

Green policies and leadership character: integrating pancasila, astha brata, and nature-inspired principles for sustainable futures

Arbania Fitriani^{1*} | Dominikus David Biondi Situmorang² | Ifdil Ifdil³

¹ Faculty of Psychology, Universitas Esa Unggul, Jakarta, Indonesia

² Department of Guidance and Counseling, Atma Jaya Catholic University of Indonesia, Jakarta, Indonesia

³ Department of Guidance and Counseling, Universitas Negeri Padang, Indonesia

Abstract

This study explores character-centric leadership, focusing on Pancasila and Astha Brata principles, to address global challenges like climate change. Using Kevin Cashman's "Inside Out" approach, it examines how nature-inspired qualities—adaptability, cooperation, wisdom, and environmental respect—shape ethical leadership. Qualitative interviews with four experts highlight the integration of these values into leadership practices. Findings emphasize the importance of self-awareness, spiritual wisdom, and environmental ethics in fostering sustainable leadership. The research underscores the need for education systems to instill these values early, nurturing future leaders who prioritize humanity, diversity, and sustainability. This holistic approach aligns cultural values with modern leadership demands, offering solutions for complex global issues. The study also highlights the role of green policies and technological adaptation in addressing climate change. By combining Pancasila's ethical framework, Astha Brata's cultural guidance, and Cashman's psychological insights, this research provides a comprehensive model for effective, value-driven leadership. These insights aim to inspire leaders to balance innovation with ecological responsibility, promoting long-term societal well-being.

Correspondence Email: arbania@esaunggul.ac.id

Keywords

Leadership, pancasila, astha brata, sustainability, climate change

INTRODUCTION

The development of effective leadership character has long been a subject of interest in various fields, including leadership studies, ethics, and governance. Leadership plays a crucial role in shaping the destiny of nations and organizations. Leadership character is integral to ethical decision-making, responsible governance, and sustainable development (Moldoveanu & Narayandas, 2019). In the context of Indonesia, a diverse archipelago with a rich cultural heritage (Situmorang, 2022) and a democratic system based on Pancasila principles (Seran & Situmorang, 2024), the importance of leadership character cannot be overstated (Hidayat, 2014). Pancasila, the philosophical foundation of the Indonesian state, encapsulates five key principles: belief in one God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst

representatives, and social justice for all Indonesian people (Soekarno & Hatta, 1945). Pancasila serves as a moral compass for Indonesian society and its leaders, providing a framework for ethical governance and decision (Rachman, Putro, Rusandi, & Situmorang, 2024). Previous research conducted by Hidayat (2014) examined the moral challenges faced by Indonesian leaders in adhering to Pancasila values. His study provided a nuanced understanding of the ethical dilemmas encountered by leaders striving to uphold Pancasila principles in their decision-making processes. Hidayat's work highlighted the tension between moral ideals and practical considerations in leadership, shedding light on the complexities of applying Pancasila in real-world leadership scenarios.

Astha Brata, a Javanese cultural concept rooted in the Javanese worldview, complements Pancasila in guiding leadership character. Astha Brata comprises eight principles: self-control, sincerity, patience, responsibility, trustworthiness, honesty, self-reflection, and awareness of one's position (Jati, 2008). These principles emphasize personal integrity, ethical conduct, and self-awareness as essential elements of effective leadership. Astha Brata, drawing inspiration from nature, suggests that there are eight leadership qualities that leaders can emulate from the natural world (Jati, 2008). These qualities include: (1) Self-Control: Like nature's ability to maintain balance and harmony, leaders should exhibit self-control in their actions and decisions; (2) Sincerity: Just as nature displays authenticity and genuineness, leaders should be sincere in their intentions and interactions; (3) Patience: Nature teaches us the value of patience, and leaders should exercise patience in dealing with challenges and uncertainties; (4) Responsibility: Leaders should take responsibility for their actions and decisions, mirroring nature's unwavering commitment to its responsibilities; (5) Trustworthiness: Just as nature can be trusted to follow its course, leaders should be trustworthy and dependable; (6) Honesty: Leaders should embody honesty, akin to the transparency and truthfulness found in nature; (7) Self-Reflection: Nature often undergoes cycles of renewal and self-reflection, and leaders should engage in introspection and continuous self-improvement; (8) Awareness of One's Position: Leaders should be aware of their roles and responsibilities, much like how different elements of nature serve distinct purposes within the ecosystem.

These eight qualities, inspired by nature and embedded in Astha Brata, provide a framework for ethical leadership character development. They complement Pancasila and align with Kevin Cashman's "Leadership Inside Out" theory (Cashman, 2008), which emphasizes the importance of internal character development as the foundation of authentic leadership. It encourages leaders to delve deep within themselves, exploring their values, beliefs, and purpose to become more authentic, self-aware, and impactful leaders. Furthermore, May (2016) contributed to this context by exploring the implementation of Astha Brata in the realm of conservation and natural resource management. Her research offered insights into the politics of conservation in Indonesia and how Astha Brata influenced policy and governance in this specific domain. May's findings emphasized the practical implications of Astha Brata in the context of environmental ethics and policy-making (May, 2016). Yusuf and Hartono (2017) conducted an analysis of sustainable forest management and the application of Astha Brata principles in Indonesia. Their study provided valuable information regarding the practical implications of Astha Brata in natural resource management and its potential impact on leadership character. Their findings highlighted the importance of ethical considerations and environmental responsibility in leadership within the context of natural resource management (Yusuf & Hartono, 2017).

To analyze the relevance of Pancasila values and the Astha Brata concept as guides for leadership character development, this study applies the "Inside Out Lens" approach (Cashman, 2008). This approach, inspired by Kevin Cashman's "Leadership Inside Out" theory, emphasizes the importance of individual character development as the core foundation of effective leadership. Cashman's framework encourages leaders to explore their inner values, beliefs, and purpose to become more authentic and impactful leaders (Cashman, 2008; Rost, 1993). In the context of this research, Pancasila, Astha Brata, and Cashman's theory intersect to form the basis for character-driven leadership development. Pancasila

provides a national ethical framework, Astha Brata offers cultural guidance, and Cashman's theory adds a psychological dimension to leadership character development. Together, these three pillars create a comprehensive approach to character-driven leadership.

This study aims to explore how leaders, guided by Pancasila, Astha Brata, and Cashman's theory, develop their leadership character while drawing inspiration from nature. By examining how these principles and nature-inspired qualities are integrated into leadership practices, the research seeks to uncover the interconnectedness of these guiding philosophies and their influence on leadership behavior. Ultimately, it aims to provide insights into how leaders can be more effective and ethical in their roles, contributing to the betterment of society. These research studies collectively contribute to the understanding of how Pancasila and Astha Brata values influence leadership behavior, organizational culture, environmental leadership, and governance practices. They provide valuable insights into the complexities and nuances of aligning leadership with ethical and cultural values.

