SEWAKA DHARMA: THE IMPLEMENTATION OF HINDU LEADERSHIP ON THE TEXT OF ARTHAŚĀTRA IN THE GOVERNMENT OF DENPASAR CITY, BALI – INDONESIA

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Abstract

Hinduism is a source of various sciences. Among the famous Vedic scripture, Arthaśāstra has known as one of the primary references in finding leadership values. The remnants of leadership values from Arthaśāstra in Indonesia can be traced through the existence of Old Javanese Scripture (Lontar) such as Kakawin Niti Sastra, Lontar Nitipraya, Lontar Sewaka Dharma, and many others. This study examines the Sewaka Dharma work ethic, An Implementation of Hindu leadership on the Text of Arthaśāstra in The Government of Denpasar City. As a qualitative study, the data collection methods used in this study are in the form of observation, in-depth interviews, and literature studies. Furthermore, the analytical strategy applied in this research is the Qualitative Content Analysis in the form of Ethnographic Content Analysis (ECA). The Implementation of Hindu Leadership in the Text of Arthaśāstra in The Government of Denpasar City is embodied in the work ethic spirit of Sewaka Dharma. The essence of leadership in Arthaśāstra is an effort to realize Yogaksema. A situation where the state and its people live in welfare and prosperity, both in terms of physical/material, inner/emotional & spiritual. This essence is illustrated by the work ethic spirit of Sewaka Dharma, where the Government of Denpasar City always serves and nurtures its people to realize the yogaksema of the people of Denpasar City. The implementation of the Sewaka Dharma spirit is not only seen in the development of the Leadership model in the Government of Denpasar City, but also in their efforts to realize good governance and excellent public service.

Keywords: Sewaka Dharma, Hindu Leadership, Arthaśāstra, Denpasar City
I. INTRODUCTION

Hinduism is a source of various sciences. Some knowledge is sprouting through the branches of Veda, including the science of leadership. Among the popular Vedic scripture, Arthaśāstra has known as one of the primary references in finding leadership values (Zaman, 2006). Though this Text is Indian in origin, the values inside it perhaps become one of a kind that is well-distributed in Asian-Sub-Continent, including Southeast Asia and Nusantara (Indonesia) particularly. The remnants of leadership values from Arthaśāstra in Indonesia can be traced through the existence of Old Javanese Scripture (Lontar) such as Kakawin Niti Sastra, Lontar Nitipraya, Lontar Sewaka Dharma, and many others.

The many leadership teachings in various texts must be translated into practical forms in order to improve the competence of a leader and the collective performance of a bureaucratic system. This study examines the Sewaka Dharma work ethic, An Implementation of Hindu leadership on the Text of Arthaśāstra in The Government of Denpasar City. Denpasar City was chosen as the locus of this study because it was firmly using the Hindu concept as the foundation of its leadership. Sewaka Dharma is the work ethic of Denpasar City, which in general can be interpreted as serving leadership or leadership as a sacred duty in service. Through this work ethic, the Major of Denpasar City would like to strengthen the Leadership sense in the heart of Bali, Denpasar City.

Learning about leadership and building an effective system in government is a crucial aspect for a leader and all his ranks (Surpi, 2019). Therefore, the ancient knowledge in the treatise on leadership and state administration, Arthaśāstra, should be implemented to achieve improving performance and service at this time. This notion is the important side of this research, where the Denpasar City Government builds a leadership model in governance known as Sewaka Dharma, which is a set of ideas, ideologies, and practical steps to improve leadership and service. The findings of this study are that the leadership concept of Hindu Sewaka Darma adopted by the Denpasar City Government has proven to be very effective in improving services to the community and building strong leadership cadres. This concept resulted in increased quality of service and well-organized duties, responsibilities, and ensure a better working system. Sewaka Dharma is the service motto of Denpasar City, which is extracted from the wisdom of Hindu leadership from various texts. Arthaśāstra, as the main book and source of Hindu leadership, gives soul and enthusiasm to the knowledge of Hindu leadership in Nusantara. The leadership implementation of Sewaka Dharma has a solid common thread in the spirit of leadership contained in the Arthaśāstra text that the primary duty of a leader is to build the welfare of his community.

