

LEADERS AND CHOOSING LEADERS FOR GEN Z (LIVING HADITH STUDY)

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Abstract: This study aims to analyze Generation Z's understanding and responses to the Prophet's hadiths concerning leadership and leader selection through a *living hadith* approach. Generation Z plays a strategic role in Indonesian politics due to its dominance as first-time voters and its close relationship with digital technology. This research employed a field survey method using a Likert-scale questionnaire distributed through Google Forms to 246 university students aged 17–24 years at a private university in Jakarta. The study focused on five hadith themes: the obligation to choose leaders, Quraysh leadership, leadership competence, the prohibition of ambition for power, and the relationship between leaders and their citizens. The findings reveal that the majority of respondents demonstrate a high level of political participation and perceive voting as both a moral responsibility and a means of shaping a better future. Most respondents consider competence, experience, integrity, and closeness to the people as the primary criteria in selecting leaders. The hadith regarding Quraysh leadership is predominantly interpreted contextually as representing leadership qualities rather than ethnic lineage. Furthermore, respondents exhibit a critical attitude toward leaders who are excessively ambitious for power and believe that leaders should prioritize public interests over personal or group interests. The study concludes that the values contained in the Prophet's hadiths on leadership remain relevant and continue to influence the perspectives of Generation Z. Their strong political awareness, leadership literacy, and critical thinking skills indicate significant potential for fostering a more rational, participatory, and Islamic value-based political culture.

Keywords: Generation Z, leadership, leader selection, living hadith, political participation, Islamic leadership, political literacy.

INTRODUCTION

In the 2024 General Election in Indonesia, the number of voters from the Gen Z and millennial demographics reached 113,622,550 individuals, dominating with a percentage of 56.45% of the total voters. Information provided by the KPU RI Commissioner indicates that out of this number, 46,800,161 individuals or 22.85% of voters belong to Gen Z, referring to the group of individuals born between 1995 and the 2000s. Furthermore, voters categorized as millennials reached 66,822,389 individuals or approximately 33.60% of the total voters. Millennials refer to the group of individuals born between 1980 and 1994.

Thus, Gen Z becomes very important to pay attention to. This is not just because they are the majority among first-time voters or because they are relatively younger than other voters. Gen Z is the generation that has been exposed to the world of digital technology since childhood. The majority have also lived in the virtual world with various social media accounts they possess. They

are the natives or original inhabitants of the digital world. Moreover, Gen Z is a generation that indeed has a unique character compared to its predecessors. At least there are several specific characteristics regarding Gen Z, including: First, Gen Z likes to seek truth or societal levels with a high curiosity for information. Gen Z is known as a generation that seeks truth and values individual expression without labeling it. Second, inclusive and engaged in communities: They are very inclusive and interested in engaging with various communities by leveraging technology to expand the benefits they want to provide. Third, Gen Z believes in the importance of communication. Gen Z believes in the importance of communication in conflict resolution and that change comes thru dialog. Fourth, Gen Z is characterized as realistic and analytical in decision-making: This generation tends to be more realistic and analytical in decision-making, and they enjoy independence in the learning process and information-seeking. Fifth, Gen Z is generally also creative and innovative due to being exposed to a wide variety of information. Gen Z is considered to have strong creativity and innovation skills, as well as a high entrepreneurial spirit and a tendency to be ambitious.

Although they have many advantages, in fact, Gen Z is often referred to as a fragile generation. At least there are 4 negative aspects that can be found in Gen Z: First, in terms of anxiety and stress. Gen Z tends to experience anxiety and stress, especially related to a highly competitive work environment, long working hours, and tight deadlines in completing work tasks. A Forbes study (2018) shows that 77% of Gen Z experience stress in the workplace. Secondly, regarding anxiety about the future: Gen Z tends to worry about their ability to succeed in the workforce. Emotional barriers such as anxiety, lack of motivation, and feelings of low self-worth become factors that create a lack of confidence in professional achievements. Third, regarding the factor of dependence on technology: Although Gen Z is known as the digital generation, high dependence on technology, such as excessive use of mobile phones and social media, can be a negative aspect that potentially affects mental health and the balance between personal and work life. And Fourth, they are a generation that lacks confidence in entering the workforce: Despite having a strong work ethic, Gen Z tends to lack confidence when entering the workforce and faces demands to work long hours. From this negative side, it can be seen that Gen Z faces emotional and psychological challenges that need to be addressed in their management within the work environment. Moreover, Gen Z is a generation that is completely dependent on digital gadgets. This certainly makes Gen Z a generation that is vulnerable in terms of skills without modern technology.

Beside the issue of Gen Z, Islam as the majority religion is also important to consider. This is important because the majority of voters are Muslim, and the leader's policies will greatly influence the continuity of Islamic teachings in a region. However, the implementation of Islamic teachings will be very conducive when the leader also knows and understands who their people are. Where Muslims are the majority, understanding the response of the Muslim community to leadership issues also means seeing the face of Islam included in the public sphere. Islam is not just a religion that deals with domestic issues, privacy, or individual matters. Islam is also known as a religion that teaches the universal aspects of life. The universality of Islam also presents various ideas about leaders and choosing leaders, both in religious literature and in the thoughts of the Ulama. The issue of leaders and choosing leaders then became known as the problem of politics or *siasah* in Islam. Islam's view on politics encompasses various aspects, including the thoughts of Islamic modernists such as al-Tahtawi, Muhammad Abduh, and Muhammad Rasyid Ridha. They argue that in politics, the absolute power of the king must be limited by sharia and consultation with the scholars. The king must respect

the scholars and view them as partners in governance. They also emphasize the importance of people's involvement in the wheel of governance, with the principle of deliberation as the foundation to achieve justice and a sense of responsibility. In addition, they also emphasize that the form of the state must ground Islamic teachings and that the sovereignty of the people lies in the hands of the people, based on the principle of deliberation. This view shows that Islam encourages active participation of the people in the political process and emphasizes the importance of limiting government power by the principles of sharia.

The universality of Islamic teachings is also evident from the figure of the Prophet as a model of exemplary conduct, who has provided many ideas and expressions compiled in the hadith texts regarding the issues of leadership and choosing leaders. Prophet Muhammad (PBUH) also emerged as a leader of both religion and even the state. In carrying out the duties of governance, Prophet Muhammad was assisted by a type of staff who acted as members of the council and executors of executive tasks. Prophet Muhammad PBUH opened the opportunity for the separation of powers in governance. By changing the name of the Yathrib region to Madinah, it seems to create the impression that Muslims are invited to form a state entity that does not formally adopt the form of an Islamic state. On the contrary, what is emphasized is the implementation of Islamic teachings in managing governance (state affairs) with the principle of blessings for the entire universe. In more detail regarding leaders and choosing leaders, Prophet Muhammad provided various guidelines on the profile of a leader, praying for leaders, choosing leaders, and even on the issue of reminding tyrannical leaders. The Hadith of the Prophet, as an inseparable part of the figure of Prophet Muhammad, extensively discusses leadership. And various hadiths seem to need to be examined in their implementation in the modern world. This study of hadith implementation is then known as living hadith, which is the study of how hadith is understood, interpreted, and practiced by the community. This implementation would be more appropriate when faced with Gen Z, who are indeed first-time voters. Therefore, given these various backgrounds, it is necessary to conduct a data reading in the form of research on Leaders and Choosing Leaders for Gen Z: A Study of Living Hadith.

LITERATURE REVIEW

METHOD

The study of living hadith is relatively new in the field of hadith studies. Looking back, this study was popularized by Barbara Metcalf in her research "Living Hadith in the Tablighi Jamaat," published in 1993. However, in terms of meaning, if it is understood as living sunnah or reading the practice of hadith conducted by a group of people, then this study has actually been known since the early days, especially the idea of the Madinan tradition or the practice of the people of Madinah popularized by Imam Malik. So fundamentally, this study is not new, but it may have found new vocabulary and the right time when the world, with technological advancements, is easily accessible in a more confined space and time. The development of this study has also found its own place today in the form of integration with various approaches conducted with other fields of knowledge such as phenomenological studies, anthropology, sociology, and even ethnography.

