



Memayu Hayuning Bawana: Developing an Indigenous Wisdom-Based Sustainable Leadership Framework through the Philosophy of Javanese Wayang Kulit (A Study of Ki Purbo Asmoro's Wahyu Makutharama Performance)

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Abstract. This study examines how Memayu Hayuning Bawana's philosophy is reflected in Ki Purbo Asmoro's Wayang Kulit performance Wahyu Makutharama, identifies the leadership values found in Hastha Brata's teachings, and develops a conceptual framework for sustainable leadership based on indigenous wisdom that can be applied to contemporary organizational contexts. The research employed a descriptive qualitative design and an interpretive paradigm. The documentary analysis of the digital recording of the Wayang Kulit performance, which concentrated on dia-logues (pocapan), narrative exposition (janturan), traditional chants (sulukan), and visual symbolism, was supported by a comprehensive review of the literature on Javanese philosophy, Hastha Brata, and Sustainable Leadership. Content analysis and cultural semiotics were used to assess the gathered data, and theoretical triangulation was used to increase the interpretation depth and reliability. The findings indicate that the philosophy of Memayu Hayuning Bawana understands leadership as a responsibility to preserve harmony among human beings, society, nature, and the Divine. Furthermore, the eight leadership virtues embodied in Hastha Bratas are as follows: steadfastness, justice, vision, empathy, integrity, adaptability, decisiveness, and wisdom collectively form an integrated leadership framework that embraces the social, cultural, ecological, and moral dimensions of sustainability. Based on these results, the study suggests a framework for sustainable leadership that is based on indigenous Javanese knowledge and links cultural ethics to the fundamental ideas of sustainable leadership. The study contributes to the growing body of Indigenous Leadership research by offering a culturally grounded model of sustainable leadership based on Javanese philosophy. The proposed framework also provides a conceptual foundation for leadership education, professional training, organizational governance, and sustainable development policies that simultaneously promote cultural preservation and sustainability values.

Keywords: Memayu Hayuning Bawana; Sustainable Leadership; Indigenous Wisdom.

1 Introduction

The enormous advancements of the twenty-first century have made the environment in which firms function more complex. In addition to climate change, environmental degradation, energy insecurity, geopolitical instability, and the rapid improvements in digital technology, today's enterprises need to understand how these issues are interconnected [1]. As a result, economic performance is no longer the sole indicator of an organization's success. The growing expectation that businesses generate long-term value by striking a balance between economic objectives and social responsibility, environmental stewardship, and sound governance practices is reflected in the Environmental, Social, and Governance (ESG) paradigm [2], [3]. In keeping with the Sustainable Development Goals [4], leadership has thus emerged as a critical element in incorporating sustainability into corporate strategy, culture, and decision-making processes [5].

The environment in which businesses operate has become more complex due to the tremendous improvements of the twenty-first century. Today's businesses must comprehend the connections between climate change, environmental degradation, energy insecurity, geopolitical instability, and the rapid advancements in digital technology [1]. Consequently, economic performance is no longer the exclusive measure of an organization's success. The growing expectation that businesses generate long-term value by striking a balance between economic objectives and social responsibility, environmental stewardship, and sound governance practices is reflected in the Environmental, Social, and Governance (ESG) paradigm [2], [3]. In keeping with the Sustainable Development Goals [4], leadership has thus emerged as a critical element in incorporating sustainability into corporate strategy, culture, and decision-making processes [5].

Scholarship on sustainable leadership has grown in popularity; however, it has mostly developed in contemporary organizational contexts influenced by Western viewpoints. As a result, mainstream leadership theories continue to underrepresent leadership qualities based on regional cultures, spirituality, and the interconnectedness of humanity and nature. Indigenous knowledge systems include leadership principles based on ecological balance, collective responsibility, and harmonious relationships among individuals, communities, and the natural environment, according to a growing body of study on Indigenous Leadership [8]. Therefore, by making Sustainable Leadership theory more culturally grounded and better adapted to tackling current sustainability concerns, incorporating these indigenous viewpoints can improve and broaden the theory.

