

Power and Leadership in Wawacan Abdul Muluk: Islamic Values in Classical Sundanese Manuscripts

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Abstract:

This study examines the representation of power and leadership in the Wawacan Abdul Muluk, a classic Sundanese literary work that holds significant value in Indonesian literary heritage. Through textual analysis and literary hermeneutics, this study aims to identify the leadership values contained in the manuscript, particularly those related to the concept of power from an Islamic perspective. The results show that Wawacan Abdul Muluk presents an ideal leadership model, emphasising three main dimensions: the legitimacy of power derived from noble descent and moral virtue; the exercise of power oriented towards justice and the welfare of the people; and the regeneration of leadership through education and character building. This manuscript reflects the integration of Islamic values with the Sundanese leadership tradition, emphasising the importance of morality, competence, and social responsibility in exercising power. The findings of this study contribute to understanding the concept of leadership in classical Indonesian literature and its relevance to the development of leadership grounded in local and Islamic values in the contemporary era.

Keywords: Abdul Muluk's manuscript; classical Sundanese literature; Islamic leadership; leadership values.

INTRODUCTION

Classical Indonesian literature deeply captures the construction of values, worldviews, and ways of thinking of past societies in interpreting their social realities. In these texts, the concepts of power and leadership are not presented as abstract ideas, but as part of collective experiences embedded in everyday social practices. Literary works serve as reflective spaces where society articulates hopes, critiques, and ideals about leadership figures. In this context, literature does not stand apart from social dynamics but rather serves as a mirror reflecting the relationship between authority, morality, and social responsibility. The values contained in classical literature demonstrate how leadership is understood as a mandate imbued with ethical and spiritual dimensions. Therefore, reading classical Indonesian literature opens up access to understanding the framework of traditional societies' thinking in interpreting power as a practice that must be carried out in a balanced manner between personal interests, community interests, and transcendental values.

The Wawacan Abdul Muluk occupies an important position in the classical Sundanese literary heritage because it contains an ideal representation of leadership that developed in Sundanese society after Islamization. This text reflects the process of meeting local traditions with Islamic values, which then formed a new perspective on the authority and responsibility of leaders. (Moriyama, 2005) positions the Wawacan Abdul Muluk as a text that represents cultural transformation, where Islamic teachings do not completely replace old traditions, but rather interact and form a synthesis of values. Leadership in this text is depicted through characters and events that are full of moral symbols, piety, and self-control. Thus, this wawacan not only records the structure of power, but also offers moral legitimacy to leadership practices that are expected to be accepted by society at that time.

Beyond being a literary work, Abdul Muluk's Wawacan serves as a means of social education that reaches various levels of society. The text's inherent entertainment function goes hand in hand with its educational role, conveying moral and political values in a subtle yet effective manner. The narrative, structured in poetic form, allows normative messages to be absorbed without seeming patronizing. Through its storyline and characters, the public is introduced to the image of a just and wise leader who is able to put the public interest above personal ambition. This pedagogical dimension demonstrates that literature plays a strategic role in shaping collective awareness of how power should be exercised. In other words, this text contributes to building a leadership ethos rooted in cultural and religious values, while also relevant to the social needs of its supporting community.

The wawacan tradition in Sundanese literature generally serves a broader function than mere aesthetic expression. Wawacan serves as a primary medium for the transmission of cultural values and religious teachings, particularly in societies that are not yet fully reliant on written traditions. The sung narrative poetic form of wawacan makes it easy to remember and disseminate orally. (Rosidi, 2001) explains that the song-like characteristics of wawacan allow the text to thrive in social spaces, such as folk performances and religious activities. Thus, wawacan serves as an effective means of cultural communication, bridging elite knowledge with the understanding of the wider community. The existence of wawacan demonstrates how literature functions as a tool for the formation of collective values, not merely as an artistic product to be enjoyed individually.

Within this framework, Abdul Muluk's Wawacan can be understood as a normative text that provides practical guidelines for the exercise of power and the realization of ideal leadership. The values conveyed are not presented as explicit doctrines, but rather are woven into a narrative structure that illustrates the moral consequences of each character's actions. This approach makes the text more persuasive and easily accepted by the public. Leadership is depicted as a practice that demands a balance between authority, wisdom, and adherence to religious values. This wawacan serves as a cultural reference that helps society understand the ethical boundaries in exercising power. Abdul Muluk's Wawacan's position as both a literary work and a social guideline emphasizes the important role of classical literature in shaping society's perspective on ideal and meaningful leadership.

The study of leadership in classical Indonesian literature holds significant significance in efforts to build leadership character at the national level. Classical literature not only preserves historical traces but also contains ethical guidelines born from the social experiences of its supporting communities. Ekadjati emphasized that classical Sundanese literature contains noble values that can be used as a conceptual foundation in formulating leadership models rooted in local culture (Edi, 2009). These values reflect the community's views on authority, responsibility, and the relationship between leaders and their communities.

Thus, classical literature can be read as a source of cultural knowledge relevant to the formation of leadership that is not uprooted from the nation's social and cultural context. This approach positions literature as a medium for collective reflection that contributes to strengthening a values-based leadership identity.

Within this framework, Abdul Muluk's Wawacan presents a unique perspective by combining local leadership traditions with Islamic values that have become integral to Sundanese society. This text represents the process of internalizing religious teachings into pre-existing cultural structures. Leadership is not portrayed solely as political power, but rather as a moral mandate that demands harmony between custom, religion, and social responsibility. The presence of Islamic elements in the narrative does not erase local traditions, but rather enriches perspectives on the ideal leader figure. Through this combination, this wawacan reflects the cultural dynamics of Sundanese society, which continues to adapt without losing its fundamental identity. Thus, Abdul Muluk's Wawacan can be understood as a text that offers a contextual, multi-layered interpretation of leadership that is relevant to the social realities of its time.

Research on the representation of power in classical Indonesian literature has attracted the attention of a number of academics. Moriyama, in his study of Sundanese literature, emphasized that wawacan manuscripts often contain moral and political teachings conveyed through heroic and symbolic storylines. These heroic narratives serve as a means of conveying normative values related to leadership and the legitimacy of power. The narrative approach allows these messages to be widely accepted by society without having to be delivered directly. Literature, in this case, acts as a pedagogical space that instills an understanding of leadership ethics through aesthetic experience. Moriyama's view suggests that wawacan cannot be separated from the socio-political context that underlies them, as these texts function as both a reflection and a shaper of society's collective consciousness.

