SPIRITUAL IDEOLOGY OF MORAL LEADERSHIP IN SANTI PARWA

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Abstract

This research aims to uncover, understand, and deeply describethe moral spiritual leadership of Santi Parwa, as a reference and guide for Hindus in understanding discourse and ideology as a leader based on moral spirituals. The idealism ofpemi kIran research aims to establish and communicate that literary works can be a social, political and cultural force, with a message can give pencerahan positive presiation enlightenment for Hindus to understand the moral spiritual ideology of Santi Parwa's leadership. This type of descriptive research means analysis in the form of santi parwa documents, and the data is a description of written words. Data sources from Santi Parwa books and scientific works in the form of research, journals and other supporting books.

The data analysis method used in this study is a hermeneutic method, focusing on Santi Parwa relating to symbols, languages, discourses, which is open to interpretation according to its context with an interpretive approach that is a reader whombaca usesexisting knowledge, ideas, and concepts to reflect and can produce a description of the Spiritual *Ideology of Moral Leadership* in *Santi Parwa* wacana. The results of *the*study, First, wacana spiritual moral leadership in Santi Parwa background in the form of wacana in the form of writings, wordsor ucapan that are contextual. The Moral Spiritual Discourse of Leadership in Santi Parwa consists of: (1) *Peace* of Mind, (2) *Obligation;*; (3) *Kepercayaan diri*Confidence; (4) *Justice;* (5) Cooperation *Kerjasama. Second,* the ideology behind spiritual moral leadership in Santi Parwa is Ideology that formulates thewhole system ofthinking, value, and basic attitudes that undercut the story of Santi Parwa, which consists of: (1) dharma deology; (2) Ideology of *duty;* (3) Ideology of *Bahkti.*

Keywords: *Ideology; Spiritual Moral Leadership; Santi Parwa*

INTRODUCTION

The Mahabharata is an ancient work originating in India, the author being Byasa or Vyasa. *The Mahabharata* belongs to *the book of Itihasa* in the *upaweda group, and Upaweda* is part of *Smerti.* In *Wayu Purana* it ismentioned that *Itihasa* (history) and *Purana* (history of kings and gods) are vedic encyclopaedic refrence. *Weda.* It means the stories or events mentioned in vedic mantras *in* full or at length are described in the books of *Itihasa* and *Purana.* Hi this has been developed and explained in the Brahmin *books,* and further developed in the books of *Itihasa* and *Purana.* For more details on the book of Itihasa and Purana *in Wayu Purana* I.20.1 mention:
'Vedic *should be* explained *through Itihasa* and *Purana.*
Vedics are afraid that fools read it.
Vedic thinks that a fool will hit him'.

Related to *Wayu Purana* I.20.1, that people who want to study *Vedic* should have extensive knowledge. People with limited knowledge will find it difficult to understand *Vedic*. *Vedic* is not only the poem, but more so about the meaning contained in the Vedic mantras (Prabhavananda, 2006).

Mahabrata is known as the Book of *Itihasa* which is self-published over 18 parwa. The *word* maha means 'great or great', while bharata *Bharata* means 'kings of the Bharata dynasty'. So *Mahabarata* means the great story of the family Bharata known as Pandawa and Kaurawa. *Mahabarata* contains teachings or ideologies consisting of several elements, namely: teachings on *dharma,*philosophyof life, literature, music, art, building forms, games, dances, nujum, science, and so on. All this is in *Mahabarata* because it is known as *Pancama Vedic* (Pendit, 1996:138).

Mahabrata is seen as bringing great significance to the lives of Hindus scattered throughout the world (Arniati, 2011). Because *mahabrata epics* reflect high spiritual values, and not only interesting stories but also because of the ideological discourse built. This is in line with Williams's view (Faruk, 2003:79) that literature can be a social, political and cultural force, the term Storey (2007:36) establishes enlightenment. Enlightenment can be achieved by dismantling ideological discourse that plays a multi-role, according to Althuserian brings a problematic understanding, namely theoretical and ideological structures that produce cross-border discourse and compete organized in a text. Similarly, the text of Santi Parwa is a problematic that requires answers that contain both express and implied problematic.

The problems expressed in Santi Parwa build narrative structures, such as characters, themes, plots, and settings. *Santi Parwa* is the 12th of the eighteen *mahabharata* parwa. Santi Parwa talks about the end of the tragedy (war) in hastinapura kingdom and many casualties. While the kingdom does not hold the leadership even though Dhritarashtra is still alive, this is because his children all died in this tragedy.

Yudistira did not want to be a king (leader), just wanted to calm down and wanted to do yoga in the forest, despite being advised by his younger siblings. Yudistira did not care about the kingdom, eventually came the Rsi and Krisna advised and told Yudistira to go to Kurusetra where his grandfather was before the ceremony. Yudistira met his grandfather in Kurusetra and his grandfather advised on the morals and obligations of a king with the intention of giving peace to Yudistira in the face of the destruction of his people. After being advised by Bhisma's grandfather, Yudistira was just calm and willing to be king and it was this parwa that worried about peace named Santi Parwa (Prabhuvananda, 1996).

