

## **Forming Ideal Leader for Youth in the Future in the Challenging Globalization through Al-Ghazali's Islamic Character Education**

**Satiul Komariah<sup>1</sup>, Slamet Setioboro<sup>2</sup>**

Islamic University of Sultan Agung, Indonesia  
Correspondence: satiul.komariah@gmail.com

### **ABSTRACT**

In Islam, leader has been exemplified by Prophet Muhammad, but many of today leaders are far away from the examples provided by him. They ignore the most important essences of being a good leader. Finally, they are not ready to face the globalization. Abū Hamid Muhammad ibn Muhammad ibn Muhammad al-Ghazali Tusi al Safi'i, known as al-Ghazali was a hujjah or writer of Islam (1058-1111 AD) with the concept of deeper thought leaders emphasizes the substantial aspects of the religion values than in terms of formal-symbolic, uniting what has been omitted from the leader; the concept of democracy. There are three formulation to achieve an ideal leader following al-Ghazali; *first*, the concept of an ideal leader according al-Ghazāli, *second*, the type of thought leadership of al-Ghazali. *third*, the relevance of the thought of al-Ghazali in the field of character education for the young generation as potentials for the ideal future leaders. This research employs library research method. The research found that the type of ideal leader according to al-Ghazali is the leader of morals; of fair-ness, and has integrity, competence, mastery in the field of state and religion. Intellect, religion, and morality have a great influence and role. These are expected to be able to prevent the destruction and damage within a nation and makes the society prosperous with a moral that supported religion as its foundation. Finally, they have enough provisions to face the globalization.

**Keywords:** leader; Islamic character education; Al-Ghazali

## INTRODUCTION

The concept of leadership in Islam is based on a very strong and robust sourced which one al-Quran and al-Sunnah, and it develops dynamically as influenced by social, political and cultural. This concept has been employed for centuries by the prophet Muhammad, the Caliphs Rasyidin and his competence followers. Some main points of Islamic leadership are leaders must hold promise, honest, trustworthy, and responsible for running its power based on common interests. Leadership is not a prestige that needs to be compared, but rather a form of devotion and accountability principles of faith. In addition, humans as leader or caliph also have an obligation to pay attention to the universe and follow the correct rules.

In this era, there are a lot of leaders in various aspects of life. They may a spiritual leaders, religious leaders, and heads of state. The purpose of all these leaders is same; as a community mentor to be better life and help organizations and communities in solving environmental problems; related to the culture, social, politic, etc. All of those issues made the umbrella by the name of globalization era. David (2011) has explained clearly, globalization is “a multifaceted ideological and politically charged process and generally use it as an overarching umbrella term to describe the complex series of economic, social, technological, military and political changes that generally move investment funds, ideas, goods and services, people, and businesses beyond domestic and national boundaries into a larger international realm which, in turn, has the effect of increasing the interdependence and interconnectedness between various people, cultures, ethnic groups, government entities, and organizations from different locations into a wider global arena” (p. 46).

There are many contents and subjects inside of the globalization. It means that there will be a lot of complex issues involved in globalization itself. In fact, an unusual leader is needed to solve it. They have to survive to bring a country pass in facing the globalization itself. But, there are many leaders who do not meet the criteria of a leader, both in terms of intellectual, religious, experience, personality, skills, etc., which affect the performance of leadership and a failure as a leader. Finally, they don't able to face the globalization. Thus, it has been needed a figure of an ideal leader whom able to carry out the mission and vision to the community and be a role model in the eyes of many people. Leader whom ready yet to face the globalization and brings a country to progression in all aspects in this world.

However, not everyone can be an ideal leader. It relates to many aspects that must be and indeed become the requirement that have to be fulfilled by somebody to be categorized as an ideal leader. One prominent aspect is the leader's character. Leaders who have a superior character will be capable to overcome all the problems and put themselves in any circumstances. Thus, they still be able to control everything and become a role model for many people.

Character is not an innate that cannot be changed or created. Based on a large dictionary Indonesian (Kamus Besar Bahasa Indonesia), character is a sense that can affect all your inner thoughts, behavior, manners, and the nature of humans or other living creatures. Character is formed by habit, and habits can be taught through education. Thus, to form the character of the ideal leader can be done through education. One of the figures that offer a concept of character education is Abū Hamid Muhammad ibn Muhammad ibn Muhammad al-Ghazali Tusi al Safi'i, or better known as Al-Ghazali.