In line with this view, Robson argues that classical Javanese and Sundanese literature serves as an ideal mirror depicting leadership behavior that is considered appropriate and worthy of emulation (Robson, 1981). Literature serves as a medium for displaying the moral standards expected of a leader. However, studies specifically examining the concepts of power and leadership in Abdul Muluk's Wawacan are still relatively limited. This lack of research indicates an underdeveloped academic space, particularly in understanding how the text constructs a distinctive representation of leadership within the Sundanese-Islamic tradition. Therefore, research on this wawacan has the potential to enrich the discourse on leadership in classical Nusantara literature and provide conceptual contributions to the development of literary and cultural studies.

The Wawacan Abdul Muluk tells the story of King Abdul Hamid of the Barbary lands and his family, particularly his son Abdul Muluk and his daughter Siti Rahma. The narrative in this manuscript does not only focus on romantic or adventure aspects, but also presents a picture of government practices, relations between kingdoms, and conflicts that arise in the context of trade and diplomacy. This shows that the manuscript has a rich political and social dimension to study. What is interesting about this manuscript is its depiction of a complex government system with a clear division of power among members of the royal family. Each figure has a specific role and responsibility within the power structure, reflecting an understanding of the importance of professionalism and specialization in state governance. This contrasts with the stereotype of traditional leadership, which is often depicted as autocratic and centered on a single king.

This study aims to analyze the representation of power and leadership in Abdul Muluk's Wawacan with a focus on: (1) the concept of legitimacy of power depicted in the text; (2) the practice of leadership and governance; (3) the moral values underlying the exercise of power; and (4) the relevance of leadership values in the text to the context of contemporary leadership. Through an in-depth analysis of these aspects, it is hoped that a comprehensive understanding of the concept of ideal leadership from the perspective of classical Sundanese society that has been Islamized can be obtained.

METHOD

This research employs a qualitative approach, focusing on textual analysis of the transliterated Wawacan Abdul Muluk manuscript. This qualitative approach was chosen because it allows researchers to explore the meanings, symbols, and value constructions contained within the text in depth. The primary data for this research comes from the translated text of the manuscript, which is treated as the primary object of study. The text is understood not simply as a series of words, but as a representation of the worldview and thought structures of the society that gave birth to it. Through this approach, the text is positioned as a discursive space containing ideas about power and leadership. The focus of the analysis is directed at how the narrative

shapes certain understandings of the authority, legitimacy, and responsibility of leaders, as reflected in the story's structure and the depiction of its characters.

The analytical technique used in this study is close reading, which involves carefully reading the text to identify sections related to the themes of power and leadership (Ricklefs, 2008). This technique requires close attention to the details of language, sentence structure, and the narrative context that frames each event in the text. Data are analyzed by exploring text fragments that contain representations of leadership practices, power relations, and decision-making dynamics. This process is carried out in stages with the aim of capturing recurring patterns of meaning as well as variations in meaning that emerge within the narrative. Through close reading, the text is treated as a rich field of interpretation, where every word and phrase has the potential to reveal the ideological perspectives underlying the construction of leadership in the discourse.

Text analysis is conducted by paying special attention to several key aspects, such as the characterization of the leader, the depiction of the government system, conflicts related to power, and the values conveyed through the storyline. The character of the leader is analyzed to understand the moral qualities, attitudes, and actions attached to the authority figure. The description of the government system is read as a representation of the power structure considered ideal or problematic within the narrative context. The conflict of power is understood as a space for articulating the tension between personal interests and public responsibility. The values promoted in the text are examined through the narrative consequences experienced by certain characters. All of these aspects are analyzed in an integrated manner to obtain a comprehensive picture of the construction of leadership in the text.

The application of the close reading technique involves repeated and reflective readings of the text to capture layers of meaning that are not always apparent upon initial reading. Every description of a leader's actions, every dialogue involving the decision-making process, and every incident illustrating government practices are recorded in detail. This recording process is carried out systematically to ensure that no important elements are missed. Repeated readings allow researchers to recognize the nuances of language, symbols, and moral implications implicit in the narrative. In this way, the text is understood as a complex structure of meaning, where messages about leadership are not always stated directly but are interwoven in the relationships between events and characters.

This analytical approach allows researchers to understand not only the explicit statements contained in the text but also the implicit assumptions about leadership that underpin the narrative (Kalkman, 2024). These assumptions are reflected in the way the text evaluates characters' actions, legitimizes certain powers, and situates leadership within a specific moral and social framework. By exploring these implicit layers, research uncovers the normative perspectives underlying the narrative. This approach positions the text as a source of cultural knowledge that actively shapes understandings of leadership. Through in-depth and structured analysis, this research seeks to provide an interpretation that is sensitive to the context and complexity of meaning contained in Abdul Muluk's *Wawacan*.

To deepen the interpretation process, this study utilizes a hermeneutic approach that allows for a contextual understanding of the text's meaning, particularly in relation to the historical and cultural background of Sundanese society at the time the manuscript was written. This approach positions the text as a cultural product born of a specific social situation, so that its meaning cannot be separated from the collective experiences of the community that supports it. Hermeneutics allows researchers to read the text not only as a linguistic structure, but also as a representation of the values, norms, and worldviews that developed during a particular period. With this framework, understanding the manuscript's content becomes more comprehensive because it considers the relationship between the text, the author, and the surrounding social context. This approach helps avoid ahistorical readings and opens up the possibility of interpretations that are more sensitive to the cultural realities in which the text is rooted.

Understanding the context of Sundanese society during the Islamization process is crucial to the applied hermeneutic analysis. This period was marked by the intersection of local traditions with Islamic teachings, which gradually shaped a new value system in social life. By considering these historical contexts, the emphasis on certain values in the text can be understood as a response to the social and cultural needs of the time. These values did not emerge by chance, but rather served as relevant guidelines for a society undergoing cultural transformation. This reading helps place the text within the context of the underlying social dynamics, allowing messages about leadership to be interpreted as part of an effort to build a social order aligned with the changing beliefs and structures of Sundanese society during that period.

As an analytical foundation, this study also utilizes references to the concept of leadership in Islam and Sundanese tradition to frame the findings obtained from the text. Islamic leadership concepts, such as caliphate, trust, and deliberation, are used as conceptual tools to interpret the leadership practices represented in the text. These concepts are understood as normative values that emphasize moral responsibility, justice, and participation in decision-making. Using this framework, the representation of leadership in the text can be analyzed more precisely, particularly in examining how religious values are articulated through the narrative. This approach helps uncover how the text constructs leadership legitimacy based on ethical principles derived from Islamic teachings.

