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LEADERSHIP IN SĀRASAMUCCAYA: ANALYSIS OF LEADERSHIP TEACHINGS BASED ON DHARMA AGAMA AND DHARMA NEGARA

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Abstract

Analysis of the concept of leadership in Sārasamusccaya, an ancient sacred literature that integrates Dharma Agama (spiritual obligations) and Dharma Negara (socio-political obligations) as an ethical basis for a leader. This study aims to reveal the values of Hindu leadership that are relevant in a modern context, especially in just and sustainable governance. The method used is a hermeneutic analysis of the verses of Sārasamusccaya related to the responsibility of leaders. The results of the study indicate that ideal leadership according to Sārasamusccaya must be based on wisdom (viveka), honesty, selfless service (seva), and a balance between worldly and spiritual duties. Leaders are expected to be able to uphold justice, prioritize the welfare of the people, and avoid greed and lust. These findings provide a new perspective for the development of leadership in Indonesia that is in line with the values of Pancasila, especially Belief in the One Almighty God and Social Justice. Sārasamusccaya teachings can be a source of inspiration for the formation of leaders with integrity, character, and responsibility towards the nation and religion.

Keywords: *leadership, sārasamusccaya, dharma agama, dharma negara, wisdom.*

I. INTRODUCTION

Leadership is a fundamental aspect in building a harmonious and just society. In the context of Hindu culture, leadership is seen not only as worldly power but also as a spiritual responsibility grounded in dharma. The *Sārasamusccaya*, an ancient Hindu legal and moral text, provides in-depth guidance on the concept of leadership grounded in dharma agama (religious obligation) and dharma negara (socio-political obligation). This text emphasizes that a leader must integrate spiritual values with social responsibility to achieve the common good (*jagadhita*). The *Sārasamusccaya* teaches that a leader must be a role model for society in terms of morality and spirituality. The ideal leader in this text is described as a figure who leads not only through worldly power or authority, but also through good example in daily behavior, adherence to religious teachings, and honesty and fairness in carrying out state duties. In this context, the *Sārasamusccaya* teachings encourage the development of a leader with integrity and a strong commitment to the values of *dharma agama* and *dharma negara*. Within religious *dharma*, leadership is considered an obligation to maintain spiritual, moral, and ethical balance within society and to guide Hindus toward holiness and happiness. Meanwhile, in the context of state dharma, leadership emphasizes wise and just governance, grounded in truth and equitable social justice. Essentially, *Sārasamusccaya* teaches a concept of leadership that is not based solely on power and authority but rather on profound moral and spiritual principles. The concept of *dharma* within *Sārasamusccaya* guides leaders not only to govern justly and wisely but also to maintain harmony in the relationships between humans, nature, and God. *Sārasamusccaya* teaches that leadership is not simply about power or authority, but rather the ability to bring about positive change in society and to practice *dharma* in both private and public life. In the Balinese socio-cultural context, the Sārasamusccaya teachings hold strong relevance because their dharmic values align with the principles of tatwam asi (you are that) and *tri hita karana* (three causes of happiness), which emphasize balance between human relationships with God, others, and nature. *Dharma*-based leadership in Bali is not only defined as mastery over the people but also as *pawongan*, the effort to maintain harmony in interpersonal relationships, and *palemahan*, the responsibility to preserve the environment as a form of ecological leadership. Thus, the leadership values taught in *Sārasamusccaya* are deeply rooted in local traditions, guiding leaders to think holistically and act based on spiritual, social, and ecological balance.

Dharma, as a moral and ethical idiom, plays a crucial role in shaping the character of ideal leaders, both in the Hindu tradition and other local customs. Research into these dharma-based leadership teachings is becoming increasingly important given the increasingly complex developments and challenges faced by today's leaders. In the *Sārasamusccaya* tradition, leadership is viewed not only as a position of authority but also as a moral responsibility to lead by fulfilling the expectations of society. Research shows that leadership styles based on dharmic principles can enhance leader effectiveness and performance in various contexts (Utama, 2023). However, while studies on leadership styles based on local values exist, comprehensive analyses of the application of these leadership teachings in modern contexts are still very limited. Furthermore, within the framework of leadership research, there is a need to explore how dharmic principles can be applied to leadership in an era of uncertainty and complexity.

