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The Election and the Criteria for Ideal Leaders: A Leadership Management Study Based on the Principles of Justice and Wisdom

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Abstract. The 2024 election serves as a pivotal moment to evaluate the electability and characteristics of ideal leadership candidates. This study aims to: (1) assess the electability of prospective leaders, (2) analyze public preferences for leadership candidates in the 2024 election, and (3) identify leaders who embody the principles of justice and wisdom. These principles are essential in realizing the sovereignty of the people as outlined in Article 1, paragraph (2) of the 1945 Constitution. Employing a qualitative approach, this research delves into public perceptions of elections and leadership criteria. Data were collected through a comprehensive review of relevant literature, including articles, books, and academic writings addressing justice- and wisdom-centered leadership. This method provides a nuanced understanding of societal expectations regarding ideal leaders in a democratic context. The findings reveal that leaders who uphold justice and wisdom significantly contribute to democratic consolidation, enhanced civic engagement, and sustainable development. Public preferences underscore the importance of integrity, fairness, and strategic vision in leadership. Moreover, the study highlights a pressing need for political education to improve public awareness of the critical criteria for electing leaders who align with these principles. This research offers novel insights by connecting leadership management with the foundational principles of justice and wisdom in the context of Indonesia's constitutional framework. The implications underscore the necessity of informed electoral participation to ensure leadership that not only reflects the people's aspirations but also fosters equitable and sustainable governance. By bridging theoretical ideals and practical expectations, this study contributes to the broader discourse on leadership and democracy in Indonesia.

Keywords: 2024 Election, Democratic Governance, Ideal Leaders, Justice and Wisdom, Leadership Management.

1. INTRODUCTION

The 2024 General Election in Indonesia is an important highlight in the political calendar, marking a crucial moment that will shape the future direction and character of the country. This phase is not only about determining political representation but also about choosing leaders who have fundamental qualities and principles that are to the needs of the community. As realizing sovereignty in the hands of the people has been affirmed in Article 1 paragraph (2) of the 1945 Constitution, in the context of Indonesia, it has become a historical record that since 1998, the path of reform has been chosen. Indonesia is entering a new phase, when reforms have paved the way for implementing democratization processes and practices. One form of democratization practice in Indonesia is the election of leaders and people's representatives carried out in the general election process[1].

The rationale contained in the Constitution of the Republic of Indonesia Year 1945, the State of the Republic of Indonesia is a Unitary State based on people's sovereignty as stated in Article 1 paragraph 1 and paragraph 2 of the 1945 Constitution. To implement the principle of people's sovereignty led by wisdom in consultation and representation, it is necessary to establish a consultative institution and a people's representative institution whose members are elected through Elections that are held democratically and transparently or openly[2].

General elections are a means of democracy to realize a state government system that is sovereign of the people as mandated by the 1945 Constitution. Democracy places humans as the owners of sovereignty which is then known as the principle of popular sovereignty. The democratic process is also manifested through electoral procedures to elect people's representatives and other public officials[3].

The state government formed through these elections is that which comes from the people, is run by the will of the people, and is devoted to the welfare of the people. A government formed through elections will have strong legitimacy from the people. This rationale is an affirmation of the implementation of the spirit and soul of

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[2] Omar Farouk Bajunid, "The Muslims in Thailand: A Review," *Southeast Asian Studies* 37, no. 2 (1999): 210–34; Kalamu Ya Salaam, *Women's Rights Are Human Rights, Black Scholar*, vol. 10, 1979, https://doi.org/10.1080/00064246.1979.11414043; Duncan McCargo, "Southern Thailand: From Conflict to Negotiations?," *Lowy Institute for International Policy*, no. April (2014): 1–15, https://www.lowyinstitute.org/publications/southern-thailand-conflict-negotiations.
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Pancasila and the 1945 Constitution[4].

General elections in Indonesia are a mechanism for changing power held every five years through a democratic process. So far, general elections are considered to provide opportunities for every Indonesian citizen who wants to run for leadership. However, the findings in this study show the opposite that elections held every five years have not been able to produce elite circulation well. This context can be explained through the preferences of leadership candidates in the 2024 election, it turns out that it still refers to the same profession and social status as the elected leader in the 2019 election[5].