This research also builds upon the findings of several other relevant studies. Dharma (2015) explores the role of Pancasila values in shaping ethical leadership practices among Indonesian leaders. His research sheds light on how leaders integrate Pancasila principles into their decision-making and leadership behaviors. Sutarto's (2018) research delves into the application of Astha Brata principles in the corporate sector, focusing on how the concept influences environmental leadership practices within Indonesian companies. Putra and Suryanto (2019) compare the impact of Pancasila values on organizational culture and leadership styles between public and private sector organizations in Indonesia, providing insights into the contextual differences. Aditama and Nurhadi's (2020) research investigates how the Astha Brata concept is integrated into local government policies and its implications for leadership and governance at the grassroots level. Sari and Prabowo's (2021) study explores how Pancasila and Astha Brata values influence business leaders' commitment to social responsibility initiatives in Indonesia, emphasizing the connection between ethical leadership and societal well-being. Additionally, Dharma's (2015) research on the role of Pancasila values in ethical leadership among Indonesian leaders found that Pancasila principles strongly influence leaders' decision-making processes and leadership behaviors. The study emphasized the significance of integrating Pancasila values into leadership practices, indicating that leaders who align with these values are more likely to demonstrate ethical leadership behavior. Sutarto's (2018) investigation into environmental leadership and the Astha Brata concept within Indonesian companies revealed that Astha Brata principles have a notable influence on environmental leadership practices. The study highlighted how companies that incorporate Astha Brata principles into their corporate sustainability efforts tend to demonstrate stronger environmental leadership, emphasizing the importance of aligning leadership with ethical and environmental values.

Furthermore, Putra and Suryanto's (2019) comparative study of public and private sector organizations in Indonesia showed that Pancasila values play a significant role in shaping organizational culture and leadership styles. While both sectors recognize the importance of Pancasila, variations exist in how these values are interpreted and integrated into leadership practices, underscoring the contextual nuances in different organizational settings. Aditama and Nurhadi's (2020) investigation into the implementation of Astha Brata in local government policies highlighted how the concept is integrated into governance practices at the grassroots level. The study revealed that the adoption of Astha Brata principles in local government policies can have positive implications for ethical leadership and governance, particularly in the context of community-based decision-making and resource management. The research demonstrated that leaders who align with these values are more likely to prioritize social responsibility initiatives, showcasing the link between ethical leadership and societal well-being. The study underscored the importance of ethical values in driving responsible business practices.

The global challenge of climate change demands effective leadership guided by ethical and cultural values. Climate change is a pressing global phenomenon characterized by long-term shifts in temperature,

precipitation patterns, sea-level rise, and the increasing frequency and intensity of extreme weather events. Addressing climate change is one of the most complex and urgent challenges of our time, and it presents several leadership challenges: (1) Complexity and Uncertainty: Climate change is a multifaceted issue with interconnected environmental, social, and economic dimensions. Leaders must navigate the complexity and uncertainty associated with climate science, policy, and impacts to make informed decisions; (2) Global Cooperation: Climate change is a global problem that requires international cooperation and coordination. Leaders must engage in diplomacy and negotiation to secure global commitments and agreements, such as the Paris Agreement; (3) Policy and Regulation: Leaders must develop and implement effective climate policies and regulations at the national and local levels to mitigate greenhouse gas emissions, adapt to changing conditions, and promote sustainable practices; (4) Innovation and Technology: Encouraging innovation and adopting clean technologies are crucial for addressing climate change. Leaders must support research and development efforts and facilitate technology transfer; (5) Societal Impact: Climate change disproportionately affects vulnerable communities, exacerbating social inequalities. Leaders must consider social justice and equity in climate action plans; (6) Economic Transition: Transitioning to a low-carbon economy may disrupt existing industries and job markets. Leaders must manage this economic transition while ensuring a just and inclusive transition for affected workers and communities; (7) Public Engagement: Building public support for climate action is essential. Leaders must effectively communicate the urgency of climate change, engage with diverse stakeholders, and mobilize public action.

Given the complexity and urgency of climate change, strong leadership with a well-developed character is crucial. Leaders must possess qualities such as vision, resilience, adaptability, and ethical conduct to navigate these challenges effectively. Moreover, they should be committed to long-term sustainability and the well-being of future generations.

Recent research has shed light on the crucial intersection of leadership character and the pressing global challenge of climate change. One study by Kuenkel et al. (2018) underscores the importance of transformational leadership in driving climate change adaptation and mitigation efforts, revealing that leaders who embody transformational qualities, such as visionary thinking, inspiration, and ethical behavior, are more effective in mobilizing organizations and communities to take sustainable actions in response to climate change challenges. Another study by Kowalski et al. (2019) delves into the evolution of leadership capabilities, emphasizing the significance of leaders possessing ethical and visionary attributes. These leaders play an instrumental role in promoting sustainability and effectively addressing climate-related challenges, highlighting the evolving role of leadership in driving the transition toward more environmentally sustainable practices and resilient communities. Additionally, Phillips (2019) investigates the obstacles hindering effective climate change leadership and proposes potential solutions, with a strong emphasis on leadership character and ethical conduct as pivotal factors in overcoming these barriers. The research underscores that leaders who exhibit strong character traits and ethical behavior are better equipped to navigate complex climate issues, facilitate change, and inspire collective action to combat climate change. These studies collectively emphasize the critical role of leadership character, ethical behavior, and visionary leadership in addressing the multifaceted challenges posed by climate change.

"Leadership inside out," as articulated by Kevin Cashman (2008), emphasizes that authentic leadership begins with an internal journey of self-discovery and character development. Leaders are encouraged to delve deep within themselves to explore their values, beliefs, and purpose. This internal exploration fosters self-awareness, authenticity, and a strong ethical foundation. Cashman's theory asserts that leaders who have undergone this inner transformation are better equipped to inspire and guide their organizations and communities toward positive change.

Pancasila, the foundational philosophy of Indonesia, encapsulates values that are highly relevant to addressing global warming. The principle of "just and civilized humanity" emphasizes the importance of equitable and ethical treatment of all people, including future generations impacted by climate change (Soekarno & Hatta, 1945). The principle of "social justice for all Indonesian people" aligns with the need to consider the social dimensions of climate change, especially its disproportionate impacts on vulnerable communities.

Astha Brata, a Javanese cultural concept, provides further guidance by encouraging leaders to emulate qualities from nature. Nature exhibits eight leadership qualities, including self-control, sincerity, patience, responsibility, trustworthiness, honesty, self-reflection, and awareness of one's position (Jati, 2008). These qualities can be applied to address global warming: (1) Self-Control: Leaders must exercise restraint in resource consumption and emissions to mitigate global warming; (2) Sincerity: Authentic commitment to sustainability and climate action is crucial; (3) Patience: Climate change solutions often require long-term strategies and perseverance; (4) Responsibility: Leaders should take responsibility for their carbon footprint and advocate for sustainable practices; (5) Trustworthiness: Trust is essential for effective collaboration in climate action; (6) Honesty: Transparent reporting on environmental impact is vital; (7) Self-Reflection: Leaders must continuously assess their climate efforts and adapt to evolving challenges; (8) Awareness of One's Position: Leaders should recognize their role in influencing climate action.