In addition to the Islamic perspective, the concept of leadership embedded in Sundanese tradition is also used as a reference in the interpretation process. Values such as *silih asah* (grooming), *silih asih* (compassion), and *silih asuh* (caregiving) are understood as relational principles emphasizing togetherness, caring, and social responsibility in leadership. These concepts are used to explore how local values are integrated with Islamic teachings to shape the ideal leadership depicted in the text. This integration demonstrates a process of cultural adaptation that produces a leadership model that is contextual and rooted in Sundanese tradition. By combining these two value frameworks, the analysis is able to present leadership as a social construct born from a dialogue between religious teachings and local wisdom (Faiqoh, 2024).

RESULTS AND DISCUSSION

Description of the Wawacan Abdul Muluk Manuscript

Material type : Manuscript
Original Title : _
Author : _
Physical Description : 18 pages (12 lines), binding: paper: 17 x 21 cm
Content type : text
Media types : without intermediaries
Type of container: volume
Text information : Windows, MacOS, Linux, ChromeOS, Pdf Reader, browser, IOS, Android
Subject : Sundanese Manuscripts, Sundanese Literature
Abstract : Tells the story of King Abdul Hamid in the land of Berberi who was happy when he had a son named Abdul Muluk

Notes :

- The manuscript is in a weathered condition but the writing on the manuscript is still clearly legible. The manuscript is in the form of European Paper Poetry with a Lion in Medallion paper stamp with the words *CONCORDIA RESPARVAE CRESCUNT*.
- In-text title: - out-of-text title: -
- Cover size 17 x 21 cm
- Text block size 13 x 15 cm
- Number of lines per page: 12 lines/page
- The manuscript paper is brownish and weathered and glassy due to acidity, and has holes due to moths.
- Some of the manuscript sheets are detached from the corsage or torn on the corsage side or other sides.
- The manuscript was written using black ink which has now faded to dark brown, on plain paper with a pencil.
- BEGINNING OF TEXT - END OF TEXT
-

Reference : Ruhallah, Physical Sundanese Manuscripts, National Library Collection (2003), p. 307.

Script Language : Sundanese

Form of work : No matching code found

The manuscript used as the object of this research was composed in Sundanese and written in the Pegon script. The entire manuscript is in prose, without the use of meter or *tembang* patterns found in some other Sundanese literary texts. These linguistic conditions and writing forms indicate that this manuscript was born from a writing tradition that developed within the Sundanese community, which was already familiar with Arabic script as a medium of cultural expression. The manuscript editing process not only aims to explore its content and meaning, but also is directed as a first step to introduce the manuscript to a wider audience. Thus,

the manuscript is no longer limited to a specific readership, but is accessible to academics and the general public who have an interest in the treasures of classical Indonesian literature.

In the Great Dictionary of the Indonesian Language, the term transliteration is defined as the process of copying by replacing letters from one script system to another, which in this context means the transfer from the Pegon script, namely the Arabic script used to write Sundanese, to the Latin script (Moeljadi et al., 2016). The transliteration carried out in this study does not simply transfer the letter forms, but is also supplemented with the use of punctuation and diacritics. The addition of these elements is intended to maintain the accuracy of pronunciation and clarify the language structure in the transliterated text. With this approach, the language form of the manuscript can be maintained as close as possible to the original, while being presented in a format that is more easily understood by readers who are accustomed to the Latin script. Transliteration is positioned as a bridge between old texts and modern readers.

The need for transliteration of the Wawacan Abdul Muluk manuscript is closely related to efforts to facilitate the reading process for the Indonesian public in general. Although some Sundanese people have relatively no difficulty reading the Pegon script because the language used is close to everyday language, this condition does not apply to readers outside the community. For non-Sundanese, the ability to read the Pegon script is still very limited, even among those with a background in literature or philology. This situation causes unequal access to the manuscript. Through transliteration into Latin script, technical barriers to reading can be reduced, making the manuscript's content easier to understand. This step allows the manuscript to be read, studied, and utilized more widely without losing the linguistic character inherent in the original text.

Normative Conflict and Its Impact on Adolescent Reproductive Health

The Wawacan Abdul Muluk manuscript opens its plot with an explanation of the power structure in the Barbari Kingdom under the leadership of King Abdul Hamid. From the very beginning, the text positions the king as the center of political authority and a symbol of the kingdom's stability. This depiction is not presented neutrally, but is accompanied by attributes that affirm the legitimacy of the king's power in the eyes of the public. The narrative introduces the king as a figure with a clear genealogical position within the kingdom's noble structure. This position serves as the formal basis for his power. By placing the introduction of power in the opening section, the text demonstrates that the governmental structure is the primary foundation supporting the entire narrative. Power serves not only as a setting for the story but also as a conceptual framework that shapes the direction of the development of events and characters in the manuscript.

The legitimacy of power in Abdul Muluk's Wawacan is constructed through two complementary elements: noble descent and moral virtue. Noble descent provides the structural basis for explaining the king's right to rule, while moral virtue serves as the ethical justification for that authority. The narrative does not stop at merely affirming lineage but actively presents the king's personal qualities as part of the legitimacy of his power. This approach demonstrates that power is understood as a combination of inheritance rights and personal abilities. Thus, political authority does not rest solely on origin but is strengthened by the qualities of the individual exercising that power. This understanding reflects the normative view of leadership that developed in the society that gave birth to the text.

At the beginning of the manuscript, the text explicitly depicts King Abdul Hamid through descriptions that emphasize the wealth, power, and kinship within the royal family. The quote about "rich in wealth and strength" presents the king as a figure with sufficient material and physical capacity to govern. The mention of his brother, Abdul Majid, and his description of him as intelligent and courteous, reinforce the impression that the royal family possessed high intellectual and moral qualities. This presentation is not decorative, but rather serves an ideological function in constructing an idealized image of the sphere of power. Power is depicted as something that rests in the hands of individuals who possess not only position but also personal worth.

The emphasis on wealth, power, and courtesy in the depiction of King Abdul Hamid indicates that the legitimacy of power is not determined by a single factor. Wealth reflects the king's ability to ensure the welfare and stability of the kingdom. Strength indicates the capacity to protect territory and maintain sovereignty. Courtesy represents the moral qualities that govern how power is exercised. The combination of these three elements presents a holistic model of leadership, in which material, political, and ethical aspects are interconnected. This narrative demonstrates that power is understood as a responsibility that requires a balance between structural strength and refinement of character. Thus, the text not only describes power but also proposes normative criteria for a leader worthy of ruling.