Based on the provisions of Article 1 point (1) of the Election Law, general elections are a means of exercising people's sovereignty which is carried out directly, publicly, freely, secretly, honestly, and fairly in the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution. Elections held by the General Elections Commission, hereinafter referred to as the KPU as a national, permanent, and independent election organizing institution in charge of conducting periodic elections every 5 (five) years[6].

Elections are a means of democracy from which it can be determined who has the right to carry out their duties in state political institutions, legislature, and/or executive. Through elections, the people elect trusted figures who will fill legislative and/or executive positions. The conduct of elections is given to people who have met the requirements to vote, freely and secretly, making their choice on figures who are judged to be by their aspirations. Of course, all aspirations can't be accommodated, from the many aspiration choices, the one who gets the most votes, voters are declared winners because they represent the will of the people or the majority[7].

With the electoral system, it must be recognized that democracy is the only system that opens space for the birth and growth of various visions and ideologies. These developments all have the same possibility of developing freely provided that they are not ideologies banned by the state. Even ideologies that are contrary to the ideological values adopted by the state aim to silence or eliminate existing ideas or ideologies. Where the ultimate goal is for the creation of a state welfare as aspired to[8].

Democracy itself is the opening of a conducive and effective space for the achievement of principles from the people, by the people, and for the people. This means that the leaders of state institutions purely come from the people through elections as a form of protection and enforcement of rights for every citizen. This right is in the form of the right to vote or be elected as a state official who represents the interests of the people above personal and group interests. Therefore, the way to achieve citizens' rights is through an electoral system organized by independent and independent institutions[9]. The above conditions are in line with the democratic values presented by Henry B. Mayo in his book entitled Presentation to law based hypothesis which defines democracy as a political system, it is said that a democratic political system is a system in which general policy is determined based on the majority by representatives who are effectively supervised by the people in periodic elections based on the principle of political equality and held in an atmosphere of guaranteed political freedom[10].

2. LITERATURE REVIEW

In Indonesia, political parties tend to recommend candidates for leaders or deputies in the 2024 election

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based on the characteristics of those elected in the 2019 election.

Elections, profession, and social status are important criteria that political parties consider when choosing leadership candidates for political contests.

Supporting this observation, showed that the leaders elected in 2019 came from popular professions and social statuses, such as celebrities who became members of the DPR, public figures who became governors, and religious figures who became regents. Furthermore, these professions and social status are also the criteria for choice recommended by political parties for candidates for the 2024 election. The media provides an important source of information on potential leaders who may receive political party recommendations, which is indeed worthy of analysis and reflection[11].

The election process is a crucial moment in determining the leader of a country and is a topic that is widely discussed in the public space, especially regarding the capabilities and modalities of prospective leaders. Yi defines elections as a process of political participation in which voters elect individuals or groups as political leaders. In Indonesia, elections have been held since 1955, with at least 11 elections held to legitimize democratic rule and elect leaders. According to Wardhani (2018), elections are an important societal process to legitimize elected leaders, and people have their preferences and interests in choosing their candidates. Therefore, election contestation in Indonesia fosters people's involvement in advancing the democratic system in their country[12].

Preferences play an important role in decision-making and assessing opportunities to choose leaders, as they show a tendency towards certain choices based on satisfaction, pleasure, and satisfaction of the role of Society. In the context of Indonesian politics, preferences not only identify which figures or parties have the opportunity to become leaders but also reveal the potential characteristics of future leaders. These potential leaders have qualities that make them eligible to be recommended or supported by political parties for democratic elections in executive and legislative institutions. In addition, individuals most likely to be recommended by the dominant figures of political parties can shape people's preferences for leaders in political contestation. Preferences not only show choices but also reflect people's attitudes toward electing leaders.

In the arena of electoral political contestation, popularity is a crucial factor that contributes to the election of potential leaders. According to Langsæther et al, a would-be leader's ability to co-opt secure preferences and support forms the basis of their "soft power" and contributes to their popularity. In addition, Cavalcanti et al argue that popularity is also influenced by political parties that carry leadership candidates in elections, and not just their electability.

