



A Thematic Study of the Quran and Hadith on the Election of Leaders: A Case Study of Presidential Elections in Indonesia in 2024

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Abstract

This article aims to analyze the contestation of the Presidential Election in Indonesia in 2024 using thematic studies of the Qur'an and Hadith. On a theological level, Muslims must determine a Qur'an candidate leader because Muslims in Indonesia will be the largest contributor of votes. The urgency of this research is to formulate the ideal presidential candidate according to Islamic guidance. This article uses qualitative research with a study of literature. Primary data sources in this research are verses of the Qur'an and Hadith. The collected data will be analyzed using the method of Tafsir Madhuri and content analysis. The results show that the value of leaders in the Qur'an and ideal leaders in Indonesia have some correlation with one another. Some criteria are that a statesman must be one with integrity, have ability and competence, be a visionary, be inclusive, should have risk management skills and also problem solving abilities, and especially understanding of the people and a patriotic charisma. Islamic leaders have a significant role in measuring the contestation of the 2024 Presidential Election, but this is not very substantive, considering that all pairs of presidential and vice presidential candidates are homogeneous in terms of their religion. The Qur'anic level of leader criteria can be a further review for the community to determine political dynamics.

Keywords: Qur'an, Hadith, theology, leaders, election, Indonesia.



Introduction

Indonesia will hold a presidential election in 2024, and as the election draws nearer, discussions about who should be elected and what criteria they should fulfil are becoming increasingly controversial, due to differences in opinions, views, and interests among various groups of society (Khoiruddin et al., 2023). The phenomenon of the 2024 presidential election in Indonesia can be seen in the increasing contestation of religious authority in Indonesia due to the rise of Islamic conservatism over the past two decades (Nasution et al., 2023a). This has posed a challenge to traditional Islamic clerics with the rise of charismatic preachers who have strong followings on social media, especially among those aged 40 years or younger (Arifianto, 2023a). The Islamic community in Indonesia is currently divided into various ideological and political allegiances, reflecting Indonesian society (Ode et al., 2023). The rise of 'new' Islamist movements, including the Tarbiyah movement affiliated with the Prosperous Justice Party, Hizbut Tahrir Indonesia, and various Salafi groups, has contributed to the increasing influence of Islam in Indonesian politics. These movements have less visible political activity in the run-up to the 2024 elections, but they remain involved in electoral politics, albeit with a much lower public profile (Arifianto, 2023b).

The role of Islam in the 2024 election is expected to be more significant than ever, and it is expected that Islamists will support the candidacy of Anies Baswedan, given his previous election as Governor of Jakarta, with the support of Islamist activists (Arifianto, 2023a; Widian et al., 2022). The literature on leader selection in the Quran and Hadith emphasises the importance of free and fair elections in establishing Islamic leadership. Islamic perspectives on leadership are derived from the Quran and Hadith, which are the revealed sources of guidance for all Muslims (AlSarhi et al., 2014). The Quran and Hadith highlight the importance of fairness, equality and social justice in the Islamic State. The election of leaders in Islam is seen as a means to an end, namely the development of a community of people who strive for equality and justice. A survey by the Pew Research Centre found that many people in predominantly Muslim countries want Islam to have a major influence in politics and believe that their laws should strictly follow the Quran. However, they also view the current role of Islam in their country's political life positively (Pewresearch.org, 2012).

This research explores the criteria that a potential leader should possess based on a thematic study of the Quran and Hadith. This research will focus on the case of the 2024 presidential election in Indonesia. This research applied a thematic interpretation method to collect verses that discuss the same theme. Based on this method, some of the criteria that people consider in choosing a leader include religion, knowledge, seniority, lineage, physical appearance, and wealth. Of these criteria, the Quran emphasises the importance of prioritising leaders who are based on strong faith and extensive knowledge, which can help them become good leaders. This research is important because it guides voters in choosing leaders based on Islamic values, as Indonesia has the largest Muslim population in the world, and Islamic values play a central role in culture and society. It also highlights the importance of a leader's faith and knowledge in leading a country. This study can be used as a reference for voters, political parties and candidates in the 2024 Presidential Election in Indonesia.