The concept of leadership presented in this manuscript aligns with Islamic views on the criteria for leadership. In Islamic tradition, leadership is understood as a trust that demands competence and moral integrity. Qualities such as *amanah* (trustworthiness), *fathonah* (obedience to God), *tabligh* (discipline), and *shiddiq* (student) are positioned as the ethical foundations for a leader. The depiction of King Abdul Hamid as wealthy, powerful, and courteous can be read as a representation of the fulfillment of these qualities. Wealth and power demonstrate practical capacity, while courtesy indicates honesty and the ability to communicate ethically. In this way, the manuscript builds a conceptual bridge between local traditions and Islamic values internalized in society. Leadership is understood as a combination of worldly abilities and spiritual qualities.

Furthermore, the manuscript depicts the governmental structure of the Barbary Kingdom as an organized system. Power was not concentrated solely in the king, but rather was divided among members of the royal family who had different roles and responsibilities. Abdul Majid, the king's brother, was appointed Raden Tumenggung, responsible for domestic government affairs. Meanwhile, the king's brother-in-law was mandated as Raden Patih, who controlled the maritime areas. This division of roles demonstrates an understanding of the differentiation of functions within government. This structure reflects an awareness of the complexity of state governance, which cannot be handled by a single individual. This narrative demonstrates that governance is understood as a collective effort that requires coordination and division of tasks.

The division of power in this manuscript demonstrates the principle of planned distribution of authority. Each official has a clear area of responsibility according to their capacity and position. This system reflects an understanding of the importance of specialization in leadership. Domestic and maritime affairs are separated as areas requiring different expertise. With this arrangement, the government is depicted as running more effectively and under control. This narrative aligns with the principles of governance that emphasize efficiency and clarity of roles (Munawar, 2025). Power is not understood as absolute domination, but rather as a system regulated through a mechanism of shared responsibility. This depiction demonstrates the maturity of the political concept in this classical literary text.

Interestingly, although the king was at the top of the power hierarchy, governance was not depicted as a completely centralized practice. Delegation of authority became the primary mechanism for running the government. The king acted as a director and strategic decision-maker, while technical implementation was delegated to officials with expertise in their respective fields. This pattern demonstrates that power was understood as a process involving trust in others. Delegation was not seen as a relinquishment of authority, but as a strategy to ensure the effectiveness of government. In this way, the manuscript presents a leadership model that was not autocratic, but rather based on cooperation and a rational division of roles.

The principle of delegation depicted in Abdul Muluk's *Wawacan* resonates with the concept of *tafwidh* (religious oversight) in Islamic administration. *Tafwidh* teaches that a leader is permitted to delegate some of his authority to others deemed capable, while maintaining a supervisory function (Rantau et al., 2025). In this text, the king does not lose legitimacy even though some power is exercised by other officials. Instead, delegation strengthens the king's position as a wise leader. This depiction emphasizes that effective leadership is not measured by the amount of power held directly, but by the ability to manage human resources appropriately. The text presents delegation as part of the ethics of responsible leadership.

In addition to the structure and mechanisms of government, the text also emphasizes moral aspects as a key element in legitimizing power. Courtesy and wisdom are explicitly mentioned as essential qualities a leader must possess. This emphasis demonstrates that power cannot be separated from personal character. A leader who possesses wealth and power, but lacks good morals, will not gain moral recognition from society. In this way, the text conveys an implicit critique of forms of leadership that rely solely on material or military domination. Leadership is understood as an ethical relationship between leader and subjects, supported by trust and exemplary behavior. Morality becomes the primary measure in assessing a king's worthiness.

The view of the importance of moral character in leadership reflects the values prevalent in Sundanese society at the time the manuscript was written. Leadership was not merely defined as the ability to control power, but also as the ability to manage oneself and behave appropriately. A king was seen as a role model whose actions served as a reference for the community. Thus, the leader's personal qualities directly impacted the social legitimacy of their power. This narrative demonstrates that society had high ethical expectations for rulers. Power exercised without wisdom and courtesy was seen as fragile and unsustainable.

Furthermore, this text demonstrates that the legitimacy of power is multidimensional. Noble descent, material power, government structure, and moral character interact to shape political authority. None of these elements exist in isolation. Recognized power is power that fulfills all these dimensions in a balanced manner. With this approach, Abdul Muluk's Wawacan presents a complex and nuanced model of leadership. The text not only documents political structures but also articulates normative values that govern how power should be exercised. Leadership is positioned as a social practice fraught with moral and social responsibility.

Overall, the depiction of power in Abdul Muluk's Wawacan emphasizes that ideal leadership is not built solely on structural strength. Its legitimacy arises from a combination of origin, capacity, and character. The narrative positions the king as a figure not only powerful but also worthy of ruling. By emphasizing moral aspects and the distribution of power, this text presents a mature view of leadership. This view reflects local values that have interacted with Islamic teachings, forming an understanding of power grounded in ethics. Through this narrative, Abdul Muluk's Wawacan serves as a medium for social reflection on the meaning of legitimate and dignified leadership.

Leadership Oriented to the Welfare of the People

One of the most prominent dimensions of leadership representation in Abdul Muluk's Wawacan is the placement of the people's welfare as the primary measure of government success. The narrative depicts the Barbary Kingdom as a prosperous and orderly region, as reflected in its description of its vast territory, bustling social life, and the ease of fulfilling the people's daily needs. The quotation about the country's "cheap clothing and cheap food" in both cities and villages demonstrates that prosperity is not enjoyed solely by a select group. This depiction indicates that a leader's success is not measured by elitist symbols of power, but rather by the quality of life of the people as a whole. By placing welfare at the center of the narrative, the text emphasizes that ideal leadership is oriented toward fulfilling the basic needs of society.

The description of the low prices of clothing and food throughout the kingdom carries strong social implications. This condition reflects economic stability, allowing the people to meet their basic needs without undue pressure. This narrative demonstrates that government policy was aimed at creating an economic system that favored the wider community. Mentioning similar conditions in both cities and villages indicates that prosperity was not concentrated in the core areas of power. Thus, the text presents a picture of a relatively equitable distribution of prosperity. Leadership is understood as the ability to manage resources fairly so that the benefits can be felt by all levels of society. This interpretation places economic justice as an integral part of the legitimacy of a king's power.

