an organisation.

The Asta Brata teachings of leadership from the Ramayana are fundamentally about deification, which imbues a leader with divine qualities to ensure the happiness and prosperity of his followers. This concept of leadership in Hindu

philosophy portrays a leader as embodying the strengths of eight gods, manifestations of the divinity that resides within. These teachings guide leaders to create harmony within the communities or organisations they lead. Implementing the Asta Brata principles of Hindu leadership in educational organisations in the era of globalisation requires a leader who is courageous, inspirational and visionary. Hindu scriptures offer adaptive leadership theories, rich in values of patriotism and spirituality, that are relevant to today's world. The actualisation of Asta Brata leadership principles in education in the era of globalisation unfolds clearly as follows:

The actualisation of Indra Brata in leadership, as found in Hindu teachings, requires a leader or principal to show great care and responsibility for the conditions of his or her teachers and staff. This is reflected in active concern by welcoming and monitoring their wellbeing, as well as providing solutions when they encounter difficulties in their work. A leader must also be meticulous, patient and calm in the face of any problem, speaking only when necessary and avoiding unnecessary complaints. In addition, a leader who embodies Indra Brata must possess qualities of purity, sincerity, honesty, humility and acceptance of things as they are. Like water that flows to lower places, a leader should be willing to come down and interact directly with his subordinates, not just remain in an ivory tower. According to Bhagavadgītā III.14, living beings exist because of food, food because of rain, rain because of sacrifice (yadnya), and sacrifice because of karma (Pudja, 2013). This means that prosperity and well-being can be achieved when the land where food grows is fertile due to rainfall. Rainfall occurs because of human offerings to God through efforts to preserve the universe. All this is done through karma or diligent work.

A leader must immerse himself in the lives of even the most marginalised members of his community. For example, if their constituents are experiencing a disaster and are in a refugee camp following an earthquake, a leader should not hesitate to empathise as one of the refugees. They should visit the camp, engage with their staff face to face, listen to their grievances and

always ensure a sense of security and comfort. This fosters mutual respect between the community, subordinates, teachers and staff for their leader. The attitude of a leader or headmaster, similar to the deity Indra according to the exemplary leadership teachings in the Rāmāyana known as Indra Brata, is to provide guidance to oneself and to strive to create prosperity and well-being among the community or subordinates while adhering to the prevailing rules.

Realisation of Yama Brata: A leader/principal provides a sense of justice to his subordinates by providing transparent, objective law enforcement so that his subordinates/people do not feel anxious and order and security can be properly implemented in the community. For example, in a school, justice in the distribution of the number of teaching hours of teachers is adjusted to the competence of the teacher and does not show favouritism. In this case, the headmaster must be able to create legal certainty in order to punish the wrong and reward the good. The punishment given must be educational, aimed at correcting mistakes so that subordinates are more careful in carrying out their duties. A leader punishes every step (behaviour) of theft, especially if it causes death (yan pejah), including punishing those who participate in doing wrong and punishing anyone who disrupts the country. In this case a leader is like Lord Yama in enforcing the law, a leader must dare to enforce the truth with justice, consistency, not selective in making decisions so that every subordinate / community has the same position before the law. Those who make mistakes will be punished according to the degree of the crime committed, and those who are right will be defended, punishing people who cheat, who are evil, and praising saints, who are honest and loyal. Thus, a leader follows the exemplary teachings of Yama Brata leadership, which is to have an exemplary attitude that is able to objectively enforce the law, give a sense of justice to his people by providing transparent, objective law enforcement so that people do not feel anxious, as well as order and security, inviting people to obey and follow the rules/laws that are in place

so that it leads the community towards peace, security and order.

Actualisation of Surya Brata: The leader must reflect the nature of the sun, which is a ray of light that illuminates and warms. Therefore, a leader must be able to be a light for the people and the country. The leader must be able to solve the country's problems that will inevitably arise at any time. A leader must be able to be a role model for nayaka praja or all government officials and subordinates in general. For example, in schools, the use of the budget provided by the government or grants from stakeholders. In this case a principal must have a character like Dewa Surya to be open and transparent in providing correct information about the use of the budget so that there are no negative rumours, no doubts from subordinates. A principal is always deliberative, giving energy slowly to the subordinates so that it will unconsciously guide the subordinates to carry out common goals. A leader is able to give enthusiasm and strength to a dynamic life and, as a source of energy, is able to solve the problems of the country that will inevitably arise at any time. Thus, a leader must follow the teachings of the exemplary leadership of Surya Brata, which is to implement the exemplary nature of leadership of Dewa Surya (the Sun God), where the leader is able to provide light/education), warmth, comfort, motivation' to the nayaka praja or government officials and their subjects to develop the country together. Just as every living thing needs the warmth of the sun to grow and develop, so too should a leader be able to foster the determination of his subordinates, people/subordinates to be *saiyeg saeka kapti* (compact or solid) to build the country. provide motivation, spirit, life force and provide strength, comfort to all the people he leads. It is the nature of the sun to burst into the darkness of the night to illuminate the cloudy sky to be bright in the morning and afternoon.

