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Communicative Action: Correlation Of Leadership Principles In The Viewpoint Of Muhammad Rasulullah And J. Habermas

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Abstract. This study aims to briefly review the thoughts of Jurgen Habermas, a German philosopher at the Frankfurt School with his critical philosophy, especially regarding social thought, by comparing it with the concept of spiritual leadership in Islam as reflected by the leadership characteristics of the Prophet Muhammad SAW. Data processing uses descriptive analysis with a deconstruction paradigm, looking more sharply to provide new and critical meanings to the interpretation of Habermas's thoughts. The text is understood and rearranged from a different point of view. After finding the philosophical foundation and structure of Habermas' thought, the researcher compares his thoughts to the concept correlation of the Leadership of the Prophet Muhammad SAW so as to find Habermas' intentions related to Communicative Action and the rational development of society. The results of this study prove that Habermas's idea has a similar concept to Islamic spiritual leadership in a brief conceptualization that reflects the character and values that adhere to humanity, equality of emancipatory values and prioritizing communication in deliberation and solidarity that can lead to great ideals Naturalism is welfare in Habermasian Communicative Action. The spiritual implications of Islamic leadership are addressed using a democratic method and prioritizing the social side so that it has a purpose for the development of society.

Keywords. Habermas, Spiritual Leadership, Post-secular, Islam, Development

A. Introduction

In the last few decades, there has been a brilliant acceleration in our technological realm, meaning that in the theoretical sciences had succeeded in continuing to rationalize ourselves to continue to be progressive in keeping up with the times. But for Habermas, progress is not really progress for society if progress is dominant in only one aspect of life. For Habermas, besides technology *(work),* aspects of life such as interaction become a fundamental aspect because it is in this dimension that could know what society is.

The progress of interaction is necessary for us, in order to balance or even become a basis and even a goal of the development goals of the technical realm. Religion, culture, language

and other immaterial aspects have meanings that must continuously reproduce, because it would be useless for us to have tall buildings and advanced technology but the deepest trough of us is dark, empty and black, more seriously this kind of narrative has been suspected since its predecessors Habermas is like Adorno, Marcuse or Horkheimer. Habermas is not pessimistic about this but he is optimistic without having to sacrifice anything to achieve his optimistic goal.

Habermas believes that modernization is just an unfinished project, but need for Habermas to advance our interaction skills. Language, morals, law and religion are not things that can just be held, therefore they have a historical nature. Habermas is serious about dissecting this aspect. To the extent that he blames a lot of positivists, it reflects the act of domination of science over science and even over life and meaning itself.

Meaning is very important in its presence for solidarity, without meaning it is impossible for us to be oriented to mutual understanding. It is a religion that is an old idea and is still alive today. Becoming an old and old meaning fills the deepest trough of the crowd of people. Therefore, with a high interest in science to this day at the age of more than 90 years, Habermas is interested in studies on religion such as Weber's. Recently, Habermas often mentions about "Return of the public role of Religion", "Religion in the public sphere", "Epistemic attitude" and even "Post-secular". He made a lot of criticism of secularism which for him had failed.

Therefore, with the aim of science and showing that religion is always relevant to the development of civilization. In this study, conducted a comparative study of Habermas' thought with the concept of leadership of the Prophet Muhammad SAW which involved traits such as shiddiq, amanah, fathonah and tabligh. Such a study is necessary to discuss how religion is considered relevant and even important for its existence and essence in a reasonable development.

Research and efforts to find the Habermas concept are certainly needed to help see how the implementation of the concept of Spiritual Leadership of the Prophet Muhammad SAW which has an embracing purpose. The concept of the Public Role of *Etno-religio* is very important, because if this concept is practiced it can drive better social change as a whole with the background of religious doctrine in the Post-secular era and on the other hand this is beneficial for leadership models related to strategic achievement targets. For this reason, this study pays great attention to finding the concept of the Spiritual Leadership of the Prophet Muhammad. This research, in an effort to construct Habermas's thoughts on the concept of Spiritual Leadership of the Prophet Muhammad, uses a deconstruction perspective. This view actually emphasizes more on the integration of a concept, namely the integration of practical-moral aspects, power-practices, aesthetic-practices and Habermas' emancipation. Therefore, human characteristics, religiosity (in this context, Islamic leadership), and social welfare in this study become an inseparable unit. In particular, this research takes the concept of Habermas and puts it into practice for the Spiritual Leadership of Rasulullah SAW. The data used in this study partly came from books, books of hadith, journals as well as data obtained through other literature and inspirational data from researchers. In non-positivistic research, social theories are often used as a tool to analyze data, such as critical theory, ethnography, phenomenology, and others. Not only that, even culture, religion, and metaphor (figuratively) are also used as analytical tools.