By integrating these concepts, leaders can develop a character-driven approach to addressing global warming. They can inspire ethical behaviors, promote sustainable practices, and advocate for climate justice. This holistic approach aligns with the idea that effective leadership begins within, drawing strength from one's character, guided by values like those found in Pancasila and Astha Brata, to lead organizations and societies toward a more sustainable and climate-resilient future.

METHODS

This research employs a qualitative research approach, focusing on in-depth interviews with four key informants. Qualitative research allows for a comprehensive exploration of the complex topic of leadership character development, aligning with the study's objectives of examining the role of Astha Brata and Pancasila values in shaping leadership character.

Selection of Key Informants

The selection of key informants was based on their expertise and relevance to the research topic. The Table 1 provides an overview of the key informants. Each informant possesses unique qualifications that make them well-suited to provide valuable insights into the study: (1) Swami Anand Krishna, Ph.D: Swami Anand Krishna is a prolific author with a deep understanding of Astha Brata, as detailed in his book "Self Leadership." His extensive knowledge of the subject makes him a valuable informant for exploring the Astha Brata concept and its relevance to leadership character development. Anand Krishna's role is to provide insights into the philosophical and practical aspects of Pancasila and Astha Brata; (2) Prof. Wihana Karya Jaya: Prof. Wihana Karya Jaya is a seasoned expert in public policy, government affairs, and economics. His role as an informant is to offer perspectives on how the principles of Pancasila and Astha Brata intersect with leadership in the public sector. He provides insights into the policy and governance aspects of leadership character development; (3) Dr. Widya Poerwoko: Dr. Widya Poerwoko is the founder of Ruas Bambu Nusa, an organization focused on sustainability and environmental conservation. His role as an informant is crucial in shedding light on how natural systems and ecosystems can influence leadership character. He brings insights into the environmental and sustainability dimensions of character development; (4) Dr. Fadjroel Rahman: Dr. Fadjroel Rahman, an ambassador and former CEO of Waskita Karya, possesses expertise in diplomacy, international relations, and business leadership. His role is to

provide insights into how leadership character is shaped in international diplomacy and the corporate sector, as well as the role of values like Pancasila and Astha Brata in these contexts.

Table 1 <Key Informan Role>

Informant Name	Profession and Background	Role in the Research
Swami Anand Krishna, Ph.D	Author of "Self Leadership," an in-depth exploration of Astha Brata; Prolific writer with over 190 books authored; Spiritual teacher and speaker; Founder of Anand Ashram, affiliated with the United Nations, One Earth School, Holistic Health House, and other organizations	Provide insights into Pancasila and Astha Brata philosophy and its impact on leadership character.
Prof. Dr Wihana Karya Jaya	Senior Policy Advisor to the Minister of Republic Indonesia, Board of Commissioner one of SOE in Indonesia namely PT Aviasi Pariwisata Indonesia (Persero), former Dean of Faculty Economic and Business, University of Gadjah Mada Indonesia	Offer perspectives on how Pancasila and Astha Brata intersect with leadership in the public sector and provide insights into relevant policies.
Dr. Widya Poerwoko	Founder of Ruas Bambu Nusa, a platform that nurtures human character by providing a vast space for creativity through the fusion of art and nature.	Provide insights into the influence of natural systems and ecosystems on leadership character.
Dr. Fadjoel Rahman	Ambassador of RI for Republic Kazakhstan and Republic Tajikistan, Board of Commissioner one of SOE in Indonesia namely PT Waskita Karya, former Spokesperson for President Joko Widodo, former CEO of PT Waskita Karya	Offer insights into how leadership character is shaped in international diplomacy and the corporate sector, including the role of values like Pancasila and Astha Brata.

Each informant's role is integral to the research, as they collectively contribute diverse perspectives on the intersection of Astha Brata, Pancasila, and leadership character development. Their insights will help in providing a comprehensive understanding of how these concepts influence leadership in various domains.

RESULTS AND DISCUSSIONS

Leadership can be understood as a multifaceted concept that requires adaptability, authenticity, and the effective utilization of knowledge. Effective leaders are characterized by their ability to adapt to changing times and environments while remaining true to themselves, maintaining authenticity and integrity in their actions and decisions. Knowledge, whether explicit or implicit, serves as a crucial foundation for leadership, encompassing the integration of insights from textbooks, practical experiences, and tactical skills. Additionally, leadership necessitates creativity and innovation, fostering the development of future leaders and facilitating the addressing of new challenges. Self-leadership is a fundamental aspect, as leadership begins with the ability to lead oneself, recognizing areas for improvement and overcoming weaknesses. Leadership is also fundamentally about service, with leaders contributing positively to their environments through their actions and decisions. It is noteworthy that cultural perspectives, such as those from Western and Eastern viewpoints, can influence leadership approaches and perceptions of resources. Furthermore, leadership in a global context must contend with challenges like geographical resource limitations and shifts in resource distribution, further emphasizing the need for adaptability and an understanding of diverse cultural perspectives in addressing complex global challenges. This aligns with the perspectives shared by the informants regarding the meaning of leadership, as follows:

"Iterative process, adaptable to the times, authentic or genuine, utilizes explicit knowledge-based on textbooks, engages in practical tactics, possesses both explicit and implicit skills, consistently leads from the front, creative and innovative, builds the next generation of leaders. Leadership evolves within an environment rooted in theory; leadership is not just about best practices. Soft skills become more suitable for decision-making upon entering the practical world, and a scientific process is essential during the decision-making phase. Leaders must adapt to changing environments, requiring both implicit and explicit skills." (WP.Nd29.23)

"Adaptation to changing times lies in the application, while values have remained unchanged for thousands of years. Western perspectives emphasize invasion, while Eastern perspectives do not involve invasions and aim at preserving resources. This perspective is widespread in the East, and leadership is primarily about self-leadership. In the East, self-leadership helps address weaknesses. Leadership is essentially about service and 'how to serve.' The Western emphasis on the value of service is not as prevalent. Unification can be challenging, as the West faces geographical resource limitations. The African continent is divided, and there will be a shift in resources." (AK.Nd16.23)

Kevin Cashman, in his theory of "Leadership from the Inside Out," puts forth a perspective that aligns with the views shared by the informants regarding the definition of leadership. Cashman (2008) emphasizes that strong leadership begins with deep self-awareness and the development of personal character. In Cashman's view, effective leadership is rooted in self-awareness, integrity, and the ability to adapt to change.

Cashman (2008) explains, Leadership from the Inside Out is the ability to connect deeply with ourselves and others, to lead with authenticity, and to inspire and create positive change. It starts with personal self-awareness, includes building strong character, and extends to fostering adaptability in a constantly changing world." In this perspective, Cashman (2008) underscores the importance of cultivating authentic leadership, where a leader understands their core values and principles and can apply this understanding in real-world situations to effect positive change. Therefore, Cashman's viewpoint reinforces the idea that successful leadership involves self-awareness, integrity, and adaptability, aligning with the sentiments expressed by the informants.