This depiction of prosperity aligns with the Islamic leadership principle, which views leaders as servants of their people. From this perspective, leaders are positioned as responsible for meeting the basic needs of society and creating a decent life. (Ahmad, 1980) emphasized that the people's welfare is a mandate for which the leader will be held accountable. The narrative in Abdul Muluk's Wawacan demonstrates alignment with this view through its emphasis on the people's socio-economic conditions. Power is not portrayed as a stand-alone privilege, but rather as a moral responsibility. Thus, the success of government is measured by the extent to which leaders are able to create a safe, just, and prosperous social environment for the people they lead.

The emphasis on equitable prosperity is further evident through the depiction of similar economic conditions between urban and rural areas. The narrative demonstrates that prosperity was not exclusive, but rather widespread throughout the kingdom. This interpretation is relevant to the principle of distributive justice in Islamic leadership, which emphasizes the importance of equal access to resources. Leadership is understood as an effort to maintain social balance to prevent significant disparities between the central and regional levels, or between the elite and the common people. By presenting a relatively equal economic picture, the text conveys the normative message that social stability can only be achieved when prosperity is distributed fairly. This perspective demonstrates the depth of social reflection within this classical literary text.

In addition to economic prosperity, public security and order are also important indicators of leadership success in the narrative. The statement that "there is no nation of thieves (judges)" indicates a safe and controlled social environment. The absence of theft is understood as a sign of an effectively functioning legal and justice system. In the context of leadership, this condition reflects the ruler's ability to maintain social order. Security is achieved not only through firm law enforcement but also through policies that guarantee the economic well-being of the community. Thus, social security is positioned as the result of just and pro-people governance. This narrative emphasizes the close relationship between economic justice and social stability.

Furthermore, the absence of crime can be interpreted as a result of the fulfillment of people's basic needs. The narrative provides space for the understanding that economic well-being plays a crucial role in preventing crime. When basic needs are met, the urge to commit unlawful acts is reduced. This interpretation demonstrates that the text not only emphasizes the repressive aspects of law enforcement but also highlights the role of socio-economic policies in creating order. Leadership is understood as the ability to design conducive social conditions so that people can live with dignity. In this way, Abdul Muluk's *Wawacan* presents the view that security is a consequence of well-managed justice and prosperity.

King Abdul Hamid is depicted as a generous leader who was fond of giving to his people. This generosity is presented as a key characteristic inherent in his leadership. Giving is not positioned as a mere act of personal generosity, but as part of a ruler's moral responsibility. From an Islamic perspective, wealth has a social function that demands its use for the common good. The leadership portrayed in the text reflects the understanding that power and wealth are trusts that must be managed for the public welfare. By highlighting the king's generosity, the narrative emphasizes that ideal leadership is inclusive and oriented toward the interests of the people, rather than the accumulation of personal wealth.

Overall, the representation of leadership in Abdul Muluk's *Wawacan* places prosperity, security, and generosity as the main pillars of legitimacy of power. Leaders are portrayed as figures capable of creating just, safe, and prosperous social conditions through policies that favor the people. Power is not simply associated with symbols of splendor or dominance, but rather with the ability to fulfill social responsibilities. This narrative reflects a normative view that views leadership as a mandate that must be carried out with integrity and care. Thus, the text not only captures the ideal conditions of a kingdom but also conveys leadership values rooted in social ethics and Islamic teachings, as understood by the society that produced the manuscript.

Education and Character Building of Future Leaders

The *Wawacan* Abdul Malik manuscript places education and character building as the main foundation in the process of preparing future leaders, as depicted through the figure of Abdul Muluk who is positioned as the crown prince of the kingdom. The representation of these figures does not merely function to strengthen social status, but also as a narrative medium to emphasize the importance of personal qualities in leadership. From the beginning, Abdul Muluk is depicted as having prominent advantages, both physically and intellectually, as reflected in the quote, "Raden Abdul Muluq Rupawan / The king's son is the king's son / Clever, handsome and agile." This choice of diction indicates that the legitimacy of leadership in this manuscript is not solely derived from bloodline, but is built through the attributes of intelligence, dexterity, and self-preparedness. Thus, this text presents the view that ideal leadership requires a planned process of character building from an early age.

The depiction of Abdul Muluk's ingenuity and dexterity carries strong symbolic meaning related to the demands of leadership. Intelligence reflects the intellectual capacity necessary to understand situations, make decisions, and navigate social and political dynamics. Meanwhile, dexterity represents the ability to act effectively and responsively in dealing with practical challenges. The text implicitly rejects the notion that noble status automatically guarantees leadership skills. Although Abdul Muluk was the son of a king, his leadership qualities are not considered inherent. Instead, the text states that this potential must be honed and developed through a continuous educational process. In this way, the text articulates the idea that leadership is the result of learning and habituation, not simply a biological or symbolic inheritance.

Furthermore, this manuscript demonstrates that prospective educational leaders are not limited to the intellectual realm alone, but also include the development of practical skills relevant to the role of power. At the age of sixteen, Abdul Muluk had undergone a series of systematic and structured training, as quoted in the quote, "in the morning he learned the lines of education / in the afternoon he learned war / played with guns / played shooting / played with swords / played racing and sodoran." The details of these activities indicate a leadership curriculum that emphasizes discipline, physical endurance, and mastery of self-defense techniques. These exercises not only functioned as military preparation, but also as a means of developing the mentality, courage, and responsibility inherent in a leader figure.

The training schedule, divided between morning and afternoon, demonstrates a consistent and continuous educational pattern. Morning marching activities reflect the instilling of discipline, order, and adherence to the command structure. Meanwhile, afternoon exercises in combat and the use of various weapons illustrate the process of strengthening technical skills and preparing for conflict. Mastery of horsemanship and sodoran also demonstrate the importance of physical agility and coordination in the context of traditional leadership. This entire

series of exercises illustrates the understanding of leadership as a combination of intelligence, practical skills, and physical readiness. Thus, Abdul Muluk's education is projected as a comprehensive process that simultaneously addresses mental, intellectual, and physical aspects.

Overall, this text reflects a normative view of the ideal of a leader formed through targeted education and intensive character training. The figure of Abdul Muluk serves as a representation of a concept of leadership that does not rest solely on hereditary privilege, but rather on a conscious effort to develop one's potential. The emphasis on ingenuity, dexterity, and training undertaken from a young age demonstrates that understanding leadership is the result of a long process involving learning, discipline, and practical experience. With this narrative approach, the text presents the idea that the legitimacy of leadership stems from personal qualities formed through education, not simply inherited social status.