B. Method

Theory and reality are two different things. Reality is something objective and what it is (as it is). While the theory is the result of human understanding of reality by using subjective glasses attached to him, namely a combination of the five senses, experience, rational reason, feelings, and intuition. Reality can be photographed from various points of view (paradigm) which

ultimately emerges with different theories. All theories produced must have truth, but only relatively true. This study aims to build the concept of Habermas' thinking with the framework of the Spiritual Leadership of Rasulullah SAW in practice by using the values of cooperation as well as deliberation and social emancipation. This research does not specifically take the research location, for example the Province of Indonesia, as the empirical basis for data collection. On the other hand, this study places more emphasis on efforts to construct concepts from the scientific perspective of Habermas, although in some parts secondary data is presented to support the argument.

This paper uses a qualitative approach based on the deconstruction paradigm. Secondary data obtained from books, journals, and trusted internet websites that discuss the thoughts of Jurgen Habermas Content analysis, according to Krippendorff, is a research technique to draw reliable and accurate conclusions from text (or other meaningful material) to the context of its use. Content analysis is a four-stage process that can be applied to any form of data (written text from any source). First, decontextualize (identify and familiarize the data) of this paper using Jurgen Habermas's keywords in several sources such as books and journals. Second, recontextualization (comparing with the original data, matching data based on journals, and other secondary data). Third, is categorization (identifying homogeneous topic groups or themes about Jurgen Habermas and Hardiman related to the concept of Spiritual Leadership, in this context the concept of Spiritual Leadership of Rasulullah SAW). Finally, the compilation draws realistic conclusions about Jurgen Habermas's thoughts in emancipatory practice in the Post-Secular Era in society with the concept of Spiritual Leadership of Rasulullah SAW.

C. Result and Discussions
Prophet's personality traits

The principle of Islamic leadership means believing in the oneness of Allah SWT and believing that Allah SWT is the one God in this universe and there is no partner for him. The principle of monotheism is a basic principle in Islamic leadership. This has a function to strengthen and unite the aqeedah of the people, because different creeds can cause chaos for a people. Deliberation (Shura) A good leader should conduct deliberation with parties who are seen to have good knowledge. Like the way of deliberation carried out by the Prophet Muhammad, he conducted deliberation (discussion) with certain people who were considered faqih. Deliberations can help in dealing with complicated and muhim problems. Through deliberation, it is possible for members to participate in making decisions. Deliberation also serves as a place to control the behavior of leaders if they deviate from the main goal. Fairness A leader must be fair. Ali bin Abi Talib defines fair as putting everything in its share. The application of the nature of justice can be seen from the way the leader allocates economic, social, political, cultural, and other spaces to his subordinates.Rasulullah juga telah menjelaskan tentang seorang pemimpin dalam Hadits Sahih Riwayat al-Bukhari: 4789 :

عن ابن عمر عن النبى ـ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ـ انه قَالَ ـ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رعيته وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: Abdullah bin Umar r.a said that the Messenger of Allah, peace be upon him, said: "Know that you are all leaders *(maintainers)* and are responsible for their leadership. Leaders will be held accountable for the people they lead. The husband is the leader of his family and will be held accountable for the family he leads, the wife is the caretaker of the husband's house and children. The slave is the guardian of his master's property and he will be held accountable

for it. So keep in mind that all of you are leaders and will be prosecuted (reckoned) about the things they lead.

From this hadith can take an important point, that the Messenger of Allah has clearly explained that all of us human beings on this earth are leaders, when act unfairly or unwisely in giving orders to our subordinates or the people command then all of that there will be a reward in the afterlife, and with the hadith of the Prophet can take Ibroh that a woman who is considered weak from some people turns out to have an important role as a leader, without a female leader in the household the figure of a man will feel bored and difficulty in regulating the rules in the household.