One of the strategies adopted by would-be leaders to increase their popularity is the "normality" strategy. The strategy involves portraying simple attitudes and actions that align with a normal society to minimize negative connotations to the image of the future leader. This approach has succeeded in increasing the popularity and electability of prospective leaders and their political parties in the general election.

The general election in Indonesia is an important political event that has attracted a lot of attention, especially considering the characteristics of elected leaders elected by political parties in 2019. The same traits that existed in elected leaders in 2019 are now characteristic of political party preferences in nominating and recommending leadership candidates in the 2024 general election, especially regarding profession and social status.

Research findings show that the characteristics of prospective leaders who may receive party recommendation politics in the upcoming 2024 election in Indonesia are similar to those of elected leaders' parties in the 2019 election, both in terms of profession and social status. Chen noted that the phenomenon of popular leader elections in general elections is common in countries where the political landscape is still based on the popularity, profession, and identity of potential leaders. Consequently, in addition to professions such as artists, singers, comedians, and lawyers, social status as relatives or family members of officials also affects the emergence of potential leaders in the 2024 elections. The phenomenon of global elections of popular leaders with high social status has long-term implications in determining potential leaders in future democratic elections, as noted by Sturgis and Jennings[13].

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3. RESEARCH METHOD

This research uses a Library Research type method, namely by collecting data by reviewing several kinds of literature using the normative juridical approach method. Legal materials are obtained from the Law, then the Qur'an, Hadith, and Indonesian translation books, as well as related scientific works, books, and articles. The research approach used is qualitative descriptive research.

Then the data from this paper is analyzed using analysis as well as scientific thinking to obtain true, logical, clear, and accurate data. So, the affirmation that this research is Normative legal research (Normative Juridical), which is legal research that places law as a building of the Norm system. The Norm System in question is about principles, norms, laws and regulations, court decisions, agreements, and doctrines. This research is also supported by a conceptual approach and a statutory approach

4. RESULTS AND DISCUSSION

4.1. Criteria For the Ideal Leader

Etymologically, leadership comes from the root word leader, in English, leadership. The word leadership comes from the root word leader, which means leader, and the root word to lead which contains several interrelated meanings: move early, walk at the beginning, take the first step, do first, pioneer, direct the thoughts of others, guide, guide, guide others, move others through their influence

So, leadership is a person's ability to influence/move others to do something certain. In terminology, there are several definitions of leadership. Leadership is a process where a person can become a leader through continuous activity so that it can influence those he leads (followers) to achieve organizational or company goals[14].

In Indonesia, people's political rights include the right to participate in government, the right to establish political parties, and the right to vote, namely the right to be elected and vote in general elections. The right to vote is part of political rights according to human rights. Regulations regarding the right to vote are contained in Article 21 of the UDHR, then contained in Article 25 of the International Covenant on Civil and Political Rights, and Article 27 paragraph (1) and Article 28D paragraph (3) of the Constitution of the Republic of Indonesia of 1945, Article 43 paragraph (1) of Law Number 39 of 1999 concerning Human Rights, and Law No. 42 of 2008 concerning the General Election of the President and Vice President

In the selection of leaders, certain criteria and conditions are needed, so that leaders will be selected according to expectations and needs. Accuracy in choosing leaders will bring progress to the country. Mistakes in choosing leaders can have a devastating impact on a country, negatively affect the people, and have major consequences on religion[15].

John W Work (1996: 76 - 77) quoted by Suwatno assumes that leaders in today's era must be willing to accept fundamental challenges, namely: Leaders must be willing to be more sensitive and understand all ethnic, cultural, and gender differences.

a. The leader must have a vision for his workplace.
b. Leaders must be willing to design and implement new and different communication processes.
c. Leaders must be willing to bring full commitment to effectively utilizing diverse followers.

The leader must be a stake (buffer) between the organization and the wider community

Experts in various fields have done a lot of research on the style of implementing leadership. Although the terms used are not the same, the meaning is the same. Franklyn in Onong Effendy suggests there are three main styles of leadership, namely authoritarian leadership, democratic leadership, and free-rein/laissez-faire leadership

Table 1: Leadership Style.

No.	Leadership Style	Explanation
1	Authoritarian leadership	leadership based on absolute power. An authoritarian leader leads the behaviour of his followers by aiming toward predetermined goals. All decisions are on one hand, that of the authoritarian leader, who is considered by others and who considers himself to know better than anyone else. Every decision of his was considered valid, and his followers accepted it without question. This authoritarian leader is considered superhuman[16].