The educational program outlined in this manuscript demonstrates a comprehensive understanding of the needs for developing a leader. Leadership is not positioned as a natural capacity, but rather as the result of a planned and ongoing learning process. The education provided encompasses mastery of both theoretical knowledge and practical skills relevant to state duties. Leaders are prepared to understand government strategy, administrative governance, and the ability to defend territory. With this approach, the manuscript emphasizes that leadership quality is determined by comprehensive readiness, not simply by hereditary legitimacy or social status. Education serves as the primary foundation supporting a future king's capacity to carry out his role effectively. This understanding demonstrates an awareness that leadership is a significant responsibility that requires adequate knowledge, skills, and experience.

This view of the importance of practical skills in leadership education aligns with Ibn Khaldun's idea, which emphasizes that leaders must be formed through real-world experience and practice (Dajani, 2015). Within this framework, mastery of theory alone is not considered sufficient to address the complexities of leadership tasks. The text depicts education as a means of developing practical skills that function directly in the context of government. Military, administrative, and diplomatic skills are positioned as complementary elements. A leader is required not only to understand the concept of power but also to be able to apply it in real-world situations. The alignment between theory and practice is a key principle in this education. Thus, the text presents a mature view of the relationship between education and leadership effectiveness in the context of power.

The marching exercises given to Abdul Muluk had a broader meaning than simply developing physical abilities. These exercises served as a means of internalizing discipline, order, and obedience to the command structure. In the context of leadership, discipline is understood as the foundation for the ability to organize and lead troops. Through these exercises, aspiring leaders were accustomed to understanding collective rhythms and the importance of coordination. The discipline fostered through physical training also served to build mental fortitude. The text positions discipline as a quality that must be inherent in leaders, because without it, power can potentially be exercised arbitrarily. Thus, marching exercises are positioned as an integral part of developing responsible leadership character.

In addition to discipline, the military education in this manuscript includes combat training and mastery of various types of weapons. This training aims to equip future kings with the skills to defend their kingdom from external threats. Military prowess is seen as a crucial requirement for a leader responsible for the security of their territory. The manuscript demonstrates the understanding that political power is inseparable from the ability to maintain stability and sovereignty. Mastery of weapons is not merely a symbol of strength but also a form of preparedness for crisis situations. By participating in this training, Abdul Muluk is prepared to understand the realities of warfare and its consequences. This military education demonstrates that leadership has a protective dimension, where the leader acts as a protector of his people and his territory.

Horse riding and sodoran training are also important components of the leadership education described in the text. Both types of training serve to develop physical agility, courage, and self-control in situations that demand speed and precision. Horse riding trains balance and self-control, while sodoran hones reflexes and courage in the face of risk. The text positions physical ability as an inseparable element of leadership. Physical agility is understood as a symbol of readiness to face challenges, both on the battlefield and in stressful leadership situations. Thus, leadership education is directed not only at developing intellectual intelligence, but also at the interconnectedness of physical and mental readiness.

An interesting aspect of this education is the consistency and regularity of its implementation. The text mentions that training takes place daily on a strict and repetitive schedule. The detailed training times, which range from morning to evening, demonstrate a systematic arrangement. This consistent training pattern reflects the existence of a well-planned educational curriculum. Education is not conducted sporadically, but

rather is carried out as an ongoing process that demands a high level of commitment. Time discipline is an integral part of the learning process. With a structured schedule, aspiring leaders are accustomed to valuing time and following a regular routine. This text demonstrates that regularity is a crucial value in developing effective leadership.

The involvement of the regents and governors in Abdul Muluk's education demonstrates that the formation of future leaders was viewed as a collective responsibility. Leadership training was not solely the responsibility of the immediate family, but involved the entire government elite. The participation of high-ranking royal officials indicates a shared awareness of the importance of quality leadership for the kingdom's sustainability. By involving various parties, the education of future leaders became a social process reflecting shared values. The elite acted as mentors and supervisors in the learning process. This manuscript demonstrates that leadership was not merely an individual matter, but the result of collective effort involving the entire power structure.

The education provided to Abdul Muluk was not limited to learning within the palace environment. The manuscript emphasizes that the educational process also involved hands-on practice in the field. Training conducted with soldiers, officers, regents, and ministers demonstrates that learning took place in the real context of government. Direct interaction with these various elements enabled the future leader to understand the dynamics of the relationship between leaders and those led. This experience provided a concrete understanding of hierarchical structures, responsibilities, and inter-institutional coordination. This type of education places experience as a crucial source of knowledge. Thus, the manuscript emphasizes that an understanding of leadership cannot be acquired solely through theory, but also through direct involvement in government practice.

The involvement of soldiers and civilian officials in Abdul Muluk's joint training demonstrates an inclusive educational approach. Prospective leaders are not placed in separate positions from state officials, but are accustomed to interacting directly with them. This approach helps build an understanding of the roles and functions of each element within the government. Through joint training, functional and communicative relationships are developed. This manuscript demonstrates that leadership is understood as the ability to build effective working relationships with various parties. This cross-role interaction contributes to the development of social sensitivity and communication skills necessary for leadership.

Direct experience gained through field practice plays a crucial role in shaping a practical understanding of leadership. Through active involvement in the training, Abdul Muluk not only learned the conceptual role of a leader but also experienced the dynamics of leadership firsthand. This experience helped build confidence and decision-making skills in real-life situations. The text suggests that experiential learning is considered more effective in shaping leadership character and competency. Thus, education is understood as a process that involves the simultaneous formation of attitudes, skills, and understanding. Leadership is not simply taught but experienced directly through practice.

The concept of leadership education presented in the manuscript reflects a multidimensional approach. Leader formation encompasses the development of intellectual intelligence, physical abilities, mental courage, and strategic skills. Each aspect of education complements each other and forms a unified whole. This manuscript demonstrates that leadership cannot be reduced to a single dimension. A leader is required to possess a balance between the ability to think, act, and interact with their social environment. This multidimensional approach reflects a mature understanding of the complexity of the leader's role within the power structure.

In addition to individual skills, the education depicted also emphasizes the importance of social experience. Interaction with various levels of government officials allows aspiring leaders to understand the diversity of roles and responsibilities within the kingdom. This experience contributes to the development of empathy and social sensitivity. The text places social experience as a crucial part of leadership education. By understanding the conditions and roles of others, leaders are expected to be able to make wiser decisions. This approach demonstrates that leadership is not solely oriented toward power, but also the ability to understand and manage social relations effectively.

This holistic educational approach differs from elite educational models that emphasize only symbolic or ceremonial aspects. The leadership education in the text goes beyond image building and focuses on mastering concrete skills and direct experience. This aligns with the view that effective leadership emerges from a holistic learning process (Vieyra-Reyes et al., 2022). The text implicitly critiques superficial education that fails to equip

leaders with practical skills. By emphasizing training, discipline, and experience, the text presents a leadership education model oriented toward concrete preparedness for the responsibilities of power.