In this study, the method used is field research with sampling of respondents in the form of surveys. This method is conducted to find answers to the problem formulation, namely, how the

interpretation of the Prophet's hadith about leaders and choosing leaders is understood by Gen Z. The approach taken in this research leans more toward sociology-anthropology wrapped in the science of ma'anil hadith, which is the interpretation of a hadith by a group of people with certain characteristics. The form of this research is a survey using the Google Forms platform or GForm in the form of a Likert scale to see answers gradually or in stages. The use of the Likert scale in this survey research is because it is simple and easy to understand, efficient in quantitative data collection, highly accurate in measuring attitudes and opinions, easy to distribute, and also easy to provide qualitative data conclusions.

Margin of Error

In survey research, it is appropriate to present a margin of error as an effort to measure uncertainty and provide statistical confidence. This uncertainty serves as the basis for whether the results of this research can be generalized to various similar cases or not; without a margin of error, the research becomes uncertain because there is no measure of truth and certainty. In terms of providing statistical confidence, this is intended to refer to the degree of certainty or level of confidence that can be associated with an estimation interval or the result of a statistical analysis. This provides a measure of how confident we are that the statistical parameter or analysis result reflects or encompasses the actual parameter in the population.

In calculating the margin of error (MoE) in this survey or research, both sample and population data are considered. This research was actually conducted on the target population of students at a private university in Jakarta. The target population in this study is 15,000 students, with a sample size of 250 respondents. The confidence level used is 95%, a common confidence level in survey research. The first step in calculating MoE is to determine the Z score corresponding to the chosen confidence level. In this case, the Z score for a 95% confidence level is approximately 1.96. The next step is to calculate the proportion estimate, which can be taken from previous information or assumed to be 0.5 if no information is available. Using 0.5 as the proportion estimate provides the maximum margin of error.

The MoE formula for proportions is then applied to calculate the MoE value. The formula is:

$$MoE = Z \times \sqrt{\frac{p \times (1-p)}{n}}$$

With the values mentioned earlier, for example, with a Z score of 1.96, a proportion estimate of 0.5, and a sample size of 250, the MoE calculation can be explained as follows

$$MoE = 1,96 \times \sqrt{\frac{0,5 \times (1-0,5)}{250}}$$

The result of this calculation provides a MoE of approximately $\pm 6.2\%$. This means that the survey results can vary by about $\pm 6.2\%$ from the actual value in the population. This information is very important in interpreting the survey results and providing a more accurate picture of how reliable and representative the results are for the larger population.

Portrait of Gen Z Political Participation

Generation Z, or Gen Z, is the first generation to grow up in the digital era, where information technology and the internet have become integral parts of their daily lives. Gen Z has characteristics that differ from previous generations, especially in terms of their political attitudes and participation in the political realm. They are also known as digital natives, referring to individuals born after the adoption of digital technology and who have grown up in a highly digitally connected environment. Gen Z has great potential in political participation and is considered the group most ready to engage in various forms of new political participation models that will emerge in the future. Gen Z has tendencies in political participation that differ from previous generations, with information consumption being key to understanding their participation, and social media serving as both a reference and a tool for participation in public discourse. Generation Z also shows a great enthusiasm for political participation, with many actions taken personally and initiated by individuals, rather than organizations. Thus, the social life of Generation Z is characterized by a skeptical attitude toward the status quo, low trust in the government, and a strong spirit of political participation. They also exhibit tendencies in political participation that differ from previous generations, with information consumption being key to understanding their participation, and social media serving as both a reference and a tool for participation in public discourse. This shows that Gen Z has great potential to influence social and political change, and plays a significant role in shaping civilization in various fields, including politics, industry, culture, and society.

Based on the data, Gen Z's internet usage is indeed quite unique. 92.4% of Gen Z use the internet to search for information, but only about 33.1% are actively engaging in discussions, whether by commenting, sharing, and so on. This means that Gen Z's engagement with the internet is actually low because they only use it to search for data, not to process the data thru filtering, comparing, or drawing conclusions from the data they have found. Therefore, Gen Z is indeed susceptible to accepting hoaxes because not many make an effort to compare information. Another unique aspect of political participation is that many Gen Z individuals engage with the internet for political purposes, but few are active in online political forums as a form of political participation in the digital world. In addition to observing the virtual life, it is also important to understand the meaning and function of politics for Gen Z, which has several significant dimensions. Gen Z is part of a large population and has a significant presence in the dynamics of politics. They are dubbed Digital Natives because they grew up alongside the advancement of information technology, which significantly influences their lives. Gen Z is active on various digital platforms and social media, which reflect their lives. They use these platforms for social learning, expression, and critique of political dynamics.

In the political context, Gen Z remains apathetic and skeptical toward the political world. They feel that politics is still rife with various interests, and political actors are still dominated by conservative groups with conventional political practices. However, they also possess political

reasoning and play a role in political activities, such as becoming election activists and striving to reflect on their political experiences.

The political function for Gen Z is to determine their stance on future politics, not just to be part of the political power scenario or to be used as political commodities. They also hope that participatory politics becomes egalitarian, where every individual, including Gen Z, can have a role in determining the political direction and refuse to be part of the political power scenario. Political literacy is also important for Gen Z, as their political literacy skills can build a healthy political culture and discourse, as well as create a dignified political system. Thus, the meaning and function of politics for Gen Z involve active engagement in political activities, determining their stance on politics, and efforts to create a more dignified political system thru political literacy and egalitarian political participation.

Gen Z's political participation can also be seen thru their political interest. Based on research findings, Gen Z shows significant political interest. For example, in the YouTube video "Mata Najwa: Ujian Reformasi," the credibility of Najwa Shihab has a positive and significant influence on Gen Z's political interest regarding the 2019 bill. Among the two independent variables analyzed, the YouTube video "Mata Najwa: Ujian Reformasi" has a greater impact on Gen Z's political interest concerning the 2019 bill. Consequently, 43.2% of Gen Z respondents stated that after watching the video, their political interest grew. This indicates that Gen Z has a quite significant political interest, especially in the context of the 2019 bill.

Data related to Gen Z's political participation shows that they have great potential in various forms of political participation, especially thru social media as a new public space. Gen Z also has characteristics that differ from previous generations in their approach to politics in Indonesia. They tend to have a dynamic and caring political attitude, although some conservatism still remains. In the 2019 general election, the number of voters under the age of 35 reached around 60% of the total voters, indicating the dominance of the younger generation in political participation. Gen Z is also considered the most educated group ever, with great potential to change the face of politics.

On the other hand, Gen Z has diverse views regarding political fraud, including attitudes toward ambition for office, which will be discussed in this research. Some of them believe that political fraud is an unavoidable aspect in every democratic country that will hold a leadership election. They see political conflict as a healthy difference of opinion that does not lead to division, but they are also aware of the negative impacts of the political conflict that occurs. Gen Z is also expected to respond wisely to the political conflicts that will occur, by looking at the traces of conflicts in previous elections. However, there is also a less optimistic view that states that Gen Z's potential in the digital world and political conflicts tends to leave some dangerous aspects that need to be anticipated. They are aware of their potential involvement in exacerbating the ongoing conflict and strive not to attack or create divisions with opposing opinions.

Hadis on Leaders and Choosing Leaders

Hadist, as a source of Islamic teachings, provides many expressions related to leadership issues, including the profile of leaders, the relationship between leaders and their people, and the issue of choosing leaders. To limit the scope of the discussion, this research presents 5 hadiths as the subjects of study, namely the hadith about the obligation to choose a leader, the Quraish as leaders,

the importance of a leader's competence, the attitude of greed for power, and the attitude toward good and bad leaders.

As for the text of the hadith, its translation and source are as follows:

1. The Obligation of Choosing a Leader

عن أبي سعيد الخدري، أن رسول الله -صلى الله عليه وسلم- قال: "إذا خرج ثلاثة في سفرٍ فليؤمروا أحدهم"¹

From Abu Said al-Hudri, it is reported that the Messenger of Allah (peace be upon him) said, "If three of you are traveling, let one of you be appointed as a leader." (Narrated by Abu Dawood)

2. The Leaders of the Quraysh

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال لا يزال هذا الأمر في قريش ما بقي منهم اثنان²

From Abdulla ibn Umar ra. He said that the Prophet Saw said, "The affairs (caliphate/governance) will always be in the hands of the Quraysh tribe even if only two of them remain (HR. al-Bukhari)."