II. METHOD

In an effort to explain the Implementation of Hindu Leadership in the Arthaśāstra Text at Denpasar City Government, the author uses a qualitative research method with a qualitative content analysis strategy - Ethnographic Content Analysis (ECA). The research data were obtained through primary and secondary sources utilizing observation, in-depth interviews, and literature study. The Denpasar City Government, especially Denpasar City Public Service Mall, Graha Sewaka Dharma, is the focus of this study location. The author uses two theories as a knife of analysis, namely the Hindu...
leadership theory and Hans J. Gadamer's hermeneutic theory.

III. RESULT AND DISCUSSION
3.1 Implementation of Hindu Leadership on Arthaśāstra

Kautilya compiled the Arthaśāstra based on several ancient Hindu political books, political traditions, and life experiences. This Text contains 32 parts, 15 siblings with 150 chapters, and 600 verses. Kautilya is hailed as a legendary Hindu political figure whose genius is often matched by philosophers and statesmen, such as Plato, Aristotle, and Machiavelli. There are fundamental similarities between Kautilya and Aristotle and Plato in ethics and politics. They both consider that the two are equally essential to organize life together. They both believe that a happy life is a virtuous life. Kautilya is thought to have lived in the 4th century BC. His position and role was advisor and savior to the king of Mauria, Chandragupta. Other names for Kautilya are Wisnugupta and Chanakya (Avalokitesvari et al., 2018).

The essence of leadership in the Arthaśāstra is the effort to bring about Yogaksema. It is a condition in which the state and its people have welfare and prosperity, both physically / materially, inwardly / emotionally, and spiritually (Gonda, 2019). Creating welfare is the main task of a king. Welfare refers to a holistic sense, not only economically prosperous but also healthy physically, mentally, and spiritually. The virtue of achieving the people's welfare is contained in the Arthaśāstra Adhikarana 1 adhyaya 19 sloka 34 as follows.

प्रजा.सुखे सुखं राज्यं प्रजानां च हिते हितम्
prajā.sukhe sukhaṃ rājyaḥ prajānāṃ ca hite hitam

In The Happiness of his subject lies the king’s happiness; in their welfare, his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever pleases his subjects.
(Arthaśāstra 1.19.34)

Furthermore, Kautilya also provides detailed descriptions of several wise leadership models. The process of developing wise leadership comes through association with wise people, training in science (economics, politics, and moral science), and maintaining a sense control by overcoming the six enemies of the mind. After gaining wisdom, the leader must reflect this in action. The leadership duties based on the Arthaśāstra include social welfare, economic prosperity, justice, and security. The following is the intended wise leadership model:

Figure 1. Leadership Development Model According to Arthaśāstra
Source: (Singh, 2016)

Kautilya's Arthaśāstra provides profound insights into wise leadership and is practical work. This is because it was written by someone who himself had cultivated a successful leader and was fully aware of the intricacies involved in leadership and the wisdom required for leaders (Surpi et al., 2019). Kautilya in the Arthaśāstra states the tasks a leader must perform, what a leader should or should not do to perform leadership tasks, what kind of relationship a leader should have with followers, and the personal
wisdom of leaders required to complete the leadership task effectively.

Figure 2. The Dimensions of Wise Leadership According to Kautilya
Source: (Singh, 2016)

Kautilya's emphasis on the personal wisdom of the leader could be solely because he was fully aware that how the powerful King Nanda was once destroyed after breaking all the norms of leadership (Singh, 2016). He was overwhelmed by ego, injustice, greed, and other harmful things, which resulted in hatred. Thus, he was eventually overthrown by Chandragupta under the direction of Kautilya.

Knowledge of leadership, state governance, together with other sciences such as rhetoric and debate, should be learned by every young person, teacher, lecturer, government administrator, armed forces, and the whole society. Moreover, Intellectual Ksatriya, Intellectual, Warrior (Bauddhika Ksatria) must be built to explore essential knowledge in various ancient texts to enrich and strengthen the current life order. (Surpi A, 2019). Efforts are required to modify various knowledge to be implemented practically. This practical knowledge is vital for the tangible benefits that can be seen from the knowledge that has been constructed in ancient times.

3.2 The concept of Sewaka Dharma as the Implementation of Hindu Leadership in the Government of Denpasar City

Sewaka dharma, as a concept of service, according to Hinduism, emphasizes the harmony of thoughts, speech, and actions of sincere service. Sewaka dharma comes from the word sevaka (occupy, inhabit, practice, serve, respect, serve, and worship) and the word dharma (truth, duty). Therefore, Sewaka Dharma is intended to be a work culture that makes service an obligation.

