

Analysis of Thalut's Leadership Style as Inspiration for Gen Z in Choosing Leaders

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Background. Leadership is a person's ability to motivate others to work toward a common goal. Effective leaders have good knowledge and skills in building solid relationships in a positive environment and have the ability to manage conflict. The story of Thalut in Surah Al-Baqarah of the Qur'an serves as an inspiration for selecting leaders based on qualifications and expertise.

Purpose. This research, It's not only emphasizes the importance of leadership based on knowledge and skills, but also reminds us of the values that are relevant in today's context, especially for Gen-Z, which is beginning to replace the millennial era.

Method. This study employs a literature review approach, utilizing qualitative descriptive-analytical methods. It first investigates sources related to Thalut as mentioned in the Qur'an, along with other literature such as Hadith and Tafsir texts. The research then compiles various data reflecting Gen Z's attitudes and behaviors concerning leadership selection. Finally, the collected data is systematically analyzed to extract meaningful insights and applications.

Results. This research aim of this research is to provide inspiration for Gen Z in their approach to selecting leaders. By highlighting the admirable qualities of Thalut, such as integrity and the ability to unite others, this study encourages Gen Z to seek leaders who are not only skilled but also deeply committed to making a positive impact in their communities.

Conclusion. In conclusion, the leadership qualities demonstrated by Thalut serve as a significant model for today's leaders. By embracing the principles embodied by Thalut—such as integrity, knowledge, and conflict resolution—Gen Z can make informed and responsible choices in their leadership selections. This approach not only nurtures effective leaders but also empowers a generation ready to confront modern challenges with confidence and purpose.

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INTRODUCTION

Leadership is the process of directing and influencing the task activities of individuals within a community. Thus, leadership inherently involves engaging others. The selection of leaders is a fundamental aspect of democracy within a community, and in this context, Gen Z has emerged as a growing and influential voter demographic, attracting significant attention. Gen Z is an integral part of today's social community, exhibiting unique preferences and values that impact organizational dynamics (Kalista dkk., 2024).



This generation consists of individuals born between 1997 and 2012 (Pardede, 2024). And is recognized for its distinct characteristics in political behavior, influenced by factors such as technology, social issues, and the values they uphold. They tend to utilize social media and other online platforms for discussions, expressing opinions, and influencing public opinion.

Amidst social, political, and technological changes, understanding the characteristics of effective leadership has become a crucial focus. It is essential to explore leadership figures who can inspire Gen Z in their future leader selections. One relevant figure to discuss is Thalut, a leader mentioned in the holy book of the Qur'an, known for his courageous and dedicated leadership.

Chronologically, the story of Thalut is closely tied to the primary text of the Muslim community, the Qur'an. The Qur'an presents the narrative of Thalut's appointment as a leader in QS. Al-Baqarah verses 246-251. This story is quite popular among Muslims, and various interpretations of the verses revealing Thalut's story have been offered. This diversity of interpretation has drawn the author's interest to make it the formal object of this research.

The study of the Qur'an certainly does not stop at classical understandings that often rely on historical narratives or reduce language to past contexts (Istiqomah, 2017). The variety of interpretations regarding Thalut's story can be traced through several references and research addressing related themes. Notably, classical scholar Ibn Kathir, in his work "Al-Bidayah wa Al-Nihayah," provides a positive assessment of Thalut as a leader, viewing him as a decisive and brave figure. Furthermore, Imam At-Tabari interprets Thalut's story in his work "Tarikh al-Rusul wa al-Muluk," offering a comprehensive understanding of QS. Al-Baqarah 246-251 and the narrative of Thalut versus Goliath. Additionally, research conducted by Nur Ikhsan Kholil in his thesis titled "Leadership Values in the Qur'an" employs normative research combined with *maudhu'i* interpretation, emphasizing the values of intellectuality, spirituality, and sincerity embodied by Thalut as a leader.

The leadership style of Thalut, recognized within the historical and spiritual context of Islam, offers valuable lessons for Gen Z in understanding the importance of character, integrity, and vision in leader selection. Thalut, appointed as a leader by Allah SWT, demonstrates that leadership is not just about power, but also about the ability to lead with justice and wisdom.