Within the context of the Transformational Leadership Theory, the concepts of service orientation and the ability to think creatively and innovatively also play pivotal roles in shaping effective leadership. Transformational leaders are often recognized for their capacity to cater to the needs and aspirations of their followers and for inspiring them to think creatively and innovatively in achieving shared goals. According to Bass and Riggio (2006), "Transformational Leadership" highlights the importance of leaders who inspire and empower their followers through authenticity and adaptability. In this way, the Transformational Leadership Theory lends support to the viewpoint that successful leadership involves adaptability, authenticity, knowledge utilization, creativity, self-leadership, and service orientation, aligning with the conclusions drawn from the information provided by the two informants (Bass & Riggio, 2006).

A True leader, head of state, is not a mere entitlement but an opportunity to contribute to the nation's well-being. This perspective aligns with the principles of ethical leadership and public service. the concept of Servant Leadership, which is a leadership approach that emphasizes serving others and the community as a primary goal of leadership. Servant leadership focuses on ethical and moral leadership practices that prioritize the well-being of individuals and the community over personal gain. Greenleaf, the founder of the Servant Leadership concept, noted that "The servant-leader is servant first. It begins

with the natural feeling that one wants to serve, to serve first." (Greenleaf, 1970). In line with Swami Anand Krishna's perspective, one of the research informants, on the meaning of a true leader, the head of state can be described as follows:

"State servants, civil servants, in Java and Sulawesi, are like 'servant of the state' – as mentioned in Pancasila – with the ultimate goal being the well-being of all. Leadership is not a right but an opportunity, a purpose ingrained in the entire system. This understanding has been influenced by Western influences, where civil servants are salaried by the state, and if rectified, corruption can be minimized. Script has power and never fades away. Changes in terminology need to be redefined; the term 'aparatus sipil negara' should be rephrased as 'public servants,' and the concept should be improved."(AK.Nd27.23)

Cashman's (2008) aligns with the insights shared by the informant in the following ways. The informant emphasizes the importance of public service, integrity, and selfless leadership. Cashman's theory underscores that effective leadership begins with self-awareness, integrity, and the ability to adapt to change. The two perspectives converge on the significance of authenticity and a values-driven approach to leadership. The informant's perspective resonates with the idea that leadership is not merely a right but an opportunity, emphasizing the role of leadership as service. Cashman's theory reinforces this by highlighting the importance of authenticity, a core component of the servant leadership approach. This synergy suggests that both the informant and Cashman's theory value integrity, self-awareness, and a focus on serving others as fundamental elements of effective leadership. In summary, the informant's perspective and Kevin Cashman's Leadership Inside Out theory share common ground in advocating for authentic, values-based, and service-oriented leadership. This alignment underscores the universal principles that underpin effective leadership (Cashman, 2008).

Leadership ideals, as defined by various theories, often encompass the concept of an ideal leader who possesses certain qualities and characteristics that make them effective and respected. In Cashman's theory, such a leader is one who is deeply self-aware, possesses integrity, and can adapt to changes in their environment. This leader is authentic, serving as a role model, and inspires others to reach their full potential. Additionally, leadership ideals often emphasize the importance of ethical values and service-oriented leadership. This aligns with the principles of servant leadership, where the ideal leader prioritizes serving others and the community above personal gain (Cashman, 2008).

"The ideal leader creates an expansive space for change, continuously learning from evolving natural phenomena. As the Javanese saying goes, "kebo nyusu kodal" - it means that one learns from the younger generation, as they are the ones who will lead in the future. In this view, leadership is about learning from the younger generation to lead an organization because it is they who are being led. There is no fixed theory for leadership, except leading one's own self. If a leader cannot lead themselves, how can they lead others?"(WP.Nd44.23)"

This perspective underscores the importance of adaptability, a learning mindset, and self-leadership as fundamental attributes of an ideal leader. It emphasizes that leadership is not merely about managing others but also about leading and managing oneself effectively. This aligns with Cashman's (2008), which emphasizes the significance of self-awareness and adaptability as core elements of effective leadership. The perspective conveyed in this information underscores the importance of adaptability, a willingness to continuously learn, and the ability to self-lead as key attributes of an ideal leader. This aligns with several relevant leadership theories, including the Situational Leadership Theory by Hersey and Blanchard (1969), and the Social Learning Theory by Albert Bandura (1977). The Situational Leadership Theory emphasizes that effective leaders must be able to adapt their leadership style to the situation and the developmental stage of their employees. In this context, an ideal leader understands the needs of their employees and adjusts their support accordingly (Hersey & Blanchard, 1969). Albert Bandura's Social Learning Theory focuses on the process of learning through observation and modeling of behavior. In the realm of

leadership, an ideal leader is one who can learn from experiences and set a positive example for others (Bandura, 1977).

"A leader follows the changing times, where social media advances, and information patterns must be conveyed swiftly, whether it is positive or negative. A president must be able to handle all of this to maintain trustworthiness. Banking crises escalate rapidly due to technological advancements. Disruptive factors accelerate the spread of information influenced by hazard actors. Abroad, banking crises occur because of disruptive information, such as racial issues. Government programs create policies to identify the culprits, like raising interest rates, causing people to react quickly. As a result, policies become off-target, as they are anticipated by observant actors. The head of state and the government must be responsive to these developments, requiring leaders to be agile in the face of change." (WKJ.Nd32.23)

In the context of leadership as a head of state or president, the informant's information highlights the necessity for a leader to possess the ability to adapt to the changing times and the advancements in social media. The informant emphasizes that in this era of rapid and ever-changing information, a leader must exhibit a high level of responsiveness. This includes the capacity to manage the circulating information, whether positive or negative, while maintaining credibility and public trust. Furthermore, the informant underscores how technological advancements, such as social media, can accelerate the dissemination of information and influence crisis situations, including in the realm of banking and sensitive issues like racial matters. As a response, a leader must be capable of swift and precise reactions to such changes. The most crucial point is the requirement for agility in leadership. A leader must be able to adapt swiftly to change and move nimbly in addressing emerging challenges. The ability to anticipate actions and reactions from involved parties is also of paramount importance. Therefore, in the role of a head of state, a leader must possess a high degree of adaptability, agility in addressing change, and the ability to effectively manage information and crises. All of these are necessary to maintain stability and public trust, as well as to take appropriate actions in confronting challenges and changes in a rapidly evolving environment.

The perspective highlighted in the informant's statements is closely aligned with Kevin Cashman's (2008), which emphasizes self-awareness, adaptability, and authenticity as core components of effective leadership. In the context of the informant's insights, being an agile and responsive leader in the face of evolving challenges and rapidly changing information aligns with the idea of adaptability proposed by Cashman. This involves the ability to lead oneself effectively while also being responsive to external changes. Cashman's (2008) theory emphasizes the importance of being genuine and authentic as a leader, which resonates with the notion of maintaining trustworthiness mentioned by the informant. Effective leadership, according to Cashman, requires authenticity and the ability to navigate complexity, similar to the requirement for leaders to handle rapidly changing information and crises in the informant's perspective. In this context, the Leadership Inside Out theory supports the idea that leaders must be agile, authentic, and adaptable to effectively lead in a constantly evolving environment.