As stated in the main ideas of Gadamer's hermeneutic theory, a reader, in addition to understanding and interpreting the Text, must also be able to "apply" (anwendung) messages or teachings when the scriptural Text is interpreted. According to Gadamer, the message that must be applied during the interpreter's period is not the literal meaning of the Text, but rather the meaningful sense or a message that is deeper than just the literal meaning of the Text. So in this context, the application of the concept of leadership in Arthaśāstra to the Denpasar City Government is not in a position of literal meaning, but rather in the application of meaningful sense or more profound messages or noble values. The concept of Sewaka Dharma is not written literally in Arthaśāstra. In Arthaśāstra, there is the terminology Dharma Seva or a leader must serve his people. This value was then perpetuated when it entered Nusantara (Indonesia) through various lontars (Old Javanese Text), such as Lontar Niti Sastra and Lontar Sewaka Dharma. Noble values, in the form of the obligation of a leader or government to serve the community not only to be in power, are manifested in the work culture of Dharma in the Denpasar City Government.

This concept is an embodiment of the values of Hindu leadership in the Arthaśāstra as stated in the discussion in the previous sub-chapter, that the ultimate goal of leadership is Yogaksema, welfare, prosperity, and happiness of the people. In order to realize happiness and wealth and prosperity for the people, the ruling government must
recognize its essence as a public servant. It is helping and serving the people to achieve balance and harmony in the life of the nation and state. *Sewaka Dharma* focuses on the work culture of the servants of the country to always serve the community.

*Sewaka Dharma* is appointed as the work culture in the government of Denpasar. The Denpasar Mayor initiated *Sewaka Dharma* as a work culture through Denpasar Mayor Regulation No. 38 of 2018 concerning *Sewaka Dharma* Work Culture. *Sewaka Dharma* is a work culture within the Denpasar City Government, which means devotion and service are obligations. The purpose of establishing this *Sewaka Dharma* work culture regulation is to improve the integrity, dedication, loyalty, efficiency, effectiveness, transparency, professionalism, and accountability of the apparatus in carrying out their duties and functions based on local cultural values. The values of the *Sewaka Dharma* work culture are as follows:

1) **Sudharma**, namely an apparatus which has faith and piety to God Almighty, has a noble character, realizes the nature of work is an obligation and makes work as an offering to God and all creatures. The emphasis on *sudharma* is as follows:
   a) have faith and fear of God Almighty;
   b) have love, care, and maintain the beauty of the work environment;
   c) loyal and obedient to Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Republic of Indonesia;
   d) maintaining the integrity of the State Civil Apparatus;
   e) have dedication and commitment in carrying out their duties and functions; and
   f) fostering a harmonious relationship with leaders, colleagues, and the community.

2) **Sudira**, namely an apparatus which has the dedication, loyalty, consistency, enthusiasm, and hard work. The things that are emphasized on Sudira, among others:
   a) commitment to realizing organizational goals;
   b) prioritizing the interests of the organization above personal and/or group interests;
   c) loyalty to the organization, leadership, and work;
   d) carry out work consistently following the duties and functions;
   e) willingness, enthusiasm, and hard work in completing work following their respective responsibilities and operations; and
   f) commitment to improving quality, competence, and competitiveness to achieve organizational goals.

3) **Susatya**, namely an apparatus who obeys principles, obeys the law, is disciplined, honest, trustworthy, loyal to friends, can cooperate, and can be accountable for their work according to the applicable rules and quality standards set. Some of the things that are emphasized in the *susatya* are as follows:
   a) obeying the principles of clean governance, including the regulation of legal certainty, the principle of state administration, the principle of public interest, the principle of openness, the principle of proportionality, the principle of
pro
fessionalism and the principle of accountability;
b) honest and trustworthy in carrying out work;
c) comply with the discipline rules that apply in the organization;
d) carry out and be accountable for work in a professional, transparent and accountable manner;
e) loyal and can work with the elements of the organization and other stakeholders to realize the organization's objectives; and
f) be able to carry out work in a quality manner with the right principles, right procedures, and on time.