While everything implied is the structure of the meaning of the text. Santi Parwa's narrative form plays more of a descriptive function, with the painting of the story as it is with the intention of stirring the reader's aesthetic instincts. Instead, the structure of meaning plays more of a transformative function, which is to uncover criticisms of discourse, ideology, and mandates that enable the emergence of enlightenment by playing ideological discourses (Sugiharto, 1996 dan Arniati, 2020).

Santi Parwa's story is a unit of discourse and its reference 'world' is displayed, meaning a literary work that displays the 'world' through form, codification, and writing style (Sugiharto, 1996). Santi Parwa's analysis to uncover narrative structures and try to define not the true meaning but rather to establish each other's whole ideological meanings found in Santi Parwa. MenurutJauss (1974:14), a literary work cannot stand alone but is an orchestration that voices new voices from the reader. A different reception to a literary work is an inevitation due to the influence of the reader's space, time and socio-cultural setting.

Based on the background above research problems can be formulated:(a) How is the discourse of moral spirituality leadership in Santi Parwa?? ; (b) What ideology is behind the moral spirituality of Santi Parwa's leadership? . Both issues are discussed with reception theory and ideological theory. Reception Theory is the reader giving a reaction or response to the text. The reader as the meaning in the text of Santi Parwa according to the relationship of space,

time, and socio-cultural groups. As for ideological theory, the "spiritual *ideology of moral leadership"* can be understood as the formulation of the entire system of thinking, values, and basic attitudes that plagued Santi Parwa.

METHODS

The research, on religious and cultural studies, uses an interdisciplinary approach that looks at influential factors. This type of qualitative research with the presentation of data in the form of descriptive in the form of narrative text, in the form of written words (Bogdan and Taylor in Moleong, 2005:2).. Qualitative research method with interpretive paradigm of data set from Santi Parwa texts. The hermeneutic paradigm is the analysis and practice of interpretation of texts or the ability to understand texts. This research was designed as interpretive qualitative research as a tool to trace or uncover the moral spiritual ideology of *leadership in Santi Parwa,* as well as interpret.

This type of research data is descriptive, meaning analysis in the form of documents in this case the book of Santi Parwa, and the data is in the form of a description of written words. Research data sources are distinguished into two types of data, namely primary and secondary data. Primary data of *Santi Parwa* manuscript, (a) by P. Lal, translated by Harijadi S. Hartowardoyo, published by Dunia Pustaka Jaya, in 1992; (b) Sharma. Kavita A.. published in Gramedia Popular Literature,in 2013; (c) Nyoman S Pendit, published bharata, in 1993; (d) In Byasa Mohan Ganguli Kisari Year 1883. *Santi Parwa Book of* Peace. Delhi, India: Motilal Banarsidass (MLBD). Secondary data source of *Mahabharata in* Old Javanese and Balinese as well as scientific journals, for the sharpening of the overall analysis.

Data collection techniques, data that has been collected primary data and secondary data will be analyzed descriptively qualitatively. Data collection techniques used in research, reading Santi Parwa and other library materials, given comments and reviews. Data related to the topic of the problem is then recorded through the computer system. There are three types of logging used: quote sheets, summary sheets, and comment sheets. All this is done using a computer.

The data analysis method used in this study is the hermeneutic method. The way this method works is to focus on objects related to symbols, languages, or on the texts of Santi Parwa, because karena a researcher, the phenomenon of research objects should be seen as a discourse that is open to being interpreted according to its context (Kaelan, 2005:81).. In short, the data in the form of collected text is analyzed with hermeneutics using an interpretive approach that is interpreters who use knowledge, ideas, and concepts. Through the analysis of such data, it is expected to produce a description of the *Spiritual Ideology of Moral* Leadership in *Santi Parwa.*

RESULTS AND DISCUSSIONS

1. Spiritual Discourse Of Moral Leadership In Santi Parwa

a. In literary studies, reception is called reception aesthetic. Literary reception theory is a tradition that examines literary texts with a point of rejection on the reader in reaction or response to the text of the literary work being read. Reading, understanding and judgment will not be the same all the time (Abdullah, 1991:72).

b. Reception is a literary tradition that examines literary texts taking into account the reader as a greeter or response. In providing responses tailored to space, time and social groups (Sastriyani, 2001:253).

c. Reception comes from latin "recipire" meaning as reception or welcome of readers (Ratna, 2005:22). It means text processing, and a way of meaning so that it can respond. Literary works are verycloselyconnected to the reader as connoisseurs. In addition, the reader also determines the meaning and value of the literary work so that the literary work has value because there is a reader who scores, to receive and give responses or reactions.