3. The Importance of Leadership Competence

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: (إذا ضيعت الأمانة فانتظر الساعة). قال: كيف إضاعتها يا رسول الله؟ قال: (إذا أسند الأمر إلى غير أهله فانتظر الساعة)³

From Abu Hurairah Ra, he said that the Messenger of Allah Saw said, "When trust is lost, then wait for the Day of Judgment." The man (the Bedouin Arab) asked, "How will trust be lost?" The Prophet Saw answered, "When a matter is entrusted to someone who is not qualified for it, then wait for the Day of Judgment." (HR. Al-Bukhari).

4. Greedy Attitude in Office

¹ Abu> Daud al-Sijistani, *Sunan Abu> Daud*, Mesir: Da>r al-Risalah al-Alamiyah, 2009, Juz 4, 249; Ah{mad ibn H{anbal, *Musnad Ah{mad*, Kairo: Da>r al-Hadi>th, 1995, Juz 6, 205

² Muh}ammad ibn Isma>il al-Bukha>ri, *Sah{ih{ al-Bukha>ri*, Damaskus: Da>r Ibn Katsir, 1993, Juz 9, 2612. Secara khusus al-Bukha>ri memberi dua bab mengenai hal ini yakni *ba>b mana>qib Quraish* dan *ba>b al-umara> min Quraish*.

³ Muh}ammad ibn Ismail al-Bukha>ri, *Sah{ih{ al-Bukha>ri*, Damaskus: Da>r Ibn Katsir, 1993, Juz 5, 2382; Ah{mad ibn H{anbal, *Musnad Ah{mad*, Kairo: Da>r al-H{adith, 1995, Juz 8, 401

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَرَجُلَانِ مِنْ قَوْمِي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: أَمَرْنَا يَا رَسُولَ اللَّهِ، وَقَالَ الْآخَرُ مِثْلَهُ، فَقَالَ: (إِنَّا لَا نُوَيِّي هَذَا مِنْ سَأَلَهُ، وَلَا مَنْ حَرَصَ عَلَيْهِ)⁴

From Abu Musa ra. he said: I met the Prophet Saw along with two of my people, and one of them said: 'Appoint us as officials, O Messenger of Allah?' The second person said the same. Spontaneously, the Prophet Muhammad (peace be upon him) said: "We do not grant this position to those who ask for it, nor to those who are ambitious for it." (HR. al-Bukhari)

5. Attitude Toward Good and Bad Leaders

عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خِيَارُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّوهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ⁵

From Auf ibn Malik, he said that the Messenger of Allah (peace be upon him) said, "The best leaders are those whom you love and who love you, you pray for them and they pray for you. The worst leaders are those whom you hate and who hate you, you curse them and they curse you." (HR Muslim).

From those 5 hadiths, 5 questions were formulated for each of them to understand the meaning and attitudes of the respondents as a form of living hadith. Thus, the total number of questions is 25 questions. The data for the questions can be seen in the table below:

No.	Form of Questions
1.	As a young Muslim, I am obligated to participate in choosing leaders
2.	As a young Muslim, I feel it is my duty to cast my vote in the elections for the change I desire
3.	I believe that choosing leaders can help shape a better future for me
4.	I believe that abstaining from voting (not choosing) in the leader selection process is an action that is not justified in Islam.
5.	I believe that choosing our own leaders is far better than having someone else choose them for us.
6.	I understand that being from the Quraish or being a descendant of the Quraish is a requirement for a Muslim leader

⁴ Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari*, Damascus: Dar Ibn Katsir, 1993, Juz 6, 2614

⁵ Muslim ibn al-Hajjaj, *Sahih Muslim*, Turki: Dar al-Tabaah al-Amirah, 1334 H, Juz 6, 24

FINDINGS

7.	I believe that only the Quraish or their descendants can lead the Muslim community.
8.	I believe that choosing a leader outside the Quraish lineage will always result in injustice
9.	I understand that the hadith about leaders from the Quraish does not always mean descendants of the Quraish but rather the qualities of the Quraish.
10.	The Quraish are a society with high solidarity, influence, and authority. And I believe that this profile is the right one for a leader.
11.	I believe that the competence of leaders is the key to the progress of my nation and community.
12.	The abilities and experiences of prospective leaders are the main factors that influence my choice in selecting a leader.
13.	As a voter, I am obligated to seek out the competence of each prospective leader to determine my choice
14.	I believe that choosing without knowing the competence of the selected leader is the same as choosing an incompetent leader.
15.	I believe that by choosing an incompetent leader, I am also contributing to the destruction of my future and that of society.
16.	I believe that leaders who are power-hungry are more likely to prioritize their personal interests over the interests of the community.
17.	I believe that choosing power-hungry leaders negatively impacts the integrity and ethics of leadership
18.	I believe that leaders who are too focused on power tend to not listen to the aspirations of the people.
19.	I believe that leaders who are ambitious for power often prefer to take populist actions (seeking fame) rather than making effective policies
20.	As a voter, I feel that voters should be more critical of candidates who show signs of being power-hungry.
21.	I believe that good acceptance of a leader starts with the leader's good acceptance of their people.
22.	I believe that the emotional closeness between a leader and their people is the capital for the progress of my nation and community
23.	As a citizen, I often pray for leaders for the progress of my nation and community
24.	I believe that my prayers for leaders will influence the emergence of good leaders for my nation and community.
25.	I believe that it is natural for someone to curse a leader who is seen or known to lead poorly.

AND

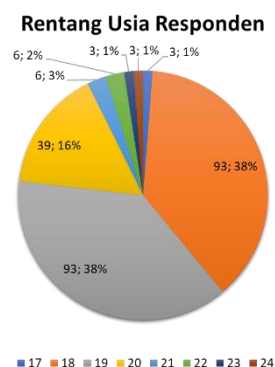
DISCUSSION

Respondent Data

As stated in the previous research method, this study targets Gen Z as respondents. Namely, those born between 1997 and 2012. Then further narrowed down to those who have the right to

vote. This then resulted in data within the age range of 17 to 26 years. In this study, the population taken was students with voting rights at a private university in DKI Jakarta. Where the campus has around 15,000 active students. Meanwhile, the number of respondents who were successfully surveyed amounted to 246 students. Although it seems small, this number is already considered representative given the age distribution obtained.

As it was found that the population in this study is students, the range becomes shorter, specifically between the ages of 17 to 24 years. In the data collection process, the following data was obtained. Namely, the majority of respondents are those aged 18 and 19 years. At least they dominate the respondents up to 76%. The third majority data is those aged 20 years. Meanwhile, other ages such as 17, 21, 22, 23, and 24 only have a small percentage of the total respondents. This shows that the students who are active in the classroom are indeed those aged 18 and 19. As an illustration, it can be seen in the following chart.



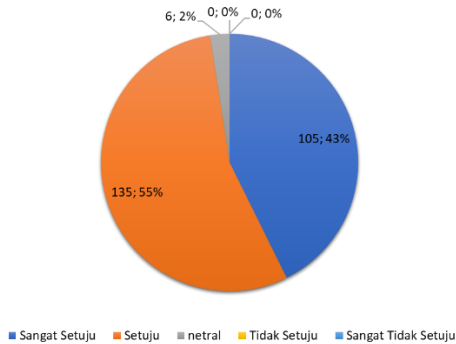
From the data above, it is understood that the respondents are indeed first-time voters who, for the most part, have never participated in elections at either the regional or national level in their lives. This picture has a positive impact on this research, at least in several aspects. First, first-time voters tend to have a high level of curiosity about participation because they have never experienced it before. Second, since it is their first time voting, their idealistic considerations for choosing a good leader are higher compared to those who have voted several times and feel that there has been no significant impact from the election of those leaders. Third, voters with Gen Z criteria are able to access a wider range of information to compare between candidates and provide rational indications of the leader they will eventually choose. Thus, the results of this research become important to examine.

Choosing Leaders and Political Responsibility of Gen Z

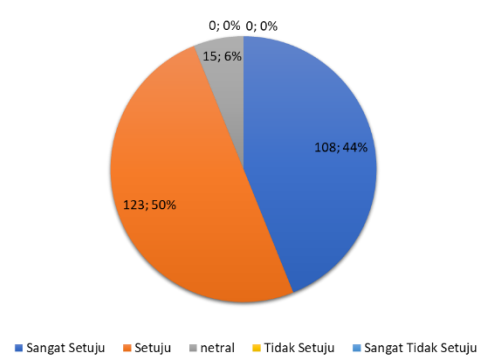
The Urgency of Voting for Gen Z

Choosing leaders and political responsibility for Gen Z is not a simple matter. Apathy sometimes arises among those who feel that choosing a leader is something that doesn't need to be thought about or followed because it has no connection to personal needs and personal future. This is the misconception that needs to be proven and questioned to the public, especially to first-time voters like Gen Z. Gen Z's participation in elections is often highlighted because they are first-time voters who are often considered inexperienced in political matters. However, the assumption can be disproven by the following facts.