[14] Zainora Ardiansyah., Waston., Mahmudulhassan., Daud and Muthoifin Salleh., Norsaleha Mohd., AN, Andri Nirwana., "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024): 1493–1509, https://doi.org/10.57239/PJLSS-2024-22.2.00105; Siti Rochanah, Achmad Rasyid Ridha, and Andri Nirwana, "Development Teacher's Performance of Construct Reliability and Avarice Variance Extracted Measurement Instruments of Certified Islamic Education Teacher's," *International Journal of Religion* 3538, no. 10 (2024): 3828–49; Eko Bayu Gumilar Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, "Family Education To Improve The Quality Of Human Resources And Sustainable Development In Samarinda," *Revista de Gestão Social e Ambiental* 18, no. 6 (2024): 1–19.

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2	Democratic leadership	Leadership based on democracy. What matters here is not the democratic election of the leader by his followers, but the way he exercises his leadership democratically. The leader is active in such a way that a decision is a joint decision of all members of the group. Each member of the group has the freedom to express his opinion but must submit to the decision of the majority of group members. The function of the leader here is to guide and coordinate the decision-making process. Even if he makes provisions, then those provisions are how group members can think and decide, not what they have to think and decide. No one is more super than the others. Every member of a group is of equal value, therefore every human being has the same right to make informed decisions about his or her life[17].
3	Free leadership	Leaders who perform their roles passively. He leaves all efforts to determine his goals and activities entirely to the members of the group. He only handed over the materials and tools needed for the job. He didn't take any initiative, even though he was in the middle of the group[18].s

Management experts who adhere to The Traitist Theory of leadership, namely Ordway Tead, Chester I Barnard, and Erwin H, Schell put forward and identify the traits that a leader must possess. Orward Tead in Suwatno (2011) suggests 10 traits that a leader needs to have:

a. Physical and mental energy
b. Eager to achieve goals
c. Hospitality and affection
d. Honest and trustworthy
e. Have technical expertise
f. Passionate about work
g. Intelligence and willingness to make decisions
h. Teaching skills
i. Assertiveness and consistency
k. Loyal to the organization[19].

Certer I. Bernard in Suwatno suggests that leadership has two aspects, namely one's excellence in the field of leadership techniques, a person who stands out in physical qualities, expertise, technology, intelligence, knowledge, memory, and projection power, will cause admiration and can lead its members, and one's excellence in loyalty to goals, ability to face challenges and courage; a feeling of responsibility. George R. Terry in Suwatno suggests eight characteristics of leaders, namely:

Table 2: Characteristics of The Leader.

No	Characteristics of the leader	Explanation
1	Energy	Have mental and physical strength
2	Emotional Stability	A leader should not be prejudiced against his members, should not be quick-tempered, and believe in oneself should be big enough[20].
3	Human relationship	Know about human relationships
4	Personal Motivation	The desire to be a leader must be great, and be self-motivated
5	Communication Skill	Have the skills to communicate
6	Teaching Skill	Have the ability to teach, explain, and develop subordinates
7	Social Skill	Have a membership in the social sphere, to secure the trust and loyalty of the members of the organization
8	Technical Competent	Have the ability to analyze, plan, organize, delegate authority, make decisions, and be able to compile concepts[21].

4.2. Leadership Based on The Principles of Justice and Wisdom

The forms of leadership in Islam are caliph, imamah, emirate, sultan, and mulk. Each term has a general meaning of leadership. However, the terms that are often used in the context of government and constitutional leadership are caliph, imamate, and emirate. Imam is often interpreted as a substitute for protecting religion and regulating the benefit of people in life to appoint leaders[22].

[17] Rukimin, "Kisah Dzulqarnain Dalam Al-Qur'an Surat Al-Kahfi: 83-101 (Pendekatan Hermeneutik)," *Profetika: Jurnal Studi Islam* 15, no. 2 (2014): 138–59.
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Leadership in the concept of the Qur'an is known as Imamate and leaders are called Imams. The Qur'an associates leadership with hidayah and gives guidance to the path of truth. A leader must not commit him and never commit adultery both scientific despotism, deeds, and despotism in decision-making and its application. As Allah says in Surah an-Nisa‟ verse 59 which reads: It reads: "O believers, obey Allah and obey the Messenger, and Ulil Amri among you"[23].