Literature Review

Previous research has learnt that leadership in Islam is "a process to inspire and train followers voluntarily to achieve a clear and defined shared vision" (Beekun & Badawi, 1999). Moreover, different studies have shown that the Life of Prophet Muhammad (PBUH) is often proposed as a leadership framework to develop the concept of Rabbani leadership (Salamun & Rahman, 2022).



Other research also proved that the Quran highlights important aspects of transcendental leadership, where leaders must possess certain qualities to make people follow them (Al-Sarhi et al., 2014). In addition, Islamic leadership is characterised by certain qualities that distinguish it from other forms of leadership (Rafiki, 2020).

In addition, Islam gives men and women the right to education and equal opportunities in employment, including leadership roles in their fields of endeavour (Marri, 2011). In addition, Islamic leaders are encouraged to adopt a servant leadership approach, where they prioritise the needs of their followers and work to achieve their well-being and success (Mutalib et al., 2022). Other research has also shown that Islamic leadership principles, such as justice, sense of responsibility, piety, economic development, self-governance, integrity, courage, wisdom, humility, and servant leadership, are essential for effective Islamic governance (Gazi, 2020). Thus, the Quran and Sunnah play an important role in solving leadership failures, and many studies have been conducted based on analyses of documents from the Quran and Sunnah (Junaidi et al., 2022). Thus, leadership in Islam prioritises human values, a fundamental principle stated in the Quran and the Hadith of Prophet Muhammad (Omar, 2022).

Methods

This article uses a qualitative method with a case study approach. The data collection technique used in this research is literature study observation with literature review (Creswell, 2020). In literature analysis, a researcher summarises and assesses existing information, identifies gaps in understanding, and provides a relevant foundation for future research (Culler, 2023; Hermans, 2014). The primary data sources in this study are verses of the Qur'an and hadith related to the criteria for ideal leaders and the obligation to participate in selecting prospective leaders. Secondary data used in this article are scientific articles, reportage, and books of tafsir.

Tafsir and content analysis techniques will be used to analyse the data. The tahlili tafsir approach is used in this article, which collects verses based on the topic of discussion (Rosalinda, 2020). Meanwhile, according to Krippendorff (2018), content analysis includes in-depth context and written results. According to Moleong (2019), the purpose of content analysis is to improve the procedure for providing valid conclusions. It is any technique used to derive conclusions by identifying features of a message that is done objectively and regularly (Weber, 2017).

Results

Community Considerations in Choosing a Leader According to the Quran and Hadith

The selection of leaders is an important aspect of people's lives that significantly impacts the quality of life and social justice. One example is that by increasing the number of people who vote in each election, there will be better representation, more subsidies for the people, and a better quality of life (Sembiring & Nasution, 2024; Regif et al., 2024). In Islam, there are clear guidelines in the Qur'an and Hadith on how to choose the right leader. Muslim societies are taught to choose leaders based on their moral qualities, integrity, ability to lead fairly, and ability to fulfil the interests of society. In addition, in choosing leaders, people should also actively participate and use common sense in assessing candidates' qualifications and track records. Islamic teachings encourage people to elect leaders who can bring prosperity, justice and security to all people (Khan, 2014). Therefore, the selection of leaders in Islam is both an individual responsibility and a collective responsibility to ensure that the elected leaders will bring benefits and goodness to the entire society.



At the Qur'anic level, the verses relating to leaders have several criteria. Allah says: "Verily, Allah enjoins you to deliver the trust to those to whom it is due, and (enjoins you) when you judge between men to judge justly. Verily, Allah gives you the best teaching. Verily, Allah is All-Hearing, All-Seeing." (Q.S. An-Nisaa' verse 58). The mandate in this verse indicates that the competence of leaders can be seen in deciding cases between people based on justice and objectivity when deciding issues between them (Al-Qarni, 2008).

Then, there is the criterion of shiddiq or a trustworthy person in the criteria of an ideal leader in the Qur'an. In Q.S. Yusuf verse 46, it is explained that the Prophet Yusuf was labelled as a shiddiq or trustworthy person (Al-Razi, 2012). This is seen from a historical perspective when Prophet Yusuf was asked to predict the veil of dreams from his king. This indicates that leaders must be truth-orientated and sincere in their attitudes, words, and actions in carrying out their duties. Then, the indicator of Shiddiq from the story of the Prophet Yusuf can be seen that the Prophet Yusuf first listened before acting.