Studies show that leaders in local traditions are expected to be role models and possess strong character traits, such as honesty, justice, and responsibility (Kurniawan et al., 2020). However, research on the implementation of these character traits in daily leadership practice is still limited. Research by Kurniawan et al. indicates a lack of studies examining how traditional leadership teachings can be applied in modern contexts. With increasing social and economic complexity, it is important to explore how these teachings can be relevant and adaptable to current circumstances.

Furthermore, the concept of collective leadership is gaining popularity.

II. METHOD

A research method is a scientific way to obtain data to achieve specific goals and uses (Sugiyono, 2017). The scientific method in question is an activity that uses scientific principles, namely rational, empirical, and systematic. Furthermore, data obtained through research is referred to as empirical data and must meet valid, reliable, and objective criteria (Kurniawan & Puspitaningtyas, 2016). This study aims to analyze the concept of leadership in *Sārasamusccaya* with a focus on the integration of dharma agama and dharma negara. Through a hermeneutic approach and text analysis, this study will reveal how Hindu leadership values can be applied in the contemporary context to create just, wise, and sustainable governance. Thus, it is hoped that this research can contribute to the development of local wisdom-based leadership theory and enrich discussions on leadership ethics from a religious and state perspective.

III. RESULTS AND DISCUSSION

1.1 The Concept of Leadership in Sārasamusccaya

Leadership Leadership from a Hindu perspective is not simply understood as the ability to organize and govern but rather as seva, or a form of sincere service to society and God. The ideal leader is someone who balances personal, social, and spiritual interests, guided by dharma, the universal truth. Various classical Hindu texts, including the *Manawa Dharmasast*ra, *Bhagavadgita*, and *Sārasamusccaya*, emphasize that a leader's primary duty is not to assert power but to uphold truth (*satyam*) and justice. Therefore, leadership in the Hindu tradition is always associated with moral qualities, self-control, and the ability to maintain harmony between humans, nature, and God (*parhyangan, pawongan, and palemahan*).

Within the context of Balinese history and culture, *Sārasamusccaya* holds a unique position, serving as a bridge between the teachings of the Vedas and the social practices of Balinese Hindu society. This text serves as a source of ethics and a guide to life, reflecting the values of dharma-based leadership that have been integrated into local social structures and customs. Through simple language and moral examples, *Sārasamusccaya* instills leadership principles that emphasize devotion, simplicity, and social responsibility. The ideal leader, according to *Sārasamusccaya*, is one who is able to selflessly uphold the truth, behave fairly, and serve as a moral example for the community.

Sārasamusccaya, as a form of oral tradition in Bali, encapsulates diverse cultural values and spiritual teachings rooted in Hindu society. In this context, leadership is defined as an individual's capacity to direct, influence, and motivate community members in accordance with dharmic principles. This concept of leadership is not limited to formal aspects but also involves moral and social responsibility towards the community. In this analysis, several key elements of the leadership concept in *Sārasamusccaya* will be discussed, including dharmic values, the relevance of traditional teachings, and the challenges faced in implementing effective leadership.

The *dharmic* values embodied in *Sārasamusccaya* can be understood as moral and ethical guidelines for leadership. As explained in *Sārasamusccaya* 16 below:

> *Yathāditya samudyan wai tamah*
> *sarwwam wyapohati,*
> *Ewam kalyāṇamātistam sarwwapāpam*
> *wyapohati.*

Translation:

> Just as the rising sun dispels the darkness of nature, so too will a person who does the truth dispel all the sufferings of life (Sudharta, 2009:10).

The leader in the text above is depicted as a figure with a crucial role in guiding society towards truth and prosperity. One depiction of a leader in this text is the analogy of the rising sun dispelling darkness in nature. Just as the sun illuminates the world, bringing light and life after the darkness of night, a leader who practices *dharma* (truth) will dispel suffering and darkness in society. Truth (*dharma*) is the fundamental principle a leader must uphold. The darkness dispelled by the sun in this analogy can be interpreted as the suffering, confusion, or unrest that society may

experience. When a leader acts righteously and wisely, through just and prudent decisions, he or she will bring light to the lives of his or her people and alleviate their suffering.