Overall, the depiction of Abdul Muluk's education in this manuscript demonstrates a deep understanding of the process of leader formation. Leadership is seen as the result of planned, structured, and continuous education. Physical training, military skills, social interaction, and practical experience are integrated into a coherent educational framework. This manuscript emphasizes that leadership is not born instantly, but rather through a long process involving discipline, practice, and collective involvement. With this holistic approach, Abdul Muluk's *Wawacan* presents an idealized depiction of leadership education that is relevant to the needs of government and the social responsibilities of a leader.

Integrity in Facing Conflict and Challenges

The concluding section of the transliterated manuscript presents a crucial episode reflecting an ethical test in leadership practice: a trade dispute between Bahawudin of Hindustan and Barbari merchants. This dispute stems from the discovery of damaged or counterfeit merchandise, sparking debate over responsibility and the obligation to provide compensation. This conflict reflects not only economic issues but also demonstrates the moral and legal dimensions of cross-regional trade relations. The manuscript positions this conflict as a crucial event that demands clarity from the ruling authority. Thus, this episode serves as a mirror, demonstrating how power is tested through the practice of upholding justice in concrete situations involving economic interests and trust between nations.

The trade conflict depicted in the text demonstrates the complexity of power management, particularly in the context of law enforcement and justice. The issues that arose were not resolved unilaterally but were brought before the Sultan of Barbary through established judicial mechanisms. The text mentions legal permission for a court hearing, the involvement of the king, and the presence of witnesses from merchants and ship captains with close ties to the state. This series of procedures demonstrates that conflict resolution was carried out within a structured institutional framework. The presence of witnesses and formal legal processes demonstrate that the legitimacy of decisions stems not only from the ruler's power but also from a generally recognized legal mechanism. This depiction emphasizes that power is exercised through a system, not solely through the personal will of the leader.

The use of the formal justice system to resolve these trade disputes demonstrates a commitment to the rule of law and respect for due process. The text implicitly emphasizes that justice must be upheld through procedures that allow all parties to present their positions equally. This principle aligns with Islamic leadership values, which place justice as the primary foundation of governance, without distinction based on origin, social status, or economic interests. The involvement of foreign parties in law enforcement demonstrates that justice is not limited by territorial boundaries or political loyalties. The trust of Hindustan merchants in bringing their cases to the Barbari courts indicates the judicial system's reputation as credible and reliable. This demonstrates that consistent justice builds the legitimacy of power in the eyes of the international community.

This conflict episode also underscores the importance of leaders in wisely managing economic and trade issues. Trade was understood as a vital element in the economic sustainability of a kingdom, so how trade conflicts were resolved had far-reaching implications. Decisions made by the ruling authority not only impacted the disputing parties but also influenced the kingdom's image in the eyes of foreign traders. The text demonstrates that fairness in dispute resolution served as social capital, strengthening trust and the sustainability of trade relations. Conversely, unfair decisions could potentially damage the kingdom's reputation and hinder trade flows. Thus, leadership is presented as a practice that demands a balance between economic interests and the principle of justice.

In describing the legal process, the text presents arguments from both parties in a relatively balanced manner. Bahawudin stated that the transaction had been carried out in good faith, so there was no basis for returning the purchased goods. On the other hand, the Barbari traders presented evidence that the goods received did not match the initial agreement due to damage. This balanced presentation of arguments reflects a judicial process that provides space for each party to present their defense. The dialogue that ensued demonstrates that dispute resolution is not based on one-sided assumptions, but rather on an exchange of arguments and evidence. This depiction emphasizes the importance of transparency and openness in legal practice, which are key indicators of fairness in the judicial system.

Overall, the trade conflict episode in this script provides lessons on the nature of leadership in situations of crisis and conflict. Leadership is tested not only when conditions are stable, but also when conflicts arise that

demand wisdom and decisiveness. The ideal leader is depicted as someone who can act as a mediator, listen to all parties proportionally, and make decisions based on evidence and principles of justice. The script emphasizes that fair legal decisions strengthen the legitimacy of power and maintain socio-economic stability. Thus, this trade conflict serves not merely as a narrative of conflict but also as a representation of leadership values that place justice, trust, and moral responsibility as key pillars in the management of power.

Diplomacy and Relations Between Kingdoms

Abdul Muluk's Wawacan manuscript also demonstrates the diplomatic dimension of leadership practices through its depiction of the relationship between the Barbary and Hindustan kingdoms. This aspect is depicted through the figure of Bahawudin, a member of the Hindustan royal family, who undertakes a trade trip to Barbary after first requesting permission from the Sultan. The quote about the request for sailing permission demonstrates that cross-regional activities, even those related to trade, were inseparable from the political framework and inter-kingdom relations. Bahawudin's journey is not positioned as a purely personal matter, but as an act of diplomatic significance. Thus, this manuscript demonstrates that leadership is exercised not only through the internal management of the kingdom, but also through the management of external relations, which require caution, ethics, and a high level of political awareness.

The licensing procedures described in the text reflect a collective awareness of the importance of maintaining harmonious bilateral relations. Trade activities, in this context, are understood as a means beyond economic interests, serving as a medium for interstate diplomacy. Trade relations are presented as a meeting place for political, social, and cultural interests. This practice aligns with leadership patterns in early Islamic tradition, where trade was often used as an instrument for building power networks and strengthening alliances between regions, including through family and social ties (Njoto, 2011). This depiction demonstrates that the text contains a mature understanding of the relationship between economics and diplomacy in maintaining the stability and sustainability of relations between kingdoms.

The text also emphasizes that Bahawudin's royal status did not absolve him of the obligation to adhere to royal protocol. As a member of the royal family, he still had to request permission from the Sultan before traveling to other regions. This depiction demonstrates the existence of a hierarchical structure and governance system that bound all members of the royal family without exception. Compliance with diplomatic procedures was positioned as part of political ethics that must be upheld. The clarity of such protocols played a crucial role in maintaining the balance of relations between states, given that the movements of royal family members could have far-reaching political consequences. Thus, the text presents leadership as a practice governed by mutually agreed-upon norms and rules.

The relationship between the Barbary and Hindustan kingdoms is also depicted through a kinship framework, as reflected in the expression "to meet uncle." This representation suggests that relations between kingdoms were not solely built on economic or political interests, but also through family ties. Kinship-based diplomatic strategies are a classic pattern in royal history, where marriage and blood ties were used to strengthen alliances and create long-term stability. In the context of leadership, this depiction emphasizes the understanding that kingdoms were part of a broader network of power. The survival and prosperity of a kingdom were greatly influenced by its ability to maintain good relations with other political entities through various channels, including kinship.