A just leader who does not only look down on one side of its members both in terms of gender, ethnic origin, descent or class in making policies. The purpose of Islamic Leadership is to lead, direct, and regulate worldly affairs, especially in terms of human leadership according to with Islamic law and not out of the corridor of the Qur'an and As-Sunnah. That the purpose of Islamic leadership is to take actions that are fair, Amanah and work according to the order of Allah SWT and act in accordance with the provisions of the prophet Muhammad SAW and develop strong Islamic characteristics. Leadership of the Prophet Muhammad SAW Allah SWT ordered humans, especially believers to obey the prophet Muhammad SAW. Obedience to him is basically also obedient to Allah SWT. His leadership as a human chosen by Allah SWT is a real manifestation of Allah's leadership in the world. The personality of the prophet Muhammad SAW as a leader in the mindset, attitude, and behavior is a emanation from the contents of the Qur'an so that it deserves to be imitated and practiced. He was given gifts and revelations by Allah SWT which should have been owned by Allah's Apostles including Prophet Muhammad SAW. The nature of the Prophet in leading there are 4, namely siddiq (true), amanah (Amanah), tabligh (deliver), and fatonah (intelligent).

Rasulullah SAW has the nature of Siddiq or true means that Rasulullah SAW loves the truth that comes from Allah SWT. All the words and actions that he has of course is a true thing. All decisions that the commands and prohibitions of the Prophet Muhammad are things that contain the truth. Because Rasulullah SAW gave orders and prohibitions on the basis of revelations revealed by Allah SWT.

Siddiq (Honest)

If implemented in a contemporary manner, it will direct a leader to be fair and honest. This honesty is very much needed in a leader so as not to fall into disgraceful behavior such as betrayal, corruption, and other deviant behavior.

Rasulullah SAW said in his Hadits:

عَنْ أَبِى بَكْرٍ الصِّدِّيْقِ رض قَالَ: قَالَ رَسُوْلُ اللهِ ص: عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّهُ مَعَ أْلبِرِّ وَ هُمَا فِى أْلجَنَّةِ. وَ اِيَّاكُمْ وَ أْلكَذِبَ، فَإِنَّهُ مَعَ أْلفُجُوْرِ وَ هُمَا فِى النَّارِ

From Abu Bakr Ash-Siddiq RA he said, The Messenger of Allah said: It is obligatory for you to be honest, because honesty is with goodness, and both are in heaven, and keep yourself away from lying, because lying is with lies, and both are in hell.

From the hadith above, the Prophet explained in detail, that as the people of the Prophet Muhammad, must have and maintain honesty in our hearts because the honesty that do will return to us and these traits will accompany us in every step of goodness. Then the Messenger of Allah forbade us or ordered us to stay away from despicable qualities such as lying. Because the lies that create will feel narrow and difficult in our hearts.

Amanah (Trustworthy)

Prophet Muhammad SAW has the nature of trust. This means that he is someone who can be trusted. He can maintain privacy, knowing what to say and knowing what not to say. He conveyed everything according to its portion, neither added nor subtracted. As he conveyed the words of Allah SWT down to him. A person who gets a mandate must not lie about his responsibilities. In conveying the mandate, one must be fair and wise, the trust must be given to those who are entitled to carry it.

The word of God which reveals about the mandate carried by every human being is contained in Surah al-Ahzab 72, it reads:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولً

"Indeed, have presented a mandate to the heavens, the earth, and the mountains, so all of them are reluctant to carry that trust and they are afraid that they will betray it and the people will carry the mandate. Verily, man is very unjust and ignorant." (Surat al-Ahzab: 72).

According to the verse above, it is stated that every human being has a mandate that must be accountable to Allah SWT. No matter how small the mandate. The nature of the trust that exists in the Prophet Muhammad SAW provides evidence that he is a person who can be trusted, because he is able to maintain trust by keeping things secret and conversely always able to convey something that should be conveyed. Something that must be conveyed is not only not withheld, but also will not be changed, added or subtracted. Such is the fact that every word is always conveyed by the Prophet as it was said to him. In war he never reduced the spoils for his own interests, never spread the disgrace of someone who came to ask for advice and guidance in solving it and so on.

