





Educational leadership: Characteristics of buddhist leadership in 21-century education

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ABSTRACT

Outstanding leadership in education is expected to be present wherever it is. The world of education is currently facing a big wave of increasing demands for democratization, decentralization, and globalization. Educational leadership is the ability of a leader of an educational institution to influence others and be fair. Educational leadership did not only affect other humans and is submissive, let alone become dependent on the leader this research used a qualitative approach to library research (library research). In Buddhism, transformational leadership with various personality traits and was endowed with charisma and mindfulness. This transformational leadership figure can be adopted into an ideal form of modern leadership. Leadership in Buddhism was described in chapters that are dense in the leadership repertoire with qualitative descriptions of literature studies following scientific ethics, then compiled into systematic and methodological scientific works. This study concludes that the leadership characteristics in Buddhism have a democratic leadership style and a hereditary system. The role of leadership education based on Buddhism is identical to the aspects of transactional leadership with a leadership style that is genetic, natural, and full of awareness. The leadership typology tends to be charismatic and democratic. The leadership model tends to be autocratic. This research provides knowledge and insight into Buddhist leadership's concepts and theoretical characteristics in modern education in the 21st century.

KEYWORDS

educational leadership;
Buddhist leadership; 21st-
century education; mindful
leadership.

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Introduction

The final note on the themes of the dimensions and dynamics of 21st Century leadership written by Mustopdidjadja (2008) stated that leadership is an extraordinary 21st Century asset. We must handle it wisely for present and future generations. Leaders must be willing to share their passion and expertise in empowering others to become influential leaders. Leaders in the 21st century should inspire their subordinates, thereby triggering their great human potential, challenging conventional ideas, taking risks in pursuit of goals and dreams, creating impeccable enthusiasm, and focusing on plans to lead organizations and countries and embrace humanity. The weapon in increasing leadership effectiveness is the courage to live based on a definite purpose. One of the most common themes is making a difference in excellence. Another crucial point is a set of self-esteem values based on the highest attained perfection. Some values that have the nature of self-empowerment are integrity, honesty, trustworthiness, optimism, responsibility, respect for everyone, and being open to change. These values profoundly influence health, prosperity, and success in life.

The leadership that is dreamed of in the 21st century also presents a collaboration of the ideas of transformational leadership and transactional leadership, equipped with a prime advantage (super leadership) and being able to cultivate multiculturalism (multicultural leadership), which will thus be able to live and develop and continue to exist in a diverse environment Competition. The exemplary leadership is expected to be present wherever he is. However, the environmental conditions of adolescents in the late 20th century and early 21st century, as well as teenagers from other countries in various parts of the world, are facing a tremendous wave of personality crises, increasing demands for democratization, decentralization, and globalization.

Facing various challenges of democratization, decentralization, globalization, and multidimensional crises, with some complicated problems, a common approach or paradigm is needed where each stakeholder can move on and then make strategies, programs, and policy instruments in dealing with problems faced by Buddhist youth and society,

the nation, according to their respective areas of duty and responsibility. The lives of Buddhist teenagers are shaky due to a multidimensional crisis that hits their personalities and causes personality problems. Problems occur not only because of ideological conflicts but also related to issues of injustice, social and economic inequality, poverty and unemployment, or the loss of a sense of security. According to the Buddha, there are four causes of the decline: inability to find back what was lost, neglecting to repair what was broken, excessive consumption, and appointing bad leaders. In the field of state, this can be translated into modern languages. They failed to rediscover what was lost, namely the democratic rights taken away by the dictatorship, and efforts have not been sufficient to get them back. Some are damaged, namely moral and political values that are allowed to deteriorate. The excessive consumption of the economy is managed carelessly and appoints unscrupulous leaders, giving up a power held by people who lack integrity and wisdom.