Al-Ghazali was born in the year 450 H (1058 AD) in the village Tus Khorasan region that now includes Iran. Al-Ghazali is a very well-known science in the year 484 AH (1091 AD). He wrote many books in the field of jurisprudence, theology, and books refutation of streams of mysticism, Ismailis, and philosophy. Al-Ghazali built a madrassa for the students and as a place of retreat for the Sufis. Al-Ghazali closes his age in the year 505 AH (1111 AD), namely at the age of 55 years.

The objectives of this writing are to explain the Islamic character education and to analyze the effect of Islamic character education based on the Al-Ghazali approach in relation to form youth' character toward an ideal leader in the future: in order to face the globalization. Moreover, this writing helps students to develop and practice their ability become an ideal leader in the future by equipping them with the critical tools for reading.

The theory used in this study includes the social theory-Phenomenology of Alfred Schutz. The theory is linked by the phenomenological approach to the social sciences. Phenomenology is interested in identifying problem sensory experience meaningful, something that previously happened in our individual consciousness and collectively, in the interaction between consciousness. Then, it used the theory of phenomenology Max Sceler (1874-1928). Phenomenology is an attitude that has a directly relation to the reality through the intuition. Something that as a role in phenomenological experience is facts, where these facts are divided among three

types of facts: natural facts, scientific facts and facts phenomenological (pure facts). Last, the theory of inter textual Julia Kristeva (1980), a linguist Bulgarian origin describes in her book 'Desire in Langue: A semiotic approach to Literature and Art', that a text can be called inter textual when within the space of the text, there are a few phrases come from other texts, cross-crossed and mutually neutralize each other. Each text is a mosaic of quotations. Each text is the absorption and transformation of other texts, and according to Kristeva works of art postmodern is a passage from one system of signs to other sign systems.\_

Collaboration these three theories can help in writing this paper as a basic argues in dissecting the thought of al-Ghazali's Islamic character education about the ideal leader.

## FINDING AND DISCUSSION

### *Definition of leadership*

According to William G. Scott (1962) Leadership is a process of influencing the activities which is organized within a group in its efforts to achieve a goal that has been set. Meanwhile, according to the leadership of the FA Nigro (1965) is an activity that can affect others. On the other hand, Ordway Tead (1929) explains that leadership is a merger of temperament that creates or encourages any person or group towards the objectives to be achieved together. Then, there is also an explanation of Tannenbaum, Wescler and Massarik (1961) Leadership is an interpersonal influence, which is run in certain circumstances, as well as led through the communication process, towards the achievement of a particular goal.

If the red line is drawn from some sense of leadership above, it can be concluded that leadership is the combination of temperament. It affects the activity of a group in order to achieve certain goals that run on certain circumstances, and is directed through communication. While the leadership in Islam is about the principle that every individual is a leader; neither for his or her own self nor to the others. This has been explained in the Qur'an Surat al-Anbiya ': 73) and Surah as-Sajda: 24), which means:

We made them leaders who guided other people by Our command, and We sent them revelations to do good deeds, establish Salah and pay Zakah. To Us Alone did they serve. (Q.S Al-Anbiya': 73)

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of ur signs. (Q.S As-Sajdah: 24)

Based on the both surah, it can be concluded that the leadership in Islam is a person who has been given instructions in order to provide guidance to always do well and avoid evil. They are people who are patient and obedient to the command of Allah.

### ***Globalization power***

Globalization is a multifaceted ideological and politically charged process and generally use it as an overarching umbrella term to describe the complex series of economic, social, technological, military and political changes that generally move investment funds, ideas, goods and services, people, and businesses beyond domestic and national boundaries into a larger international realm which, in turn, has the effect of increasing the interdependence and interconnectedness between various people, cultures, ethnic groups, government entities, and organizations from different locations into a wider global arena.

As Held, McGrew, Goldblatt, and Perraton (1999) have suggested, globalization is “a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions—assessed in terms of their extensity, intensity, velocity and impact—generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power” (p. 16).