Indigenous knowledge is abundant in Indonesia and offers important insights into sustainable leadership techniques [9]. Among these, the Javanese philosophy of *Memayu Hayuning Bawana* provides an especially significant viewpoint by considering humans as essential components of the cosmic order, charged with promoting harmony between the Divine, society, nature, and humanity [10]. Rather than being only a means of achieving organizational goals, leadership is viewed in this intellectual tradition as a moral duty to advance justice, balance, and the continuity of life.

The *Wayang Kulit* performance *Wahyu Makutharama* powerfully embodies these philosophical values, particularly through the teachings of *Hastha Bra-ta*, which use

analogies from the natural world to illustrate the attributes of a great leader [11]. Together, these teachings' eight virtues—virtue, integrity, courage, empathy, wisdom, justice, protectiveness, and adaptability—showcase a leadership model that goes beyond organizational effectiveness to include the sustainability of human life and the environment. Thus, using the story of Wahyu Makutharama to reinterpret the philosophy of Memayu Hayuning Bawana offers a significant chance to create a leadership framework that tackles modern organizational issues while staying firmly anchored in Indonesia's indigenous cultural legacy.

Research on sustainable leadership has grown significantly during the last 20 years. However, most research has focused on leadership in contemporary businesses and has typically used management viewpoints derived from Western paradigms. In contrast, there has been little work done to incorporate these insights into the larger development of Sustainable Leadership theory; instead, research on Indigenous Leadership has mostly examined leadership practices in indigenous communities, traditional societies, and local governance contexts.

Studies of Wayang Kulit, especially those looking at the Wahyu Makutharama story, show a similar tendency. Few studies have converted the values found in Hastha Brata into a thorough conceptual framework for comprehending organizational leadership from a sustainability perspective, whereas the majority of existing research has concentrated on cultural preservation, character education, and symbolic interpretation [12]. Consequently, there are still some significant gaps. First, there has not been much theoretical integration between sustainable leadership and Memayu Hayuning Bawana philosophy. Second, Wayang has rarely been regarded as a reliable resource for developing leadership theory. Third, there is currently no paradigm for indigenous leadership that explicitly integrates social, ecological, spiritual, and moral aspects into a single conceptual model.

By offering three significant contributions, this work aims to close these gaps. First, it reconstructs Memayu Hayuning Bawana's ideology into an indigenous framework for sustainable leadership based on Javanese cultural wisdom. Second, it uses a hermeneutic approach to reinterpret Hastha Brata's teachings in the Wahyu Makutharama story, proving that Wayang is an important source for leadership theory development as well as a medium for cultural preservation. Third, by highlighting harmonious relationships between people, organizations, society, nature, and the Divine, the study presents the idea of cosmic stewardship, a new conceptual dimension that broadens sustainable leadership.

The idea of cosmic stewardship offers a more comprehensive view of good leadership. It places more emphasis on a leader's capacity to protect ecological balance, foster social cohesiveness, maintain moral integrity, and foster spiritual awareness than on organizational accomplishments. By incorporating indigenous wisdom into modern leadership discourse, the study enhances the literature on sustainable leadership. As part of larger technology-enabled sustainability initiatives, the resulting framework is anticipated to support leadership education within vocational institutions, strengthen Green Skills, and advance Green Leadership in addition to theoretical development.

This study aims to achieve three main goals based on the research background and the gaps found in the literature. First, it looks at how Ki Purbo Asmoro's Wayang Ku-

lit performance of Wahyu Makutharama embodies the ideology of Memayu Hayuning Bawana. Secondly, it reconstructs Hastha Brata ideals into a framework for Indigenous Sustainable Leadership. Third, it advances the idea of cosmic stewardship as a cutting-edge theoretical addition to sustainable leadership. The study aims to show the practical applicability of this paradigm for organizational leadership development, vocational education, and the development of green leadership competencies required to support technology-enabled sustainability, in addition to advancing theory.

2 Literature Review

2.1 Sustainable Leadership

The idea of sustainable leadership has gained increased prominence as businesses cope with increasingly complex sustainability-related concerns in today's rapidly evolving world [6]. Sustainable leadership encourages a more comprehensive perspective that aims to create enduring value by balancing economic growth with social responsibility, environmental protection, and sound governance, in contrast to traditional leadership models that place a higher priority on economic efficiency and short-term organizational performance. According to this perspective, organizations should be viewed as components of a larger socio-ecological system, which means that their contributions to society, environmental preservation, and sustainable growth should be considered in addition to financial results.