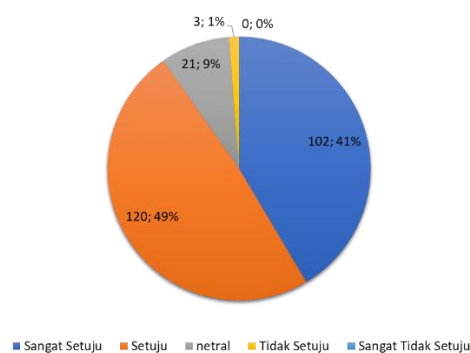
Kewajiban Memilih Pemimpin



Kewajiban Memilih Demi Perubahan



Memilih Demi Masa Depan



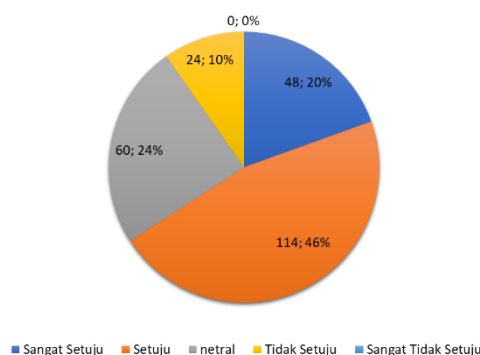
From the three pieces of data above that have been asked to Gen Z regarding the obligation to choose a leader, the impact of choosing a leader on progress, and choosing as a hope for improvement for the future, it seems to be a positive thing for Gen Z. In terms of the obligation to choose, it shows that 94% of Gen Z believe that voting is mandatory for a Muslim. This aligns with the opinion of the Salafi scholars that participation in choosing a leader in Islam is indeed considered obligatory, as stated in the Prophet's hadith, "If there are three people traveling, they should appoint one of them as their leader." The obligation to choose a leader indicates that Islam does not advocate for individualism as a religion but rather emphasizes the importance of considering and caring for the common good. Thus, the concerns about Gen Z's political participation certainly lack sufficient justification.

Gen Z's high participation in leadership elections is certainly not without reason. This is as found in two other data points regarding the desired changes and hopes for the future related to the leadership election. On the issue of the expected changes in the election, 94% of Gen Z also agree with this. This means that Gen Z indeed has hope for the process of selecting leaders. The hope for change also indicates Gen Z's ability to assess the current situation, whether it is satisfactory or not. The major issues faced in the lives of Gen Z cannot be solved independently; they require collaboration, especially from leaders, to listen to the problems of the community. Meanwhile, the issue of choosing a leader is considered to have a significant impact on the future for Gen Z, with 90% of respondents agreeing with this statement. This shows that Gen Z, in choosing a leader,

carefully considers the future impact they will experience as a consequence of what they choose today. Seeing a better future is the main reason for choosing a good leader as well. Thus, Gen Z's participation in political elections seems quite good and worth considering.

As an antithesis to Gen Z's political participation, it is also necessary to examine how they respond to the issue of abstaining from voting or not participating in choosing leaders. The attitude of abstaining from voting is not always interpreted as apathy but can also be seen as frustration with political issues that have not changed. However, the high level of participation in elections by Gen Z also leads to the assessment that abstaining from voting is not the right solution for a Muslim. Therefore, the researchers also asked Gen Z's opinion on the statement that abstaining from voting in Islam is a wrong action.

Golput adalah Kesalahan dalam Islam



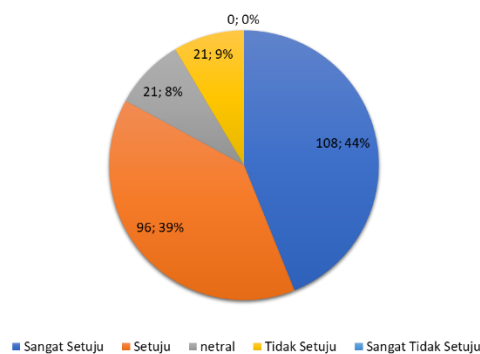
From the data above, it shows that 66% of respondents agree and strongly agree. This means that the majority indeed believe that abstaining from voting is a wrong action. Nevertheless, there are still 10% of respondents who disagree that abstaining from voting is a mistake in Islam. This can be understood because society considers that voting is a right, not an obligation in religion. If choosing a leader is considered an obligation in religion, then it is certainly not a right that should be chosen between being done or not. Meanwhile, the main reason why abstaining from voting should not be done is as follows: first, Duty in Islam: Choosing a leader is an obligation in Islam. Not voting is not in accordance with Islamic teachings, which emphasize the importance of choosing leaders to represent the people in running the system of government. Second, Low participation will tarnish the status of a democratic country: Abstaining from voting can reduce the legitimacy of the elected leaders and tarnish the country's status as a democratic nation. Low voter participation will lower the democracy index and reduce public trust in the candidates.

Fourth, Desired change will not be realized: Abstaining from voting will not bring about the desired change in the political system. Choosing leaders thru elections is a platform for selecting the best individuals who will represent the people and work for the people's interests. Fifth, The importance of community involvement in nation-building: Abstaining from voting indicates an apathetic attitude that cannot be allowed to grow into the choice of the majority. Community involvement in determining the direction of development thru the exercise of political rights is crucial to understanding the importance of participation in the leader selection process. Sixth, Apathy is not in accordance with the teachings of Prophet Muhammad: Being apathetic by not exercising the right to vote, even tho it is a right, is not an attitude exemplified by Prophet Muhammad (peace be upon

him). The Prophet's message emphasized the importance of organizing the community thru a leader, so apathy is not in line with Islamic teachings. Thus, abstaining from voting should not be done because it contradicts Islamic teachings, can undermine the status of a democratic country, does not bring about the desired change, reduces public involvement in nation-building, and is not in accordance with the teachings of Prophet Muhammad.

Beside the issue of goplut, the researcher also inquired about independence in choosing leaders. Independence in choosing is important because it shows the level of individual autonomy and freedom in determining their political choices. When someone is able to make political decisions independently, it reflects active participation in the democratic process. Independence in voting also shows that individuals possess the knowledge, understanding, and skills to evaluate candidates and political policies independently, without relying on external influences. This is important because it ensures that political decisions are based on rational considerations and accurate information, and it encourages more inclusive participation in the political process. Moreover, independence in voting is also an indicator of a fundamental human right, namely the right to have a voice in determining the direction of government and public policy.

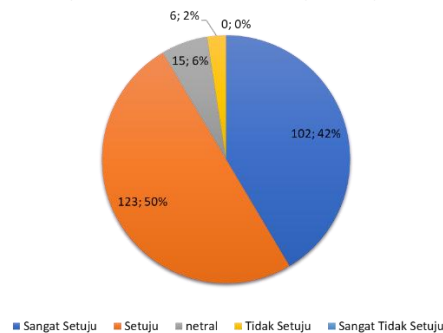
Independensi Dalam Memilih



Gen Z, in this case, 83% agreed and strongly agreed on the importance of making personal choices rather than having others choose for them. However, there are still 9% who expressed their disagreement with choosing independently. However, the majority who are reluctant to choose based on others' preferences prove that Gen Z also has their own considerations in selecting leaders and do not simply follow the majority. Therefore, it is also important to examine how Gen Z considers their choices in selecting leaders.