Thalut's leadership style provides rich and relevant lessons for Gen Z in the context of choosing leaders. By reflecting on the values derived from Thalut's leadership, Gen Z can cultivate awareness and responsibility in selecting leaders who can bring about positive change in the future. With high enthusiasm, Gen Z is expected to apply these principles. Thus, a deep understanding of Thalut's leadership style can contribute to the development of a more just and sustainable society.

Based on existing research, the author believes that this theme is intriguing for further examination and analysis as a case study, employing interpretative exploration as an analytical tool. This study aims to analyze Thalut's leadership style and how its principles can be adapted by Gen Z in the context of current leader selection. The research also seeks to identify the values championed by Thalut that can serve as a foundation for Gen Z in determining ideal leadership choice.

RESEARCH METHODOLOGY

This study examines Thalut's leadership style as depicted in the Qur'an and related literature, focusing on texts from the Qur'an, tafsir, academic articles, and leadership books. A purposive sampling method is used to select relevant sources, with textual analysis as the primary data collection tool, particularly analyzing QS. Al-Baqarah verses 246-251. The research includes a literature review and case studies conducted over three months to allow for thorough thematic analysis of key leadership themes and their relevance to contemporary contexts. Validity is ensured

through cross-referencing multiple sources, while reliability is supported by established textual analysis methods. As a qualitative study, it does not employ statistical tests but instead focuses on qualitative comparisons regarding leadership challenges faced by Gen Z. The scope is limited to textual sources, and interpretations may introduce bias, affecting generalizability.

RESULT AND DISCUSSION

Theory of Leadership

In the Great Dictionary of the Indonesian Language (KBBI), the term "leadership" refers to the matter of leadership, the way of leading. Meanwhile, a "leader" is someone who leads, guides, shows the way, trains, educates, and teaches until others can work independently (Poerwadarminta, 2003).

In English, "leader" is referred to as "leadership," which means being a leader, the power of leading, or the qualities of a leader. This refers to the strength or qualities of a person to lead and the ability to guide what they lead to achieve goals (Hornby, 1990).

In Arabic, the word for lead or leader has nine meanings, including: ra'a-yar'a, khalafayukhlifu, qada-yaqudu, amma-yaummu, za'ama-yaz'umu, raasa-yar-isu, ammaya'ummu, rada-yarudu, amara-ya'muru, and dara-yadiru. Therefore, a leader is called ra'in, khalif, raid, amir, qadi, imam, za'im, ra'is, and mudir. Meanwhile, "leadership" is referred to as ri'ayah, khalifah, riyadah, qiyadah, imamah, za'imah, riasah, and idarah (Warson, 1984).

From these various definitions, a common point can be found that leadership signifies a person's ability to lead by showing the way and guiding their followers in accordance with commands to achieve a specific goal.

Moreover, Veithzal Rivai states that the essence of leadership includes the following (Rivai, 2008):

A process of influencing and setting an example from the leader to the followers or the community they lead as an effort to achieve organizational goals.

The art of influencing and directing people through processes of obedience, honor, trust, and enthusiastic cooperation to achieve common goals.

The ability to influence, inspire, and guide the behavior of individuals or communities to achieve the desired objectives.

Involves three elements: the leader, the followers, and a specific situation.

The ability to influence a group or society to achieve a goal. Sources of influence can be formal or informal. Formal influence exists when a leader holds a managerial position within an organization, while informal influence arises outside the formal organizational structure.

From the various descriptions above, the criteria for determining whether someone is suitable to lead are the requirements and characteristics of a leader. Regarding the criteria for leadership, many scholars have provided detailed explanations. Here, the researcher will cite the statements of Al-Ghazali and Abu Zahra. Al-Ghazali mentions ten requirements or criteria for a leader, there are:

Must be mature and wise.

Must possess good character and integrity.

Must have an independent status, not a slave.

Male.

Of the Quraysh tribe.

Must have clear vision and hearing.

Must possess sufficient equipment, including weapons and police for enforcement.

Must be rational and emotionally stable, able to discuss and listen to others.