Over time, sustainable leadership has evolved from a concept primarily concerned with preserving organizational continuity to a more comprehensive leadership paradigm that includes innovation, organizational resilience, ecological sustainability, and ethical responsibility [13]. As digital transformation continues to transform organizations, leaders are increasingly expected to use technological advancements to improve organizational performance, all the while ensuring that technological advancement stays in line with moral principles, social responsibility, and environmental sustainability [7]. Because of this, the idea of technology-enabled sustainability has become essential to the implementation of sustainable leadership in a range of organizational settings [14].

Despite these advancements, experiences from contemporary Western organizations continue to have a significant impact on the theoretical underpinnings of sustainable leadership [15]. Because of this, leadership ideals derived from spirituality, indigenous cultures, and the peaceful coexistence of humans and the natural world have received comparatively little attention. This disparity draws attention to a crucial opportunity to include perspectives from indigenous knowledge systems in the paradigm of sustainable leadership.

2.2 Indigenous Leadership

Indigenous leadership has become a significant area of study as a result of academics being inspired to reevaluate leadership from viewpoints that go beyond universal models by the growing understanding of cultural variety. This viewpoint acknowledges that the social, cultural, historical, and value systems of the societies in which leadership emerges are intricately linked [15].

Indigenous leadership differs significantly from prevailing Western leadership styles, as research continually shows. Values like collectivism, moral responsibility, care for the environment, *gotong royong* (mutual cooperation), social harmony, and service to others influence leadership in many indigenous societies [9]. Because they see humans as inextricably linked to the ecological systems in which they live and interact, these concepts precisely capture the core of sustainability [16].

Even though there has been a significant increase in studies on Indigenous Leadership, most of the literature that is currently available is descriptive in character and focuses more on leadership practices within indigenous communities than on creating theoretical frameworks that can be applied to modern companies [10]. As a result, indigenous wisdom's potential to further the theory of sustainable leadership has not yet been completely realized [12]. The current study reconstructs Javanese philosophy as the theoretical foundation for an Indigenous Sustainable Leadership model to overcome this restriction.

2.3 The Philosophy of Memayu Hayuning Bawana as a Foundation for Sustainable Leadership

Within Memayu, Hayuning Bawana is a representative of Javanese philosophy, which views humans as essential components of the cosmic order, charged with maintaining harmony between people, society, the natural world, and the Divine [10]. According to this viewpoint, leadership is viewed as a moral duty to maintain life's balance and continuity rather than only the pursuit of organizational goals [9].

This worldview has strong conceptual connections to concepts like social welfare, ecological stewardship, intergenerational responsibility, and ethical governance when evaluated through the prism of sustainable leadership [11]. Instead of viewing leadership as merely an organizational or administrative function, Memayu Hayuning Bawana explicitly integrates spirituality as a vital component of leadership, which sets it apart from many modern leadership theories [12].

Only a small amount of research has examined this ideology's potential as a conceptual basis for organizational leadership, despite the fact that it has been extensively studied in studies of Javanese culture, philosophy, and character education [17]. As a result, this study presents Memayu Hayuning Bawana as the theoretical foundation for developing a paradigm for Indigenous Sustainable Leadership.

2.4 Hastha Brata as a Model of Ecological Leadership

One of the most comprehensive depictions of Memayu Hayuning Bawana's ideology is found in the Wayang Kulit performance Wahyu Makutharama, which is based on the teachings of Hastha Brata [12]. Hastha Brata outlines eight fundamental characteristics of an ideal leader: vision, integrity, courage, empathy, justice, protectiveness, inspirational capability, and adaptability using symbolic comparisons to natural elements [18].

Hastha Brata views leadership as a way to maintain life's overall balance, in contrast to many modern leadership theories that place a strong emphasis on organizational effectiveness [9]. In this philosophical tradition, nature represents the ecological relationships that form responsible leadership in addition to acting as a moral metaphor. Therefore, a leader's effectiveness should be assessed not only by organizational accomplishments but also by their capacity to protect environmental sustainability and promote social peace [17].