Actualisation of Candra Brata: The leader/principal shows hospitality every day, that is, greets subordinates with coolness and sympathy, always shows a cheerful nature, calm gestures, calm in dealing with any problem, a pleasant leader who always appears with a

radiant face in front of his subordinates/community, commands subordinates with a smile so that there is never tension and is able to please his subordinates, is able to motivate subordinates so that teachers/staff and students feel peaceful and live comfortably and their performance increases. Because the attitude of a leader/principal is like Dewa Candra (Rembulan / Moon) shady, harmonious, calm, serene and peaceful, loving and loving and becoming a light in the darkness. The leader's face shows confidence in himself and his ability to lead all his people. A leader should follow and implement the exemplary leadership teachings of Candra Brata, which is able to provide calmness, coolness and create optimism or positive feelings in such a leader/principal will be an authoritative and respected person, not feared, let alone hated or antagonised by his subordinates.

Actualisation of Wayu/Bayu Brata; A leader/principal should be diligent in going down to the bottom, to the regions, to the villages to see and communicate with the subordinates, the community, so that all problems can be handled quickly and accurately. In the school, a principal should see the preparation and teaching of teachers in the classroom every day to give enlightenment and be able to establish communication through formal meetings (conferences) and informal meetings with teachers and staff. Things that are discussed are not only work issues, but a principal is able to be in the midst of teachers and staff to find out and absorb information related to the needs and circumstances or desires of his subordinates. Leaders are responsive and quick to respond to all circumstances and as soon as possible provide a 'solution' to every problem, as the nature of the wind, which is able to penetrate and penetrate all layers and be everywhere, air will fill every empty space, even in a small room, there is no place that is not filled with air. A leader must be able to ensure that no member is left unserved. A leader should follow and implement the leadership teachings of Bayu Brata as an example of Dewa Bayu, that is, a leader must be able to function like the wind, meaning that each leader can act carefully and thoroughly,

not hesitating to go directly to the community to find out the actual conditions, like the wind that blows from high pressure areas to low pressure areas. The power of Dewa Bayu is to penetrate every level so that he understands the hearts of his people, feels the sorrows and sufferings of his people and is always responsive.

Kuwera Brata Actualisation; a leader follows the leadership example of Lord Kuwera, as the god of wealth or property. Symbolic ability of a leader to manage finances or existing funds professionally and proportionately. For example, in the construction of a multi-purpose building at school using committee money so that it is not less than the original budget, the leader must act to use funds or money so that it is appropriate and does not harm the state and its subordinates. Managers should be able to use money as economically as possible, without any waste, so that all the plans that have been programmed can be realised. In addition to this, the leader should be good at exploring the potential of the area he leads so that it can generate funds for the continuity and for the splendour and prosperity of the subordinates or people he leads, and a leader must look sympathetic, be neat and elegant in speech, can maintain authority by being honest and open, and whatever becomes his programme can be beneficial to subordinates and others. It also means that before organising others, the leader must first organise himself. Leaders in this era of globalisation must be able to allocate funds properly and correctly, full of priorities in the management of funds and right on target for the welfare of the community and equitable development both physical and mental and spiritual.

Actualization of Baruna Brata: Following the leadership example of the deity Baruna, known for his oceanic nature as the ruler of the seas. The vast expanse of the ocean can accommodate anything that enters it. Therefore, a leader should function like the ocean, possessing a broad and even perspective, capable of accepting various problems without favoritism or bias against any group. Additionally, a leader should be magnanimous, willing to forgive the mistakes of others. For example, in schools, there are differences in

understanding among teachers and students regarding principles of online learning. Some teachers assign numerous tasks to their students, others strictly enforce deadlines for assignments/exams, while some conduct virtual meetings regularly. This diversity can burden students in learning, considering their varying access to online learning technologies. Applying Baruna Brata, a school principal can provide broader and deeper insights into the concept of effective and fair online learning implementation, ensuring it does not overload students. Similarly, in society during this era of globalization, issues such as unemployment, juvenile delinquency, crime, and various social ills are prevalent. A leader must be capable of minimizing and managing these social issues as much as possible, finding solutions without sacrificing anyone, and ensuring the continuity of education proceeds smoothly.