According to the Big Indonesian Dictionary, a leader is the person who leads while leading activities such as guiding and training. "Leadership is about leaders or how to lead" (Tim Redaksi, 2008). In the book *Discourse Buddha-Dharma*, leadership is stated as follows leadership is a person's ability to influence others and be fair. Leadership is not just affecting other humans and being submissive but dependent on the leader. (Wijaya-Mukti, 2019). The General Dictionary of the Buddha Dharma states that: Cakkavatti is "Rajadiraja, holder of the wheels of government" (Panjika, 2004). The General Dictionary of the Buddha Dharma states that: Lakhana is "Quality or characteristic" (Panjika, 2004). Furthermore, Buddhism says there are only two possible ways of life and nothing else. If he lived as a human being, he would become king of the world, a king based on dhamma-king, ruler of the four corners of the globe, conqueror, protector of the people, and the owner of the seven pearls.

Buddhism said the importance and prerequisites of a good leader. He shows how a country becomes corrupt, degenerate, and unhappy if its leadership is corrupt and unjust. He spoke against corruption and how the government should act based on humanitarian principles. If a person who is unhealthy, incompetent, has no morals, is unfit, incapable, and worthless to have the position of a leader. The leader has established himself as a leader or ruler with great authority. A leader is the target of various punishments by the people, for, by unworthiness and worthlessness, he has wrongly placed himself in a seat of sovereignty. Leaders, like anyone who violates the moral code of ethics and the basic rules of all social laws of humanity, are also subject to punishment. Furthermore, the rulers who act to rob the people are condemned.

If the leader is always willing to improve himself and test his behavior carefully in actions, words, and thoughts, try to find out and listen to the opinion of a people as to whether he has made shortcomings or mistakes in managing it. If it turns out that he leads wrongly, then all will complain that bad leaders are bullying them with unfair treatment, punishment, or any form of corruption, and they will react against him in various ways. On the other hand, if he leads rightly, they will bless and praise him. The ideal leader figure is the dream of every Buddhist youth. They are respected for their power and leadership role in bringing prosperity and peace when carried out following the Dhamma. It is stated that leaders are also very few human beings, but leaders with leadership, according to the Dhamma, are essential to success for Buddhist youth.

Methods

This research uses the library research method with a qualitative descriptive approach from a Buddhist point of view. Literature study is a series of activities related to data collection methods, reading and recording, and processing of research materials, and activities to explore, observe and identify existing knowledge to find out what does not live, namely literature study on leadership (Darmalakana, 2020). The basis for library research is that research problems can be answered through literature studies, namely the Cakkavattisihanada Sutta. Primary sources are referred to from the Tipitaka to support this research, while secondary sources are books of experts who support the research. In this study, researchers used two data analysis techniques, namely external criticism analysis techniques and internal criticism.

External Critic

Validity testing is conducted with external criticism, namely, where the material or material is taken from. Examples of data analysis techniques from external criticism of primary sources are checking the Pali translation, name of the book, translator (editor), year of publication, place of publication, and publisher of the book. At the same time, examples of data analysis techniques from external criticism secondary sources are by checking the author's name, year of publication, book title, city of journal, and publisher. Authentic evidence of the use of data analysis techniques from external criticism is the writing of the bibliography in this study.

Internal Critic

Internal criticism is used to test the truth of the content, namely testing the validity of the statements in the text by reading, studying, understanding, contemplating, and analyzing wisely a series of concepts from primary and secondary sources, which are the repository of library research. A result is a form of literature study following the code of ethics of scientific work.

Results

Leadership

Leadership is essentially inherent in a leader in the form of specific traits such as personality, ability, and capability. Leadership is also a series of activities that cannot be separated from the position (position) and style or

behavior of the leader. Leadership is a process between relationships or interactions between leaders, followers, and situations (Wibowo, 2018). Viewing that leadership is a result of one-way influence, because leaders may have certain qualities that distinguish them from their followers. Compliance induction theorists tend to view leadership as imposing or exerting indirect influence and as a means of shaping groups according to the leader's wishes. (Evi Zahara, 2018). The leadership theories are as follows: a) Leading People Theory and Situational Theory, b) Expectancy Interaction Theory, c) Expectancy-Reinforcement Theory, d) Motivational Leadership Theory, e) Humanistic Theory, f) Behavioral Leadership Theory, g) Transformational Leadership, h) Transactional Leadership (Qori, 2017). Based on several leadership theories, the leadership theory in the Cakkavatti Sihanada sutta can be interpreted as similar to transformational theory. Transformational leadership refers to building commitment to organizational goals and trusting followers to achieve those goals (Kuswaeri, 2016).