According to Lorens Bagus (2002:1034), spiritual means spiritual, immaterial, consisting of spirits. Referring to the broader, spiritual is a higher ability, a non-material human value, such as beauty, kindness, truth, love, compassion, honesty, and chastity. Spiritual is a form of psychic experience that leaves the impression and meaning of approaching God according to the teachings of religion. According to S Pendit ((1993:24), spiritual is the man of his life every day contemplating God.

According to Tjok Rai Sudharta (2001) in his book entitled *Moral Teachings dalam Bhagawad Gita.* In detail Sudharta explains the moral teachings implied through tri *guna* elements namely *satwam, rajas,* and *tamas which is* a legacy of the combination *of Purusa* and *Prakerti,*as *mentioned Bhagawad Gita,* Chapter XII sloka 12 here.

Adhyatma jnana nityatwam
Tattwa jnanartha-darsanam
Etaj jnanam iti poktam
Ajananam yad ato nyatah
Means:
Always with the right of heart to seek spiritual knowledge, the understanding of the end of this knowledge of truth is true knowledge, and what is contrary to this is not true knowledge (Mantra, 1982).

The above meaning that the principle of moral improvement needs to be done by submitting yourself completely and unconditionally to god. People or leaders need to carry out right deeds through work with the forces of nature. Leaders must have a good moral faithful word and deed, integrity, sublime, forward-looking for the unity of the people and the king.

According to Wajosumidjo (1984:44) leadership is the ability of one's self-esteem, such as personality, ability and capacity. While the leadership according to hindu philosophy that is in the Hindu religious scriptures, in *Yajur Vedic* XIII sloka 30: *Acchinannapatrah praja anuviksasva,* means: "a leader protects his citizens without hurting them". In *Sama Veda* sloka 971 mentions: *Panca ksitinam dyumnam a bhara,,* meaning: "oh the leader of all your citizens are happy, give them welfare and help them" (Siwananda).. The meaning of sloka above that being a leader in carrying out a series of leadership is very determined the level of quality of himself and the relationship between the leader and his subordinatesin those situations acertainsi.

Wacana

Wacana is derived from sanskrit *wac, wak* which means 'to say' or 'speak'. Discourse judging by the type of word 'wac' including the verb *group three farase ma* on (m) is active 'doing the act of saying', the word is changed to discourse, the form of 'ana' that appears on the back is the sn ending that says it is.

Wacana according to its type there are 4 (four) namely narrative discourse, exposition discourse, argument discourse, and description discourse. *First,*narrative discourse is a series of stories based on the sequence of an event or event. Narrative elements are characters, plots, events, conflicts, settings,, times, atmospheres,, and places. *Second,*exposition is an essay that explains and describes the essay in great detail with the tujuanpurpose, in order to provide information or be able to expand knowledge and knowledge for the reader. *Third,*an essay containing the opinions of a personor expert, attitude, or judgment of something accompanied by evidence, reasons and statements that are logically acceptable. *Fourth,* an essay describing an object based on the observations, feelings, and experiences of the author.

Discourse has the highest position in one part of the strata of language. According to Sudaryanto (1990:54), Discourseis a complete language unitdelivered, both oral and written composed by sentences. As for Alwi etal. (2000:42), discourse is a sequence of related sentences that form a compatible meaning between sentences. According to Collins (1988),

discourse is a verbal communication, speech, conversation or a unit of text for analysis in the form of meaning. J.S Badudu (1996), discourse is a sequence of related sentences and has one unity so as to form a compatible meaning. According to Fatimah Djajasudarma (1994:1), discourse is a series of interconnected sentences between propositions and each other forming a unity.

Regarding the above expertopinion, discourse is everything in the form of writing, words or speech that is contextual. Context means the language sign system as one of a number of meanings that together form the state of a statement. Context can estimate, help to explain, or provide knowledge and information about the meanings exchanged in communication. According to Kridalaksana (2001:134), context is the cause or reason for the dialogue. Text and context descriptions are interconnected with each other to shape discourse. So based on the description of the above discourse, the moral spiritual discourse of leadership in Santi Parwa uses narrative discourse meaning the story of Santi Parwa based on the sequence of an event or event containing a character, plot, event, conflict, setting, atmosphere and place. The sequence of events or events of Santi Parwa is described in the discourset:

Inner Peace or Peace

Inner calm is the inner calm of Yudistira when he sees so many corpses of brothers and people who were drowned after the end of the war. Seeing the many victims of the war, Yudistira wanted to exile to the forest in order to meditate and seek peace. Hearing Yudistira want to exile into the forest seeking peace the Rsi and his brother advised and gave a talk about peace and became a moral leader.

The obligation of a good leader (the task of running and sejahte friends ofthe people and the kingdom) in Santi Parwa is mentioned at the timeYudistira had doubts about becoming king dan and was advised by his *grandfather Bhisma* as discourse, following.