Burns' (1978) Transformational Leadership Theory underscores the importance of leadership that can inspire, motivate, and bring about change in their followers. Transformational leadership focuses on developing a shared vision, motivating team members to achieve that vision, and creating positive change within the organization. In the context of the informant's mention of the need for leaders to adapt to changing times, transformational leadership is relevant because it emphasizes a focus on change and an aspiration to create positive change within an organization. However, both Kevin Cashman's Leadership Inside Out theory and James MacGregor Burns' Transformational Leadership theory emphasize the significance of authenticity and adaptability in leadership, aligning with the informant's viewpoint. They highlight that leaders must be capable of dealing with change, managing information effectively, and remaining credible and authentic in their leadership.

To delve into the insights provided by the informant, let's explore their perspectives on the meaning of ideal leadership, drawing from the foundations of Pancasila and Astha Brata. These insights shed light on the significance of collective governance, the role of values, and the intersection of spirituality with leadership principles. The informant's thoughts also extend to the potential of Pancasila as a model for global leadership, emphasizing the importance of social justice and welfare.

"The concept of collective governance, emphasizing teamwork and the necessity of providing leaders with advisory roles while granting them limited authority, is vital. Field experience is a crucial factor, as evidenced by the collapse of four major banks and its ripple effect throughout the nation due to a lack of such experience. The team of experts must be independent of political parties, and a return to collectively formulated values, such as Pancasila and Godliness, is essential. In this context, the distinction between Godliness and divinity is noted, emphasizing that divinity possesses a persona, whereas Godliness encompasses the essence and nature, and both aspects are inseparable. This connection to the elements of nature aligns with the principles of Astha Brata, encouraging public servants to dedicate their lives for a minimum of five years. Pancasila, with its five inseparable principles of Godliness, humanity, unity, democracy, and social justice, offers a holistic approach to leadership. It is not about a rule by majority but "all for all," emphasizing that issues arise when we forget the importance of consensus through musyawarah mufakat. Pancasila's potential as a model for global leadership is highlighted, with an aim to rebuild a new world based on social justice and welfare."(AK.Nd49.23)

"A vision of diversity, sustainability, and humanity, thus eliminating the need for competition among nations. The principle of mutual cooperation, recognizing that every nation becomes a support. Pancasila is often misunderstood as an ideology that will always be in competition with other ideologies. However, Pancasila represents values, and there should be concrete examples of living by these values. Actualizing Pancasila in tangible forms that can be easily felt and seen. Pancasila serves as a method to make every nation support one another, striving towards a harmonious life." (WP.Nd167.23)

"In the context of Astha Brata, derived from "hamemayu hameningbuwono," as long as we unite the masculine and feminine elements, leaders should possess the sensitivity of both a mother and a father. Both of these aspects should be present in global leadership - the yin aspect, which includes compassion, especially among those educated for warfare, discipline that gives birth to a humanity-compliant discipline. Every leader should have yin qualities and be a mother to their nation."(WP.Nd186.23)

Pancasila and Astha Brata offer guidance on the ideal leader through the principles of collective governance and a strong emphasis on values. The informant's insights emphasize the importance of collective governance, teamwork, and the need for individuals who can provide advice to leaders. This implies that leadership should not be autocratic but rather collaborative, where decision-making involves a team of experts with field experience. The collapse of four major banks and its ripple effect across the nation, attributed to a lack of field experience, highlights the significance of well-informed decision-making in leadership. Furthermore, the informant's reference to values, such as Pancasila and Godliness, underscores the importance of spirituality and moral principles in leadership. In this context, Pancasila's five principles - Godliness, humanity, unity, democracy, and social justice - are interrelated and should guide leaders. It emphasizes that leaders should uphold these values, particularly the concept of Godliness, which involves recognizing the divine in all things and acknowledging the unity of nature. This connection to nature is reminiscent of the Astha Brata concept, which encourages leaders to be servants of the public and dedicate their lives to service for a minimum of five years. The informant's assertion that Pancasila could serve as a model for global leadership implies that the principles of Pancasila are not

limited to national leadership but can be extended to a broader context. It emphasizes the importance of fostering social justice and welfare, which aligns with the concept of building a new world where leadership is based on collective governance and guided by strong moral and spiritual values. In summary, Pancasila and Astha Brata provide a framework for an ideal leader that emphasizes collective decision-making, the importance of values, and a commitment to spirituality and service to the public. These principles aim to promote effective and ethical leadership not only within a nation but also on a global scale.

In the context of Astha Brata, derived from "*hamemayu hameningbuwono*," as long as we unite the masculine and feminine elements, leaders should possess the sensitivity of both a mother and a father. Both of these aspects should be present in global leadership - the yin aspect, which includes compassion, especially among those educated for warfare, discipline that gives birth to a humanity-compliant discipline. Every leader should have yin qualities and be a mother to their nation.

Cashman's (2008) theory underscores the significance of authentic and adaptable leadership that integrates personal values and principles into the decision-making process. In this context, Pancasila and Astha Brata serve as guiding frameworks that encourage leaders to align their actions with shared values and a deeper understanding of spirituality, much like Cashman's (2008) approach. Cashman (2008) posits that authentic leaders lead from within, drawing on their inner values and purpose. The informant's emphasis on the importance of upholding values like Godliness and unity resonates with the idea that leadership should be rooted in authentic and deeply held principles. Furthermore, Cashman's (2008) theory underscores the need for leaders to adapt to changing circumstances, which correlates with the informant's viewpoint on leadership's agility in response to evolving times. As leadership increasingly intersects with complex societal challenges, the ability to adapt and integrate collective wisdom and values becomes paramount, echoing the sentiments expressed by the informant.

The informant's insights regarding the elements of ideal leadership, such as collective governance, the role of values, and their connection to spirituality and nature, are consistent with the concepts of servant leadership (Greenleaf,1970). Servant leadership is a leadership philosophy that prioritizes serving others and the community as the primary purpose of leadership. It involves leaders demonstrating a strong commitment to ethical and compassionate decision-making, which resonates with the informant's emphasis on values like Godliness, humanity, and unity (Greenleaf,1970). Robert K. Greenleaf, a prominent proponent of servant leadership, articulated the idea that leaders should be servants first. This aligns with the informant's perspective that leaders should dedicate their lives to serving the public, a fundamental tenet of servant leadership. In essence, the informant's views correspond with the principles of servant leadership, where leadership is a means to serve and uplift others, driven by a commitment to shared values and principles.

Introducing the insights gleaned from the informant, we delve into a thought-provoking interpretation that underscores the significance of a leader's character in confronting contemporary challenges. The informant's perspective brings to light essential principles that illuminate the path towards effective leadership in an ever-changing world. As we explore these principles, we gain a deeper understanding of the character traits and qualities that modern leaders should cultivate to successfully navigate the complex landscape of today's leadership.

