**ABSTRACT**

A leader should understand the dharma negara and the dharma agama. The Dharma negara will guide a leader to be able to carry out his duties and obligations in accordance with applicable regulations. And dharma agama will lead a leader to be able to carry out his duties and obligations in accordance with the teachings of his religion. Regarding this background, the problem in this paper is what is the meaning of kakawin Ramayana for a leader in implementing the dharma agama and the dharma negara? A leader should do the Dharma Negara and Dharma agama side by side, so that the leader can be used as a role model and a place of refuge for his community. Leaders by practicing the dharma agama, will provide enlightenment, foster the intelligence of the people and always strive for religious teachings to be maintained. The leader by carrying out the dharma Negara, will carry out his swadharma as the leader of the state by carrying out the orders of the state through his role in the welfare of the community so as not to lack food and clothing. He also always upholds justice in a broad sense. All levels of society have their own role in carrying out the dharma agama and the dharma negara at various levels.

**Keywords:** Leaders, Dharma Agama, and Dharma Negara

**I. INTRODUCTION**

Today, we see various problems faced by the leaders of the Indonesian nation starting to get entangled with cases of corruption, nepoteism, drugs, infidelity and so on. They do not understand what the task of being a real leader is. They only demand rights without carrying out their obligations as leaders properly. The leader is a person who is given the trust to bring his people to a more advanced life. In general, if a good and responsible leader, the people will prosper, but if the leader is not good and irresponsible, the people will live miserably.

The concept of governance is presented to be studied and adds insight, understanding and appreciation in the concept of leadership based on Hinduism, which in the end can be practiced in the life of the nation and state (Kautilya, 2003: v-vi). The advantages of the elements, discuss the problem of qualifications or characteristics of a leader. Everything is related to the science of leadership or management, more specifically leads to the requirements and characteristics that should be owned by a leader. All of these are items from management or leadership science. To increase confidence in every people. That every person really is also a leader. By being aware of that, everyone should be able to carry out their duties in accordance with the science of leadership.
As a cornerstone of hope, not a few leaders are constantly sworin by their people because they are considered to fail in carrying out their responsibilities. Conversely, there are also many leaders who remain legalized in the hearts of the people because they have done a lot for their interests. These leaders will be able to lead their people well. By understanding his duties and obligations as a leader, he will be respected by his people, respected by his people and will be used as an example of a good leader. As a leader, you also have to understand the dharma negara and the dharma agama. The Dharma negara will guide a leader to be able to carry out lead religion that exist in Hinduism. The his duties and obligations in accordance with applicable regulations. And dharma agama will a leader to be able to carry out his duties and obligations in accordance with the teachings of e a guideline as a leader to carry out their duties. Based on a glimpse of the background in advance, there is also a problem statement in this paper, what is the meaning of kakawin Ramayana for a leader in implementing the dharma agama and the dharma negara?

II. DISCUSSION

2.1 Dharma agama
The Dharma agama is a duty and obligation that must be carried out by every Ummah to achieve religious goals or it can be a Dharma agama is a law, duty, right and obligation of every person to submit and obey religious teachings and aspects contained in religious teachings What is taught by the religion should be guided, lived, and continued to be practiced in their daily lives. The Dharma agama is spiritual food that should be explored slowly through the thought process of getting closer to God/ Hyang Widhi Wasa, because in fact each of us already exists and lives connecting to be closer. The means of getting closer is to guide the self through its teachings. After the guidance is obtained, explain yourself with that guide in order to be able to distinguish between the good and the right and which ones are bad and wrong and should be

2.2 Dharma Negara
The Dharma negara is the duty and obligation of the citizens towards the purpose of their country, namely in the development that has been proclaimed or the Dharma negara can be the law, duties, rights and obligations of each person to submit and obey the State, including in the broadest sense. Besides we know the term Dharma as a law which is then intended to be a law that regulates human life, including in the understanding, duties/obligations and obligations of mankind, the law governing the movement of the universe is called Rta and God Almighty is called Riavan, namely as a supporter or Rta controller. The state is a place of life to be able to live peacefully, safely and peacefully both physically and spiritually, so every citizen should try to create it. All rules for the interests of the development of the State have been regulated and have been issued with provisions and regulations. As citizens, they must obey it as a Dharma service to their country

2.3 Prabu Dasarata in carrying out the Dharma agama and the Dharma Negara
In Kakawin Ramayana IL.3 it is written as follows:
Gunamanta Sang Dasartha
Wruh Sira Ring Weda
Bhakti Ring Dewa Tur malupeng Pitra Puja
Sih Ta Sireng Swagotra Kabeh

Lyrics:
He is very wise, Sang Dasaratha
He knew about the holy knowledge of the Vedas
Devotion to the Gods, and never forget worshiping ancestors
Likewise the love of fellow beings and their families
The meaning of the Ramayana Kakawin is as follows:

1 In the line “For the mantas of the Dasartha” or “Very wise he is, Sang Dasaratha” means that Sang Dasaratha is a wise person. As we know, Prabu Dasaratha was a wise, virtuous king, the ability to lead a kingdom was undoubted, he was loved and respected by his people.

2 The second line is “Wruh Sira Ring Weda” or “He knows about the Vedic sacred knowledge” meaning it is that Prabu Dasaratha besides being a wise leader, he also knows about the holy knowledge that is in the Vedic scriptures. By knowing the holy knowledge of the Vedas, one will get the direction to live this life as well as possible based on the Dharma. Likewise a leader, the Vedas also teaches the science of leadership, namely Nitisatra. Vedic knowledge becomes the initial capital to form a wise person, because the wisdom of a leader can be measured from the extent to which knowledge of the Dharma that they understand and apply in life so as to provide benefits to the people.