In addition to trustworthiness, a leader must communicate by conveying duties and mandates (Tabligh). In the Qur'an, this criterion is found in the verses of Al-Balâgh al-mubîn. This editorial is found seven times in the Qur'an (Q.S. al-Mâ'idah verse 92, Q.S. al-Nahl verses 35 and 82, Q.S. al-Nûr verse 54, Q.S. al-'Ankabût verse 18, Q.S. Yâsîn verse 17, and Q.S. al-Taghâbun verse 12) (Baqi, 2009). Al-Balâgh al-mubîn consists of two words that have the status of al-shifah and al-maushûf (the signified and the signifier). In this context, the word al-mubîn is an adjective, while the word al-balâgh is a signifier. Al-balâgh is translated into Indonesian with "delivery", and al-mubîn is translated with bright or clear. M. Quraish Shihab interprets the combination of these two words as "delivery with light" (Shihab, 2015).

The criteria for ideal leaders in Islam refer to human values based on the Qur'an. In Q.S. Al-Nisa' verse 135, Allah says that the nature of balance in society can be organised through the role of a just and wise leader. This criterion harmonises justice, protection and welfare for all people (Hamka, 2012). Even in the hadith, a just and wise leader is one of the groups under the shade of Allah (Baqi, 2017).

Harmony through fair and wise criteria must be implemented through a humanist approach in accordance with Islamic teachings. In Islam, the aspired leader is a compassionate and patient leader. Compassion includes attention to the needs and welfare of its people, as well as an empathetic attitude towards the difficulties they face. Some of the difficulties faced by leaders need to pay attention to people in economic difficulties, such as unemployment, poverty, or difficulty in fulfilling basic needs. In addition, leaders need to be empathetic towards social problems such as discrimination, injustice, or inter-group conflict. Patience means facing challenges, criticisms and pressures calmly and wisely without responding with anger or impulsive decisions. In a hadith, the Prophet said that what destroyed the previous nations was the many questions and disputes against their prophets (Al-Bukhârî, 2002).

Furthermore, the criteria for leaders in Islam refer to the leadership of the Prophet Muhammad as the bearer of mercy (Zein, 2008). In Q.S. Al-Ma'idah, it is explained that the leader will lead to goodness, which shows the inclusiveness of a leader. Inclusive leaders in Islam can understand and appreciate diversity in society, regardless of ethnicity, race, religion, or other backgrounds. They strive to ensure that the rights of every citizen must be respected and safeguarded according to the rules of the Qur'an. As such, they represent all people, not just some, in promoting prosperity and justice.



An example of this can be seen in the book *Muhammad at Medina* (Hitti & Watt, 1957). The Prophet Muhammad can be emulated from three aspects: Firstly, Prophet Muhammad was a visionary man as he resolved social tensions. Second, Prophet Muhammad was a statesman because the Qur'an only created a framework, and Prophet Muhammad was able to transform the framework into social reform. Thirdly, Prophet Muhammad was a leader because his policies became the blueprint for the next period.

An important criterion for a leader is that he should be orientated towards the interests of society and not self-interest. Leaders are responsible for ensuring that their policies and actions support the public interest, ensure equitable distribution of wealth and social justice, and safeguard human rights and individual freedoms. Such leaders view their office as a mandate from God that must be carried out with integrity, wisdom and sincerity (Silalahi & Matatula, 2023). They also always try to listen to and understand the aspirations and needs of the people and strive to make the community more prosperous, safe, and just (Corwin, 2023).

Evidence of the above statement can be seen in Q.S. Quraysh verse 4, where Allah immortalises the names of these people for saving the welfare of society (Al-Jaza'iri, 2003). The indicators contained in this verse are that the leader must protect his people from hunger and ensure security for his people (As-Suyuthi & Al-Mahally, 2015; Az-Zuhaili, 2018; Maraghi, 1910). Various developed countries pursue these two indicators, and if this is successfully implemented, then the leadership will be legendary (Shihab, 2015). In the Qur'an, the criteria for leaders are often at the level of humanity. The Qur'anic verse relating to the role of leaders in accommodating human rights is Q.S. Shad verse 26, which reads:

"O David, We have made you ruler over the earth, so judge between men with justice, and follow not your lusts, for they will lead you astray from the way of Allah. Verily, those who go astray from the path of Allah will have a severe punishment, for they forget the day of reckoning."
(Q.S. Shad verse 26).