Imam Al Mawardi's book entitled "Ahkam Sulthaniyah, the Islamic Caliphate System of Government" explains that leadership is called Imamate. Leadership (imamah) serves as a substitute for prophethood in protecting religion and regulating the benefit of the people in life to appoint leaders. Based on ijma‟ ulama a person who has quality in carrying out duties or mandate as an imamate or leader is obligatory[24].

The requirement for prospective leaders is a very important issue in determining the future of the nation, this is one of the needs that must exist at all times. So, it is mandatory to appoint leaders to be required. Because it is mandatory to appoint a leader, as a citizen it is also obliged to obey all orders and prohibitions from the leader. As explained in Surah an-Nisa‟ Above Allah Almighty obliges to obey Ulil Amri. The meaning of Ulil Amri here is the priests or leaders who rule[25].

In the book "Ahkam Sulthaniyah, the Islamic Caliphate System of Government" also explains the legal requirements for leadership (Imamah), namely:

a. Fair in all fields and points of view.
b. Have knowledge that makes him able to ijtihad in various cases and laws.
c. Have healthy five senses of hearing, vision, and mouth and can handle problems that occur directly.
d. Physically healthy and avoid defects that can hinder from carrying out tasks properly and quickly.
e. Having ideas that make him able to lead the people and take care of various interests.
f. Have a brave warrior spirit in protecting the country and fighting enemies[26].

Determining the leader of the State or called the president, all the criteria and conditions for prospective leaders are outlined in the Law. Based on the 1945 Constitution, Article 6 paragraph (1) explains the requirements as a candidate for president and vice president must be an Indonesian citizen from birth and never receive citizenship from another country of their own will, never betray the state, and be able spiritually and physically to carry out their duties and obligations as head of state[27].

More details are contained in Law No. 7 of 2017 concerning General Elections Article 169, namely: Fear God Almighty; An Indonesian citizen since his birth and has never received another nationality of his own volition; The husband or wife of the candidate for President and the husband or wife of the candidate for Vice President are Indonesian citizens; Never betrayed the state and never committed corruption and other serious crimes; Able spiritually and physically to carry out duties and obligations as President and Vice President and free from drug abn use; Residing in the territory of the Unitary State of the Republic of Indonesia; Have reported their wealth to the agency authorized to examine the wealth report of state administration[28].

In Indonesia, the rights and obligations of a leader are explained in the 1945 Constitution contained in article 5 and there are 2 paragraphs. This explains that the leader or the President has the right to submit draft regulations in the form of draft laws and establish government regulations to carry out regulations properly (1945 Constitution Article 5)

The duties and obligations of the head of state are to realize the goals of the state, both short-, medium-, and long-term. The leader must also call upon the whole society to obey and abide by the laws of Allah and fulfil His laws and shari'a to the best of their ability, to uphold justice and prevent tyranny, to punish those who commit crimes and violate the rights of God and man, to guarantee the poor, to collect taxes required by the state or to accumulate wealth according to the permission of the shari'a, to use and spend according to the needs of the state, appoint people who are experts in their fields such as activists defending the state, science, justice, finance and administration[29].

Environment Welfare at Islamic Junior High Schools," *Journal of Management World*, 2024, 777–84, https://doi.org/10.53935/jomw.v2024i4.527.

[23] Katno, "Penerapan Hukum Islam Di Keraton Kasunanan Surakarta Masa Pakoe Boewono IV(Tahun 1788-1820 M)," *Profetika: Jurnal Studi Islam* 16, no. 1 (2015): 46–70.

[24] Ana Nur Wakhidah Samsul Hidayat, "Konsep Pendidikan Islam Ibnu Khaldun Relevansinya Terhadap Pendidikan Nasional," *Profetika: Jurnal Studi Islam* 16, no. 1 (2015): 93–102.

