



An Imagination: The Blood Supply Chain for Leader Election

Muhamad Ahsan^{1*}, Aun Falestien Faletchan², and Anang Kistyanto³

¹Faculty of Islamic Economics and Business, UIN Sunan Ampel Surabaya, Indonesia

²Faculty of Dakwah and Communication, UIN Sunan Ampel Surabaya, Indonesia

³Faculty of Economics and Business, Universitas Negeri Surabaya, Indonesia

m.ahsan@uinsby.ac.id

Abstract. This paper aims to solve the political frenzy impasse in choosing a candidate for a leader loaded with political content. A good leadership candidate will pass on the values of kindness to the political system. A good leader needs not only integrity but also his humanism side. Choosing prospective leaders is through religious studies, medicine, IT, management, and politics. The solutions offered with a multidisciplinary scientific approach are expected to be used as a reference in choosing future leaders. Whatever the party is, we can seamlessly move towards a whole society 5.0.

Keywords: Blood Supply Chain, Leader Election, Society 5.0.

1 Introduction

The issue of leaders is always interesting to discuss. Why? Because the leader becomes the driving force of the direction of an organization and even a nation. Previous studies on the importance of a leader have been widely conducted. Several studies examine how essential character elements are in leadership. Strong leaders also tend to be supported by special personal characters [1]. In addition, his success in maintaining the commitment of subordinates is also inseparable from the importance of the concept of leadership style [2] and the emotional intelligence of the leader [3], [4]. The issue of leadership effectiveness is also a concern for researchers because it contains discussions about leaders' motivation, behavior, and reflective abilities [5]. In fact, not only does it speak positively, but research on leadership also penetrates the dark side of leadership, such as the issue of destructive leadership [6] or even racism [7].

From the many researched leadership issues, the theme around the genetic traits of leaders that can be inherited is fascinating to follow up on. It still relates to one of the classic questions: Are leaders born or formed? In addition, this discourse deals with developing leader building blocks as a psychological concept to know the individual internally that can determine the success of the leadership process [8]. So far, the literature on things that can be inherited in leadership talks a lot about the genetic and personality factors that determine the leaders' profile [9], [10]. Similar studies focus more on intelligence genetics and traits in the Big Five personality as elements that

influence leadership [11]. Another study related to genetics is the investigation of attribution processes about the personality and effectiveness of a leader based on the information in a photo of a leader's face. The face, as something genetic and inherited, influences the concept of leadership [12].

Genetic things that are the object of study by leadership researchers are related to three elements: chemical things such as hormones and blood sugar; things of a physical nature such as height, weight, gender, and race; as well as psychological matters such as perception, attention, and values [9]. In the study, blood sugar was considered to have a significant position even though it was not further elaborated in the theme of leadership. Like blood sugar, blood itself generally seems to have a crucial influence on the formation of the leaders' traits. Blood also flows throughout the human body, even playing a central role in the heart. One of Islam's classic sayings states, 'Know, truly in the body, there is a lump of flesh. Suppose the meat is good, well, the whole body. If it is damaged, damage the whole body. That lump of meat is a heart (heart) (HR. al-Bukhari and Muslims).' The classic saying in Islam implies that the role of a lump of flesh formed from the blood clot is vital and can affect a person's attitude. That is why Islam strongly warns its adherents to consume halal and good food for the body as stated in the Quran surah al-Baqarah verse 168; 172; al-Maidah 88; and an-Nahl 114 [13]. Because the food we eat will become blood that flows into the human body and is distributed by the heart throughout the body. Its' means that it can be said that blood is the knot of goodness in the human body. So, it is not taboo if we want a sound political system, the selection of candidates for leadership is made through the blood flowing in their bodies.

Another study of technology-linked leaders is the issue of Artificial Intelligence (AI) leadership. This issue conveys that leaders participate in the process of leading AI programmers in decision-making resulting from post-programming AI. However, it must still prioritize ethics and morals in its use to be a sociologically accepted society [14]. Research on the relationship between AI and leaders is still limited to using AI as a guideline and recommendation for the duties of a leader [15]. Even the ability to create, facilitate leadership skills, improve thinking strategies and manage uncertainty can be replaced by AI capabilities so that these abilities can be automatically lost to humans [16].

From the description that has been submitted, the issue of future leaders in responding to a smart society becomes interesting. Elected leaders with their ethics and morals are still needed. The technology developed by humans cannot degrade the ability of humans to carry out their leadership because the purpose of technology developed was supposed to improve life. The technology developed by humans cannot degrade the ability of humans to carry out their leadership. Creativity and the ability to choose or pass a potential leader for a contestation that combines the issue of the importance of blood clots (flesh) in the human body through AI technology or even Deep Learning (DP) has not been discovered. It can be a project in the contestation of future leader elections. The hope is that it will undoubtedly be more efficient and can get better leadership candidates in welcoming a more civilized and smart society.

This paper aims to convey the concept of thinking from the contemplation results. As a solution, selecting a leader candidate can be carried out by examining the blood

content in his body as an initial foothold to participate in the test, in addition to other conditions such as a track record of achievement.

2 Literature Review

2.1 Leadership and Human Blood

The leadership is dead. This leader enjoyed more than served, demanded more than to give, to make more promises than to give evidence [17]. The moral message reflects disappointment and is a scathing critique of existing conditions [17] regarding the leaders' behavior. How to fix it?

The incident when the Prophet Muhammad (PBUH) was cut open in his chest as a child has inspired this paper. The angel Gabriel who descended from the sky and cleansed the heart (heart) of little Muhammad (PBUH) with zam-zam water, has proved and given a message of how important the position of the human heart is. The human heart consisting of these blood clots can influence disposition through behavior that appears in their daily lives. The behavior is a track record and reflects when a human becomes a leader.