Dharma itself refers to an individual's social and spiritual obligations in managing daily life (Suastana, 2022). In the context of leadership, a leader should operate based on principles that prioritize the welfare of the community and create a harmonious environment. A good leader, in this view, must be able to make fair and wise decisions, reflecting high values of integrity (Suastana, 2022) (Sunny, 2018). In *Sārasamusccaya*, there are various traditional teachings that provide guidance on the behavior and character that a leader should have. The concept of *Asta Brata*, which is the eight teachings of Hindu leadership, includes traits such as protection, gentleness, firmness, and sacrifice (Sunny, 2018). These teachings not only serve as guiding principles but also as a way to shape the character of a leader who is able to maintain and defend the cultural values that are the identity of the Balinese people, as contained in *Sārasamusccaya* 18:

> *Dharmah sadā hitah pumsām*
> *dharmaścaiwāśrayah satām,*
> *dharmallokastrayastāta prawṛttah*
> *sacarācarāh*

Translation:

> And again, the glory of *dharma* is that for those who pursue it, it is like a very useful life preserver. Meanwhile, for priests (who have practiced *dharma*), *dharma* is a primary helper. In essence, *dharma* can save us in life in all three worlds (Sudharta, 2009:11)

In this context, *dharma* is likened to a lifeline that is invaluable to those who strive to pursue it. A leader who practices dharma serves not only as a regulator or administrator of government but also as a protector of the community. By prioritizing dharmic values, a leader will guide the community on the right path, away from evil, and protect them from suffering arising from injustice or ignorance.

Furthermore, the phenomenology of leadership in *Sārasamusccaya* refers to how these values are interpreted and applied in daily life. Leaders are expected not only to carry out their administrative duties but also to serve as role models in the social and spiritual life of the communities they lead (Aziz & Wahyudi, 2021). However, the main challenge in implementing these leadership principles is evident in the modern context faced by traditional villages in Bali. Globalization and technological developments have influenced patterns of social interaction and societal structures, necessitating the need to adapt traditional values to new social conditions (Suastana, 2022). Leaders are expected to possess the flexibility and adaptability to respond to these changes to remain relevant and effective in their leadership.

These social changes can make it difficult for leaders to maintain their authority, especially when there is a shift in values among younger generations. Therefore, research into the achievements and influence of leadership in this context is crucial (Sunny, 2018). Such research can also help identify best practices that can be adopted in modern leadership rooted in tradition. The concept of leadership in *Sārasamusccaya* combines moral teachings, ethics, and traditional values within the context of community management. Leaders are expected not only to perform administrative functions but also to be guardians of the community's cultural and ethical values. Given the challenges facing modern society, leaders are expected to adapt without losing their identity and the noble values held by Hindu tradition. Therefore, further study is needed to identify the effectiveness of implementing these leadership values in dynamic practical and social contexts.

1.2 Teachings of *Dharma Agama* and *Dharma Negara*

Sārasamusccaya is a text containing teachings on various aspects of life, including leadership, morality, and social responsibility. One of the main concepts discussed in this text is dharma, a concept that describes the moral and ethical obligations that every individual must fulfill in their life, both within the context of religion and the state. In the Sārasamusccaya, the teachings of *dharma agama* and *dharma negara* play a key role in

shaping an ideal leader who is acceptable to society. These *dharma agama* and *dharma negara* serve as moral and ethical guides for Hindus in their daily lives while also contributing to social and national development. *Dharma agama* refers to the entirety of teachings, norms, and regulations derived from Hindu scriptures and traditions that govern individual relationships with God, oneself, and others. These teachings contain moral and spiritual values that guide Hindus to live according to the principles of goodness, justice, and truth. In an educational context, religious dharma serves as the foundation for character development, where individuals are expected to apply these religious values in their lives (Kiriana, 2017; Yasa et al., 2020). Character education, as an implementation of the *Dharma Agama* (Religious *Dharma*), aims to educate the younger generation to understand and internalize these values so that they can become responsible and ethical individuals in society (Kiriana, 2017). Understanding the *Dharma Agama* is also important in building social trust, strengthening communities, and creating a harmonious environment among various groups in society, as stated in the verse Sārasamusccaya 19:

Yasya notkrāmati
matirdharrmamārgānuṣāriṇi,
Tamāhuh puṇyakārmaṇi ba śocye
mitrabāndhawaih.