In order to create leadership qualities that are applicable to contemporary organizational environments, this study reinterprets the ideals found in Hastha Brata using a hermeneutic approach [16]. Wayang is now recognized as both a significant cultural legacy and a useful resource for the development of leadership theory thanks to this reinterpretation [10].

2.5 Conceptual Framework

The analysis of earlier research reveals a strong conceptual connection between Memayu Hayuning Bawana's worldview, Indigenous leadership, and sustainable leadership [8]. These viewpoints come from many academic traditions, but they all agree that moral responsibility, harmonious social relationships, and resource stewardship are the ways in which leadership should advance sustainability. However, when used separately, each viewpoint has drawbacks as well [9].

This study unifies the three viewpoints through a hermeneutic reading of Hastha Brata's teachings to overcome these constraints. Moral, social, ecological, and spiritual stewardship are the four interrelated dimensions that make up the resultant Indigenous Sustainable Leadership framework. The main theoretical contribution of this study is the concept of cosmic stewardship, which is formed by these dimensions taken together.

By highlighting the linked relationships between people, organizations, society, nature, and the Divine as a single system, the notion of Cosmic Stewardship expands on the Sustainable Leadership theory already in place. The framework offers useful implications for advancing green leadership, bolstering green skills, and improving leadership education in vocational institutions to promote the achievement of technology-enabled sustainability in addition to upgrading leadership theory.

3 Method

3.1 Research Design

In order to investigate the concepts of sustainable leadership reflected in Memayu Hayuning Bawana's ideology as portrayed in the Wayang Kulit performance Wahyu Makutharama, this study used an interpretive qualitative research design based on philo-sophical hermeneutics. Since the goal of the study was to examine, analyze, and rebuild the philosophical concepts and leadership principles hidden within a cultural text rather than to validate preconceived predictions, an interpretive approach was deemed acceptable [19].

Hermeneutics is seen in this study as an interpretive dialogue that involves the researcher, the text, and its sociocultural setting through the hermeneutic circle process. A greater comprehension of the philosophical messages expressed through cultural expressions is made possible by this ongoing engagement. Because Wayang Kulit incorporates layers of historical, ethical, ecological, and spiritual symbolism that go beyond what can be sufficiently described by descriptive or textual analysis alone, this method is especially appropriate for understanding the performance [20].

3.2 Research Object and Data Sources

The Wayang Kulit performance of Wahyu Makutharama by Ki Purbo Asmoro served as the focus of this study. Since Hastha Brata's teachings are one of the most thorough explanations of leadership in the Javanese philosophical tradition, this performance was purposefully chosen [12].

Two complimentary categories of data were used in the investigation. The core data consisted of audiovisual recordings of the Wahyu Makutharama performance, which contained speech, narrative sequences, visual symbols, plot development, character interactions, and other elements that conveyed leadership concepts throughout the performance. Secondary data were obtained from scholarly articles on Indigenous Leadership, Sustainable Leadership, Javanese philosophy, Memayu Hayuning Bawana, Hastha Brata, Wayang Kulit, and other studies on leadership based on indigenous knowledge [9], [8]. Combining these several sources allowed for a broader understanding of the cultural context and increased the interpretation's depth and reliability.

3.3 Data Collection

Documentary analysis and a thorough examination of pertinent literature were used to acquire data. In order to find conversation, symbolic representations, character actions, and narrative sequences that demonstrated leadership values, the recorded Wahyu Makutharama performance was frequently viewed. To create the primary corpus for further study, each pertinent scene was meticulously transcribed.

The literature review focused mostly on scholarly works on Sustainable Leadership, Indigenous Leadership, hermeneutics, Javanese philosophy, Memayu Hayuning

Bawana, and Hastha Brata. These references served as interpretive lenses that encouraged an ongoing conversation between the cultural text and contemporary leadership theories in addition to offering the study's theoretical framework [19].

3.4 Data Analysis

A tiered qualitative hermeneutic method was used to assess the information gathered. Important units of leadership behavior, cultural symbols, moral principles, human-nature links, and spiritual ideals were found during the open coding stage of the research. During the second stage of axial coding, which involves classifying these meaning units into broader conceptual categories based on shared characteristics, major leadership themes were obvious. The final stage, selective coding, integrated these categories into a logical conceptual framework that made the relationships between Memayu Hayuning Bawana's ideology, Hastha Brata's teachings, and the essential components of sustainable leadership clear.