3 The third line is “Bhakti Ring Dewa Tarmalupeng Pitra Puja” or “Devotion to the Gods, and never forgets worship of ancestors”. Prabu Dasaratha is a king who is very devoted to the gods and worships his ancestors. As a form of love and devotion, he made a sacred sacrifice that was sincere to the gods and ancestors (Yajna and Pitra Yajna). Being a good and wise leader is certainly not only arising from oneself but there are participation of people who are earlier than us (ancestors) and also God Almighty. For that we must repay all of his services.

4 The fourth line is “Masih Ta Sireng Swagotra Kabeh” or “Likewise the love of fellow beings and to their families”. The nature and attitude possessed by Prabu Dasaratha is very loving and protects the people, fellow beings who are on earth and their families. In the teachings of Hinduism we know Tat Tvam Asi which means I am you, you are me, we are actually the same. Loving fellow beings in this world is one of the traits that must be possessed by a leader. He is very protective of what is around him and so should be the attitude and nature of a leader who is able to become a protector when there is rain and when the sun gives off the heat.

2.4 Leaders in Implementing the Dharma agama and Dharma Negara

A leader has a very important role in an organization institution or in a nation and state. The leader is like a pilot in an airplane that must bring passengers safely to their destination. Likewise, a leader must bring his nation and country to achieve goals that have been formulated together. Bisma told Yudistira said: “By carrying out dharma, the meaning is how leaders balance our duties and the rights of others. Therefore, keep upholding your dharma as a leader of my child. A leader who can understand maintaining the balance of duties and the rights of the people alone can be said to have carried out the state dharma well “. The requirements to be a leader are always connected with three things (Sudirga, 2004: 25 and Kartono 2008: 36), namely:

1 Power, as strength, authority and legality that gives authority to leaders to protect and
2 Authority, as superiority, excellence and virtue, so that a leader is able to regulate other
3 Ability, namely all power, ability, strength and skills or technical or social skills that are mobilize subordinates to make things happen. people who are obedient to the leader and willing to make certain deeds. considered to exceed the abilities of ordinary members.

In carrying out dharma negara a leader is like the sun that shines on the earth, removes all the darkness of the world, so people who do dharma destroy all kinds of sins and
their misery Dharma is the source of the coming of happiness for those who carry it out, people who are not hesitant even their heart remains firm to carry out dharma so that person will be very happy likened to water that inundates sugar cane, not only sugar cane but the surrounding plants can enjoy it. After all, it must be shrubbed, forested, mountainous, dangerous places, even in wars and places that cause distress, there will be no danger for those who carry out dharma, that good deed protects. So if dharma means truth dharma is law the soul and body cannot be separated if you want a happy and prosperous life. because, law, virtue, then the state means territory. If the state is its body, the state is a body then dharma is its soul. Between In the Dharma agama is the law, duties, rights and obligations of every person to contained in the teachings of that submit and obey and carry out religious teachings and aspect religion. If someone obeys his religious obligations, he will become a good religious person Doing yad The main obligation of this human being is to carry out religious dharma in accordance with the teachings of religion and their respective beliefs. In Hinduism, implementing the Dharma agama must be adjusted to the 3 basic frameworks of Hinduism namely tattva (philosophy), (ethics) and ceremony (yajna) is the main obligation of humans in the world as religious creatures created by God.

2.5 Objectives of the Implementation of the Dharma agama and the Dharma Negara in a Balanced manner

Our goal to carry out the Dharma agama and the Dharma Negara in a balanced manner is so that we as human beings can build or establish three harmonious relationships that can make life in a society, nation, and a happy and prosperous state. These three harmonious relationships that create happiness are called Tri Hita Karana. Tri means three. Hita means happiness. Karana means cause. So, Tri Hita Karana means three relationships that cause our lives to be happy and prosperous. The first is a harmonious relationship between humans as individuals and society even in the life relationship can be realized if humans are always faithful and devoted (Crada and Bhakti) to God of nation and state with God Almighty. This harmonious Almighty by always believing in the teachings of God, willing. keep the commandments of God harmonious relationship between human and keep away from God’s proh beings both as individuals, living in a community, nation, and living in a state. This harmonious relationship can be realized if each individual human remembers the obligation to c dharma or obligation or holy virtue to live in a society, nation, and state. Therefore, run obediently and as well as possible our obligations to the family, to the school, to the community, harmonize our relationships with peers, and carry out our obligations to the nation and country All of this is called the obligation of citizens to carry out the dharma of the state. Third is a harmonious relationship between humans both as individuals and as a society, nation, and country with the environment of the universe. This harmonious relationship can be realized if humans can process nature as optimal as possible for the benefit of individuals or individuals, communities, nations, and countries in development. However, development by processing the earth, water, air, and natural resources contained in it must be carried out fairly for the mutual benefit of all citizens. Similarly, development must guarantee the continuity and sustainability of the natural environment itself. This is to make nature able to provide support for human life. The natural environment must not be damaged for the benefit of humans. The natural environment can only be used while maintaining its sustainability.
III. COVER

3.1 Conclusions

1. A leader should do the Dharma Negara and Dharma agama side by side, so that the leader can be used as a role model and a place of refuge for his community.

2. Leaders by practicing dharma religion, will provide enlightenment, foster the intelligence of the community and always strive for religious teachings to be maintained.

3. The leader by carrying out dharma Negara, will carry out his swadharma as the leader of the state by carrying out the orders of the state through his role in the welfare of the community so as not to lack food and clothing. He also always upholds justice in a broad sense. All levels of society have their own role in carrying out the dharma agama and the dharma negara at various levels.

3.2 Suggestions

1. The teaching values contained in kakawin Ramayana need to be studied and disseminated so that they are understood by the community.

2. The review of the kakawin Ramayana text needs to be done again by the manuscript researchers.

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