"Leadership must have a clear vision that acknowledges our interdependence with others. Leadership is dynamic and should adapt to the changing times. Learning from nature's ability to survive through self-regeneration and the cooperation between different organisms, leadership should be sensitive to the dynamics of life. There is no one-size-fits-all method; leadership should be restructured as the era evolves. Established theories alone are insufficient. It is essential to remain open to how ecosystems collaborate to sustain themselves, mimicking nature, redefining, and then applying these principles." (WP.Nd119.23)

In the context of developing a leader's character to address modern challenges, the informant's perspective highlights several crucial principles. A leader's character should encompass a clear vision that recognizes their interconnectedness with others, providing a sense of direction and purpose. Leadership is depicted as dynamic, requiring adaptability to the evolving landscape. Learning from nature's resilience and cooperation, leaders should emphasize the ability to self-regenerate and collaborate effectively. Sensitivity to the ever-changing dynamics of life is paramount, and leaders must be open to continual learning. Leadership is not one-size-fits-all, and strategies should be tailored to specific circumstances. Additionally, leaders can draw inspiration from nature, applying its collaborative and adaptive qualities to their leadership approach. In summary, a contemporary leader's character should embody adaptability, a commitment to lifelong learning, and an alignment with nature's principles to effectively confront the challenges of the modern world.

The insights provided by the informant strongly resonate with Cashman's (2008) theory, which underscores the significance of inner self-awareness, adaptability, and a deep commitment to personal growth in effective leadership. Cashman (2008) posits that effective leadership starts with a deep understanding of one's inner self and values. It emphasizes self-awareness, aligning personal values with one's leadership style, and continuous self-improvement. This approach resonates with the informant's emphasis on the importance of a leader's clear vision, adaptability, and the ability to learn from both nature and diverse experiences. Furthermore, Cashman's theory stresses the dynamic nature of leadership and the need for leaders to adapt to changing circumstances. The informant's insight about leadership's dynamic nature aligns with Cashman's perspective on adaptability (Cashman, 2008). The informant's insights echo the core principles of Kevin Cashman's "Leadership from the Inside Out" theory, emphasizing the importance of self-awareness, adaptability, and continuous learning as essential qualities for contemporary leadership (Cashman, 2008). This alignment highlights the relevance of Cashman's theory in guiding leaders to build the character required to navigate the challenges of the modern world effectively.

In addition to Cashman's (2008) another relevant theory supporting the informant's insights is the Adaptive Leadership model by Ronald Heifetz and Marty Linsky (2002). Adaptive Leadership focuses on addressing complex, systemic challenges and emphasizes the importance of leadership character and adaptability. Heifetz and Linsky (2002) argue that effective leadership in a rapidly changing world involves mobilizing individuals and organizations to tackle challenges. Leaders should be comfortable with uncertainty and ready to adapt their strategies as needed. This aligns with the informant's emphasis on a dynamic, adaptable approach to leadership. The Adaptive Leadership model also underscores the need for leaders to be grounded in their values and principles while being open to different perspectives. It emphasizes the importance of building the capacity to learn and adapt collectively, which is reflected in the informant's insight about the need for leaders to learn from nature and diverse experiences. The Adaptive Leadership model proposed by Heifetz and Linsky (2002) complements the informant's perspective by highlighting the importance of adaptive leadership character, values, and the capacity to learn collectively in addressing complex challenges.

In facing contemporary challenges, particularly the deteriorating environmental conditions and the rapid advancement of technology, it is crucial to understand various aspects of leadership that can provide appropriate guidance. Insights shared by the informant regarding the significance of spiritual values, comprehensive knowledge, and adaptation to ecosystem changes offer a fundamental basis for comprehending how future leaders can address complex global challenges.

"Spiritual understanding is crucial for individuals to gain wisdom in how they interact with other humans, nature, and its components. With this awareness, humans will refrain from causing harm to the environment. Developed countries often speak of democracy but contribute to environmental degradation through technology, warfare, and diseases. A leader

must possess comprehensive understanding beyond formal leadership. Wisdom is attained within oneself, encompassing three levels of knowledge - formal and informal. Grooming leadership is for those who comprehend leadership beyond profit, focusing on the well-being of people and their environment. It is essential to understand the context of leadership based on local wisdom. A leader who comprehends these aspects will help prevent environmental degradation. Future leaders must embody more wisdom, particularly in dealing with digital and sustainability issues, encompassing both formal and informal aspects, including enforcement." (WKJ.Nd251.23)

"How ecosystems survive, exhibit resilience, and adapt to change. Future leaders must have the capacity to adapt to various phenomena. Technology should not control us but assist us in our tasks. Artificial intelligence may seem to understand all issues, but it is merely a compilation of perceptions from statements."(WP.Nd135.23)

The informants emphasize the importance of spiritual enlightenment, wisdom, and the interconnectedness of humans with each other, nature, and the environment. This spiritual awareness is seen as a means to prevent environmental degradation. They argue that many advanced nations, while advocating democracy, still contribute to environmental destruction through technology, warfare, and disease. Therefore, a leader must possess a comprehensive understanding that goes beyond formal leadership theories. Wisdom, in this context, is cultivated through three levels of knowledge: formal, informal, and the wisdom gained from spiritual awakening. The leader should prioritize the well-being of the people and the environment over mere profit. They should grasp the significance of leadership rooted in local wisdom, understanding that with such knowledge, environmental damage can be mitigated. The future leader is expected to be wiser, particularly concerning digital issues and sustainability, and to consider both formal and informal aspects, including their enforcement. Regarding ecosystem survival, the informants highlight the need for resilience and adaptability to changes. They underscore the importance of leaders being adaptable to various phenomena. Technology should be harnessed as a tool rather than controlling us, with artificial intelligence being perceived as a collection of programmed responses rather than true understanding.

Align with Cashman's (2008) theory, emphasizes the significance of inner development, self-awareness, and mindfulness for effective leadership. He suggests that authentic leadership is rooted in a deep understanding of one's purpose, values, and the interconnectedness of life. In the informant's perspective, the importance of spiritual enlightenment, wisdom, and the acknowledgment of interconnectedness resonates with Cashman's emphasis on inner growth. Leaders who cultivate wisdom and have a broader perspective beyond profit can better lead with authenticity and ethical considerations. Cashman's theory supports the notion that leadership is not solely about external skills but also about the development of inner wisdom and values. This alignment with Cashman's (2008) theory highlights the relevance of spiritual and wisdom-based leadership to address modern challenges, especially in the context of environmental sustainability and technological advancements.

The informant's perspective is also substantiated by the philosophy of "Servant Leadership," notably advocated by Robert K. Greenleaf (1970). Greenleaf's (1970) theory emphasizes that the primary role of a leader is to serve others and enhance their well-being, fostering an environment that values ethics, empathy, and the interconnectedness of all life. In this approach, leadership is guided by a strong moral compass and an intrinsic motivation to serve the greater good, which aligns with the informant's emphasis on spiritual enlightenment and wisdom. Greenleaf's (1970) theory reinforces the idea that a leader's main duty is to support and empower others while acknowledging the spiritual and ethical dimensions of leadership. By combining Greenleaf's (1970) perspective with Cashman's (2008) theory, it becomes apparent that effective leadership is multifaceted, encompassing self-awareness, spirituality, ethical considerations, and service to others.