In addition, leader has corelation toward the government which under the term of globalization itself. Whenever people, especially young generation become a leader, there must be involved in the government. In fact, governments can play in shaping attitudes towards globalization (Anna, Kevib and Richard 2007). It is closely related to a number of recent papers that argue that public finance considerations can shape such attitudes (Facchini and Mayda 2016, Hanson 2005, Hanson, Scheve and Slaughter 2005). Hays, Ehrlich and Peinhardt (2005, pp. 473-4) summarize the argument nicely:

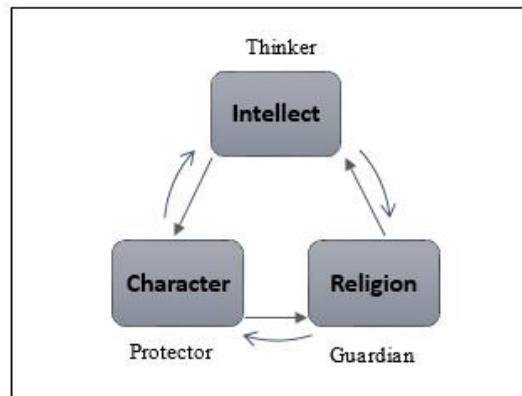
“Because trade causes economic dislocations and exposes workers to greater risk, it generates political opposition that democratically elected leaders ignore at their peril. Thus...political leaders have had to be aware of and actively manage public support for economic openness. To do this, governments have exchanged welfare state policies that cushion their citizens from the vagaries of the international economy in return for public support for openness.”

***Thought of ideal leader: Intellect, religion, and character***

According to Al-Ghazali, a leader should not have the desire to take control of everything. This would threaten the security of society and the state. There are four cravings or a leader's desire which usually appears and can destroy the morals of a leader: first is a great desire to conquer both the science and the strength. Second is the ruling passion that wants to subjugate the others under their authority. Third is a special desire to be seen in all areas. Finally, almighty lust controls everything under his power. All the desires above can create an authoritarian and totalitarian's leader.

According to Al-Ghazali, a leader must have the following criteria; Responsibility, where the leader will understand and be aware of possible power levels of bad power as soon as possible to evaluate it. A leader must get along and receive messages or advice from scholars. Then, the leader has to have a good attitude to his or her subordinate. The leader must maintain and supervise the subordinate circumstances, families, children and also their home. A leader must be humble and polite; do not be arrogant and smug. A leader should not be selfish. Leaders must have a high loyalty; It should not be scoffed at those who waited for the sake of an interest. Subsequently, the leader must live simply too gentle (stay away from the properties of rough and hard over soft and discreet nature can still be used). Then, the leader must love people. The latter, the leader must be genuine and sincere in resolving all sorts of community affairs.

Leader idealized by Al-Ghazali in managing the administration seemed focused on fundamental aspects, namely the realization of justice in harmony with the moral quality as a leader. They were fairly and religion; the legitimacy or sovereign power is determined by the actions and a genuine desire to create justice of the leader. Justice can be achieved with a powerful of intellect, which was then limited by the religion in order to stay on track. It was also retained by the character of the leader. The three principal on mutually bonded to form an endless loop. If one of these are missing, then there will be an imbalance position that led for the government that distorts justice. Without justice, the moral legitimacy of power does not exist. It means, there is only tyranny.

Fig. 1 *The correlation of three elements*

There is a red line between the ideal leader based al-Ghazali and typology of leadership. It was then found an undeniable link; the idea of al-Ghazali in line with the type of true leadership, which is a strong leader and his moral character so that there is a balance in all fields. Thus, a leader must have a strong character to advance a country, where this can be done through the character education for the younger generations who will become the nation's leader. If from seeds has already watered with manure, the growth will be better for the future. If early young generation has already introduced to the good character, they will grow into a superior leader.

### ***Islamic character education***

Islamic character education according to Imam al-Ghazali in *Ihya' 'Ulum al-Din* is a conscious process of guiding children by giving them knowledge, which related to the values in Islam. It can be conveyed under the form of teaching gradually, thus it will lead them to the God. Thus become perfect creatures. Characters that must be developed for students based on *Ihya' 'Ulum al-Din*, namely:

- 1) **Purification of the soul and Worship**  
Purification of the soul of diseases and the damage can improve behavior. Through purification to the soul, human will be able to control themselves to conform with the dictates of God. This purification is done with the worship.
- 2) **Tawakkal**  
Trust or *tawakkal* is leave everything to God. Students must have a strong belief that what is determined or destined by God will surely come to them, did the opposite.
- 3) ***Ikhlas***  
When the deed is done by someone who has a pure and only to God, it was called with a sincere *Ikhlas*.
- 4) **Solidarity**  
The purpose of the solidarity here is a condition that reflects a togetherness and solidarity in a moral bond, or so-called fraternal bond between people.