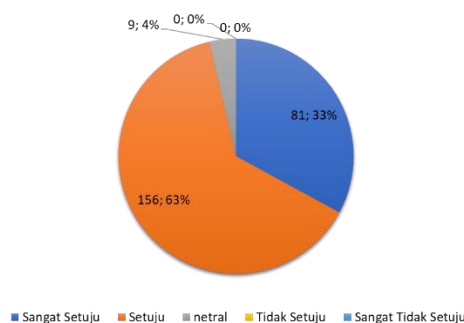
Considerations of leadership competencies for Gen Z

Kompetensi Adalah Kunci Kepemimpinan



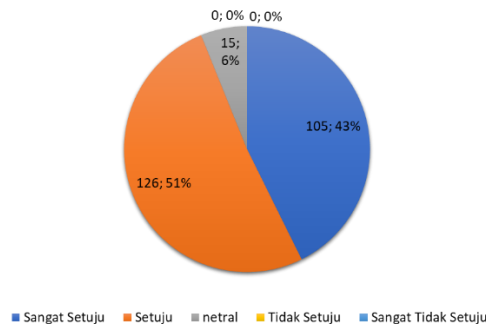
For Gen Z, competence is the key to leadership. At least this is evident from the respondents' data, which shows that 94% still expect competence to be the rational standard for universally selecting leaders. The competence of a leader will demonstrate change, progress, and teamwork in the development of an organization, institution, or even a country. The capability or competence of a leader is an absolute requirement in leadership. At least the function of competence can be seen from several aspects: first, the competence of a leader in Islam is very important for building and maintaining the spirit of teamwork (Ruh Al-Jama'ah) in Islamic education management. Second, a competent leader plays an integral role in influencing, motivating, and maintaining the continuity of generations, as well as preserving wealth and honor. Third, the ability and competence to perform management functions are absolute requirements that a leader must possess. Fourth, leaders must possess conceptual skills, human skills, and technical skills to be effective in carrying out their leadership roles. And fifth, in fostering team cooperation, leaders need to use a leadership behavior approach that focuses on understanding the behavior of subordinates or employees (employee-centered/employee orientation).

Kemampuan dan Pengalaman mempengaruhi Elektabilitas



With the argument regarding the importance of leader competence, the researcher asked whether ability and experience are considerations for Gen Z when choosing a leader. In fact, data from respondents show that 94% agree and strongly agree on considering ability and experience as factors in someone's electability. This is certainly good news because, after all, choosing a leader requires looking at the background of the candidate who will be selected. Therefore, the researchers also asked whether knowing the profile and capabilities of a leader is mandatory for prospective voters.

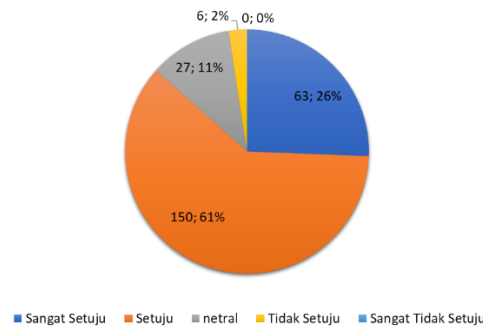
Mengetahui Profil Kemampuan Calon Pemimpin adalah Wajib



And the answer that aligns with the previous question is that 94% of Gen Z agree and strongly agree with the obligation to know the profile of potential leaders. Gen Z, who are fully immersed in the digital information world, can easily access information related to a leader's profile. In fact, in some cases, they can directly ask the prospective leaders to get more detailed information about their missions and ideas. This can be experienced thru various debate events held in different places by both local and national leaders.

In addition to the importance of knowing the profile and competence of prospective leaders, researchers also inquired about the attitude of voters who do not care, which could mean choosing incompetent leaders and having a negative impact on a leadership system, whether local or national. Some of the impacts include: first, low performance: Leaders who do not possess adequate competence in managing functions can result in low performance, lack of innovation, and inability to address emerging challenges. Second, lack of motivation: Leaders who are unable to influence, motivate, and maintain the continuity of generations, as well as preserve wealth and honor, can lead to a lack of motivation among their subordinates, including the people they lead. Third, lack of human resource development: Leaders who are unable to manage human resources with a spirit of cooperation to achieve organizational goals effectively and efficiently can hinder human resource development. Fourth, dissatisfaction among the community: Leaders who are unable to build team spirit and do not have the competence to influence, motivate, and maintain the continuity of generations, as well as preserve wealth and honor, can cause dissatisfaction in the community. Thus, choosing a leader without considering their competence can negatively impact the overall performance and sustainability of the organization. Therefore, it is important to consider the competence of leaders in the selection process to ensure the success and sustainability of the organization.

Memilih Tanpa Melihat Profil berarti Memilih Pemimpin yang Tidak Kompeten



The data in the image above shows that 87% of Gen Z agree and strongly agree with the statement that choosing without knowing the profile is the same as choosing an incompetent leader. This aligns with the initial idea that Gen Z considers knowing the competence and experience of the leaders they will choose to be an obligation. This statement certainly indicates the goodness of a generation because it reflects the belief that without knowing the profile, it means choosing someone incompetent. This means Gen Z has a sense of responsibility for what they choose in the leadership process. This responsibility begins with seeking the profile of the leader they will choose. Of course, by knowing the strengths and weaknesses of the prospective leader, Gen Z is able to make the best choice for the leadership they aspire to.

Memilih Yang tidak Kompeten Berarti Ikut Menghancurkan Masa Depan



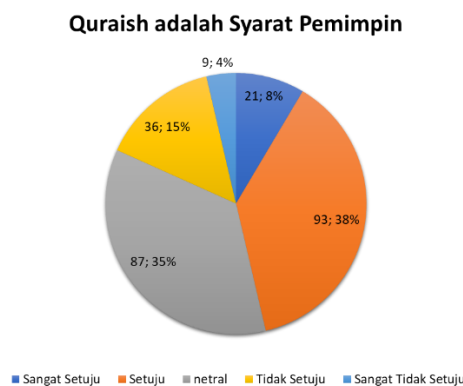
Next, the researcher inquired further about the consequences of choosing incompetent leaders in governance. Choosing the incompetent certainly damages leadership itself, whether in small institutions or at the national level. By choosing an incompetent leader, it means plunging the institution or country into destruction and failure. Therefore, it is reasonable as shown in the image above, which illustrates the belief of 89% of Gen Z regarding the impact of choosing an incompetent leader.

With the various data above, it is clear that choosing a leader is very meaningful for Gen Z's future. This significance is evident from their high level of participation, both in terms of their obligations as followers of Islam and their concern for a better future. Their attitude toward considering competence in electoral issues, as well as the impact on those who neglect to know the profiles of the candidates they will choose, reflects this.

The Ideal Leader for Gen Z

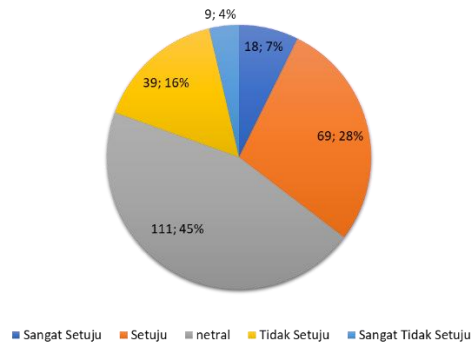
In this section, the researcher presents several hadiths that indicate the profile or character that a leader must possess, as well as the character that should be avoided in the leadership selection process. The Leadership of the Quraish Among the many hadiths that convey the profile of a leader, the researcher presents a short hadith to serve as the conceptual idea of an ideal leader for Muslims. The hadith states that leadership is among the Quraish. The simple statement from the Prophet has been subject to multiple interpretations from the beginning. Therefore, many also misuse that hadith as an authority for leadership. This insight is important for Gen Z to see how the Prophet provided a profile of a leader. Textual and contextual readings have been widely discussed regarding this matter.

As an initial question on this hadith, the researcher delves into Quraish as a requirement for the profile of a leader in Islamic teachings. The data below shows a lack of consensus among Gen Z, where only 46% agree that being Quraish is a requirement for leadership in Islam. The rest expressed a neutral stance, with 35% being neutral and 33% showing disagreement, whether they somewhat disagreed or strongly disagreed. This hesitation can be understood because the majority of respondents did not receive formal Islamic education but rather attended public schools. So the concept of the term Quraish might be unfamiliar to them. On the other hand, the existence of hadith as a source of Islamic teachings certainly should not be interpreted arbitrarily without an expert.



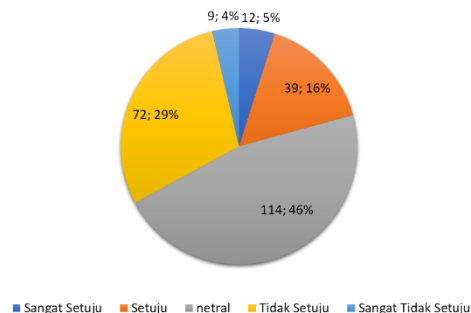
The same response was given by the respondents when asked whether only the Quraish could lead the Muslim community. 45% of Gen Z answered neutrally. This means there is confusion in their answers because they want to adhere to Islamic teachings but are deemed irrational. The respondents' agreement was only 35%, whether they expressed agreement or strong agreement. Meanwhile, those who disagreed or strongly disagreed accounted for 20%. This disagreement indicates a critical and rational attitude among the respondents, who indeed see that Islam cannot possibly teach discriminatory practices toward certain ethnic groups by prioritizing one over the other.