4) Subrata, s, namely the apparatus which can control themselves and organize their behavior in planning, organizing, implementing, supervising, and assessing work. What is meant by Subrata is as follows:
a) prioritizing the interests of the community above personal and/or group interests;
b) solve problems faced by society with the principles of being fast, precise, and accurate;
c) avoid the abuse of power and conflict of interest in the implementation of work;
d) avoid all forms of collusion, corruption, and nepotism in the implementation of work;
e) managing work according to the principles of time management, human resource management, cost management, and quality management; and
f) Utilizing various government facilities and infrastructure effectively and efficiently in carrying out work.

5) Susila, s, namely an active, creative, and innovative apparatus in realizing government duties and functions, including regulation, development, empowerment, and community service. Some of the things referred to in susila are as follows:
a) participate actively in all organizational activities;
b) develop creative and innovative ideas, both renewal and refinement to improve the quality of work;
c) carry out work following applicable regulations, job descriptions and standard operating procedures (SOPs);
d) carry out work using renewable science and technology;
e) provide correct information to the public through effective and responsible communication; and
f) apply the 5S principle, namely Greetings, Smiles, Greetings, Courtesy, and Finish (Salam, Senyum, Sapa, Santun, dan Selesai), both to colleagues, leaders, and the community.

Sewaka Dharma work culture is based on the philosophy that being a servant of the state and a servant of the community (sewaka) is an obligation (dharma) that must be carried out properly as a form of offering to God and all creatures. Sociologically, the work culture of Sewakadarma is also the answer to the demands of the people of Denpasar City so that the government is always present and participates actively in society, especially in regulation, development, empowerment, and community service (Perwali Budaya Kerja Sewakadarma Kota Denpasar, n.d.) .The
service jargon adopted by the City of Denpasar is a practical modification of the concept in Hindu leadership, which can be described as follows.

![Picture 3. Practical Modification of Hindu Leadership Concept of Arthaśāstra in the Government of Denpasar City](image)

Source: Adapted from Singh, 2016:48

These modifications, it seems, do not take the concept as a whole but combine it with local concepts and urgent needs for now. In addition, the use of language pays close attention to local wisdom. However, his enthusiasm and spirit are used as a force in carrying out bureaucratic reform, and it is hoped that a change in mindset and work culture (culture set) will occur to improve service quality. Serving is an obligation to symbolize the spirit in carrying out the work ethic.

**IV. CONCLUSION**

The Denpasar City Government applies the concept of Hindu leadership in the *Arthaśāstra* Book because it wants to strengthen the concept of leadership, governance and foster the entire bureaucracy in the government of Denpasar City. The concept of Hindu leadership was chosen as the soul in bureaucratic service and leadership because it was seen as being very compatible with the spirit of bureaucratic reform, adaptive and was seen as being able to change the mindset and work culture of all officials. Besides, for a change of mindset in leadership, the leader's task is to begin to serve and improve the welfare of his people. The adoption of the Hindu leadership concept in the *Arthaśāstra* Text is believed to have long-term impacts in various fields. The slogan *Sewaka Dharma* was chosen to teach everyone the concept of leadership as a sacred duty to perform services in all fields. The application of the Hindu leadership concept in Denpasar City does not intend to outperform other leadership concepts but rather as a rational choice that is suitable to be applied in Denpasar City as the heart of Bali.

Implementation of the Hindu leadership concept in the *Arthaśāstra* Text at the Denpasar City Government in the form of a modification of the concept of leadership, which can be implemented now and in the future, is in line with the vision and mission of Balinese development. The dimensions of the Hindu leader's wisdom, in general, include leadership duties, a leader's code of ethics, which provides for what to do and what not to do, as well as a leader's policy. From this dimension of leadership, wisdom gives birth to a leadership development model. From this model emerges the idealism of leadership and service developed in Denpasar, namely the *Sewaka dharma* work culture. This *Sewaka dharma* work culture is a modification of the Hindu leadership concept, which is based on a change in mindset and work culture. So far, Denpasar has the jargon *Sewaka dharma* which is defined as the serving is an obligation that has sacred devotional value. The implementation of the *Sewaka dharma* leadership concept has made Denpasar City as a city that is seen as capable of innovation and providing exemplary service to all apparatus. Moreover, it shows a powerful encouragement for Sang *Sewaka dharma* and Cadre of Sang *Sewaka dharma* to do their best in the field of work and service duties.
REFERENCES
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