Leadership Style

Leadership style implies the embodiment of a leader's behavior, which concerns his ability to lead. The image usually creates a particular pattern or shape. The overall design of leader actions perceived or followed by the subordinates is known as a leadership style. Leadership style can basically be explained through the following three theoretical streams: a) Genetic (hereditary) Theory, b) Social Theory, and c) Ecological Theory (Citra, Tumbol et al., 2014). The leadership style in the Cakkavatti Sihanada sutta resembles the Genetic and Natural leadership style. This leadership style in the Cakkavattisihanada sutta is stated as follows: "My son, lead this world to the limit of the ocean. For I will shave off my hair and beard, put on a yellow robe, leave the worldly life to become an ascetic."

Leadership Typology

In practice, the leadership style develops into several types of leadership, including a) Autocratic Type, b) Militaristic Type, c) Paternalistic Type, d) Charismatic Type, and e) Democratic Type (Junaidi et al., 2017). Charismatic leaders, according to Buddhism, occur because a) The king (ruler) constantly improves himself and evaluates his behavior carefully in actions, words, and thoughts. b) Trying to find out and listen to the people's opinion on whether he has made shortcomings and mistakes in managing his kingdom (Walshe, 2009). Thus, regarding the type of charismatic leadership, King Dalhanemi in the Cakkavattisihanada sutta is a leader who has charisma because he has the following things: (1) Be Honest, (2) Rule with the priority of truth, (3) The king of the four corners of the world, (4) Conqueror, (5) Protector of all his people, (6) Owner of seven kinds of gems

Leadership Model

The leadership model is based on an approach that refers to the nature of leadership based on the behavior and skills of a person who mingles and then forms a different leadership style (Husaini Usman, 2014). Several models that adopt this approach, including the following: (1) Continuum Leadership Model (Autocratic-Democratic), (2) Ohio Leadership Model, (3) Likert Leadership Model (Likert's Management System), (4) Managerial Leadership Model Grid, (5) Contingency Leadership Model, (6) Three-Dimensional Leadership Model (Sagala, 2018).

Of the six leadership models, the Cakkavattisihanada sutta refers to the Continuum Leader Model (Autocratic-Democratic), similar to the Autocratic Continuum Leadership Model. Autocratic behavior is considered harmful, where power or authority comes from the leader's influence. So the source lies with the leader because the management and decision-making lie with him, and he holds full responsibility, while his subordinates are influenced through pressure and punishment. In addition to being harmful, this leadership style also has benefits. Among others, making a decision quickly can give the leader satisfaction and give subordinates a sense of security and order. In addition, the primary orientation of this autocratic behavior is on the task, namely the implementation of the holy supreme king's obligations, as seen from the leadership of King Dalhanemi. (Walse, 2009).

Cakkavattisihanada Sutta Kepemimpinan Leadership

The essence of leadership in the Cakkavatti Sihanada sutta is to explain the failures and successes of a leader. The descriptions of the failures and successes of leaders are:

Leader Failure

According to the Cakkavattisihanada sutta, it is said that the cause of the failure of the leader is the failure of the leader to carry out his obligations. As for the obligations of a leader, which is called the obligation to turn the sacred wheel of the great king, namely: a) Live in the truth, be devoted, respectful, worship and purify yourself with the truth; b) Guard and protect families, soldiers, nobles, ministers, clergy, townspeople and villagers, novices and ascetics, and animals; c) Do not allow evil to arise in the kingdom; d) If in your kingdom there is a poor man, give him alms; e) Listening to advice from religious clergy (Walse, 2009). Knowing the condition of such citizens, ministers, palace employees, financial officials, guards and guards, and people who live by chanting mantras go to the king to intend to explain the sacred wheel of the maharaja's obligations. The king listened, cared for, and protected his subjects, but he did not give alms to the poor, and as a result, poverty increased. Based on this description, it can be stated that the causes of leader failure are: (1) Failed to find the missing state; (2) Neglecting to repair damaged conditions; (3) Excessive consumption; (4) Appoint an unscrupulous leader; (5) Leaders do not carry out their obligations properly; and (6) Not assisting the poor.