Translation:

Blessed is he who is unwavering in his Buddhist steadfastness and is steadfast in carrying out his dharma. He will not cause trouble to his brothers and friends, even if he wanders around begging for alms to continue his life. So say wise people (Sudharta, 2009: 11).

This verse emphasizes the importance of firmness in buddhi (inner wisdom) and consistency in practicing dharma as the foundation of true happiness. Happiness, in the Hindu perspective, is not measured by material luxury or social recognition but rather by one's inner stability and moral integrity in facing life's trials. A person with firmness in buddhi is not easily swayed by worldly temptations, social pressure, or physical suffering. They remain steadfast in truth and carry out their duties according to dharma. This teaching demonstrates that true strength comes not from power or wealth, but from the ability to maintain integrity and loyalty to spiritual values.

In the context of leadership, this verse depicts a leader with a steadfast character, not easily swayed by personal interests or group pressure. Such a leader will uphold the truth even when facing difficulties or losing support. Firmness in buddhi reflects the ability to think clearly, rationally, and fairly, while firmness in dharma reflects the moral courage to do what is right. A leader who possesses both of these aspects will consistently uphold ethical values even when the political, economic, or social situation is unfavorable. He does not seek personal gain but is oriented towards universal welfare and truth.

Leadership based on religious dharma depicts a leader who possesses spiritual fortitude and is unwavering in upholding moral and spiritual principles. Leaders who are steadfast in their dharma will maintain their commitment to truth and morality, even in the face of enormous difficulties. They will not cause trouble to others, under any circumstances, and will live their lives with open hearts without exploiting or burdening others. The ideal leader in the context of *dharma agama* is one who is able to carry out leadership duties with wisdom, safeguard the spiritual well-being of the community, and remain steadfast in moral values even in the face of limitations. By practicing *dharma agama*, leaders can lead society towards a better and more peaceful life, both worldly and spiritual.

Dharma negara refers to the moral responsibilities and obligations that individuals must fulfill as citizens, related to the laws and norms that apply in society (Kiriana, 2017; Sujana, 2023). This encompasses the behaviors and actions that must be adhered to by society in order to support and maintain prosperity and justice. *Dharma negara* provides guidelines for leaders and policymakers to carry out their duties by involving the principles of social justice and carrying out the mandate given by

the people. The importance of *dharma negara* is seen in the relationship between individuals and the state, where Hindus are taught not only to obey applicable laws but also to contribute to the development and progress of the nation. This is closely related to the values of citizenship and behavior that reflect love of the homeland, obedience to the law, and active participation in social and political life (Kiriana, 2017; Sujana, 2023). As explained in *Sārasamusccaya* 27 as follows:

> *Yuwaiwa dharmmamanwicched yuwā wittam yuwā śrutam,*
> *Tiriyagbhawati wow dharbho utpatan to widdyati*

Translation:

> Therefore, whatever your behavior as a human being, if you are young and your body is strong, use it as a means to do dharma (virtue) and seek wealth and knowledge, because the strength of old age is not the same as when you were young; it is no different from old weeds—all the roots lose their sharpness (Sudharta,2009:14).

This verse teaches the importance of utilizing youth and physical strength as a means to practice *dharma*, or good deeds. In the context of leadership, this teaching emphasizes that aspiring leaders should begin cultivating virtuous values from an early age, when their spirit and thinking abilities are still optimal. Youth is not only a time to seek knowledge and material possessions but also a time to develop character, integrity, and moral awareness. Leaders who prepare themselves from a young age through learning, discipline, and honing their wisdom will have a strong foundation for upholding dharma when they assume greater social responsibilities.