Must have knowledge and understanding.

Must have self-control, meaning they should not act impulsively. They must handle tasks carefully, not recklessly, and mitigate risks.

On the other hand, Abu Zahra's statements refer to the general consensus regarding the characteristics necessary to become a leader, as follows:

The leader must be from the Quraysh tribe.

Leaders must be chosen by the knowledgeable and wise.

The selection of leaders must be based on consultation.

A leader must possess just qualities.

The second point indicates that the selection method for leaders is taken from the context of the head of the community, who is chosen according to the results of the consultation among the representatives.

In summary, the criteria for becoming a leader have been outlined by both scholars and are not too different from each other. However, these criteria should be discussed further considering the current situation and political conditions that have changed over time. For instance, while the criteria remain relevant for selecting a leader, the requirement that a leader must be male and from the Quraysh tribe may not be applicable given the current circumstances.

Analysis of Thalut's Leadership Style

Tafsir Al-Baqarah 246

أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نُنَاقِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانًا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

246. "Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers)"

The story of Thalut is closely associated with the conflict against Goliath and the Israelites, as mentioned in the Qur'an. After being in Mount Sinai for 40 years, the Israelites were led by Joshua, who successfully conquered the entire region of Palestine. However, following Joshua's death, they became involved in ongoing conflicts and began to abandon their commitment to Thalut's leadership. During the battle against Goliath, they experienced defeat and the loss of the Ark of the Covenant, which contained sacred relics. This made the Israelites sorrowful and prompted them to seek a return to their commitment against Goliath.

In the Tafsir of Al-Misbah, the Israelites asked their prophet, Samuel, to choose a man to lead them in their call to arms and to fight against their enemies and reclaim their lands. They did not ask Samuel to lead directly, perhaps because they believed he lacked the authority to act. Samuel reiterated their request and wanted to instill a sense of responsibility and seriousness in them regarding their obligation to fight. He reminded them that when fighting was mandated, they would not be able to refuse. The Israelites emphasized their reluctance, noting that they had been expelled from their homes and were being oppressed. However, when the battle was mandated, they were

ultimately able to fulfill it, albeit with very few remaining fighters. The Tafsir mentions that only about 313 men participated. Although their numbers were small, they were still capable of standing against the overwhelming forces represented by their leader (Shihab, 2007).

Here, we see a tendency among the Israelites to falter, to deny their promises, and to shy away from the clear truth. This trait reflects a broader human characteristic that can be changed through consistent education and guidance. This process requires diligent training and careful mentorship. Allah concludes this narrative by stating, "Allah knows the wrongdoers," indicating that the Israelites were indeed wrongdoers for requesting a leader, yet later rejecting that leadership. They should have sought victory through their commitment to the struggle.

Tafsir Al-Baqarah 247

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

247. "Their prophet said to them: "Allah has appointed Saul as your king." They said: "How could he be a king over us when we are more deserving of kingship than him, and he has not been given affluence in wealth?" He said: "Allah has chosen him over you and has increased him abundantly in knowledge and physique. Allah gives kingship to whom He wills, and Allah is All-Encompassing, All-Knowing."

In times of distress, a wise man from the Israelites appointed Thalut as a leader to lead the people and restore their glory. In Jewish tradition, Thalut is known as Saul, while in the Gospel, he is referred to as Saul son of Kish. Despite coming from a less prominent family and not being well-known, Thalut possessed admirable physical qualities—he was tall and handsome, with a strong presence and sharp intellect. With his exceptional knowledge, Thalut effectively managed his leadership, identifying problems and the strengths of his followers to make wise decisions. His physical strength reflected his mental strength, as exemplified by the saying, "A strong mind resides in a strong body." With his impressive physique, he was able to train himself, influence others, and command respect.

From this narrative, it is clear that leadership is not determined by lineage but rather by knowledge and personal qualities. This indicates that the qualifications granted by Allah stem from the relationship between a leader and His creation. Additionally, this story emphasizes the importance of selecting leaders based on their qualities and qualifications, rather than their lineage, social status, or popularity (Kholil, 2022).