I'm sorry to see Hastinapura as a throne
not a country. I made a big mistake.
Remember my grandson, if there is no Hastinapura state,
singgasanapun tidak akan ada.
Abag of my mistakes and my sin, grandpa has served Dhritarashtra as the image of our
ancestors.
Grandpa served not to the state of Hastinapura,
so that I let the destruction of my country sampai on the doorstep of treason (Santi Parwa sub Parwa *Rajadharmanuuasana*).

Regarding *Bhisma's* advice to Yudistira, Bhisma felt guilty in this case, for leaving his kingdom destroyed for the actions of king Drhistarata and his son Duryodhana and his morally unsmootic younger siblings. It means to be arbitrary to yudistira's brethren before Me. Bhisma, however, was only silent about the indecent acts committed by Duryodhana and his brother. . Bhisma regards a kingdom as a throne (position) but the grandfather's execution system did not interfere in that, this is My fault. His ignorance and undisciplinedness were the main reasons for the collapse of a kingdom. Yudistira (you) is a prince who is knowledgeable to sharpen his mind, say, and act correctly Sarasamuccaya sloka 73.74, and 75) and is worthy of the current conditions. Take care of and care for the kingdom of Hastinapura, do not grieve, for as a leader and have an obligation to live. Running an empire can sort out which behaviors are right and wrong or which are useful and unhelpful. If there is anything and want to have big goals it needs to be discussed with the older Rsi and ask for consideration. Without advice and blessing with the older will later encounter all sorts of difficulties

Discourse of Duty

Kewajiban in Santi Parwa is the duty of serving the state or government to prosper its people and government. Obligation is something that must be carried out by everyone with

responsibility. The responsibility is to maintain and maintain the good name of the government, as mentioned in the *Bhagavadgita*, Bab XVIII, sloka 40:

Na tad asti prthivyam va
Divi devasu va punah
Sattvam prakrtijair muktam
Yad ebhih syat tribhir gunaih (Mantra, 1970
Translation:
Various obligations are determined by Swabhawa and Swadharma
There are no creatures either on earth or among the gods in heaven,
Free from Triguna,
Born of Prakerti

The meaning of sloka *Bhagavadgita*, Chapter XVIII, sloka 40 that as any human being and anyone performs his duty. The obligations performed or actions are determined by *the* sila y behavior. If there *are kama wasana* or traces of deeds in the past brought at birth. It is termed the seeds of the nature carried in this life. The seeds of this poorly carried nature at birth are what need to be made aware of or improved because the purpose of life is to achieve happiness by behaving commendably (Arniati, 2018 dan 2020). By having *Swabhawa* or commendable behavior, these are duties executed properly and correctly, the term is called *swadharma*. It means that tasks and obligations are carried out in accordance with the ability or desire of one self and for others to achieve universality or togetherness in carrying out the obligations in Santi Parwa in the following description.

...Tugas and the obligation of a king (government) starting with the mourning period (after the war) in Kuruksetra, Yudistira wanted to know everything about Karna's birth. The history of Karna's birth is the Curse of Drona, namely Karna's struggle to fall asleep on Jadmadagni's lap until his thighs are sore and finally cursed dikutuk ... (Santi Parwa sub Parwa *Mokuadharma*).

The phrase asserts that the obligation to be king or leader is carried out with responsibility to the people and all members of the kingdom.

Yudistira went on to say that she felt guilty in this case and wanted to resign fromherlife. Arjuna advises on the importance of carrying out duties as king. Arjuna tells Yudistrira about some ascetic who gets advice from a bird to never refuse and always serve. His younger brothers Nakula and Sahadewa supported Arjuna in order for his older brother Yudistira to become king and immediately took action

Self-confidence (Faith)

The discourse of confidence and confidence, meaning from the people and trying to maintain the trust given, such as Arjuna advising Yudistira about indra andBrihaspati's knowledge of confidence and confidence that is completely ideal and needs to beimitated,as follows.

Ksatriya's obligation is explained by Arjuna, that everyone's life is the last life, of a sequence of life that does not exist late in the life of the soul. The soul is not a material object; its relationship with physical objects is caused by avidya activity, or actual ignorance without beginning. Life for every human being is a glorious opportunity used in such a way that there will be no more life in the physical bodies of others driven by the laws of karma, meaning all karma is burned out together the physical bodies of today's life (Santi Parwa sub Parwa *Rajadharmanuuasana*).

Arjuna's expression is profound that this life is to do good to the people and leaders of the kingdom. Don't waste time using that time to behave well, say good, and think well according to Hindu teachings.

The fertilization of a good and clean life can alleviate the burden on the lives of others or people by cooperating or working together. Living as a human being or leader does deeds that

can cause suffering or distress to others. This means that do *not commit ahimsa karma* because bad deeds cause distress to both one self and others. Being a leader, this opportunity is used best, this is mentioned in *Sarassamuccaya* sloka 2 below.