Furthermore, this text emphasizes that true leadership is not measured solely by power or position but by the ability to use one's energy and potential for the good of society. The parable of the old weeds symbolizes the importance of time and self-preparation: when someone delays doing good or learning to lead properly, the opportunity to practice wisdom passes, and their strength is no longer sharp. Therefore, wise leaders are those who are aware of the limitations of time and continually strive to develop their moral, intellectual, and spiritual capacities for the welfare of their people. In the *Sārasamusccaya*, the teachings on state dharma strongly emphasize the importance of a leader or individual utilizing their physical strength and intelligence during their youth to perform good deeds, both in social contexts and in their responsibilities to the state. This text teaches that a leader or individual must utilize their youth and physical strength to contribute to the prosperity of society and the state, whether through efforts to acquire wealth, acquire knowledge, or carry out social tasks that benefit the state's well-being.

Dharma agama and *dharma negara* complement each other in creating well-rounded individuals who contribute positively to society. From the Hindu perspective, religious Dharma forms the basis for a person's moral and spiritual development, enabling them to live a life with integrity, honesty, and a sense of responsibility. Individuals who understand and apply *dharma agama* will have a strong moral foundation for interacting harmoniously with others and their environment. Thus, religious values derived from Hindu scriptures and spiritual traditions serve as the primary foundation for developing ethical awareness, which is then manifested in social and state life.

Conversely, *dharma negara* provides a concrete platform for practicing *dharma agama* through social and civic roles. Proper implementation of *dharma agama* requires justice, honesty, and responsibility in carrying out social and governmental functions. A citizen who understands the *dharma negara* not only obeys the law but also possesses a spirit of devotion to the nation and its people. This demonstrates that the *dharma negara* cannot be separated from the moral and spiritual principles taught in the *dharma agama*. When the two work in harmony, a society is created that not only obeys the law but is also grounded in universal ethical values and virtues as taught in the *Sārasamusccaya*.

Furthermore, the balance between the *Dharma agama* and *dharma negara* also reflects the

concept of *tri hita karana*, namely harmony between humans and God (*parhyangan*), with fellow humans (*pawongan*), and with nature (*palemahan*). This teaching emphasizes that true prosperity can only be achieved when there is harmony between spirituality and social responsibility. In the context of leadership, this balance serves as a guideline for a leader to focus not only on power and public policy but also on cultivating moral values and justice in every action. Thus, implementing the *dharma agama* and *dharma negara* is not only an individual obligation but also a moral strategy in building a civilized and ethical society.

Therefore, the application of the values of *dharma agama* and *dharma negara* in daily life is crucial for Hindus. These two teachings serve as ethical and spiritual guidelines that shape the character of citizens who are faithful, moral, and socially responsible. In the world of education, these values can be integrated into the learning process and character development of the younger generation so they are able to face global challenges while adhering to the noble values of *dharma*. A society that applies both aspects of *dharma* in a balanced manner will create social harmony, moral stability, and sustainable prosperity for all its citizens, in line with the ideals of religious and national life as defined by Hindu teachings.

1.3 The Relevance of Hindu Leadership in a Modern Context

The leadership teachings in *Sārasamusccaya* contain noble values that are not only relevant in traditional contexts but can also be applied to contemporary leadership, whether in social, political, or governmental life in the modern era. These teachings emphasize the concept of dharma (moral obligation) as the primary foundation for decision-making, as well as the importance of balancing religious and state aspects. A leader is expected to lead with dharma, which involves justice, wisdom, and a deep understanding of morality. Leaders must always act with conscience and make decisions that favor not only a particular group but also the common good. This concept is particularly relevant in contemporary leadership, where leaders must prioritize social justice and wisdom in addressing complex issues such as social inequality, climate change, and the economic crisis.