Hanya Quraish yang Bisa Memimpin Islam



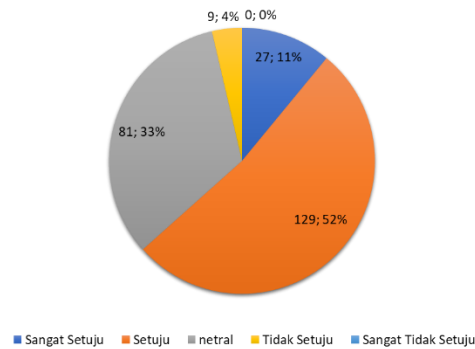
Furthermore, the researcher also asked about the impact of leadership outside the hands of the Quraish in the Gen Z reading. The responses from Gen Z as respondents were not far from the previous two questions, which aimed to show the authority of the Quraish over other tribes. In the image below, 46% of respondents stated neutral, meaning they did not choose and tended to be hesitant to answer. However, the disagreement with the statement that non-Quraish leaders are the cause of injustice, which amounts to 33% of those who either disagree or strongly disagree, indicates that Gen Z is trying to view the data more fairly, especially since they can access information about the history of Islamic greatness, which has indeed seen a succession of rulers. Every leadership has its period of goodness, improvement, decline, and eventual downfall.

Memilih Non Quraish adalah Sebab Hadirnya Ketidakadilan



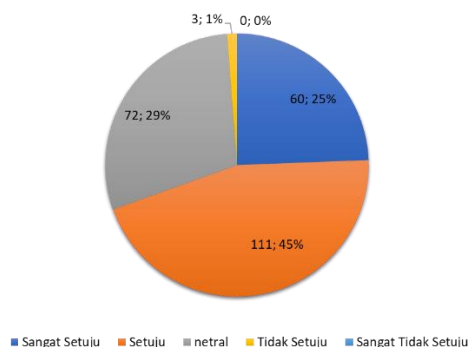
However, in the context of leadership in Islam, there is a debate about whether leadership should remain held by the Quraish tribe or not. Although during the time of the Prophet and the companions, leadership was held by the Quraish tribe in accordance with the guidance of Prophet Muhammad (PBUH), with the expansion of Islam across the entire Arabian Peninsula and even into Rome, Persia, Asia, and Europe, leadership no longer has to come from the Quraish. The impact of this is that leadership within the Muslim community is no longer limited to the Quraish tribe, but can come from various backgrounds. This shows that leadership within the Muslim community is not bound to a single tribe or group, but rather to the qualities and abilities of individuals to lead with justice, compassion, keep promises, and uphold the religion. Therefore, the impact is to expand opportunities for individuals from various backgrounds to lead within the Muslim community, as long as they meet the leadership criteria applicable to all Muslim communities worldwide.

Makna Quraish adalah Sifat Quraish



The next question posed was about the interpretation of Quraish as a characteristic rather than a tribal name. Of course, this was positively responded to by Gen Z respondents, with 63% approval. This means that Gen Z does not want to be trapped in localized Islam but wants to maintain universal Islam. Islam that is not confined to a specific region or area, but Islam whose goodness can be felt throughout the ages. Nevertheless, there are still 33% who are uncertain or respond neutrally as a stance to avoid debate because texts cannot always be applied, but texts come with different situations. Therefore, the text also needs to be interpreted according to the era in which it will be used.

Sifat Quraish adalah Bagian dari Profil Pemimpin



If we examine further the characteristics of the Quraish as a leadership profile, then the leadership of the Quraish encompasses three main criteria: first, the nobility of social order: A leader must possess intelligence, vigilance, speaking ability, judgment and weighing skills that surpass their members, as well as high sociability. Second, Authority: A leader must have strong influence, authority, and the ability to influence others, as well as high solidarity. Third, Sympathy, generosity, honesty, trustworthiness, and fairness: A leader must possess the qualities of sympathy, generosity, honesty, trustworthiness, and fairness.

These traits were then asked by the researchers to Gen Z whether they agreed with the statement. The answer, of course, is not far from the original idea that Gen Z is not a generation that simply accepts religious texts but weighs the rationality of the texts as a basis for implementing their faith. Therefore, the data above shows that 70% of Gen Z agree that the Quraish trait is part of the leadership profile in Islam. The term Quraish, which refers to the tribe of Prophet Muhammad,

actually makes it easier to assess whether leaders will bring goodness like the Prophet's Companions or whether they will disrupt the world's order.

Therefore, in Islamic tradition, Ibn Khaldun argued that the requirement for Quraish leadership is not a "deadly price" that must be fulfilled throughout the ages. According to him, at that time, the Quraish tribe had authority and strength that were respected in the Arabian Peninsula because they possessed 'asabiyyah or strong group solidarity. Ibn Khaldun also stated that the hadith regarding the Quraish requirement is a symbolic understanding because at that time only the Quraish tribe had strong solidarity. According to him, the Quraish leadership at that time was a leader who was influential with a noble social order, most feared, and most powerful, both in terms of military strength and popular support. Ibn Khaldun also emphasized that Quraish leadership must possess strong group solidarity, loyalty from their group, and adequate physical strength. According to him, the leader must come from the group with the greatest solidarity.

The interpretation of Quraish also needs to be modernized in its meaning. In the context of the text, Quraish refers to the ethnic group in Arabia that has a kinship connection with the Prophet Muhammad (PBUH). The Quraish tribe holds significance and distinction in Islamic history, such as the revelation of the Quran in the Quraish language and the fact that the Prophet Muhammad (PBUH) himself belonged to the Quraish tribe. Furthermore, there is a hadith stating that leadership (caliphate) must be held by the Quraish tribe. Although there is debate regarding this, some groups argue that leadership must be held by the Quraish tribe as a condition for the establishment of the caliphate. In the context of this writing, the Quraish are also considered an important component in the formation of the Muslim community and have a role in Islamic history.

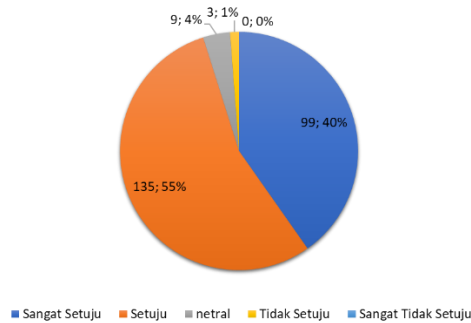
In the modern context, the meaning of Quraish can be interpreted as a symbol of historical and religious heritage that influences the understanding of leadership within the Muslim community. Although during the time of Prophet Muhammad (PBUH), leadership was held by the Quraish tribe, in the modern context, the meaning of Quraish emphasizes the qualities of leadership governed by Islamic teachings, such as justice, honesty, and adherence to religion. In contemporary understanding, leadership is no longer tied to tribal origins or lineage, but rather to the qualities and abilities of individuals to lead with fairness, compassion, and uphold the religion. Therefore, the modern meaning of Quraish emphasizes leadership principles that align with Islamic teachings, without being exclusively related to tribal origins or lineage.

Gen Z's Response to Leaders Who Are Greedy for Power The next hadith asked of the respondents was the warning from the Prophet about leaders who are greedy for power. The idiom "power-hungry" was chosen because the Prophet used the word "harasa," which can mean a strong desire, ambition, or greed. This word is very appropriate to indicate the beginning of failure in leadership when positions become the goal rather than the means. Positions are a means to channel and realize collective progress. However, when positions become the goal, they become objects of contention, sometimes fought over in the wrong way.