Actualisation of Agni Brata : A leader should follow the example of leadership by imitating the nature of Agni (fire) which is always burning and blazing and can burn anything that comes in contact with it and is firm, like a fire that can burn enemies within itself and enemies that come from outside its body. Therefore, a leader should be able to act like a raging fire that burns everything and does not stop burning until the burned is exhausted. Leaders should be able to motivate and arouse the spirit of subordinates who are directed to complete all the work that is their responsibility, always adhering to the Dharma. In addition to firmness, a leader must have consistent principles and be able to restrain or control emotions, motivate and arouse the enthusiasm of subordinates who are directed to complete all the work that is their responsibility. For example, when subordinates want to take care of their promotion, a leader must be able to provide enthusiasm, motivation and the right strategy can speed up the promotion process, which will have an impact on the reputation of the institution, create new innovations in accordance with the goal of achieving the ideals of nation and state development. Courage and dedication in overcoming a problem facing the community is an absolute requirement for a leader. In this era of globalisation, a leader must have a high

fighting spirit, be committed to having consistent principles, and be able to control emotions or self-control in order to advance the world of education despite the various obstacles and trials he faces.

IV. CONCLUSION

Education is a fundamental aspect of the life of society, nation and state in facing the challenges of the increasingly massive and complex era of globalisation, with the presence of the era of industrial revolution 4.0 and the era of society 5.0, followed by new technologies in data and science, artificial intelligence, and the era of society, cyber-physical systems, which focus on the application of digital technology has given birth to freedom and liberalisation in all areas of life, both ideology, education, politics, economics, socio-culture, defence and security. The technological advances that are coming through globalisation today have a very good impact in the world of education and in all fields of science, with the existence of Internet technology is very useful to help people in doing a job efficiently, especially in the process of education and learning. In the current era of globalisation, it has made a shift in the world of education, which was originally a face-to-face system, is now starting to lead to an online system and with the digital application in the world of education, it will help the learning process and can improve the work results. Technological advances in communication and information provide easy access to human mobilisation, so that everything is easily accessible through the sophistication of Internet technology. However, the phenomenon that will occur is the loss of jobs due to automation, resulting in the spread of digital crimes such as online fraud, pornography, data theft, cyber bullying, cyber-crime and so on. It is predicted that the challenges in the world of education will become increasingly complex. Therefore, the world of education in this era of globalisation needs to respond appropriately and tactically to these challenges, hence the need for a leader to actualise Rāmāyana's asta btrata leadership teachings in leading educational institutions in the era of globalisation. Here the asta btrata leadership teachings become a filter

for the nation's successors to protect themselves from values that are contrary to the Dharma.

Actualisation is a form of activity to understand values, norms with actions and deeds carried out in everyday life. While the actualisation of leadership teachings based on Asta Bratha Rāmāyana philosophy focuses on leadership teachings that teach and realise the qualities of the eight gods, namely; Indra brata, Yama brata, Surya brata, Candra brata, Wayu /ayu brata, Kuwera brata, Baruna brata and Agni brata in the life of the nation and state. Rāmāyana's astha brata leadership teachings expressed and implied in it are very topical and relevant to be applied by a leader in managing family life, society, campus world, nation and state. This can be said because Astha Brata is a leadership teaching that teaches the characteristics of the eight gods in Hinduism, which, if properly and correctly applied by the leader, will create world peace. The principal, as a leader in education, should have and apply or actualise the eight qualities of manhood (asta Brata Rāmāyana) so that he is wiser in exercising his leadership in the school environment. Therefore, the teachings of leadership can be used as an alternative to continue to be preserved, developed and updated in the motherland of this country of Indonesia in order to become a great, strong, law-abiding, authoritative, self-reliant and independent country. Rāmāyan's asta brata leadership teachings are Śrī Rāma's advice to his younger brother Bharata when he was crowned king of Ayodhya Pura and Vibhīsana at the time of his coronation as king in the kingdom of Lañka or Alengkapura, where a leader must be able to inspire change and be visionary. In the Asta Bratha Rāmāyana leadership teachings there are spiritual values such as: honesty, simplicity, care, cooperation, freedom, peace, love, charity, responsibility, compassion, integrity, humility, loyalty, accuracy, courage, nobility, gratitude, perseverance, patience, justice, sincerity and determination. The value of mental attitude and morality refers to the example and idealisation of the gods, which is very relevant and current for a leader and the millennial generation or generation z in facing the order of life in the era of globalisation. The millennial generation and

Generation Z as the successor of the nation must be encouraged to continue to be given education to practice the characteristics of the eight gods, it is intended that the millennial generation and Generation Z as the successor of the leadership estapet of the Indonesian nation will not erode their identity that can break the sovereignty of the nation. This is where the role of the Actualisation of Rāmāyana's Asta Bratha leadership teachings comes in as a shield for better use of technology in the era of globalisation.

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