Leader Success

a) Cause of Leader Success

Because the success of the leader, according to the Cakkavattisihanada sutta that the leader is honest, rules based on truth, as king of the four corners of the world, conqueror, protects the people, owner of the seven types of gems, and controls the whole world to the limit of the ocean which he conquered not by force or sword, but with the truth. Furthermore, the period of reign and the period or system of succession of rulers is stated as follows: Monks, after years, hundreds of years, and thousands of years, King Dalhanemi reigned, saying when you see Cakka the heavenly jewel has set slightly and shifted from its place, Then tell me about it (Walshe, 2009). The reasons for the success of leaders are as follows: Honest, ruling based on truth, protector of the people, Ruling the world to the limit of the oceans, not with violence or the sword, but with fact, Knowing the end of leadership, Advise government obligations to the new leader, Rotating government obligations, and The government has good morals.

b) Consequences of Leader Success

If the rulers of a country are just and reasonable, so are the ministers. The high officials are also good if the ministers are appropriate and sound. If the high officials are honest and affordable, so are the subordinates; if the bamahans are just and kind, the people are at peace. Furthermore, the description of the success of the leader if the kings are just people who rule with justice, protectors of their people, obedient kings observe holy days, uposatha days, maharaja will have 84,000 cities, palaces, porches, couches, royal elephants, royal horses, gemstones, chariots, concubines, patriarchs, nobles, cows, millions of clothes, and 84,000 dishes. According to the Cakkavatti Sihanada sutta, if the leader succeeds in carrying out his duties properly, then the effects on life are: (1) Crimes such as violence, murder, lying, slander, adultery, harsh words, jealousy and revenge, perverted views, lack of filial piety to parents, religious clergy and community leaders will not happen. (2) As goodness increases, the lifespan, and beauty of man increase (Walse, 2009).

Based on this description, it can be said that if the leader succeeds in carrying out his obligations, the following things will happen: (1) Justice and kindness will increase; (2) Human age and beauty will increase; (3) The state becomes safe from crime; (4) Life becomes harmonious; (5) The people are united; (6) The country will be developed; (7) People live in prosperity. Based on the results of the descriptive analysis, a comparative understanding is obtained that there is a relationship between leadership according to the Cakkavatti Sihanada sutta and modern leadership. According to the Cakkavattisihanada sutta, the relationship of leadership with contemporary leadership can be identified in four ways: theories, styles, typologies, and leadership models in the following table.

Table 1. Relationships between Cakkavattisihanada Sutta and Modern Leadership

| | Leadership | |
|----------|---|---|
| | <i>Modern Leadership</i> | <i>Leadership According to Cakkavattisihanada sutta</i> |
| Theory | Notable People and Situational Theory. Expectation Interaction. Hope-Reinforcement. Motivational Leadership. Humanistic. Leadership Behavior. Transformational leadership. Transactional Leadership. | Of the eight modern leadership theories, the transformational leadership theory (7) is the theory that fits this sutta. |
| Style | Genetic Theory (Heredity). Social Theory. Ecological Theory. Democratic/Electoral Style. Natural Style. Traditional & Charismatic Power Style. | The Genetic, Traditional & Natural Theory of Power fits the leadership style in this sutta. |
| Typology | Autocratic. Militaristic. Paternalistic. Charismatic. Democratic. | The charismatic typology (4) is the typology that best fits the typology of leadership in this sutta, exceedingly worthy of bearing King Cakkavati One - Seven. |
| Model | Continuous Leadership (Autocratic-Democratic). Ohio Leadership. Likert Leadership (Likert's Management System). Managerial Leadership Grid. Contingency Leadership. Three-Dimensional Leadership. | The Continuous (Autocratic-Democratic) leadership model is most compatible with the leadership model in this sutta. |

Based on the leadership relationship in the table, the leadership in the Cakkavattisihanada sutta has an essential role if applied to leadership in the 21st century, which requires transformational and transactional leadership. The leadership style presented in the Cakkavatti Sihanada sutta, even though it sounds uncomfortable to the ear because it, follows the lineage style. Still, its leadership is based on universal principles of truth and justice. The leader devotes himself to the world community by sticking to the sacred wheel of the maharaja's obligation. The typology of leadership is also relevant to modern leadership, which expects a charismatic personality. Then the Autocratic leadership model (Cakkavatti Sihanada sutta) needs to be seriously considered and allows it to be adopted as a solution to overcome the crisis of leadership in the modern era in the 21st century.