The greedy form of this position is not just those who hold various positions in several places simultaneously, but the greed for positions can at least be translated into four other models. First, those who seek positions or power thru dishonest means. Second, those who want to perpetuate their power or refuse to be replaced except by their close associates. Third, those who give their

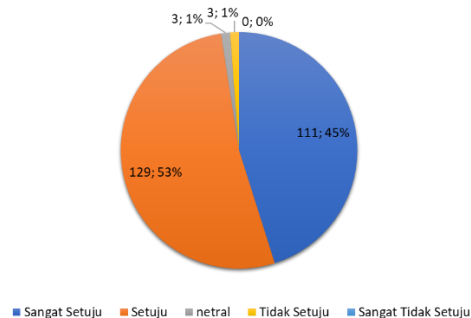
close associates various positions without considering their competence. And fourth, those who want to be honored because of their position and consider their position an achievement worth boasting about.

Pemimpin Rakus Jabatan Lebih Mementingkan Pribadi dari Masyarakat



The initial question raised regarding the issue of power-hungry individuals is whether it benefits society or not. Of course, the respondents' answers deserve appreciation because 95% of Gen Z stated that leaders who are power-hungry definitely prioritize personal or group interests over the general public interest. However, sometimes there are candidates who loudly proclaim that power must be obtained by any means in order to bring about goodness and progress for all. This sentence seems good, but it will surely backfire and come back to oneself because conveying goodness should not be done in a bad way. All goodness must also be achieved thru good means. As the Prophet advised, Allah does not accept charity from corruption just as He does not accept prayer without ablution.

Rakus Jabatan adalah Melanggar Integritas dan Etika Kepemimpinan

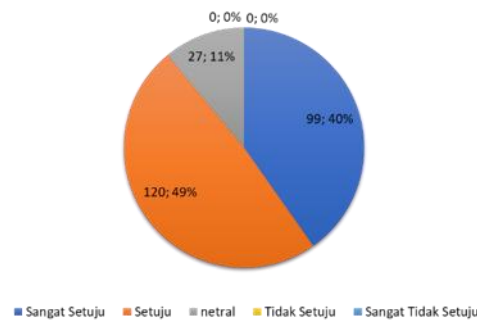


The next question is about the attitude of greed for positions as a form of violation against integrity and leadership ethics. This question is raised because a position is not something to be requested. It is not a right to be earned, it is a heavy obligation. So, those who obtain it must be trustworthy in their responsibilities, while those who do not obtain it should not impose their desires. In this case, 98% of Gen Z believe that greed for positions is indeed a violation of integrity and leadership ethics.

Requesting a position is certainly different from campaigning, because campaigning is indeed intended to introduce oneself, not to request a position. In fact, the campaign becomes good because

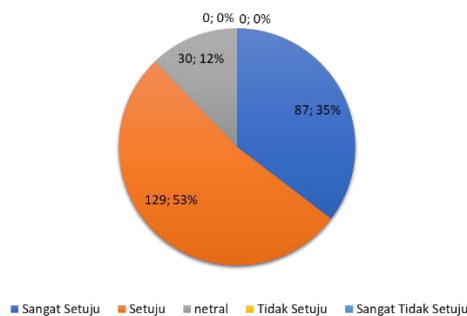
voters need to know who they will choose. Knowledge of the profile, vision, mission, and ideas that will be implemented in the expected leadership is an important matter that must be conveyed by the prospective leader to the prospective voters. Without the process of introduction, the election is more often like buying a pig in a poke, where sometimes you don't know what the result will be.

Pemimpin Rakus Jabatan Tidak Mendengar Suara Rakyat



Among the impacts that occur when there is a leader who is greedy for power is that they no longer listen to the people's voices. The statement was then asked to the respondents to gather data on whether Gen Z perceives that impact or not. And as the data above shows, 89% of respondents agreed and strongly agreed that power-hungry leaders do not listen to the people's voices. Of course, there are many factors that could underlie this occurrence. However, if we look at the attitude of greed for power, it generally begins with obtaining a position ambitiously without following the existing processes. This is what often happens, so the leader's service is not to the people but to those who helped give them the position.

Tindakan Populis adalah Tanda Pemimpin Rakus Jabatan

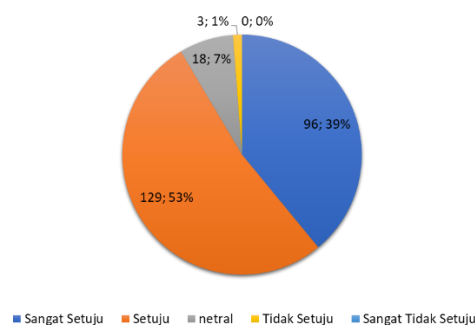


Another attitude of leaders who are power-hungry is that they prefer populist actions or work rather than making good policies for their people. This statement is important for Gen Z to understand because distinguishing between populist actions and policies is certainly different. Of course, the meaning of populist here refers to actions that are easy to understand, quickly attract attention, and increase popularity, such as direct aid, lowering fuel prices, free food assistance, and so on. For the society that is not well-informed and educated, this is certainly very good, but for those who are better educated, they will understand that this can be misleading because it is only temporary. Direct aid is useless in the long term without improvements in education and health

facilities. Free meals teach society to become lower class and dependent, whereas leaders should provide free education so that the people can obtain decent jobs.

As the data above shows, 88% of Gen Z agree or strongly agree with that statement. It means they see that the policy is more important than mere populist actions. However, there are still 12% of Gen Z who responded neutrally, meaning they are still weighing the options because for the lower-class society with low education, direct aid or free meals are sometimes more preferred than job training.

Harus Kritis pada Calon Pemimpin yang Rakus
Jabatan



For that reason, the final question regarding power-hungry leaders is the necessity for Gen Z to adopt a critical attitude toward every prospective leader. Because, after all, the performance or populist actions of a leader or prospective leader can easily deceive the people. A candidate or leader who eats at a roadside stall is sometimes portrayed as a people-oriented leader, even tho the situation there might have been sanitized, the cook prepped, and layered security protecting them, making it far from a genuine people-oriented image.

The fact that 92% of Gen Z respondents agreed or strongly agreed is certainly reassuring for the researchers. Gen Z, with its ability to access information more quickly and accurately, is quite aware of the populist actions taken by both leaders and aspiring leaders. With the power-hungry attitude exhibited by leaders or aspiring leaders, Gen Z in general will become apathetic and distance themselves from such leaders.

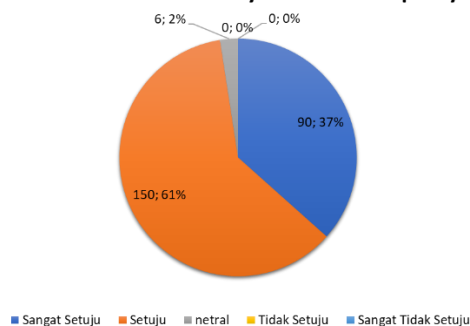
However, being greedy for power is certainly not a good behavior and will definitely have negative consequences, which is why the Prophet forbade it. The negative impacts that can occur include: first, preventing arrogance and selfishness: This prohibition aims to prevent people from being too selfish and showing off to hold positions, because positions are responsibilities that must be accounted for in this world and the hereafter. Second, encouraging awareness of responsibility: This prohibition also aims to prevent people from being too eager to pursue high incomes without considering the continuity of the lives of the society they will lead. Third, preventing harmful competition: This prohibition also teaches people to be more cautious in dealing with this world, because the conditions or criteria for leadership are based on religious texts, and competing among fellow candidates usually involves slandering, exposing each other's faults, and the opponent's shortcomings.

H. The Relationship Between the People and Leaders for Gen Z The relationship between the people and leaders greatly influences the leader's self-image. Positive dimensions in self-image should reflect the inherent qualities of a true leader, not a fabricated image or a strategy solely for temporary interests. Inconsistent attitude changes, aimed at hiding one's true identity, do not reflect the characteristics of a competent leader. A true leader takes a consistent approach in listening, communicating, assessing situations, and maintaining their integrity.

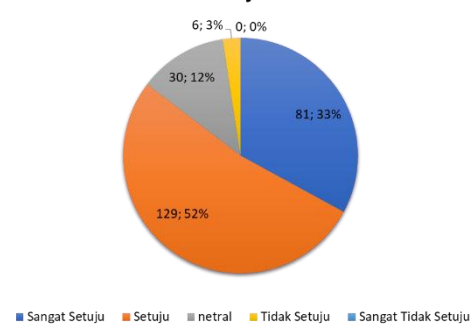
Leaders who project a positive self-image are those in the leadership layer who never give up, consistently demonstrating resilience and optimism in carrying out their leadership duties. They see the dynamics of the organization as a challenge that they always face with a positive spirit, without losing confidence that they can achieve success in every aspect of the organization's vision, mission, and goals. Their success is measured thru high quality, reflecting quality leadership.