Tafsir Al-Baqarah 248

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

248. "And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance^[97] from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

Thalut is known to possess a pure heart and noble character. He lived in a small village and worked as a farmer and shepherd. One day, Thalut met the prophet Samuel at the top of a hill, where they exchanged greetings even though they did not yet know each other. Samuel informed him that Allah had chosen Thalut to lead the Israelites. Thalut felt unworthy of becoming a leader

due to his humble status and the marginalized lineage of Benjamin. However, Samuel assured him that this was a command from Allah. Ultimately, Thalut was appointed as a leader, despite the Israelites' initial rejection because he did not come from a noble lineage, but instead was from a poor background. Samuel conveyed to Thalut that becoming a leader was a responsibility that would guide them toward victory and restore the Ark, which contained important relics of Moses and Aaron, along with other significant items.

It is said that the contents of the Ark included the tablets containing the Ten Commandments, the staff of Prophet Moses, and several ancestral relics. This Ark was believed to have descended from the heavens according to various scholars, and it symbolized the divine authority granted to Thalut as the leader to guide his people and confront their enemies. Therefore, the community was called to support and accept his leadership if they truly believed in Allah SWT. Thalut then prepared himself, adhering strictly to the commandments and not deviating from the guidance of their prophet. The presence of the Ark demonstrated that Thalut was indeed the chosen leader to manage his people and defend against their foes. The Qur'an captures this moment when Thalut was declared as their leader (Az- Zuhaili, 2013).

Tafsir Al-Baqarah 249

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّفْلِحُونَ اللَّهُ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ ۖ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

249. "And when Talut set out with the soldiers, he said, 'Indeed, Allah will test you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, except for one who takes from it in the hollow of his hand.' But they drank from it, except for a few of them. And when he and those who believed with him crossed the river, they said, 'We have no power today against Goliath and his soldiers.' But those who were certain that they would meet Allah said, 'How many a small group has overcome a large group by permission of Allah. And Allah is with the patient.'"

After Thalut was chosen as a leader, he led the Israelites to fight against the enemies who had oppressed them. A large army gathered under his leadership to confront the Philistines, led by the renowned warrior Goliath. Thalut selected about 70,000 fighters and tested their loyalty by ordering them not to drink from the river. However, when they reached the river, many disobeyed his command. According to Ibn al-Abbas and several other commentators, this river is identified as the Jordan River. Despite the disobedience, Thalut continued on his journey with the remaining troops. The test did not stop there; there would be further trials to test Thalut's steadfastness and determination, including various challenges as they faced their enemy (Al-Fatah, 2001).

Tafsir Al-Baqarah 250

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

250. "And when they went forth to Goliath and his soldiers, they said, 'Our Lord, pour upon us patience and make firm our feet and give us victory over the disbelieving people.'"

Thalut succeeded in leading his troops across the river, even though they faced hardships and difficulties. However, when confronting the enemy, they were tested again by the command to

fight, as their numbers dwindled after several troops retreated. Many among them complained, saying, "Today we are unable to face Goliath." Yet, a group of believers remained determined to confront the much larger enemy, firmly believing that they would meet their Lord after martyrdom. They declared, "With the permission of Allah, a small group can overcome a large group," and they prayed, "O Lord, pour out upon us patience and strengthen our feet as we confront the disbelieving people."

Here, we see Thalut as a wise and intelligent leader, demonstrating resilience. The steadfastness of a leader is a key factor in achieving victory. Thus, those who strive for victory do so by placing their trust in Allah SWT.

Tafsir Al-Baqarah 251

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

251. "So they defeated them by the permission of Allah, and David killed Goliath; and Allah gave him kingship and prophethood and taught him from that which He willed. And if Allah had not repelled some people by others, the earth would have been corrupted; but Allah is full of bounty for the worlds."

Allah accepted their prayers due to their steadfast hearts, allowing them to achieve victory and defeat their enemies. Ultimately, their foes surrendered, in accordance with the divine law that supports the righteous, namely those who believe and strive against tyranny. Goliath, the champion of the Philistines, challenged the Israelites to single combat. Thalut then announced a rallying cry, stating that anyone who could defeat Goliath would be aided and appointed as a leader thereafter.