> *Manusah sarwabhutesu warttate wai*
> *Chubechube*
> *Achubesu samawistam chubeswew*
> *wakarayet*
> Translation:
> *Of the many living beings, who were born only men who did good; as for the melting of bad deeds into good deeds as well as the benefits of being human beings* (Pudja, 1981:10-11).

The meaning of sloka 2 *Sarassamuccaya* that as a human being or leader try to think well or say well so as not to hurt others. Good deeds are deeds that need to be done to achieve happiness. Bad deeds do not be done, good bad rewards that will be experienced as a result of good deeds of our own. It means that in the human body and other living beings there is a universal soul, namely Brahman who transcendentally becomes an individual spirit called atman and the spirit of the universe is called the soul of the universe (Radhakrisna, 2013). The unification of the universe and living *beings is called Tat Twam Asi,* meaning it is you. He refers to those outside of the human self as homo individum, i.e. other human beings- regardless of the differences that exist physically and socio-culturally, animals and vegetation and the universe (Radhakrisna, 2008, Kasturi, 1998, Mohan, 2007).

Justice

Justice is a major virtue for a leader or kingdom and has honor based on justice. The benchmark of justice is freedom for the people. Justice is indistinguishable from a person or a people for their own gain or a leader, such as vasudeva and Naradha's conversation in Santi Parwa,the following.

> *Approval of law-making officials, war officials, a picture of the city where a king lives, how a kingdom should be protected, how the king should raise money from the people, the king seeking glory, The king is supposed to take care of himself, the way the king competes with other kings, how a king is to fight his enemies, how to form an army, how to pay attention to a hero who died in war, the king leads his army on the battlefield, the behavior and clothing of a soldier, and so on* (Santi Parwa sub Parwa *Aphadadharma*).

The meaning of Santi Parwa's phrase above is that in making the law appropriate to pay attention to justice, namely; (a) every people accepts and knows that others adhere to the same principles of justice; (b) Institutions or people are in line with the principle. This means that despite the demands, they must acknowledge a common point of view to disclose his statements. But not only does the law in other areas need justice such as decisions, judgments, and accusations. Concerning justice as mentioned in *Atharvaveda* IV.36.1 mentions:

> *Tan Satyaujah pra dahatu*
> *Agnir vaisvanaro vrsa*
> *Yo no durasyad dipsac ca*
> *Atho yo no aratiyat*
> Meaning:
> *May it have the power of justice that benefits man,*
> *happiness, destroying all who intend to harm*
> *or harm us and that demonstrates our*
> *like the enemy of our heads* (Titib, 1996:308).

The *meaning of Atharvaveda* IV.36., that as a human being or leader (kingdom) has a wise nature by applying an attitude of justice to all people. With royal justice will be a concern and authority for all people because this determines the division of pleasure and burden of life.

Justice is the basic structure of a broad society or people with a system of rules through agreement. By agreement, actions that harm the people can be minimized.

Cooperation

The success of an empire or government to achieve the goal is by cooperation and mutual need between leaders and aides in order to smooth the wheels of government or government, as Maharsi Vyasa comforts Yudisthira about the tentang conversation between Narada and Sanjaya, the story of Rshi Narada and Parvata, the story of the birth ofyebutkan a child whose is gold,:

> *Doing the duty, Maharsi Vyasa asked Yudisthira to stop his grief and began to rule the kingdom and immediately perform the remission ceremony of sins. Maharsi Vyasa asked Yudisthira about four tasks, namely; (a) Bhìma Pàndava enters the city; (b) Charvaka insulted the king; (c) Dewi Drupadi comforted the king, and (d) Yudisthira's participation asked all to support Dhritrarashtra as king* (Santi Parwa sub Parwa *Aphadadharma*).

The meaning in the phrase Maharsi Vyasa comforts Yudisthira,namely as a leader or king trying to control himself, aspiring noblely in accordance with the teachings ofspirituality and religious decency through *Karma Yoga,* giving bdi to the selfless kingdom to lift the degrees of the people from the valley ofsuffering and misery after the war.

Related to the cooperation in Santi Parwa that to think about the appropriate measures taken fulfills the common interest to realize Catur *Purusha Artha,* namely (1) *Kama,*a serious and earnest effort to realize desire andcommitment; (2) *Artha,*working on and utilizing natural and human resources; (3) *Dharma,*enforcing rules and laws, and (4) *Moxie,*achieving perfect freedom or happiness in this world as well as the hereafter. If *dharma, artha, kama,*and *moksa go further* then the division of the people is more chaotic then the kingdom will be shaken.