Discussion

The results of the interpretation in this study are based on the results of the descriptive analysis, and the results of the comparative analysis that have been discussed are that leadership, according to the Cakkavattisihanada sutta, must be applied in the lives of Buddhists. Before interpreting the role of leadership according to the Cakkavattisihanada sutta in the lives of Buddhists, it is essential first to explain the expectations of current leadership and the understanding of Buddhists.

According to recent developments (20th century - 21st century), the attention of experts and practitioners, there are two basic patterns of interaction between leaders and followers, namely, design a). Transformational leadership, b). Transactional leadership. The main difference between transformational and transactional leadership is that the core of transactional leadership theory explains the relationship between superiors and subordinates through economic transactions and exchange processes. Meanwhile, transformational leadership theory explains the operation of the relationship between superiors and subordinates based on values, beliefs, and assumptions about the vision and mission of the organization. This means that the view of transactional leadership theory is based on rational-economic considerations, while transformational leadership theory is based on reviews of empowering human potential.

Furthermore, what is meant by Buddhists or also called Buddhist communities (*parissa*) are male clergy (*bhikkhus*), female clergy (*bhikkhuni*), male followers (*upasaka*), and female followers (*upasika*). The association of both male and female clergy is called the Sangha (*Bhikkhu Sangha* and *Bhikkhuni Sangha*), which in their development in the world are called variously according to their respective characteristics as the Theravada Sangha, Mahayana Sangha, Tantrayana Sangha, Great Sangha Indonesia, etc. Associations of lay people are called according to their levels, such as the assembly of the Buddhist Council, the association of Pandita's, and the mass of the people themselves. The four Buddhist societies can be summarized into two: the clergy (*Sangha*) and the lay people. The Sangha, in this case, is an association of either monks and nuns or novices and novices. Lay people are all people outside the Sangha who are followers of the Buddha.

Thus it can be said that the application of leadership according to the Cakkavattisihanada sutta in the lives of Buddhists is essentially applying the transformational leadership of the leadership of King Dalhanemi. Raja Dalhanemi's transformational leadership in the Cakkavattisihanada sutta is based on the consideration of empowering human potential through the practice of turning the wheel of the sacred duty of the maharaja. The wheels of the maharaja's religious obligations that must be applied in the life of Buddhists are 1). Live in the truth (*dhamma*), be devoted, respectful, worship and purify yourself with the truth; 2). Safeguard and protect families, soldiers, nobles, ministers, clergy, townspeople and villagers, *samanas* and ascetics, and animals; 3). Do not allow evil in the kingdom; 4). If there is a poor man in your kingdom, give him alms; 5). Listen to the advice of religious clergy.

Living in the Truth (*Dhamma*) is the first duty of a leader. This first duty must be applied in the life of Buddhists, for *Dhamma* is the staple food of Buddhists. Whatever Buddhists do is essentially turning the *Dhamma*. *Dhamma* is love, compassion, kindness, emptiness, wisdom, humanity, and universal justice. Buddhists who live in the truth will smile, but Buddhists who live outside the *Dhamma* will cry. The actual practical practice of this *Dhamma* is the Noble Eightfold Path. Protecting and protecting the community is the double duty of a leader. Society can be like families, soldiers, nobles, ministers, clergy, householders, townspeople and villages, *samanas* and ascetics, and animals. Protecting and protecting society for Buddhists is like Buddhist lay leaders in government, Buddhist Councils, priests, *upasakas*, and Sangha must look out for and protect each other. Safeguarding and saving are not only limited to humans but also animals. Regarding the attitude of caring for and protecting animals, the Buddha advised not to kill but always live in universal love and forbade his followers to trade in animals even for economic reasons. Keeping and protecting appropriately in its basic form is carrying out the obligations of life as stated in the *Sigalovada sutta*. If a Buddhist performs his duties properly, he is a faithful follower of the Buddha and deserves to be called a Buddhist.