Clearly, someone who dreams and has a positive self-image will be fully committed to strengthening self-confidence, enhancing the spirit of struggle, and creating changes that bring positive impacts.

Tanda Kebaikan Kepemimpinan adalah Penerimaan antara Rakyat dan Pemimpinnya

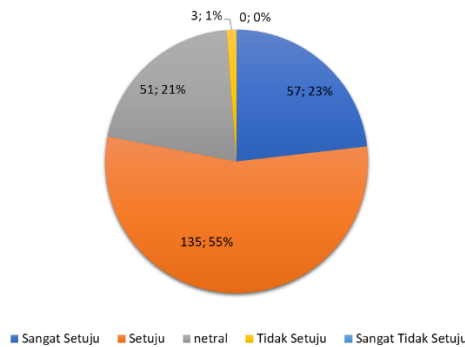


Kedekatan Emosional Pemimpin adalah Modal Kemajuan



In Islam, it is taught that the bond between the people and their leader is, among other things, thru prayer. Praying for leaders is not a simple matter, but it at least has several meanings. Prayer is an act of worship that brings one closer to Allah, so praying for the well-being of others is also an act of worship. Praying for leaders also means fulfilling duties and responsibilities, because prayer is a form of advice, and giving advice is an obligation for every Muslim. Praying for leaders is also a characteristic of the people of the Sunnah, as stated by Hasan ibn Ali. Some of these things seem to align with what was found in this research, that praying for leaders is not a futile or even blameworthy act. Praying for leaders is the reason for progress. Because it signifies acceptance and hope for the presence of goodness, both in the leader and in leadership itself, namely in a nation, country, or group being led.

Mendoakan Pemimpin Sebab Kemajuan

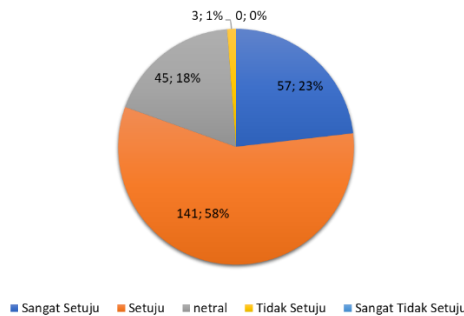


The respondents' data as shown in the image above indicate that 78% agree, either agree or strongly agree, with the statement that praying for leaders is one of the reasons for the progress of a nation or leadership. Although this study did not inquire about the intensity of respondents in praying for leaders, it seems that there is a belief that prayer is part of the good in the leadership process and contributes to progress. As understood, prayer is an inseparable part of worship, so the intensity of a person's prayer will also be reflected in the intensity of their worship. Therefore, what

Gen Z believes about praying for the nation's progress may not always be reflected in its implementation. At the very least, what Gen Z believes in terms of praying for the nation's progress is in line with what they believe regarding the character of a leader. A leader, beside functioning as a regulator or manager for an administration, also serves as a role model or example. However, a leader is a role model for their people. However, not all of a leader's character is known by their people, especially in a large nation like Indonesia with a population of around 280 million. It is very likely that an Indonesian citizen may never meet their leader or president in their lifetime, either due to distance or the lack of opportunities to meet with each of their citizens.

However, Islam has a way to bind the relationship between the people and their leader, namely thru prayer. Prayer becomes a method to draw closer to the expected and exemplary leader. The hope for a good leader's character from good citizens will impact the implementation of the leader's character goodness itself. This is due to at least three reasons. First, people who often pray are a sign of a good character and religious devotion, so such people will always hope for a leader with good character and religious values. Second, the content or hopes expressed in prayers for leaders will also influence the process of selecting leaders by their people. This means that good citizens are highly likely to choose good leaders for the benefit of their nation, while bad citizens tend to choose leaders who will benefit themselves, even tho it is known that this will have a negative impact on the larger society. Third, because prayer is advice, when the people find shortcomings in their leader, it should not lead to envy but should start with good assumptions about their leader and be followed by prayers asking Allah to protect them from bad actions. Thus, the stability of a leadership or nation will be easily realized.

Doa untuk Pemimpin Mempengaruhi Karakter Pemimpin

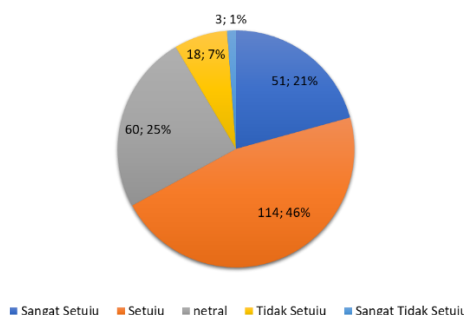


It can be seen from the image above about Gen Z's belief in the impact of prayer for dreamers on the goodness of a leader's character. 81% of respondents expressed agreement, whether they agreed or strongly agreed. This indicates, at least in some aspects, the hope of Gen Z for the presence of a leader with good character. Also, Gen Z pays attention to and identifies the character of their leaders. This is important because without the attention of the people, the leader will be free to commit wrongdoings, and those wrongdoings will ultimately be carried out without control. After all, the control of leadership lies with the people. If the people are apathetic toward the actions of a leader, then the leader will also be apathetic toward the fate of the people.

The opposite of prayer is curse. Curse means to belittle, distance, or insult. Of course, this is also clearly expressed in the hadith text that was tested on Gen Z to elicit their response. Why is this curse important to observe? Because the character of a nation can indeed be seen from what most often appears in its conversations. A nation that often curses is a nation with a high level of frustration, dissatisfaction, disagreement, or conflict, a lack of empathy, and it could be that cursing is a way for someone to relieve stress.

That's why the researcher also questioned the appropriateness of cursing leaders whose wrongdoings are clearly known. Why must their faults be clear? Because it is not impossible for Gen Z, even tho their lives are inseparable from the digital world full of up-to-date information, this information can also be far from the truth. This means that Gen Z is also easily informed by fake news or hoaxes that are manipulated within the digital algorithms of the social media they use. The use of digital media does not automatically indicate a high level of digital literacy. In fact, in one study conducted in a major city in Indonesia on young people, it showed that they had a digital literacy level of only 34%, which is considered low.

Wajar Melaknat Pemimpin yang Jelas Keburukannya



The chart above shows that 67% of respondents agree that it is reasonable to curse a leader who has clearly committed wrongdoing or fraud. The data also indicates that 21% of respondents believe that cursing is still considered an unworthy action. However, it should be understood that cursing is not always wrong, especially since cursing against wrongdoing can also be found in the Quranic texts in detail. In the Quran, cursing is at least understood as an attitude of distancing or expelling, and the factors that bring about a curse on someone are numerous, such as arrogance, disbelief, hypocrisy, tyranny, broken relationships, slander, and envy. In other words, what Gen Z is doing in this cursing is not entirely wrong, and it can also serve as a way to distance themselves from the bad traits of the leaders.

CONCLUSION AND SUGGESTION

From the various data above, the researcher can conclude several things:

1. That Islamic teachings are very comprehensive in discussing various issues, including the problem of leaders and choosing leaders. The comprehensive nature of Islam allows for the continuous exploration of new ideas and knowledge that can still serve as a guide in various fields of study.
2. The Hadith of the Prophet, as part of Islamic teachings that have existed for more than 14 centuries, remains relevant to various events that humanity faces today. The rules or teachings of the Prophet in his hadiths can still serve as a guide for humanity. It means that what the Prophet has conveyed should always be studied and followed in addressing various humanitarian issues. That is why the study of living hadith essentially involves revisiting whether the hadith remains alive and can thrive in a society that has undergone changes over time.
3. Gen Z, as the digital natives, are still quite enthusiastic about their political participation. The digital world, which was predicted to eliminate Gen Z's social bonds, seems not to have happened. They continue to live as they would in the real world, even in the digital realm.
4. The political understanding regarding the selection of leaders and the determination of leader criteria by Gen Z is still very high. Therefore, no one needs to doubt the future of Gen Z. That in every era there will be those who behave poorly and are indifferent to political issues, but every era will also produce its own leaders.
5. Gen Z is quite good at political literacy, as seen in their responses to various questions, especially about leader profiles, the Quraish hadith, and issues of dealing with power-hungry leaders.

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