2. Spiritual Ideology of Moral Leadership in Santi Parwa Ideology

Etymology of *the word* ideology and *ideological* understanding of scientists. The term ideology was first used by Antoine Destutt de Tracy (1754--1836). Tracy views ideology as a science of ideas. Here ideology is a branch of science that is considered *neutral.* As science, ideology is required to *be objective* in studying every idea, in the sense of putting aside metaphysical and religious prejudices. His field of study includes the origin of ideas, why an idea arises, how it develops, and strategies that can be made to spread ideas. This thought known as the "ideologues" tradition follows the French enlightenment tradition of the belief that reason is the ultimate tool of happiness (Takwin, 2003: 43; Lelland, 2005: 9; Thompson, 2007: 17; Jones, 2010: 85; Sutrisno, t.t.: 18; Baker, 2000: 58).

Santi Parwa is a foundation based on the "spiritual moral leadership" value that understrips the harmony between the kingdom and thepeople. This value that is raised (manifest) struck Santi Parwa in the special scientific called ideology. Jan Gijssels dan Mark Van Hoecke (2000: 110) define ideology as the whole value and rules that shape people's vision of people and society. Charles E. Lindblom (1986: 44) interpreted ideology as interconnected formulations of community arrangements. One of the definitions of ideology as suggested by Franz Magnis-Suseno (1992: 230--231) is ideology in a neutral sense, namely the whole system of thinking, values, spiritual basic attitudes of a movement, social group, or culture (Arniati, 2015). Thus, the "spiritual ideology of moral leadership"is the formulation of the entire system of thinking, values, and basic attitudes thatunderslay the story of Santi Parwa is *dharma ideology, bhakti ideology,* and ideology of obligation.

Dharma Ideology

Dharma comes from the root of the word *dhr* which means *to*hold, *own* or *keep..* In Latin the word Dharma *is* the root word *firmus,*'strong' and *forma,*'form'. *Dharma,*, meaning to have good behavior, responsibility, politeness, respect, the importance of help, and correct

behavior. So *Dharma* means the form of things as they are in accordance with the eternal law*(sanata dharma).*). The moral sphere, keeping the human nation with eternal moral law. The above description begins to have a dilemma, because the law exists two levels. First the law is written in the scriptures, and the second is implied in the hearts and consciousness of man on the one hand. So *the Dharma* in Santi Parwa is the power to build moral nobility and strengthen mental resilience to become a leader. According to the above description of the *moral spiritual ideology of* leadershipthere is a formulation of the whole system of thinking, values, and basic attitudes that base Santi Parwa.

Based on the description above ideologi *dharma ideological* discourse in Santi Parwa, it is good behavior, berresponsible, polite, respectful, giving help, and strong mental to develop as a leader.

The leader must discipline himself, live a holy life and carry out sacrifices for the sake of something that is seen as good, then will achieve higher honor than others, that is a leader. The desire to have a position as a leader is mentioned in Reg *Veda* VIII.91.2 the following.

Janan janam janyo nati manyate
Visa a kseti visyo visam visam
Meaning*:*
The leader is a person who is friendly and loves all mankind, is kind, and does not hate anyone either. The leader is generous, serves the needs of all people and always lives in the midst of his people (Departemen Agama, 1992/1993).

The meaning of *reg veda* sloka above a leader must have heroic qualities, good qualities to increase the prosperity of the people and become the backbone of society.

The same is mentioned in *Manawadharmasastra* Chapter VII sloka 4 which mentions a leader having a highly respected position of godlike attributes, following:

Indranilayamarkanam
Agnesca warunasya ca
Candrawittesayosaiwa
Matra nirhrtya saswatih
Meaning*:*
To fulfill that intent a leader must possess the eternal attributes of the gods Indra, Wayu, Yama, Surya, Agni, Waruna, Candra and Kuwera (Pudja, 1973:335).

The meaning of sloka above a leader has similarities to the nature (a) Dewa Indra (King of the Gods), meaning a leader always strives for prosperity for the people and in every action brings coolness and dignity like rain; (b) Wayu (God of Wind), the leader of the wind, who is in the middle of the community to go down knowing the pulse of life and provide freshness; (c) Yama (God of Death), a brave leader who upholds justice according to the laws or regulations that apply in order to protect society; (d) Solar (Sun God), leaders should have Sun-like properties capable of energizing and power in dynamic life and as a source of energy; (e) Agni (God of Fire), the leader should have the noble nature of fire, encourage the community to participate in development, remain steadfast and upright in principle and crack down on the guilty without choosing love; (f) Waruna (God of Water), ; (g) Candra (God of the Moon), The leader should be ocean-like i.e. have a broad insight, able to overcome every turmoil well, full of wisdom and wisdom, and; (h) Kuwera (God of Treasure), leaders are able to prosper and prosper their people by working according to their skills(Pudja, 1973: 335).