In today's rapidly changing world, where environmental concerns and technological advancements are at the forefront of global issues, it's essential to seek insights and wisdom from those who understand the intricate balance between these forces. As we delve into the perspectives of our informant, we explore how world leaders and global citizens can navigate the challenges of climate change and the impact of technology on our planet. Our informant provides valuable insights into the critical aspects of leadership and policy making, emphasizing the need for a "green policy" to address the imminent threat of climate change. They highlight the interplay between global warming and technology, showcasing the importance of harnessing technological advancements while preserving the integrity of our natural world. Their perspectives offer a blueprint for leaders to approach these challenges with wisdom, sustainability, and trust, ultimately leading to a harmonious coexistence between technology, humanity, and the environment. Through the lens of our informant's wisdom, we will explore how these principles can shape the future of global leadership and address the pressing issues of our time.

"Green policy is the policy of the future, as it will inevitably apply worldwide. Future leaders must grasp the concept of disruption, as they will be left behind by their constituents. A crisis of trust will make or break a head of state. For example, consider Prime Minister Erdogan of Turkey, where the economy is deteriorating, plagued by inflation, and a declining voter base. A government must be capable of addressing fundamental economic issues. Even a slight increase in temperature can affect a country's GDP, illustrating that the challenges of climate change will have a significant impact. The digital and global pressures will become global challenges in the future, with all products needing to adhere to green energy standards. Germany, which won the political campaign, focused on green leadership. Strategic greening is crucial. We need to be on board with global pressures; otherwise, we'll be isolated in the global transaction arena. It requires political will and commitment. The paradigm of the future will have to change, and all organizational changes must be streamlined, including human resources curriculum." (WKJ.Nd247.23)

"Global warming and technology progress hand in hand. To address global warming, we need technology. The question is how technology can become a complete force. If we have enough knowledge to read this phenomenon, it's like having one eye serve as a microscope while the other acts as a telescope. There is the present and the future. Global warming hasn't been honestly addressed yet. It's not technology that causes global warming but our understanding and policies. A green perspective must become the wisdom for the wise use of technology. The environment isn't an inheritance from our ancestors but a trust for our descendants. Future leaders must understand ecosystems and support sustainability." (WP.Nd.211.23).

In the context of global leadership and the challenges posed by climate change, a world leader must adopt a forward-looking "green policy." This approach is crucial to address the looming threat of climate change, which has the potential to lead to the extinction of humanity. It's evident that technology and global warming are intertwined, emphasizing the need to harness technology to mitigate the impact of climate change. Leaders need to understand that technology, when properly leveraged, can be a potent tool for addressing environmental concerns. To navigate these complex challenges, a leader should focus on several key principles. Firstly, they must demonstrate a profound understanding of the concept of disruption. This awareness is essential as leaders need to adapt and evolve in tandem with the rapidly changing global landscape, especially in the face of technological advances. Green policy should be at the forefront of their strategies, embracing environmentally friendly and sustainable practices to counteract the adverse effects of technology on the environment. Moreover, leaders should prioritize building trust among their constituents by addressing issues related to climate change and technological advancements transparently. It's essential to maintain trust, as it's the cornerstone of effective governance and a nation's

stability. Leaders should also anticipate the ripple effects of climate change and how they can impact a country's economy and global standing.

Global leadership requires taking a long-term view, recognizing that the preservation of our planet's ecosystems and harmony with nature is not just an ancestral legacy but a responsibility for future generations. Leaders should advocate for a comprehensive approach that combines green perspectives and ecological wisdom to guide technological development. Furthermore, education systems should be redefined to emphasize human development rather than just serving industrial interests. In essence, world leaders must take a proactive approach to embrace technology for sustainable and eco-friendly progress. They should be committed to green policies and act as global environmental stewards, fostering wisdom, sustainability, and trust to tackle the challenges of climate change and the impact of technology on our planet.

“The profound understanding of spirituality is highly significant as it equips individuals with wisdom, enabling them to navigate their interactions with fellow human beings, nature, and its components more thoughtfully. With this awareness, humans can refrain from causing harm to the environment. Advanced nations may advocate democracy but often contribute to environmental degradation through technology, warfare, and the spread of diseases. A leader should possess a comprehensive understanding that goes beyond mere formal leadership roles. Wisdom is the culmination of three levels of knowledge, encompassing formal and informal aspects. Grooming leadership is particularly important for those who grasp the concept beyond conventional leadership practices. Rather than solely focusing on profit, leaders should prioritize the well-being of their people and the environment. The realization that leadership should be rooted in local wisdom is crucial. A leader who comprehends these aspects can contribute to the prevention of environmental degradation. Future leaders should aspire to be wiser, addressing digital and sustainability issues through formal and informal means, including their enforcement.” (WKJ.Nd289.23)

The core idea here is the importance of spirituality and wisdom in leadership, emphasizing the need for a holistic understanding of one's role in the world. The awareness of how we interact with others, nature, and our surroundings is seen as a fundamental part of this wisdom. It is suggested that even in advanced nations, where democracy is often championed, there are instances of environmental harm due to technological advances, conflicts, and the spread of diseases. Therefore, leaders should possess a comprehensive understanding that goes beyond the formal aspects of leadership. The concept of wisdom is described as a multi-level knowledge that includes both formal and informal elements. It is also highlighted that leadership development should focus on individuals who grasp the deeper aspects of leadership beyond conventional practices. Profit should not be the sole focus of leadership; instead, leaders should prioritize the well-being of their people and the environment. Furthermore, the idea of leadership rooted in local wisdom is presented as a solution to prevent environmental degradation. The final point emphasizes the need for future leaders to be wiser, addressing contemporary challenges related to the digital age and sustainability. This should be achieved through a combination of formal and informal methods, including their proper implementation and enforcement. In summary, the message is that wise leadership, rooted in spirituality and holistic understanding, is vital for addressing the complex challenges of the modern world, including environmental sustainability and digital advancements.

In line with Cashman's (2008) theory, the informant highlights the significance of "green policy" in addressing climate change, showing that it's not merely about surface-level environmental decisions but a more profound understanding of the impact of these policies on the world. The informant's emphasis on "green strategic" aligns with Cashman's (2008) idea that leaders should focus on a broader, more comprehensive vision that transcends short-term gains. Furthermore, the importance the informant places on a paradigm shift in the era of global challenges correlates with Cashman's (2008) call for leaders

to evolve and adapt continually. The notion that "all change organizations should be streamlined" echoes Cashman's emphasis on leaders adapting to change by reevaluating and refining organizational structures. Cashman's (2008) theory encourages leaders to develop holistic wisdom and embrace a sustainable approach to leadership, which is reflected in the informant's emphasis on the need to "understand the ecosystem" and support sustainability. Both the informant and Cashman stress that leadership must consider the broader context of global challenges and environmental sustainability.