The herme-neutic circle, an iterative procedure that continuously linked specific textual elements with the entire narrative, the larger context of Javanese culture, and modern leadership theories, was used to interpret the results after the coding phase. The researchers were able to explain the symbolic connotations present in the performance and reassemble its philosophical importance into a new conceptual framework known as cosmic stewardship thanks to this recursive interpretation.

3.5 Trustworthiness

To ensure the integrity and rigor of the research, the study employed the four widely accepted standards of dependability, confirmability, transferability, and credibility. Credibility was increased by theoretical triangulation by carefully comparing the interpretations with other streams of literature on Indigenous Leadership, Sustainable Leadership, Javanese philosophy, and Wayang studies. Transferability was enhanced, and readers were allowed to evaluate the findings' application in various circumstances by providing them with comprehensive explanations of the cultural context, character depictions, and the interpretation process. To ensure reliability, every stage of the research process—including data collection, coding, and conceptual development—was meticulously documented. In order to ensure that each interpretation could be immediately linked to the available data, a transparent relationship between the empirical evidence, analytical techniques, and research conclusions was maintained.

3.6 Research Framework

The study was carried out in six interrelated phases. Finding the research problem was the first step in the procedure, which was then followed by a thorough analysis of the pertinent literature. Data collection through documentary analysis and literature study comprised the third stage. Hermeneutic analysis using open, axial, and selective coding comprised the fourth step. The leadership principles found in Hastha Brata were then combined to provide a logical conceptual framework. The main theoretical contribution

of this study is Cosmic Stewardship, which was developed by reconstructing these data into an Indigenous Sustainable Leadership model based on Memayu Hayuning Bawana's worldview.

4 Results

4.1 Overview of Findings

The philosophy of Memayu Hayuning Bawana transcends its function as a moral instruction within the Javanese tradition, according to the hermeneutic study of the Wahyu Makutharama story. Instead, it provides a thorough foundation for comprehending sustainable leadership. This study found eight essential leadership characteristics ingrained in Hastha Brata's teachings by analyzing the dialogues, symbolic expressions, character representations, and overall narrative structure of the Wayang Kulit performance. The integration of moral, social, ecological, and spiritual aspects is emphasized by the interrelated leadership system formed by these ideals.

The leadership concepts found in Hastha Brata present leadership as an ongoing duty to maintain harmony in all facets of life, in contrast to many modern leadership models that mainly concentrate on organizational performance and effectiveness. From this angle, Hastha Brata should be viewed as a conceptual foundation for building an Indigenous Sustainable Leadership framework as well as a source of moral direction for leaders

4.2 Eight Leadership Values Derived from Hastha Brata

The results also show that Hastha Brata's teachings include eight interconnected leadership values that collectively create a cohesive and integrated model of sustainable leadership. Instead than serving as distinct leadership qualities, these values work in concert to create a comprehensive style of leadership based on sustainability.

Table 1. Leadership Values Derived from Hastha Brata

Hastha Brata Element	Philosophical Meaning	Leadership Value	Sustainability Dimension	Organizational Implication
Surya (Sun)	Provides direction for life	Visionary Leadership	Strategic Sustainability	Establishing a long-term organizational vision
Candra (Moon)	Provides serenity and comfort	Empathy	Social Sustainability	Promoting employee well-being
Kartika (Stars)	Serves as a role model	Inspirational Leadership	Human Development	Cultivating organizational culture
Bumi (Earth)	Sustains all forms of life	Integrity	Ethical Sustainability	Strengthening organizational governance

Samudra (Ocean)	Embraces all currents	Inclusive-ness	Stakeholder Sustainability	Fostering multi-stakeholder collaboration
Angin (Wind)	Reaches every space	Adaptability	Organizational Resilience	Responding effectively to change
Api (Fire)	Provides energy and courage	Courage	Transformational Change	Driving organizational innovation
Indra (Rain)	Brings prosperity	Justice	Equitable Sustainability	Ensuring the equitable distribution of benefits

These eight principles show that every natural element in Hastha Brata has symbolic meaning as well as complementary leadership skills that work together to promote the growth of sustainable organizations.