Referring to sloka above its meaning is that the leader has courage and toughness that becomes the basic capital as a leader. In addition to having courage or toughness, the leader should not be insulted by his people. As a leader it is necessary to evoke optomic among his people or people. Leaders must have a *Dharma* ideology that means that all living and non-living are considered equal before the gods and honored. Respect and hospitality to all living beings is resurrected through the *Dharma,* such as wanting longevity, health and wisdom for

everyone. A leader needs to eliminate hate speech and do un commendable things, such as, Bhisma's discourse to Yudistira following:

> *There is no Dharma that is attached to a ceremony or formality. With Dharma the meaning is a balance between our duties and the rights of others, therefore it remains the high-ranking dharma of your son, my son' (Santi Parwa sub Rajadharmamusana Parwa))*

Based on the above discourse the underlying is *dharma* which is the leader is able to make everyone have confidence and give knowledge. *Dhrama is* the heart of humanity and gives good luck and safety. *Dharma* supports or regulates all beings, be it plants and animals, meaning *dharma* means to achieve welfare or ness. *Dharma* according to Sudarta , (2001) is one of the practices of Hinduism.

Based on the exposure above *Dharma* ideology in the study is to practice Hindu teachings that have sublime morals and strong mental as the basis of being a formidable leader.

Ideology of Duty

Rights and obligations are inseparable, but into two different things. According to the Great Dictionary of English (1989) mentioning liability is something that is required or something that must be implemented. According to Darji Darmodiharjo (2006) the obligation is something that must be carried out by a particular party in a responsible way. Rights are something that is absolutely a person's right. So rights and responsibilities are carried out in a responsible way. So the obligation is an obligation to be carried out, as mentioned in Santi Parwa sub Parwa *Mokuadharma,* the following

> *"Sebaiknya dikerjakan dengan apa yang telah digariskan oleh karma dan berusaha jangan mencela kegiatan yang telah digariskan untuk mendapatkan kenikmatan keduniawian dan rohani".*

The meaning of Santi Parwa sub Parwa *Mokuadharma is* to do tasks as dreamers because this task is the right and obligation in carrying out the wheels of the kingdom. In exercising the wheels of the kingdom, as a king who holds the government do not act arbitrarily or indefinitely because the leader or king is not a god who incarnates into the world with unlimited power, but rather the person chosen to uphold the rules (*danda*). But if the king is the titisan of the god, then the king will not do evil and is impossible to defeat, as the obligation described in veda especially in "Sruti Saurabha" *namely Atharvaveda* Chapter XII sloka 5 line 3 (Pandit Shiv Kumar Shasty, dalam Mahendra Mittal; tt:26) say there are four important obligations that a person or leader must fulfill in order to live happily to death, namely: (1) Whatever you earn, after doing the hard work, should be accepted and view it as *nectar (offering* (of the Gods)). The meaning is that someone who harnesses intelligence should not darken the part of others. This is the root cause of every war on earth. Situations of conflict and stribism only arise when we try to claim our right to something that actually belongs to someone else; (2) Knowing the truth and doing so, one must practice only after knowing well, otherwise it will be in vain; it means that the leader decides something based on the facts or sees the incident directly not only based on complaints from his subordinates; (3) Initiation is the only reality. Without a doubt this protects the spirit, knowingly we can know the mysteries of the living and non-living nature; It means that what the Lord's leader does will know, even if it is not seen by others or their subordinates; (4) May obedience to *his yad be* part of life. His spirit of worship contains the spirit of offerings, punia funds, holy guests, unity and prosperity for all. The axis of the universe can move by simply carrying out the spirit.

Related to the meaning of quotation of obligations as a leader is to do the work of the need for cooperation from both the leadership and subordinates, meaning all worldly relationships are temporary. Only the relationship with God is eternal, Closeness to God means ultimate love and happiness. God's true form is to build purity of mind and behavior, the discovery of truth can only be achieved through knowledge.

According to Prof. Radhakrisnan, in the book *""Kautilyas Political Ideas and Institution* " concludes the duties and obligations of a leader or Hindu Head of State based *on Arthasastra covering the duties of The Executive, Judiciary* and Administrative. Thetasks areoutlinedbelow, namely:

*First,*the task of eksekutif a leader or king, namely: (a) protecting the country from eight types of disasters such as: Flood, fire, chaos, disease outbreak, hunger, rats, tigers, snakes, and match; (b) Keep the disturbing elements of peace; (c) Providing assistance to the needy; (d) Organizing people in tackling natural disasters; (e) Appoint ministers, civilian officials and army commanders; (f)) Consult with *Mantriparisadh, the* country's intelligence agency; (g) Control financial and army potential and always check receipts and expenses.