One of the key relevances of Hindu leadership in *Sārasamusccaya* is the strengthening and practice of dharmic values. The teachings of *dharma* provide a clear moral framework for leaders. In the modern context, where corruption and injustice are common, the values embodied in *Sārasamusccaya* can help guide leaders in making just and wise decisions. This encompasses principles such as honesty, responsibility, and respect for all forms of life. The application of these values is highly relevant for today's leaders seeking to build trust and integrity in their leadership (Sudarsana & Andriyani, 2024). The ideal leader in this tradition must lead by example, demonstrating integrity, peace of mind, and attention to noble religious values. Good leaders in this tradition are measured not only by their political acumen or strength but also by how well they uphold ethical values in their private and public lives. As explained in *Sārasamusccaya* 34:

> *Eko dharmmah param śreya kṣamaikā śāntirucyate*
> *Widyaikā paramā tuṣtirahasaikā sukhāwahā*

Translation:

> Indeed, *dharma* (truth) is true beauty and dignity. True thought is resistant to heat and cold and is a medicine, a purification, and a dissolution of sin. You must always remember and study this truth so that you can grasp its purpose and depth of meaning. This is what is called a truly happy life. Indeed, ahimsa, that is, those who do not kill and those who never get angry, will attain true happiness (Sudharta, 2009:14).

The text in the *Sārasamusccaya* teaches that *dharma*, or truth, is the source of true beauty and dignity. A leader or individual who lives based on dharma will possess moral and spiritual strength that empowers them to face all of life's challenges, like a mind that is resistant to heat and cold. The trials and suffering they face are not burdens, but rather means of self-purification and the dissolution of sin. By consistently remembering and

studying the meaning of dharma, one will understand the true essence of life and find happiness that stems from inner peace, not from material things. This teaching demonstrates that true happiness arises from a deep moral and spiritual awareness of the values of truth.

Furthermore, the text emphasizes the importance of ahimsa, or non-violence, in both actions and thoughts. A person who does not kill and does not easily become angry reflects high self-control and true spiritual maturity. In the context of leadership, this teaching emphasizes that a leader who adheres to dharma and ahimsa will be able to bring peace to his people. He will not use power to oppress but rather to protect and promote prosperity. Thus, *Sārasamusccaya* teaches that ideal leadership is not about physical strength or authority, but about honesty, wisdom, and the ability to maintain peace through truth and compassion.

Sārasamusccaya's teachings, which emphasize the importance of *dharma* (truth) and *ahimsa* (non-violence), have strong relevance to the modern world, particularly in the context of leadership. In a world filled with challenges and social dynamics, these teachings offer moral and spiritual guidance that leaders can apply when facing various pressures and problems in society. Leaders who are steadfast in truth and compassion will be able to face challenges with resilience and wisdom, create positive change, and bring peace and happiness to their communities. In a world filled with uncertainty and conflict, these teachings offer a path to achieving shared well-being, both personally and socially, and to building sustainable, just, and peaceful leadership.

In the modern world, many people want leaders who are trustworthy and set good examples. With increasing public distrust of leaders who prioritize personal or group gain, it is important to recall the teachings of *Sārasamusccaya*, which emphasize leaders as figures who can be relied upon for morality and spirituality. In today's era, leaders with integrity can create stronger relationships with their communities. *Sārasamusccaya* teaches that ideal leaders are those educated in religious values and morality. A leader's education is not only about administrative or political skills but also related to character formation based on religious teachings and moral ethics. Modern leadership requires education that encompasses not only intellectual aspects but also character and ethical development. In many countries today, there is a growing awareness of the importance of character education for leaders to ensure that they are not only able to make sound decisions but also act with integrity and social responsibility.

Sārasamusccaya also emphasizes the importance of community involvement in the decision-making process. In modern leadership practices, participatory and inclusive are two highly valued traits. In the Hindu tradition, particularly in Bali, the relationship between leaders and communities is manifested in dialogue and collaboration. This concept is becoming increasingly relevant in today's context, when society expects transparency and accountability from its leaders. By adopting the community-based approach adopted in the text, leaders can become more effective mediators and create an atmosphere of mutual respect (Anisa & Farisi, 2023; Pratiwi, 2023).