4.3 Hermeneutic Interpretation of Leadership Values

Every principle in Hastha Brata has connotations that extend well beyond its symbolic representation in Javanese culture, according to the hermeneutic analysis. The Sun (Surya) represents a leader's capacity to clearly state the organization's long-term goals and offer strategic guidance. The Moon (Candra) represents empathy, emotional stability, and the ability to establish peaceful interpersonal relationships. The Stars (Kartika) stands for excellent behavior and inspired leadership that foster the development of a strong company culture.

Equally significant leadership traits are conveyed by other natural aspects. Integrity and the capacity to guarantee organizational sustainability via accountable and moral leadership are symbolized by the Earth (Bumi). The Ocean (Samudra) represents inclusivity, openness, and the readiness to accept different viewpoints while considering the needs of many stakeholders. Wind (Angin) represents flexibility and the ability to react successfully to shifting strategic environments. Rain (Indra) represents justice and the equitable sharing of prosperity, while Fire (Api) represents bravery in making tough choices and fostering innovation.

These eight leadership values work together to create a cohesive leadership system rather than as distinct qualities. Collectively, they stress how crucial it is to preserve equilibrium between the interests of organizations, society, the environment, and the spiritual aspect of human existence.

4.4 Development of the Indigenous Sustainable Leadership Framework

According to the conceptual synthesis of the results, an Indigenous Sustainable Leadership framework may be formed by grouping the eight Hastha Brata-derived leadership values into four larger dimensions. Conceptual synthesis of the findings suggests that the eight leadership values derived.

Table 2. Synthesis of the Indigenous Sustainable Leadership Dimensions

Dimension	Core Leadership Values	Leadership Function
Moral Stewardship	Integrity, Courage	Upholding ethical principles and accountability
Social Stewardship	Empathy, Justice, Inclusiveness	Fostering social harmony and collective well-being
Ecological Stewardship	Visionary Leadership, Adaptability	Sustaining organizational and environmental resilience
Spiritual Stewardship	Inspirational Leadership	Internalizing moral and spiritual values

An Indigenous Sustainable Leadership framework that combines indigenous cultural knowledge with the core ideas of sustainability is formed by these four interconnected and mutually reinforcing dimensions. This framework views sustainability as the result of harmonious relationships among individuals, organizations, society, the natural environment, and the spiritual realm, as opposed to concentrating solely on organizational success as is common in many conventional leadership frameworks.

4.5 Proposed Model of Cosmic Stewardship

A new conceptual model based on Memayu Hayuning Bawana's philosophy, Cosmic Stewardship, was developed during the last stage of the conceptual synthesis. This approach views leadership as an ongoing endeavor to maintain cosmic balance through the integration of four interrelated dimensions: spiritual, ecological, social, and moral stewardship.

According to this viewpoint, sustainable leadership's efficacy goes beyond achieving corporate objectives. It also depends on a leader's capacity to cultivate harmonious and balanced relationships between people, society, the natural world, and the divine. In this way, Cosmic Stewardship is a conceptual reconstruction that converts the philosophical principles ingrained in Javanese wisdom into an Indigenous Sustainable Leadership framework that may guide leadership in modern business contexts. The suggested model shows that Memayu Hayuning Bawana's philosophy has historical and cultural value as well as the potential to provide a conceptual basis for the development of sustainable leadership theory based on indigenous wisdom in Indonesia.

5 Discussion

5.1 Reinterpreting Sustainable Leadership through Indigenous Wisdom

The study's conclusions imply that Memayu Hayuning Bawana's philosophy offers a more comprehensive and all-encompassing view of sustainable leadership. This Javanese intellectual tradition sees leadership as a moral duty to maintain harmonious inter-

actions among people, society, nature, and the Divine, whereas many modern leadership theories have been formed primarily from the experiences of contemporary organizations. The traditional understanding of sustainability, which has mostly concentrated on balancing economic, social, and environmental components, is broadened by such a viewpoint [5].

The eight leadership principles that have been recreated from Hastha Brata's teachings show that sustainable leadership goes beyond efficient organizational management. Moral rectitude, social compassion, ecological consciousness, and spiritual awareness are also necessary. The scope of sustainable leadership is thus expanded by these results from an organization-centered viewpoint to a more all-encompassing one that acknowledges people as integral components of a linked system of life [1].