*Second,*the judicial duty of a leader is: (a) Establish foreign policy; (b) The king is the head of the Judicial institution but not the source of the law; (c)) The supreme power over the control of the judges is in the hands of the king but he must not make or change the law, the king only administersit. *Third,the administrative* duties of the leader or king, i.e.; (a) The king is authorized to appoint and control ministers and other officials; (b) One-eighth of the day of the king's time is used for administrative duties with ministerial agencies; (c)) Appoint a priest of the palace; (d) The king is the commander-in-chief of the army; (e) The king is obliged to protect priests and students in the course ofscience; (f)) Advancing agriculture andindustry; (g) in general it can be said that the duty of the head of state is to create an atmosphere, where the people can reach *dharma, artha, and kama based* on the obligations that have been set.

Bhakti Ideology

Bhakti's ideology is surrender to God or to the people and his country, in carrying out the duties of statehood or government. *Bhakti* means wholeheartedly with characteristics, has no fear, easiest, feeling safe, reassuring, getting fast, concerned and humble results (Jendra,1998:1). It means that as *a Bhakta* should not have fear for anyone if it is true. *Bhakti* in Hinduism comes from Sanskrit meaning: affection (*affection*), tata (*devation*), believe (*faith*), worship (homage), *saleh* (*piety*), love (love), *faithful* (*devation*), *fondness (worship)*, *sure* (*trust*). The breadth of *bhakti understanding* is needed to look in the context of what and how it is used, *but in this study the word bhakti* means strictness, righteousness, belief, loyalty to his kingdom. It means yudistira serves the community with confidence and responsibility to his government.

Based on the understanding of *Bhakti* above, Yudistira in carrying *out Bhakti not* only busy service to the people but also paying attention to attitude, action to lead the kingdom. Pemimpin continues to carry out *bhakti* teachings with awareness, therefore use the best time in serving the people. Carrying *out Bhakti* with awareness is taken step by step and strives to solve it (Prabhupada, 1977).

Bhakti's ideology is not only right to God that permeates everythingthat is everywhere *(wyapi wyapaka)* also permeates all his creations. In *addition to Bhakti* to God as a *leader (bhakta)*is really able to manifest himself asa loving, just, wise, generous God, does not distinguish profit,cela-puji, comrades, sorrows, and has the nature and nature of other Godhead such *as Utpeti* (creation), *sthiti (shrsti)*(keeper), and *lina (jaya)* or destruction. In addition, a borrower *has icewarya* (fame), *kirtya* (prosperous), *viapi sarva* (appears and is anywhere), etc. To that end is required of *a true leader of the bahkti* to God and his people, and possesses the characteristics of leadership as mentioned by Koontz (in Wahjosumidjo, 1984:153-154) below: (1) Kecakapan to understand, meaning that man in fact has the power of motivation in varied times and different situations; (2) Have the abilitytogrow spirits; (3) Have the ability to do in a certain way, so as to cause an atmosphere and give birth to a response or motivation. The meaning of a person's traits of being a leader is to be wise, fair, simple and courageous.

Make use of all his cleverness and use ways that his subordinates have a sense of responsibility and have confidence in carrying out their duties.

Consclusion

Spiritual moral leadership in Santi Parwa declaves the value of humanity to lead the leader or king and the people to achieve peace and prosperity,which can be summed up here.

*First,*wacana spiritual moral leadership in Santi Parwa against the background of the form of wacana in the form of writings,words or ucapan that are contextual. The Spiritual Discourse of Moral Leadership in Santi Parwa consists of: (1) *Peace* of Mind, Sakti Yudistira is *dharma*-king, the symbol of the embodiment of Vishnu, the symbol of virtue, tormented by fearsome doubts, *the dharma that* exists in Yudistira is the source of truth; (2) *Obligation,*is something that must be carried out by a setof people withresponsibility, maintaining and maintaining the good name of the kingdom and being able to sacrifice themselves time, energy, and materials for the purpose that will be achieved; (3) *Confidence,*as a leader does not hesitate toact on the right andacceptable path, trusted by rakyat and royal aides; (4) *Justice,*meaning binding rules for both the King and the people, and the rules in accordance with dharma *teachings*; (5) Cooperation, the success of an empire or government to achieve the goal with cooperation and mutual need between leaders and aides in order to smooth the wheels of government or government.

Second, the ideology behind themoralpiritual leadership in Santi Parwa is the Ideology yang that formulatesthewhole system of thinking, value, and basic attitudes that undersulate the story of Santi Parwa,whichconsists of: (1) I dharmadeologi deology, leaders have good behavior, responsibility, berpoliteness, respect, give help, and mentally strong to develop themselves as sebagai leaders; (2) The *ideology*of duty, the leader of the work must be carried out to, maintain,maintain, and responsibility for the good name of the kingdom; (3) Ideologi *Bahkti,*the leader is really able to manifest himself as the commandment of God who has a loving nature, fair, wise, generous, does not distinguish profit-loss, reproach, comrade-adversary, suka-duka,and has the natureof other Godly nature such as *Utpeti* (creation), *sthiti (shrsti)*(keeper), and *lina (jaya)* or destructor.

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