One of the young men from the Israelites, David son of Jesse, who was still young and inexperienced in battle, accepted this challenge to confront Goliath. When he saw Goliath issuing the challenge, David asked about the reward for the victor and was informed that Thalut would grant him a high status, along with his daughter in marriage and wealth. David then sought permission from Thalut to confront Goliath (Kholil, 2022).

The Qur'an does not provide detailed accounts of how David defeated Goliath, but we can infer from historical narratives that the encounter was significant. When Thalut and Goliath faced each other, Goliath arrogantly declared, "If your god can defeat me, then we will become your slaves; but if not, you will be our slaves." The Israelites retreated in fear and did not dare to move for forty days. When David arrived at the battlefield and saw Goliath's challenge, he remained undeterred by Goliath's arrogance. David requested Thalut's permission to confront Goliath. After receiving approval, he prepared himself, despite the challenges he faced, to confront him. With five stones and his faith, David stepped forward to fight, ultimately achieving victory in the battle (Firdaus dkk., 2015).

The Leadership Style of Thalut Relevant to the Gen-Z Era

To become an effective leader, whether at a large or small level, one must serve as a role model in all aspects. Organizations require leaders who can motivate their members to move forward, develop, and achieve higher goals. A suitable leadership style, such as transformational leadership, has a significant impact on team productivity and performance, especially in the context of leader selection in this era (Aquina Tiara Dewi dkk., 2023).

This style is particularly relevant for Gen-Z, as it functions to enhance engagement, efficiency, and collaboration among members across various types of organizations, whether public,

private, or social communities. The story of Thalut demonstrates his ability to inspire his troops to unite in overcoming challenges. Transformational leadership creates an environment that supports innovation and collaboration, encouraging all members to contribute maximally toward achieving common goals.

In discussing Thalut's leadership, the author aims to analyze Thalut's leadership style based on the verses of Al-Baqarah: 246-251, using the Maudhu'i Tafsir method.

Hegemony

The concept of hegemony involves how leaders influence their followers and manage their authority. Based on research findings, it is concluded that integrity is a crucial quality that a leader must possess, especially for Gen-Z, who are more critical and challenging toward leadership values.

Collaborative leadership, which includes active listening and feedback, engages team members in every decision-making process, stimulates contributions from all active members, and builds a positive and inclusive community environment. This strategy is particularly effective for addressing various challenges often faced, such as management issues, generational differences, and difficulties in communication and teamwork (Damayanti dkk., 2023).

In this context, Thalut's leadership serves as a relevant source of inspiration, as his hegemony is evidently supported by his intellect and sincerity in leading. Thalut not only led with physical strength and strategy but also fostered an environment where every member of his army felt involved, motivated, and encouraged to contribute, thereby creating a sense of solidarity among them.

Through this inclusive and participative leadership approach, he succeeded in building a cohesive, progressive community capable of quickly adapting to changes and challenges, aligning with the principles of transformational leadership that are essential for Generation Z in navigating modern challenges (Khan & Ali, 2022).

Resistance and Resilience

Thalut's leadership provides valuable lessons regarding the concepts of resistance and resilience in overcoming challenges. Thalut, with his strong physical presence and character, was not just a symbol of authority but also reflected the mental fortitude needed to lead in difficult situations. As the Israelites faced a much larger enemy, Thalut demonstrated resilience both physically and spiritually. He acted as a leader capable of motivating all of his troops, even when they expressed fear and doubt.

This resistance is crucial because, in facing seemingly insurmountable challenges, Thalut encouraged his followers to remain steadfast in their faith in Allah. His presence and determination served as a driving force for his followers to not give up and to continue fighting, illustrating the qualities of a leader who can navigate adversity, both externally and within his team.

On the other hand, Thalut's resilience in leadership is evident in his ability to create an inclusive community that addresses the needs and aspirations of his followers. Despite his impressive physical qualities, Thalut also understood the importance of building positive relationships with his troops. He did not lead merely with authority but also through a collaborative approach that engaged his members in the decision-making process. Through this strategy, Thalut was able to foster a sense of ownership among his followers, creating solidarity and a strong commitment to achieving common goals.