5.2 Extending Indigenous Leadership Theory

Additionally, the findings support the ongoing advancement of Indigenous leadership theory. According to previous research, indigenous leadership is a type of social practice that is deeply ingrained in the cultural customs and value systems of indigenous societies [15]. Nevertheless, a large portion of this research has remained descriptive and has only infrequently moved toward creating conceptual frameworks that are applicable in modern organizational settings.

This study shows that Memayu Hayuning Bawana's philosophy should be viewed as both a significant component of cultural legacy and a useful starting point for theoretical advancement [9]. Eight leadership skills that are extremely pertinent to the demands of contemporary organizations were created by reconstructing the leadership concepts found in Hastha Brata through a hermeneutic interpretation. According to these results, indigenous knowledge can contribute significantly to the study of global leadership while maintaining the cultural values that caused it [16].

More generally, by seeing local wisdom as a legitimate source of conceptual innovation as well as an object of cultural preservation, the study promotes the creation of a leadership paradigm that is more contextual, pluralistic, and inclusive.

5.3 Cosmic Stewardship as a Novel Conceptual Contribution

The creation of cosmic stewardship as a novel conceptual framework within sustainable leadership research is the study's main theoretical contribution. Cosmic Stewardship broadens the scope of leadership responsibility to encompass the interconnected relationships among people, organizations, society, nature, and the Divine, in contrast to traditional sustainable leadership models that mainly focus on the relationship between organizations and their stakeholders.

The study's four dimensions, namely, Moral Stewardship, Social Stewardship, Ecological Stewardship, and Spiritual Stewardship, show that sustainable leadership should be viewed as a multifaceted, integrated system. These dimensions complement each other, indicating that an organization's capacity to maintain ecological balance, bolster social cohesion, uphold ethical governance, and internalize spiritual values should be taken into consideration in addition to traditional performance indicators [9].

The idea of cosmic stewardship adds a layer to the literature on sustainable leadership that has not received much attention in modern leadership studies by offering a cosmological viewpoint. This concept views sustainability as the outcome of reciprocal and harmonious relationships among all elements of life, as opposed to taking a primarily anthropocentric stance.

5.4 Sustainability

The study's conclusions have significant real-world ramifications for the development of green leadership. The investigation revealed eight leadership ideals that can be converted into leadership abilities that promote sustainable resource management, environmentally conscious decision-making, and the growth of sustainable organizational cultures [7].

In the context of digital transformation, the COS paradigm emphasizes that technical innovation should always be supported by moral responsibility and ecological awareness [14]. Thus, employing digital technologies to boost organizational productivity is only one aspect of technology-enabled sustainability. Rather, it should also show a commitment to ensuring that technological innovation results in long-term benefits for individuals, society, and the environment [3].

This study is important not only for organizational practice but also for the field of vocational education. The leadership principles of *Hastha Brata* provide a foundation for leadership education that seeks to foster moral decision-making, increase Green Skills, foster sustainability-oriented character, and enhance collaborative skills [17]. Graduates can be equipped with the strong technical competencies and leadership abilities required to advance sustainable development by integrating these principles into educational programs [16].

5.5 Theoretical and Practical Contributions

By reconstructing Memayu Hayuning Bawana's notion into an Indigenous Sustainable Leadership framework, it first adds to the corpus of literature on sustainable leadership. Second, it illustrates how *Wayang Kulit* could be a valuable tool for advancing leadership theory through a hermeneutic reinterpretation of *Hastha Brata*'s concepts. Third, it introduces the concept of cosmic stewardship as a new conceptual dimension that integrates spiritual, ecological, social, and moral aspects into a coherent framework for leadership [8].

Practically, the proposed framework provides a useful foundation for developing leadership competencies in both public and commercial enterprises, incorporating sustainability themes into vocational education curricula, and developing leadership development programs. Consequently, the research not only contributes to scholarly understanding but also offers an alternative leadership paradigm that could tackle the sustainability challenges that emerge in the era of digital transformation [9].