Imam Ghazali stated: bond of brotherhood is a bond between a person and others like the marriage bond between husband and wife.

- 5) Loving knowledge  
Science is a life in the heart which is blind. It is a light to the vision of darkness, and strength in the body of weakness. A servant would reach the position of those who obey and achieve a high degree of love.
- 6) Honest  
Students need to have an truthful character in their lives. truthful is what they said, did, and left, followed the guidance of the Prophet.
- 7) Simplicity  
Students need to have a character that does not destroy his property, wasteful, and happy to spend it on things that are not useful. Everything that has gotten by people has to be realized as the mercy of God and His dependents.
- 8) *Sabar*  
Imam Ghazali stated that: "Patience or Sabar is formed from the integration of the three aspects, namely knowledge, moods, and deeds. Knowledge is like a tree, mood as twigs, and deeds as the fruits. What should be known is that the benefit of religion is embodied in patience, a condition that can deliver the power and motivation to be patient.
- 9) *Syukur*  
Gratitude or Syukur is also formed from the integration of the three aspects, namely knowledge, moods, and deeds. First, knowledge of favors, that there is nothing that can favor members besides Allah. Then the knowledge about the details for the favor of Allah SWT; generally body, soul, and everything that needed for the sake of survival.
- 10) Gentle Gratitude  
Students have to have a smooth attitude, don't let them be sarcastic people that can be hard anyone easily. Show them about love and nice act that they will repeat after the teachers.

***The relevance leadership's thought of Al-Ghazali in today's world leaders***

Major problems faced by almost all the nations around the world in globalization, namely the downturn in most all areas of life lines. Everything considered by the loss of value or cultural character of the nation that is positive and has built up for so long. In fact, value or character is actually an inspiration that can drive the nation's progress. There was no developed nation with no value in it. Japanese nation moved forward because the value of Bushido, the Chinese developed because of the value of Confucianism, developed European nations because the value of the Renaissance, etc.

Each country would have had a value that has been rooted in the conscience for the nation as the protector to face the globalization. However, today those values are often undermined by the values that come from outside. Most countries couldn't defend their own values. Slowly but surely, the original value of a culture can be lost.

## FORMING IDEAL LEADER FOR YOUTH IN THE FUTURE IN

One effort can be fulfilled in defending the values that already existed as the protector to face the globalization by choosing the right figure of a leader. It is needed. A leader who makes the nation has an effective organizational culture for future progress, leaders who are able to build and maintain personal values for the nation. This is because a nation would not go forward without the underlying value.

The true leadership is the best role model to overcome all the world's adversity today. The reason was because this leader has a visionary spirit, hard work, smart, sincere and not only works well but also working correctly. True leaders have a core belief, core values and vision that are able to be the paradigm and the driving force for a change. Thus, they will not let a country. They lead fall due to the globalization.

## CONCLUSION

The concept of the ideal leader according to al-Ghazali is a leader with moral or a true leader. Its characteristic as a fair leader, and has integrity, mastery in the field of state and religion. Type of al-Ghazali's thought about leadership is included as the typology of a true leader. True leader has three main elements, namely; intellect, religion and morals. The relevance thought of al-Ghazali against the leaders presents can treat the destruction and damage within a nation and bring a just and prosperous society with moral that supported by the religion. In nowadays, it can be argued that ideal leader based on the concept of Al-Ghazali will be ready yet to face the globalization and bring a country to proper life.

The depth and comprehensive study of the ideal leader's thoughts, particularly in the works of al-Ghazali is expected to bring such a progress; changes the leaders of the people around the world. The great idea of al-Ghazali not only known and studied by people, but also it can be applied in the real world.

## ACKNOWLEDMENT

Sincere gratitude is hereby extended to the following who never ceased in helping until this paper is structured:

First, utmost appreciation to the Almighty Allah SWT for the divine intervention in this scientific paper. Then to father and mother who have been never tired to give their support and motivation along the day. The Dean of Faculty of Language Islamic University of Sultan Agung Semarang, Hartono, S.S., M.Pd., who has given such big contribution in helping and solving some problems related to the events until everything easier than before. The Secretary Faculty of Language Unissula, Dr.