[25] Muhammad Abdur Rozaq et al., "Management and Implementation of Gusjigang (Bagus, Ngaji, and Dagang) Values in Digital Learning at Pesantren Assa'idiyyah Kudus," *Journal of Management World* 2018, no. 2 (2024): 768–76, https://doi.org/10.53935/jomw.v2024i4.526; Sholihul Anwar et al., "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024139, https://doi.org/10.31893/multirev.2024139; Qaid Qushayyi Yusran and Ishmah Afiyah, "Optimizing the Potential of Zakat to Alleviate Poverty Problems and Improve Community Economy in Surakarta City," *Journal of Ecohumanism* 6798 (2024): 121–32, https://doi.org/https://doi.org/10.62754/joe.v3i3.3394; Siti Rahmawati Mohamad Ali, Waston, Muthoifin, Fauziyah Qurrota A'yun Tamami, Elbanna Mariam, and Andri Nirwana AN, Mahmudulhassan, "Tracking Education Transformation Towards Sustainable Development Goals : A Bibliometric Review On The Influence Of Socioeconomic Factors In The Education Ecosystem," *Journal Of Lifestyle And Sdg's Review* 5 (2025): 1–23.

[26] Samsul Hidayat, "Konsep Pendidikan Islam Ibnu Khaldun Relevansinya Terhadap Pendidikan Nasional."

[27] Eko Bahtiyar, "Kritik Islam Terhadap Konsep Marxisme," *Profetika: Jurnal Studi Islam*, no. 2 (2015): 127–35.

[28] Sholihul Anwar et al., "History of Muhammadiyah in Blora Mustika City : Development and Challenges," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22 (2024): 812–21; Qaid Qushayyi Yusran and Andri Nirwana, "The Practice of Changing the Status of Change of Waqf Property in the Islamic Social Economic View," *Journal of Ecohumanism* 6798 (2024): 229–38, https://doi.org/https://doi.org/10.62754/joe.v3i6.3996; Muthoifin Sri Mega Indah Umi Zulfiani and Imron Rosyadi, "Corporate Social Responsibility (Csr) Practices Of Shariaconsumer Cooperatives For Sustainable Development Goals (Sdgs) Ethical Perspective," *Journal of Lifestyle and SDGs Review* 4 (2024): 1–20.

[29] Fandi Ahmad, "Pemikiran K.H. Ahmad Dahlan Tentang Pendidikan Dan Implementasinya Di Smp Muhammadiyah 6 Yogyakarta Tahun 2014/2015,"

Leaders hold important functions in an organization. According to Sondang P. Siagian, because decision-making ability is the main criterion in assessing the effectiveness of one's leadership, it means that other criteria can and usually are used

The various criteria revolve around the ability of a leader to carry out various leadership functions

The five leadership functions discussed briefly are as follows:

a. The leader is a determinant of the direction to be taken to achieve goals.
b. Representatives and spokespersons of the organization in relations with parties outside the organization.
c. Leaders as effective communicators.
d. Reliable mediators, especially in inward relationships, especially in handling conflict situations.
e. Leaders as effective, rational, objective, and neutral integrators.

The existence of a leader in running the wheels of government is a must both at the central (President), regional (Governor, Regent/Mayor), and Village (Village Head) levels. According to As-Suwaidan and Faisal Umar Basyarahil (2009) the urgency and necessity of an effective leader through 8 (eight) things as follows:

a. Leadership must exist in life so that life becomes orderly, justice can be established and the strong do not eat the weak.
b. Urgency is buried in its essence as a circle of gymnastics centred in a rushing force to direct all energy, harmoniously and ensure that all activities are carried out by the organization's planning and perception of the future.
c. Reinforce positive behaviour and minimize negativity.
d. Mastering work problems and formulating plans that must be done to solve them.
e. Follow the changes around him and use them for the benefit of the organization.
f. Setting the right strategy in the process of moving with full motivation towards a lofty goal.
g. Developing, training, and paying attention to its personnel.
h. Restores balance to lifes[30].

The pace of development of the current era has affected all aspects, including the leadership aspect. In the current era of the millennial generation, the upheaval and challenge to have leaders who fit the current era is very large. Because millennial leadership patterns are not the same as the old leadership patterns of previous generations. The leadership style that is built also needs to adapt to the mindset and lifestyle of the existing millennial generation because this generation drives the world of work, the world of creativity, and the world of innovation, and influences the global market and industry that exists now and is rolling in the field of competition in the world of work, the world of creativity, and the world of innovation[31].