Blood becomes vital in the teachings of Islam. Bukhari and Muslims narrate a famous hadith that a good lump of blood will make a person good. That lump of blood, 'qalbu.' Qalbu is discussed as heart/heart and spirit [18]. The hadith narrated by Bukhari and Muslims [19][20] is reinforced by Quran surah al-Baqarah verse 168; 172; al-Maidah 88; and an-Nahl 114 [13]. Not only that, but Sufi stories also reveal that the blood flowing from well-obtained and halal food will make one's prayers come true. So blood becomes essential in the teachings of Islam. The source of blood is food consumed by humans.

Previous research has found a significant association between blood type and personality traits [21], contrary to the results of research conducted by Rogers & Glendon (2003). Thus, it is necessary to see that the initial source of blood is the food consumed. Food that the body digests and becomes blood needs further research. The author suspects that the content of substances in the blood sourced from halal food and the correct way to obtain it will be different from the blood produced from food that is not halal and the correct way to obtain it. Therefore, it is necessary to conduct further experiments to prove this thesis. So, it can be said that the blood supply chain in the human body is not as simple as thought.

2.2 Leadership in Islam

Islam makes an offer to choose a leader. In Islam, leadership is considered the most potent instrument for realizing an ideal society [23, p. 163]. The figure of the Prophet Muhammad (PBUH) is often used as a role model for management researchers to be exemplary for managers in the practical realm of business and organizations [24]. Islam has also set an example of selecting imams for prayer through regulated criteria. No concept can be represented other than choosing a leader (priest) in congregational prayer [25]. This argument is strengthened by the recommendation of three work ethics

of political leadership with Islamic principles, namely building an identity that Islam is a way of life, promoting unity as a foundation of harmonious life, and holistic development as a catalyst for progress [26].

Another study examining the relationship between leaders and followers from an Islamic perspective showed that transformational leadership significantly influenced employee behavior [27]. Some study shows that spiritual values in leadership have inspired employees to build an organizational vision and create job satisfaction that ultimately impacts employee performance [28], easy to manage and control the integrity of employees toward high performance and based on sincerity [29].

3 Methods

This paper is written by searching articles with keywords blood and character types, leader selection, leadership and AI, leadership in Islam, and character and leadership. Searches are carried out through articles published in Scopus and Google Scholar journals. There were 1403 articles from selected keywords (Scopus= 402 and Google Scholar= 1001). Screening is carried out through article titles closely related to the topic of writing; the results are only 36 articles selected. From 36 selected articles, it was reduced again to 17 that can be analyzed to support the idea of this paper.

4 Result and Discussion

4.1 The Importance of Characters

Studies conducted to see whether or not there is a relationship and influence between blood types on motivation, behavior, and personality have been reported by several researchers. The results of research between one researcher and another are complementary. Objections of Furukawa (1929) found were raised by Thompson (1936) in the results of his research with the criticism that the measuring instruments made by Furukawa (1929) were reviewed. Thompson's (1936) research shows that blood type does not affect intelligence, emotions, privileges, or personality. This research report counters what has been conveyed by [30]. Other studies have shown a clear and significant relationship between blood type and personality [32]. Blood types do not have a significant relationship with human motivational and behavioral processes [33]. There were no differences in personality traits of different blood types [34] and no significant correlation between blood types and self-reported personalities [35].

The results of the research mentioned above show an interest from scientists to see whether there is a relationship between blood type and traits and personality. These preliminary studies show an interest in seeing blood types in human personality. However, there have been no further studies to look at the content of the blood that humans contain that is associated with consuming food (halal and tayyib) and how to obtain it against personality or morals. The message conveyed through hadith [19][20]

and the Quran [13] about halal food that produces blood and leads to whole good bodies needs to be studied scientifically to prove its truth empirically.

4.2 Artificial Intelligent (AI)

In today's technological age, AI has become the commander of life. AI has become a detection and projection for future events. The role of AI will end well if it is in the hands of good programmers and with good AI leadership. The development of AI can undoubtedly be used to select potential leaders in the future. The research development process can be combined with medical, management, and socio-political research. One of them adopted the terminology of hadith, and Quran conveyed above.

Although blood research is still debated whether it affects personality, it needs to be explored by conducting re-research to prove this idea as a pilot study. As Muslims, we strongly believe in the hadith presented by the Prophet Muhammad (PBUH) and also the Quran revealed to him. These behavioral relationships can be used as a foothold in choosing future leaders by testing their blood content. Testing the blood content is essential because when referring to the hadith and quranic commandments, the elected leader is, of course, a leader with blood content derived from halal food and tayyib, which is more dominant than the opposite prospective leader.

AI can facilitate through software developed so that by only checking blood content, such as when someone checks themselves wanting to know their blood type, the personal data of the leader candidate can be known accurately. Models like this certainly shorten the time and make it efficient in terms of cost.

4.3 Tolerance

No human being is perfect. This sentence contains both sociological and empirical truths. What if the proposed leader candidate in a leader election contestation does not meet the conditions after being tested for blood content? Thus, it requires tolerance of the range score (percentage) of the blood content for the contestation participants. The compiled range must be careful so that no party is harmed. The range alerts that the proposed candidate is still tolerable because it is still within the tolerance range. How to build tolerance so as not to harm all parties? Of course, it must be based on empirical data. This matter can be discussed further.

5 Conclusion

The idea presented as a concept of thinking about finding a better leader in the future is the answer to the disappointment expressed by Kubicek [17] that the leader is dead. The hope is that by examining hadith and revelation empirically and associated with contesting the election of leaders, a leader who serves, gives, and proves his promises will be obtained.

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