The third leader's duty is not to allow evil in the kingdom. Evil is a stain on the mind. According to the Buddha, evil people will suffer in this world and the next. What is called evil (*vice*, *papa*, *akusala*)? There are 14, namely: 1). Kill, 2). Stealing, 3). commit immorality, 4). lie. These four evils are called defilements in conduct. The four types of crimes occurred due to four motives, 5). *Lobha*, 6). sin, 7). *moha*, 8). *Bhaya*. The following crime is the cause of the depletion of wealth 9). habit or fondness of drinking, 10). They are wandering the streets at inappropriate times, 11). go to crowded places, 12). Gambling, 13). gather with the wicked and 14). Lazy habits. Any Buddhist, whether in government, assemblies, priests, *upasakas* or Sanghas is advised to guard against evil so as not to enter the government, communities, Buddhist organizations, Buddhist households, and the Sangha. This is declared abstinence to do because the consequences of evil are hazardous for the survival of Buddhists. For example, if A is an official in the Buddhist government, commits adultery, or corruption, or takes drugs, then that person will harm himself and the Buddhists.

Giving alms to the poor is the fourth duty of a leader. Buddhists who can afford it should help poor or poor Buddhists. This fourth obligation, if linked to regulations in Indonesia, will be relevant because assisting the poor is a mandate of the 1945 Constitution. Any country will not run smoothly because of poverty. Poverty is the cause of adversity. According to the Cakkavatti Sihanada sutta, poverty is growing and widespread because the government does not provide assistance (funds) to the poor. As poverty increases, crimes and crimes such as murder, theft, adultery, and so on increase as evil increases, beauty and human age decrease. Regarding assisting the poor, the *Kutadanta sutta* states that economic development is a substitute for violence to reduce crime. The government must use all resources to improve the country's economic condition. This can be started by developing agriculture in rural areas and the government providing them with food and seeds. Provide capital (financial) assistance to entrepreneurs and traders. Provide adequate salary for employees (workers) to maintain a decent life.

Finally, the fifth obligation of a leader is to meet, ask and listen to the advice of the clergy. The Buddhist clergy is the *Sangha*. It can also be priests or priests. According to the *Mahaparinibbana sutta*, meeting, asking, and listening

to the advice of religious clergy is a condition for the welfare of a country. Based on this description, it is appropriate for Buddhists to meet, ask questions and listen to the advice of their clergy. Leaders of the Assembly, priests, Buddhist religious leaders such as the Director General of Buddhist Guidance, and the ranks of the government under him; even any spiritual leader is advised not to forget his clergy, who are manifestations of the religions and beliefs of humanity in the world. The special attitude imposed on the religious clergy can always be carried out by carrying out their respective obligations to lead a happy and prosperous life. Regarding the performance of the responsibilities of lay people and clergy, there are five reciprocal obligations between people and clergy: treat them well in actions, words, and thoughts, open doors for them, and support their needs at certain times. Because the people have been treated in such a way, the clergy carry out their obligations into six clerical commitments to the people, namely: preventing evil, encouraging good deeds, advising with loving thoughts, explaining what has not been heard, confirming and straightening what has been heard and show the way of truth.

Conclusion

Leadership is not influencing people and is dependent on the leader, but leadership aims to make a person improve the quality of his life so that he can make others happy. According to the Cakkavatti Sihanada sutta, the appropriate leadership is a theory of transformational leadership. His leadership style is genetic and natural. His leadership typology tends to be charismatic. The leadership model tends to be continuous (autocratic-democratic). According to the Cakkavattisihanada sutta with Modern Leadership, the relationship of leadership can be identified in four ways: through theories, styles, typologies, and leadership models. According to the Cakkavattisihanada sutta, the role of leadership in the life of Buddhists is to carry out the obligations of the holy king in daily life.

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