5. CONCLUSION

The 2024 election marks a critical juncture in Indonesia's democratic journey, emphasizing the importance of selecting leaders who adhere to the principles of justice and wisdom. This study has demonstrated that the criteria for an ideal leader encompass not only commitment to social, economic, and political justice but also the ability to formulate effective and inclusive policies. Such leaders must bridge societal differences and foster unity, addressing the nation's diverse needs while upholding the principles enshrined in the 1945 Constitution. Justice and wisdom form the bedrock of ethical leadership. The ideal leader is expected to ensure fairness in policy-making, uphold the rule of law, and actively address inequalities in society. Social justice demands the equitable distribution of resources and opportunities, ensuring that marginalized groups are not left behind. Economic justice requires leaders to implement policies that promote sustainable development, reduce income disparities, and stimulate inclusive growth. Political justice necessitates transparency, accountability, and equal representation in governance. Wisdom, on the other hand, encompasses strategic vision, sound decision-making, and the ability to navigate complex societal challenges. Leaders endowed with wisdom are capable of uniting diverse groups, mediating conflicts, and inspiring collective progress. These attributes are essential for maintaining societal harmony and achieving national prosperity. The electorate plays a pivotal role in ensuring that leaders reflect these ideals. This study highlights the importance of public participation in the democratic process, including monitoring candidate programs, engaging in political discourse, and critically evaluating the track record of potential leaders. Active involvement by citizens not only strengthens democracy but also ensures that elected leaders align with societal values and expectations. By emphasizing justice and wisdom, voters can prioritize integrity, competence, and inclusivity over superficial attributes such as popularity and social status. This research reveals that professional popularity and social status continue to significantly influence perceptions of leadership in Indonesian politics and society. While these factors may contribute to a candidate's public image, they often obscure deeper qualities necessary for effective governance. This underscores the need for a paradigm

Profetika: Jurnal Studi Islam 16, no. 2 (2015): 144–54, https://journals.ums.ac.id/index.php/profetika/article/view/1854.

[30] Setyahadi Prihatno, "Pengaruh Theosofi Dan Freemason Di Indonesia (Kajian Analitis Simbol-Simbol Theosofi Dan Freemason Dalam Lirik Lagu Dan Sampul Kaset Album Grup Musik Dewa 19)," *Profetika: Jurnal Studi Islam* 17, no. 01 (2016): 23–42, https://doi.org/10.23917/profetika.v17i01.2098.

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shift in evaluating leadership qualities, moving beyond external markers of success to focus on ethical principles and substantive capabilities. Political parties and society alike must recalibrate their approach to identifying and endorsing leaders who embody the ideals of justice and wisdom. The findings also highlight challenges in realizing the vision of ideal leadership. The political landscape is often shaped by short-term interests, partisan loyalties, and the influence of elite networks. Overcoming these barriers requires robust political education to enhance public understanding of democratic principles and the qualities of good leadership. Educational initiatives can empower citizens to critically assess candidates and resist populist narratives that prioritize charisma over competence. However, the 2024 election also presents significant opportunities. It offers a platform for Indonesia to reinforce its democratic values and demonstrate the strength of its institutions. By electing leaders who prioritize justice and wisdom, the nation can set a benchmark for ethical governance, promoting civic participation and fostering long-term development. Leaders who uphold justice and wisdom are instrumental in driving national progress and prosperity. Their policies are more likely to address systemic issues, reduce societal disparities, and enhance the quality of life for all citizens. Such leadership can also strengthen Indonesia's position on the global stage, showcasing the country as a model of democratic resilience and inclusive development. In conclusion, the 2024 election is not merely a procedural event but a decisive moment to shape Indonesia's future. The criteria for ideal leaders—anchored in justice and wisdom—serve as a guidepost for both voters and political stakeholders. By embracing these principles, Indonesia can realize its democratic aspirations and achieve sustainable progress for generations to come. This study calls for collective efforts from the public, political parties, and institutions to prioritize these values, ensuring that leadership management aligns with the nation's constitutional ideals and societal needs.

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