In addition to participatory values, the *Sārasamusccaya* teachings also emphasize the importance of atma nigraha, or self-control, for a leader. In the modern context, self-control means the ability to manage emotions, ambition, and power to prevent abuse of authority. Leaders who can refrain from impulsive, corrupt, or egocentric behavior will be more respected and trusted by the public. This value of *atma nigraha* is crucial in the digital era and modern politics, which often demand quick and emotional responses. Only leaders who can control themselves can make decisions clearly and based on *dharma*.

Furthermore, Hindu leadership in *Sārasamusccaya* emphasizes the importance of *sattvika buddhi*, namely wisdom based on purity of mind and good intentions. In the context of globalization and technological advancement, a leader must possess the wisdom to balance material progress and spiritual values. *Sattvika buddhi* teaches that true wisdom comes not only from rational knowledge but also from inner clarity and sincerity. Thus, leaders grounded in *sattvika*

buddhi will be better able to guide society toward holistic well-being—both economically and spiritually.

The concept of *seva*, or sincere devotion, is also an important aspect of Hindu leadership that can be applied to the modern context. *Seva* means selfless service, and in the context of leadership, it reflects the principle of servant leadership. A service-oriented leader will put the needs of the community above personal interests. In modern situations often characterized by power politics and personal ambition, the value of seva serves as a moral guideline for leaders to remain focused on the welfare of the people and social harmony.

Furthermore, *Sārasamusccaya* also teaches a balance between spirituality and rationality. Modern leaders are not only required to think logically and strategically but also to possess spiritual depth to maintain inner balance. In the context of global challenges such as environmental crises, moral degradation, and social conflict, leaders who are able to integrate spiritual wisdom and scientific rationality will be better equipped to provide sustainable and equitable solutions. This balance makes Hindu leadership teachings not only ethical but also visionary and adaptive to changing times.

The Hindu leadership embodied in the *Sārasamusccaya* is also relevant in the context of the rapid dynamics of social and technological change. Today's leaders are required to possess a high level of adaptability to function well in a rapidly changing environment. By adapting the values of the *Sārasamusccaya*, leaders can develop approaches that are more innovative and responsive to the needs of society. For example, in education and character development, leadership based on spiritual teachings can be applied in a modern educational context to create individuals who are not only intelligent but also moral and ethical (Suda, 2017; Yuni et al., 2020).

Overall, the relevance of Hindu leadership in the *Sārasamusccaya* text in the modern context is significant. With its emphasis on dharmic values, community engagement, and adaptability, this leadership approach not only provides a solid foundation for leaders in the modern era but also calls for integrating these values into daily leadership practices. Further research and development on the application of *Sārasamusccaya* teachings can make important contributions to leaders seeking to build better governance and uphold the noble values of society.

IV. CONCLUSION

Research on leadership in *Sārasamusccaya* highlights the importance of applying the teachings of religious dharma and state dharma within the context of ideal leadership. These teachings emphasize that a true leader must prioritize the principle of truth (*dharma*) as the moral foundation for every decision and action taken. Within *dharma agama*, leaders are expected to practice personal virtue with steadfastness, maintain self-control, and make spiritual values the foundation of their lives and leadership. Meanwhile, within *dharma negara*, leaders must utilize their youth and physical abilities to work for the prosperity and well-being of the nation, focusing on just social, economic, and political development.

Leaders grounded in religious dharma serve as role models for society through truth and moral fortitude, while state dharma demands leaders be responsible for the sustainability of the nation and the common good. These teachings are highly relevant to modern leadership, which demands integrity, wisdom, and a commitment to the welfare of society and the nation. By practicing these two dimensions of dharma, leaders can create social harmony, face challenges with mental fortitude, and bring prosperity to the nation. These leadership teachings are not limited to the aspect of power but also emphasize morality, integrity, and social responsibility. In the contemporary context, these teachings provide guidelines for leaders to act justly and wisely and maintain a balance between worldly and spiritual interests, thereby creating a prosperous, harmonious, and just society. Overall, *Sārasamusccaya* provides leadership guidelines based on truth, wisdom, and social responsibility, values that are still highly relevant and needed in the world of contemporary leadership.

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