The diplomatic dimension of this text is further evident in the Sultan of Hindustan's response to Bahawudin's request. The permission granted is accompanied by a message of caution and hope for safety, as reflected in the advice to limit the journey and the accompanying prayer for safety. This expression demonstrates a leadership attitude that is not solely oriented towards strategic interests but also considers humanitarian aspects. Concern for the safety of family members on missions abroad demonstrates that diplomacy is understood as an activity involving personal risk. This text presents the leader as a figure with empathy and moral responsibility for the individuals involved in interstate relations.

Overall, the depiction of the relationship between Barbary and Hindustan in Abdul Muluk's Wawacan reflects a comprehensive understanding of diplomacy as an integral part of leadership. Diplomacy is not presented as a rigid, formal practice, but rather as a series of actions that combine political, economic, kinship, and humanitarian interests. Ideal leadership is demonstrated through the ability to maintain a balance between adherence to protocol, respect for hierarchy, and attention to personal relationships. Thus, the diplomatic dimension in this manuscript enriches the representation of leadership as a multi-layered practice rooted in the social values and political ethics that existed in society at the time of its writing (Njoto, 2011).

Relevance to Contemporary Leadership

The leadership values represented in Abdul Muluk's *Wawacan* demonstrate a strong connection to the dynamics of contemporary leadership. One central idea evident is the placement of public welfare as the primary measure of government success. This view aligns with the concept of good governance emerging in global discourse, which emphasizes accountability, effectiveness, and an orientation toward the public interest (Azra & Hasan, 2002). In the context of contemporary leadership, a leader's success is no longer understood narrowly through macroeconomic achievements, but rather through their impact on the quality of life of the community. Access to basic needs, a sense of security, and adequate social conditions are important indicators reflecting the power's alignment with the people. Thus, this text presents an understanding of leadership oriented toward the common good.

This relevance becomes even more apparent when linked to the demands of modern leadership that places people at the center of policy. Effective leadership goes beyond generating growth figures but also ensures that development outcomes are widely felt by the community. The emphasis on people's welfare in the text reflects a normative view of leaders' moral responsibility for the social conditions of their citizens. This perspective aligns with the sustainable development approach, which places a balance between economic, social, and security aspects as a prerequisite for long-term stability. By placing welfare as the primary indicator, Abdul Muluk's discourse provides a portrait of leadership rooted in the value of social justice, a notion that remains relevant amidst the challenges of inequality and multidimensional crises facing many countries today.

Another aspect of high significance is the emphasis on the importance of holistic education for aspiring leaders. This paper demonstrates that leadership development is not limited to mastering technical knowledge but also encompasses the development of physical, emotional, and moral skills. The need for leaders with multidimensional capacities is increasingly felt in a complex and uncertain global situation. Today's leadership challenges demand the ability to make strategic decisions based on rational considerations and ethical sensitivity. Abdul Muluk's educational model, which combines intellectual, practical, and character-building dimensions, provides a glimpse into a holistic leadership learning process. This model can be read as a conceptual inspiration for the development of modern leadership education (Haflisma et al., 2025).

The connection between leadership values in the manuscript and the contemporary context is also evident through the emphasis on the importance of the rule of law. The story of resolving trade conflicts through the judiciary demonstrates that ideal power is exercised within a clear legal framework that is accessible to all parties. This principle conveys the message that justice should not depend solely on personal relationships or political power. In the context of democratic development, the rule of law is the foundation for creating a clean and authoritative government. The challenges of law enforcement still facing Indonesia make this normative message relevant. Dispute resolution through fair legal mechanisms strengthens public trust in state institutions and contributes to efforts to eradicate corruption and abuse of power (Cahya, 2024).

The dimensions of diplomacy depicted in the text also demonstrate its relevance to today's global realities. Leadership is presented as the ability to wisely establish relationships between nations through adherence to protocol, respect for partners, and the use of trade as a means of strengthening ties. In the era of globalization, economic and political interdependence among nations is increasingly intense, making diplomatic skills an integral competency of national leadership. Balanced management of international relations contributes to political stability and economic sustainability. By presenting diplomacy as an integral part of leadership practice, this text reflects the understanding that a nation's prosperity is inseparable from its ability to build mutually beneficial networks of cooperation at the global level.

The final value with strong relevance to modern governance systems is the notion of power distribution and functional specialization. The allocation of roles to officials with clear responsibilities demonstrates an understanding of the importance of structured power management. This principle aligns with the concept of checks and balances, the foundation of contemporary democratic systems. Separation of authority aims to prevent the accumulation of power in the hands of a single actor and to increase government effectiveness through the expertise of each institution. In this context, *Wawacan* Abdul Muluk presents a leadership model that is not absolute, but rather relies on collective work and oversight mechanisms. This value demonstrates that classical literature not only captures past perspectives but also holds ideas that remain relevant to modern leadership practices.

CONCLUSION

Abdul Muluk's Wawacan represents an ideal leadership model that integrates Islamic values with Sundanese leadership traditions. This text demonstrates that legitimate power must be based on competence and moral virtue, not simply heredity. The leadership practices depicted emphasize the welfare of the people, justice, and the importance of institutions in governance. Analysis of this manuscript reveals several important findings. First, the legitimacy of power is constructed through a combination of genealogical factors and the leader's personal morality, where noble descent must be supported by material capacity and moral integrity. Second, good leadership is measured by the prosperity and security enjoyed by the people, not by the splendor of palaces or military power alone. Third, the formation of future leaders requires a holistic education encompassing intellectual, physical, and practical experience. Fourth, upholding justice through a fair judicial system is a concrete manifestation of leadership integrity. Fifth, diplomatic skill in managing relations between kingdoms is a crucial dimension of effective leadership. Sixth, the distribution of power to competent officials reflects an understanding of the importance of specialization and checks and balances in government.

This text teaches that leadership requires thorough preparation through a holistic education encompassing intellectual, moral, and practical skills. These values remain relevant and can serve as inspiration for developing leadership based on local wisdom and Islamic values in the contemporary era. In the context of Indonesia facing various leadership challenges, ranging from corruption and social injustice to a weakening of public ethics, the values contained in Abdul Muluk's Wawacan can serve as a reference for building a leadership model rooted in its own culture while remaining responsive to the challenges of the times.

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