This approach is particularly relevant in the context of modern leadership, especially among younger generations, particularly Gen-Z, who seek leaders that possess not only physical qualities but also the ability to listen and respond to their aspirations. This highlights that effective leadership combines physical strength with the capacity to build interpersonal relationships.

In the context of Gen-Z, the inspiration drawn from Thalut's leadership underscores the importance of choosing leaders who possess not only physical resilience but also moral integrity and the ability to create inclusive communities. This generation tends to prefer leaders who not only exhibit strength but also have a clear vision and the ability to foster collaboration toward shared goals. Thalut, with his combination of physical and spiritual qualities, serves as an ideal example of a leader who can inspire this generation. He exemplifies that overcoming challenges, resilience, motivation, and the willingness to listen are key to building effective leadership. By examining the qualities of Thalut's leadership, Gen-Z can find leaders who not only guide them toward greater achievements but also create a more equitable future for all.

Managing Conflict Existence

The existence of conflict is an inevitable aspect of the leadership process, particularly when leaders face challenges from within and outside their communities (Smith, 2021). When Thalut was appointed as a leader, he had to manage conflicts arising from the dissatisfaction among the Israelites regarding his legitimacy, as he was not from a noble lineage. Additionally, faced with the much larger army of Goliath, Thalut had to address the tensions and uncertainties within his troops. However, this conflict was not solely negative; it contained the potential to strengthen and enhance the commitment of his followers. Through Thalut's ability to manage conflict with appropriate strategies and to inspire his troops, he fostered a strong sense of solidarity and high morale among them. This illustrates how the existence of conflict can serve as a catalyst for leadership development and character building in overcoming challenges.

Thalut's leadership serves as an inspiration for choosing effective and adaptive leaders. This generation often encounters various social and political challenges, where dissatisfaction and uncertainty can trigger conflict. By examining Thalut's approach to managing conflict and listening to his followers' aspirations, Gen-Z recognizes the importance of selecting leaders who possess not only physical qualities but also the ability to bridge differences and build inclusive communities. Thalut's leadership, which emphasized dialogue and collaboration in resolving conflicts, demonstrates how conflict can be a pathway to growth and innovation. In this way, Gen-Z is inspired to choose leaders who can manage conflicts wisely, creating environments that support development and active participation in collective goals.

CONCLUSION

Based on the findings of this research, it is concluded that Thalut's leadership offers valuable lessons for Gen-Z in selecting leaders. Characteristics such as fairness, integrity, and resilience are essential values that this younger generation should prioritize. Thalut exemplified leadership that not only involved authority but also accountability, vision, and the ability to inspire others.

Based on this study's findings, several recommendations are proposed:

Leadership Education Programs: Educational institutions and youth organizations should develop programs that educate Gen-Z about essential leadership values, including discussions about figures like Thalut.

Enhancing Social Engagement: In this context, Gen-Z should be encouraged to actively participate in social and political issues, enabling them to contribute significantly to creating positive changes in their communities.

Development of Communication Skills: Effective communication skills must become a focus for Gen-Z to build strong relationships with leaders and their social communities.

Based on the findings of this study, it is essential for educational institutions and youth organizations to develop leadership education programs that emphasize the inspirational values

embodied by Thalut. This will assist Gen-Z in understanding the importance of selecting leaders who are competent and accountable, while also equipping them with the skills to become effective leaders in the future who can address global challenges. By internalizing the values demonstrated by Thalut, Gen-Z can not only choose the right leaders but also become leaders themselves with the necessary qualities for the future.

Based on the research conducted, further studies should investigate more deeply and comprehensively the relevance of Thalut's leadership values in a modern context, particularly in relation to political choices and the characteristics of leadership in future generations. Future research should also include case studies of inspirational leaders who embody values similar to those found in Thalut's leadership. The focus should be on how these leaders manifest these values in their leadership practices and their influence on their followers, particularly for Gen-Z.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Methodology; Project administration; Validation; Writing - review and editing.

Author 2: Other contribution; Resources; Visuali-zation; Formal analysis; Writing - original draft.

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