Leaders who accommodate human rights in Islam understand and apply the humanitarian principles that underlie individual rights. They must ensure that every citizen, regardless of his or her background or religious beliefs, has rights that are respected and protected, such as life, liberty, justice and dignity. Such leaders must also be committed to eliminating all forms of discrimination, oppression and human rights violations and ensuring social justice and prosperity for the entire society they lead based on the principles of Islamic teachings that emphasise justice, wisdom and compassion (Lajnah Pentashihan Mushaf Al-Qur'an, 2016).

The selection of leaders in Islam is the responsibility of the community to search for individuals who fulfil the moral and ethical criteria set out by the Qur'an and Hadith. To elect leaders who are just, wise, compassionate, and orientated towards the benefit of society and human rights, communities must combine wisdom, an inclusive approach, and active participation in the democratic process (Nasution et al., 2023b). By following Islamic teachings, people can ensure that the leaders they elect will hopefully lead them well and bring tangible benefits to the whole community. Through awareness of religious values and Islamic ethical norms, leader selection can be a means to create a just, harmonious and prosperous society in accordance with the principles inherited by the Qur'an and Hadith. Religious values in a leader can be identified through the values that are driven by their behaviour. As the Qur'an and Hadith provide guidance on identifiable behaviours of a leader by emphasising the importance of self-realisation and achieving ideal safety and happiness (Indainanto et al., 2023).



Criteria for the Leader of Choice in Indonesia

The election of people's choice leaders in Indonesia is very important in implementing democratic principles. Indonesian people have high hopes and expectations for the leaders who will lead their country (Stelmokienė & Endriulaitienė, 2020). As a democratic country, the Indonesian people always hold Presidential Elections with the applied periodisation every five years. The democratic element in the Presidential Election contestation can be seen from the dynamic political circulation in Indonesia. However, it cannot be denied that there are many risks for a heterogeneous nation in implementing democracy (Fauzan et al., 2024). The Election Supervisory Agency identifies these risks, so it is necessary to formulate important dimensions in counteracting political dynamics (Bawaslu, 2020). At this level, the author formulates ideal criteria for prospective leaders of the Indonesian nation so that there are no ongoing problems.

In the election of leaders in Indonesia, people have high expectations to choose leaders with certain qualities and traits. The criteria and indicators of the ideal leader of the Indonesian people reflect the expectation of leadership that is fair, competent, and cares about the needs and interests of the entire community. The table of criteria and indicators above is an important guideline in assessing prospective leaders who will lead this country to a better future. Some of the urgencies are as follows:

1. *A statesman with integrity*

Integrity is essential in ensuring clean, fair and quality leadership (Long et al., 2021). As a country rich in social, cultural, and religious diversity, Indonesia needs leaders who can nurture all levels of society without discrimination. This value is found in Q.S. al-Qashas verse 85 and Q.S. al-Nisa verse 66. In this complex situation, leaders with integrity will serve as moral role models, safeguard democratic principles, and ensure fair management of resources and policies. Integrity is the foundation for maintaining public trust, fighting corruption, and creating transparent and effective governance, which will lead Indonesia to greater progress and prosperity (Blokina & Vlasova, 2021).

2. *Capability and Competence*

A leader must have a deep understanding of national issues, effective policies, and managerial capabilities to manage the country's resources wisely (Dzordzormenyoh, 2023; King et al., 2022). The leaders' capabilities and competencies ensure that they can lead the nation towards greater development, stability and prosperity while fulfilling the diverse needs and aspirations of the Indonesian people. This value is contained in Q.S. Shad verse 26 and Q.S. al-Baqarah verse 247.

3. *Visionary*

Leaders with a clear vision of the future can inspire, design comprehensive development plans, and lead the country towards a better common goal (Žuk & Žuk, 2022). In the context of Indonesia, which is rich in social, cultural and ethnic diversity, visionary leaders can unite different groups of people by valuing such diversity. A strong vision also helps create a clear direction in addressing the nation's social, economic and political problems and provides hope for a brighter future (Birkhoff & Marie, 2022).