## FORMING IDEAL LEADER FOR YOUTH IN THE FUTURE IN

Didik Murwantono, S.S., M.Hum, who has given such up-to-date information to increasing the quality of this paper. The thesis adviser, Idha Nurhamidah, S.S., M.Hum for the unwavering guidance and contributed positively in the analysis and interpretation of data. The head of the administration, Aprianto Istiawan, S.Kom., who has helped in the administration process. All the lecturers and staff of Faculty of Language; Destary Praptawati, S.S., M. Hum., Afina Murtiningrum, S.S, M.M., M.A., Kurniawan Y.M., S.Pd. M.Pd., M. Ridwan, S.S., etc. For the unwavering moral and emotional support of the proponents's friend.

This paper wrote in good faith. The advices and informations in this paper are believed to be true and accurate at the date of its going to press, neither the authors, the editor, nor the publisher can accept any legal responsibility for any errors or omissions that may be made.

## REFERENCES

Agustian, Ary Ginanjar. (2006). *Emotional quotient spiritual emotional (ESQ)*. Jakarta: PT. Raja Jaya

Ahamad, Zainal Abidin. (1975). *Konsepsi negara bermoral menurut Imam al-Ghazālī*. Jakarta: Bulan Bintang.

Ahmad Syarbasi. *Al-Ghazali wa al-Tasawwuf al-Islami*. Kairo: Dar al-Hilal.

Aliah B. Purwaknia Hasan. (2008). *Psikologi perkembangan Islam, menyikap realita kehidupan manusia dari prakelahiran hingga Ppscakematian*. Jakarta: PT. Raja Grafindo Persada.

Al-Maududi, Abu A'la. (2007). *Khalifah dan kerajaan: Konsep pemerintahan Islam serta studi kritis terhadap "Kerajaan" Bani Umayyah dan Bani Abbas*, terj. Muhammad al-Baqir. Bandung: Karisma.

Al-Syahrastani. *Al-Milal wa al-Nihal*. Beirut: Dar al-Ma'rifah, jilid I. p. 23-33

Al-Qashandi. (1964). *Ma'tsir Inafah fi Ma'alim al-Khalifah*. Kuwait: Wizarat al-Irsyad, jilid I. p. 217

Aning S, Floriberta. (2005). *100 tokoh yang mengubah Indonesia: Biografi singkat seratus tokoh yang paling berpengaruh dalam sejarah Indonesia di abad 20*. Yogyakarta: Narasi.

Ghazali, al-, *Ihyā Ulūmīddīn*, Juz I, dan III, Kairo, D\_rul Ihyā' al-Kutub al-Arabiyyah, t.th.

Ghazali, al-, *Al-Tibr al-Masbuk fi Nasihat al-Muluk*. p. 181

Ghazali, al-, *Mukhtasar Ihya' Ulūmīddīn*, Cet. 1; diterjemahkan oleh Irawan Kurniawan, Mutiara Ihya' ulumuddin, Bandung: Mizan, 2008.

Ismail, Ilyas, *True Islam : Moral, Intelektual, Spiritual*, Jakarta; Mitra Wacana Media, 2013.

Jurnal Pemikiran dan Peradaban Islam, ISLAMIA, Vol. V no. 2, (2009)

Muhammad Zeitlin. (1998). *Memahami kembali sosiologi*. Yogyakarta: GadjahMada University Press.

Saeful Anwar. (2007). *Filsafat ilmu al-Ghazali dimensi ontologi dan aksiologi*. Bandung: Pustaka Setia.

Soerdjono Soekanto. (1993). *Beberapa teori sosiologi tentang struktur masyarakat*. Jakarta: PT. Raja Grafindo Persada.

Sulaiman Dunya. *Maqasid al-Falasifah*. p. 24

## FORMING IDEAL LEADER FOR YOUTH IN THE FUTURE IN

Yasraf Amir Piliang. (1998). *Sebuah dunia yang dilipat: Realitas kebudayaan menjelang milenium ketiga dan matinya posmoderisme*. Bandung: Mizan.

Yahya, Zurkani. (1996). *Teologi al-Ghazālī: Pendekatan metodologi*. Yogyakarta: Pustaka Pelajar.