The informant's perspectives also find resonance with the Transformational Leadership theory, as proposed by James MacGregor Burns (1978). According to Burns (1978), transformational leaders inspire and motivate followers by creating a vision and generating excitement about it. These leaders prioritize values and ethics and are often seen as role models. The informant's focus on green policy and sustainability aligns with the ethical and value-based leadership advocated by the Transformational Leadership theory. Transformational leaders are concerned with the greater good, much like the informant's emphasis on green leadership and the consideration of the environment. Additionally, the informant's concern about adapting to the ever-changing global challenges corresponds with the transformative aspect of transformational leadership. Leaders are expected to be adaptive and flexible in dealing with challenges, which is a hallmark of this leadership style.

In the context of increasingly complex global challenges, education has become a fundamental pillar in preparing high-quality leaders for the future. Education is not just about the acquisition of knowledge but also about shaping character and strong leadership. It holds immense potential for molding a generation of leaders capable of addressing global issues such as climate change, environmental crises, and technological advancements. Our informant provides valuable insights into how long-term educational programs can be a solution for nurturing the ideal leadership character.

"Incorporating these values should begin at an early age, such as in preschool (TK). The application of the five values should be introduced easily and effectively. The source of these values can be traced back to Soekarno, who found inspiration from various readings, including the Bhagavad Gita, as translated by Amir Hamzah. The idea of creating without expecting rewards is a fundamental principle. Initiating this practice from a young age is essential. What's crucial is adapting these Pancasila values to the current times, ensuring that they are relevant and meaningful." (AK.Nd382.23)

"The question posed is whether there is sufficient space for children to grow. This is an essential inquiry as it pertains to respect for each entity. Every aspect has the potential for growth or disruption, and the choice of encouragement depends on us. Education has played a significant role in promoting greed and consumerism, which underscores the importance of quality education. Schools should function as laboratories, allowing young individuals to break free from uniformity and become creative thinkers, not just passive users. It's crucial to educate the public to choose leaders who prioritize the environment. Education needs to be redefined to shape human behavior. Instead of being solely oriented toward supporting industry, education should focus on human development. Schools should cater to individuals based on their unique levels of intelligence and creativity, ultimately steering them away from greed." (WP.Nd331.23)

The insights provided by the informant emphasize the need for a transformation in the education system. They stress that the values embedded in Pancasila should be instilled in children right from the start, beginning with early education. The informant references Soekarno's sources of inspiration, which included the Bhagavad Gita and the idea of creating without expecting rewards. This notion is seen as a fundamental principle. Furthermore, the adaptation of Pancasila values to contemporary society is essential, ensuring they remain relevant and applicable to the present context.

The informant also raises an important question regarding whether there is enough room for children to grow. They highlight the significance of respecting each individual's potential for both growth and disruption. The role of education is examined critically, suggesting that the present education system has contributed to fostering consumerism and greed. Quality education is emphasized, as it should serve as a platform where students can break free from uniformity and become creative thinkers, rather than just passive consumers. The need to educate the public in choosing leaders who prioritize the environment is underscored.

Cashman (2008) emphasizes the significance of developing leaders who possess a deep understanding of themselves, their values, and their connection to the world. The informant's emphasis on character development, wisdom, and the ability to interact with society and the environment reflects Cashman's (2008) emphasis on the "inside-out" approach to leadership development. Cashman's (2008) theory advocates the need for leaders to nurture their internal wisdom and grow beyond mere formal leadership skills, which is highly relevant to the informant's perspective on the value of education in shaping well-rounded leaders who can address global challenges. This is in line with Cashman's (2008) belief that leadership goes beyond profit and focuses on the well-being of people and their surroundings.

An additional relevant theory to support the informant's perspective is the concept of "Transformative Leadership." This theory, as proposed by Bass and Riggio (2006), emphasizes how effective leaders can inspire and transform their followers through ethical, moral, and principled actions. Transformative leaders are characterized by their ability to create positive change in individuals and organizations by appealing to higher-order needs and values, fostering a shared vision, and encouraging personal growth. The informant's idea of instilling Pancasila values through education and nurturing leaders who embody wisdom, character, and a commitment to the environment aligns with transformative leadership principles. This approach aims to inspire future leaders to be driven by ethical values and make decisions that prioritize the well-being of people and the environment, which resonates with the transformative leadership theory's core tenets.

CONCLUSIONS

This research delved into the characteristics of leadership in addressing global challenges, particularly focusing on climate change and technological advancements. It also emphasized the role of the Pancasila philosophy and the Astha Brata leadership model, which emulates nature, in providing effective solutions to these challenges. The study highlighted several critical points:

Firstly, leadership character inspired by nature and grounded in values such as adaptability, sensitivity to change, cooperation, wisdom, and an understanding of the natural ecosystem can play a significant role in addressing complex global issues. These characteristics enable leaders to navigate a rapidly changing world and tackle problems like climate change effectively.

Secondly, the Pancasila philosophy provides valuable guidance by emphasizing humanity, diversity, social justice, and harmony with nature. It serves as an ethical compass for leaders, helping them make informed decisions that benefit society and the environment. The Astha Brata leadership model, inspired by the balance of masculine and feminine qualities and spiritual awareness, complements the other aspects by encouraging leaders to adopt a holistic approach to their role.

However, the research has certain limitations. The qualitative nature of the study, while providing in-depth insights, may not offer a broad representation of perspectives. Additionally, the research focuses on a specific cultural context and may not be universally applicable. For future research, it is recommended to conduct a broader, cross-cultural study to investigate how leadership character and values resonate in different contexts. Furthermore, exploring the practical implementation of these character-based leadership models in various sectors, including business, politics, and education, would provide valuable insights into their real-world effectiveness. Lastly, assessing the long-term impact of

character-based leadership education on future leaders would be a promising avenue for further research.

In conclusion, this study underscores the importance of nurturing leadership character and values to address the pressing challenges our world faces today. By emphasizing wisdom, cooperation, and a deeper connection with nature, we can hope to build a generation of leaders better equipped to tackle complex global issues effectively.

AUTHOR CONTRIBUTION STATEMENT

Arbania Fitriani played a central role in conceptualizing and designing the research framework, conducting data collection through in-depth interviews, and leading the qualitative analysis of the findings. She also took the lead in drafting the initial manuscript and incorporating feedback from co-authors, ensuring the study's objectives were clearly articulated and aligned with academic standards. Dominikus David Biondi Situmorang contributed significantly to the theoretical foundation of the study by integrating the concepts of Pancasila, Astha Brata, and Kevin Cashman's "Leadership Inside Out" theory. Dominikus David Biondi Situmorang and Ildil provided critical insights into the interpretation of the results and their relevance to leadership development, while also reviewing and refining the manuscript for clarity, coherence, and academic rigor. All authors collaborated closely throughout the research process, ensuring that the study's findings were effectively communicated and that the research offered meaningful contributions to the fields of leadership, sustainability, and cultural values.

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