4. *Inclusive*

Inclusive leaders can embrace and respect human rights and individual freedoms, maintain unity in diversity, and avoid discrimination (Tamano et al., 2021). With a focus on justice and the public interest, inclusive leaders can create an environment that enables community participation in decision-making, listen to the aspirations of people from all walks of life, and ensure that policies benefit all citizens without exception (Burke & Siyaranamual, 2019). With inclusive leaders,



Indonesia can become a more peaceful, harmonious, and just country for all its citizens. This type of leadership is reflected in the attitude of the Prophet Muhammad, as in the story of the Medina Charter and the Treaty of Najran.

5. Risk Management

Risk-taking leaders drive the change necessary to achieve progress and innovation (Gurd & Helliari, 2017). They not only dare to take decisive steps in difficult situations, but are also ready to try new approaches, overcome obstacles, and pursue opportunities that may arise (Dixit et al., 2023). In moving the nation forward, risk is an integral part of development. Leaders who dare to face it can bring Indonesia to a higher level in various social, economic, and political aspects. This value is contained in the story of Asbabun Nuzul Q.S. Quraysh, where the tribal leader dared to take action with risky international trade to save his people.

6. Problem Solver

Leaders who can solve problems with effective and evidence-based solutions will ensure the sustainable progress and well-being of society (Batsaikhan & Park, 2022). With strong problem-solving indicators, leaders can formulate and implement appropriate and impactful policies, and face emergencies and unexpected changes with brilliant adaptability. This is key to Indonesia's positive development and resilience in a dynamic and changing world.

7. Understanding the People

Leaders who can listen, respond and understand the needs and aspirations of the people will ensure that policies and actions taken truly reflect the public interest (Tevis, 2021). Responsive leadership will create trust and fairness among the people, strengthen unity in diversity, and promote social welfare. In addition, leaders who are sensitive to the people will bring real and relevant changes to Indonesia's future based on the aspirations and expectations of diverse communities (Woollen, 2017). This value is loaded with the context of delivering the mandate to the people (who are entitled to receive it) in accordance with Q.S. al-Nisa verse 58.

8. Patriot Charisma

Leaders who have love and dedication to their country and people will evoke the spirit of nationalism and pride in every citizen. Their charisma allows them to embrace different layers of society, inspire cooperation, and bring hope for a better future (Barreto et al., 2023; Wagner-Pacifici, 2023). In challenging times, the patriotism and charisma of leaders are decisive factors in maintaining the country's integrity, creating unity, and driving inclusive progress for all Indonesians.

The criteria of Indonesia's elected leaders play a crucial role in shaping the country's future. With all its diversity and challenges, Indonesia needs leaders who are qualified, have integrity, and care about the needs and aspirations of the entire community. Ideal leaders can embrace diversity, maintain fairness, take necessary risks, and have a strong vision. They should always be sensitive to society, evidence-based in solving problems, and have genuine patriotism (Ivany, 2019). With leaders who fulfil these criteria, Indonesia can continue to grow, maintain stability, and achieve greater prosperity and well-being for all its citizens. All these elements together create the foundation for a brighter and more inclusive future for the nation.

Islamic Values in Choosing a Leader

The Quranic verses do not specifically mention the commandment regarding presidential elections. However, some verses speak about the election of leaders in general. Here are some relevant verses:



1. Surah An-Nisa verse 59 explains that the command to elect a leader rests with the Muslims. This indicates that the election of the head of state in Islam is obligatory.
2. Surah Al-Maidah verse 57 emphasises the importance of justice in choosing a leader. Muslims must choose leaders who are fair and in favour of the truth.
3. Surah Al-Maidah verse 49 teaches Muslims to help each other in goodness and piety. In the context of the presidential election, Muslims should support each other and elect leaders who are committed to implementing religious principles.
4. Surah Ali Imran verse 103: This verse teaches Muslims to hold fast to the rope of Allah. In the context of the presidential election, Muslims should elect leaders based on religious values and implement the laws of Allah.
5. Surah An-Nisa verse 59: "O you who believe, obey Allah and obey His Messenger, and the rulers among you. Then if you differ in opinion about anything, then refer it back to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. That is better for you and more beneficial."
6. Surah Al-Maidah verse 44: "Indeed We have sent down the Torah in which is guidance and light, and We have sent down the Books for the Jews, and the Books for the Christians, the Gospel in which is guidance and light, and the Books for the Christians, and We have sent down Prophets who surrender to Allah for those who believe among you. So, if you do not believe in the verses of Allah (the Quran), then surely Allah is swift in His judgement."
7. Surah Al-Baqarah verse 30: "And (remember) when your Lord said to the angels: "Surely I will make a caliph on the earth." They said: "Why do you intend to make on the earth one who will make mischief in it and shed blood, while we praise you and purify you?" Allah said: "I know what you do not know."