The findings demonstrate that Memayu Hayuning Bawana's perspective offers a more thorough comprehension of the concept of sustainable leadership. Unlike most

modern leadership paradigms, which are mostly created from the context of contemporary organizations, this Javanese philosophical tradition sees leadership as a moral imperative to sustain harmonious connections among mankind, society, nature, and the Divine. This perspective broadens the present understanding of sustainability, which has traditionally been framed in terms of balancing economic, social, and environmental factors [5].

Sustainability requires moral integrity, social empathy, ecological consciousness, spirituality, and effective corporate governance, according to the eight leadership qualities that have been rebuilt from Hastha Brata's teachings. Therefore, this study broadens the concept of sustainable leadership from an organization-centered viewpoint to a more all-encompassing paradigm that recognizes individuals as crucial components of an interconnected system of existence [1].

6 Conclusion

This study uses a hermeneutic interpretation of the Wayang Kulit performance Wahyu Makutharama to recreate the Javanese philosophy of Memayu Hayuning Bawana into an Indigenous Sustainable Leadership framework. Eight interconnected leadership values—visionary leadership, empathy, inspiration, integrity, inclusivity, adaptability, courage, and justice—are found in Hastha Brata's teachings, according to the analysis. The main conceptual contribution of this study is the concept of cosmic stewardship, which is created by combining these principles into four broad dimensions: moral, social, ecological, and Spiritual Stewardship.

The study adds a viewpoint based on traditional wisdom from Indonesia to the literature on sustainable leadership. Cosmic Stewardship views leadership as a system based on harmonious relationships among people, organizations, society, nature, and the Divine, in contrast to many existing sustainable leadership models that have primarily developed from the experience of contemporary organizations. By adopting this viewpoint, the study strengthens the significance of Indigenous Leadership as a significant source of theory development in current leadership research while expanding the theoretical scope of Sustainable Leadership [8].

The suggested Indigenous Sustainable Leadership framework has practical benefits for organizations, educational institutions, and policymakers in addition to its theoretical contribution. The framework serves as a guide for firms looking to develop leadership skills that strike a balance between social responsibility, environmental sustainability, ethical responsibility, and organizational performance. The principles of Hastha Brata can be incorporated into leadership education in vocational and higher education to support technology-enabled sustainability by strengthening Green Leadership, fostering Green Skills, encouraging ethical decision-making, and developing leadership capabilities [1]. These results show that policymakers can use indigenous knowledge as a strategic basis for creating leadership development programs that simultaneously advance sustainable development and protect cultural assets.

The study contains many shortcomings despite these contributions. First, Wahyu Makutharama, a Wayang Kulit story performed by Ki Purbo Asmoro, serves as the

foundation for the analysis. As a result, it is inappropriate to interpret the results as fully reflecting the richness of the Javanese *pedalangan* heritage. Second, although the hermeneutic technique used in this study allowed for a thorough interpretation of philosophical ideas, it did not look into how the suggested framework functions in actual organizational settings. Third, the study is still in the conceptual theory development stage; therefore, there has been no empirical testing of the COSMIC stewardship model's ability to boost green leadership, strengthen sustainable leadership, or improve organizational performance.

Therefore, it is recommended that future studies investigate the cosmic stewardship framework in a broader range of organizational contexts, such as public institutions, private enterprises, and educational settings. Additional research could create reliable tools for measuring Indigenous Sustainable Leadership, use quantitative or mixed-methods designs to examine the connections between its dimensions, and contrast Memayu Hayuning Bawana's philosophy with indigenous leadership traditions in other parts of Indonesia and other cultural contexts worldwide. In order to improve the application of technology-enabled sustainability, future studies may also examine how COSMIC stewardship can be combined with digital transformation, artificial intelligence, and the development of green skills in vocational education.

Overall, the results show that the value of Indonesia's traditional knowledge goes far beyond its cultural and historical significance. Additionally, it offers a solid basis for conceptual innovation in the area of sustainable leadership. Memayu Hayuning Bawana's philosophy provides an alternative leadership paradigm by introducing cosmic stewardship, which unifies moral, social, ecological, and spiritual aspects. Despite the difficulties presented by a world that is becoming more complicated and changing rapidly, this integrated perspective offers a significant basis for creating organizations that are inclusive, sustainable, and globally competitive.

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