From the above verses, it can be concluded that in Islam, the selection of leaders must be done by obeying the commands of Allah and His Messenger and referring to the instructions contained in the Al-Quran and Sunnah (Rahmat & Fahrudin, 2018). The chosen leader must be a person who has good leadership traits, obeys Allah, and is responsible for carrying out his duties for the good of all the people.

Islamic Leaders and Measuring Indonesia's Presidential Election Contest in 2024

Indonesia's presidential election in 2024 is expected to be one of the most important political events (Masud et al., 2022) and is one of many elections across the globe in a year of elections, and the role of Islamic leaders in this contestation is under the spotlight. Islamic leaders have significant influence in Indonesian politics as the majority of the population is Muslim. They have the potential to mobilise Muslim voters and play a role in steering the political agenda and election outcomes. In Presidential elections, Islamic leaders can play an important role in mobilising Muslim voters to support candidates perceived to represent their religious values and interests (Fauzan et al., 2024). They can coordinate political support and back candidates who are in line with Islamic views and aspirations. This can significantly influence the dynamics of electoral contestation and the eventual outcome (Nasution et al., 2023a). For example, in the 2019 presidential election, Nahdlatul Ulama (NU), the largest Islamic organisation in Indonesia, supported Joko Widodo (Jokowi), who won re-election by serving two terms (Arifianto, 2019c).

Islamic leaders should significantly influence Indonesia's political dynamics (Hamdanny & Mukhtar, 2021). The Muslim-majority country has a strong tradition of pluralism and inclusiveness, and Islamic leaders are often the social glue amid religious and cultural diversity. They can play an important role in promoting tolerance, interfaith harmony and conflict resolution. Political



tension ahead of Indonesia's 2024 presidential election is expected to be high, and the role of Islamic leaders will be one of the key factors in the political dynamics. With the majority of Indonesia's population being Muslim, Islamic leaders have significant influence in shaping opinions and support from Muslim voters. They can play an important role in mobilising voters, coordinating political support and directing the election campaign agenda. However, the role of Islamic leaders can also create tensions in political competition, especially if there are differences in views between religious groups. Therefore, the 2024 presidential election will be an important test for Islamic leaders to maintain a balance between religious values, secular democratic principles, and the diversity of Indonesian society (Abd Hannan, 2023).

However, the context of Islamic leaders is not only interpreted as presidential candidates, but also at a broader level, such as the support base of the supporting parties. The author's team identified that at the level of presidential and vice presidential candidates, the role of religion is quite evenly distributed. Anies-Muhaimin, Ganjar-Mahfud, and Prabowo-Gibran are all Muslims, so identity politics does not play such a crucial role. However, once again, some minor indicators of Islamicness can be revisited in the presidential contestation. However, the role of Islamic leaders in politics is also often debated. Some argue that religious interference in politics could threaten Indonesia's principle of separation of religion and state. The role of Islamic leaders in Indonesia's political dynamics is therefore a complex issue that continues to be debated and requires a careful balance between religious values and secular democratic principles.

Strict criteria for Islamic leaders will ensure that they truly represent the religious values and interests of the Muslim community. In addition, good criteria will also help maintain a balance between religious values and the secular democratic principles embraced in Indonesia's political system. This is important so that Islamic leaders can positively participate in electoral contestation and help create a fair and inclusive electoral process for all citizens.

Discussion

The thematic study of the Quran and Hadith on leader selection, with a case study of the Presidential Election in Indonesia in 2024, provides a significant impact in the Indonesian political context. Analyses of Quranic verses and Prophet Muhammad's hadith can guide Muslim voters in choosing leaders who are in accordance with Islamic religious and moral values. This deep understanding of religious teachings can help voters assess the character and quality of prospective leaders. In the context of the 2024 presidential election, this thematic study will influence voters' perceptions of candidates and may affect the outcome of the election.

The 2024 presidential election in Indonesia will be an important milestone in Indonesia's political journey. In this context, the criteria for Islamic leaders play a very significant role. The majority of Indonesia's population is Muslim, so the Presidential Election is an important moment to consider leaders who represent Islamic religious and moral values. The criteria of an Islamic leader with integrity, fairness, and understanding of the needs of the community are decisive factors in assessing presidential candidates who will lead Indonesia in the future. These political parties also highlight the importance of balancing religious values and secular democratic principles in the Indonesian political system (Aminulloh et al., 2021). The criteria for Islamic leaders should take into account the principle of separation of religion and state upheld in the Indonesian constitution. This requires a deep understanding of religious teachings that enables leaders to serve the interests of society inclusively and based on principles of justice.

The importance of Islamic leader criteria in gauging the contestation of the 2024 presidential election is significant. Strict criteria for Islamic leaders who will play a role in the presidential



election is a must as they have a huge influence on Muslim voters and political dynamics in Indonesia. Here are some reasons why the criteria for Islamic leaders are important in the context of the 2024 presidential election:

1. **Influence on Muslim Voters:** The majority of Indonesia's population is Muslim, and Islamic leaders can influence Muslim voters (Salahuddin, 2021). Therefore, clear and strict criteria will help ensure that Islamic leaders involved in the election can properly represent the religious values and interests of the Muslim community.
2. **Influence on the Political Agenda:** Islamic leaders can play an important role in steering the political agenda by raising issues of religious and social relevance. Good criteria can help ensure that the agenda they put forward is aligned with the needs and aspirations of the Muslim community (Nastiti & Ratri, 2018).
3. **The Importance of Balance:** Presidential elections in Indonesia require a careful balance between religious values and secular democratic principles. Strict criteria can help Islamic leaders understand the diversity of the Indonesian population, maintain interfaith harmony, and respect the principle of separation of religion and state upheld in the Indonesian political system (Al-Mujtahid & Sazali, 2023).

In addition, the criteria for Islamic leaders who can manage the diversity of Indonesian society are also very important. Indonesia is a very diverse country, with over 1,340 ethnic groups and six religions, making it a multicultural archipelago with a wide variety of languages, cultures, and religious beliefs. Indonesia has diverse ethnic, religious and cultural backgrounds. Leaders who can understand and appreciate this diversity will be a better choice to create unity and harmony in society. Thus, the case study of the 2024 presidential election is an opportunity to evaluate the criteria of an Islamic leader that suits the needs and challenges of Indonesia in achieving a better future. It must be understood that although the majority of Indonesians are Muslims, it cannot be denied that voters of presidential candidates do not only come from a homogeneous circle. Leaders should be orientated towards Islamic values rather than bringing Islamic identity as an instrument of political campaigning. Presumably, the Qur'an also affirms the same thing that the leader of the nation is the leader of the people, not the leader of religion.

Conclusion

Through the explanation above, the Qur'an provides guidance for the people of Indonesia in assessing the ideal leader according to Islamic teachings. The criteria for leaders who adhere to the principle of separation of religion and state while still understanding the diversity of Indonesian society is a determining factor in choosing leaders who will lead this country in the future. Looking at these results, the author argues that religious understanding will continue to influence political dynamics and leader selection in Indonesia. Conversely, balancing religious values and secular democratic principles will remain an important challenge in leader selection. In addition, the results also show that the criteria for an ideal leader cannot be separated from prophetic values. The values of leaders in the Qur'an and ideal leaders in Indonesia have a correlation. Some of the criteria are statesman with integrity, ability and competence, visionary, inclusive, risk management, problem solver, understanding the people, and patriot charisma. Islamic figures have a significant role in measuring the contestation of the 2024 presidential election, but this is not very substantive, considering that all presidential and vice presidential pairs are homogeneous in terms of religion. Nevertheless, the criteria for a Qur'anic leader can be a further review for the community to determine political dynamics.



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