Tabligh (deliver)

Tabligh has the meaning of conveying, having the nature of tabligh means that Rasulullah SAW has the ability to convey the revelations of Allah SWT to mankind. But this revelation is not only conveyed to his people, but also used as a reference in life. For Islamic leaders, the nature of tabligh does not only have a definition as being able to convey information, but also must describe daily actions and have good negotiating skills.

بَلِّغُوا عَنِّى وَلَوْ آايَةً (رواه البخارى ومسلم)

Meaning: Say even one verse. (H.R Bukhari Muslim)

أُدْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

Meaning: Call people to the way of your Lord with wisdom and good lessons and refute them in a good way. (Surat an-Nahl: 125)

From the first argument, are instructed that when have knowledge, even if it is only a little, should convey that knowledge, as well as in terms of leadership when there are things that must be conveyed to the community, then let it be. From the second argument get a very valuable lesson, when call or order our subordinates, let it be with good wisdom and lessons, so that what they catch from our words and orders can be learned and can be well absorbed. And when want to rebuke them, let it be in a good way too, so that it cannot cause them to be offended and hurt.

Fatonah (intelligent)

Rasulullah SAW was given the fatonah character, meaning he was given the gift of high intelligence. The Messenger of Allah has intelligence which is considered extraordinary. This fatonah character can be illustrated by his ability to convey the words of Allah SWT contained in the Qur'an. He can always explain it clearly and provide direct examples through As-Sunnah to his people.

Umar ibn Khattab, the second caliph after Abu Bakr al-Shidiq, once said:

أتيتُ النَّبِيَّ صلَّى اللهُ عليه وسلَّم عاشرَ عشرةٍ , فقال رجلٌ من الأنصارِ : من أكيَسُ النَّاسِ وأكرمُ النَّاسِ يا رسولَ اللهِ ؟
فقال : أكثرُهم ذِكرًا للموتِ وأشدُّهم استعدادًا له أولئك هم الأكياسُ ذهبوا بشرفِ الدُّنيا وكرامةِ الآخرةِ

Meaning: Together with 10 people, I met the Prophet SAW and one of us asked, who is the most intelligent and noble person, O Messenger of Allah? The Prophet replied, the people who remember death the most and are most prepared to face it, they are the intelligent people, they go to bring the glory of this world and the honor of the hereafter. (Hadith narrated by Ibn Majah)

From this hadith, the Messenger of Allah explained that the most intelligent and noble person is the one who remembers death a lot, on the other hand the Prophet also emphasized that it will go to bring glory in this world and the hereafter When have a high position or power, don't be arrogant and jealous of others because are actually intelligent humans who will know the true nature of life, namely living noble or dying in a state of Khusnul khatimah (Dead in good condition).

D. The human dimension: Habermas' perspective on interests and knowledge

Humans have two types of interests and basic knowledge which researchers will classify as two dimensions, namely: the technical-control dimension and the moral-practical dimension. The interest and knowledge related to technical control that is oriented to success in its technical control of nature can be seen with the advancement of technology that supports its success in controlling the objective world. While the interests and practical moral knowledge have circulation in interactions between subjects which are carried out to achieve mutual understanding or consensus as can see in cultural, socio-political and various forms of products resulting from other normative agreements between humans (Hardiman 2004). constraints on the technical control dimension also have a significant influence on our moral-practical realm. According to Habermas, if look at the forces of work or production activities in the objective realm or work relations as a learning mechanism or structure of a species, it can also be mentioned that humans as a learning species do not only learn in the dimension of technical knowledge for the objective world which is indeed a learning process. determining factor for the development of the forces of work or production, but also the learning process that also occurs in the practical moral dimension that determines the structure of reciprocity (Hardiman 2004). After finding the partialization and significance of the two dimensions, can finally lead to two practices for both: work and communication. This precise division of practice aims to refresh Marx's thinking on the conflict-ridden path of revolution as his praxis. Marx is fixated on the paradigm of work so as to reduce anything to it. With the findings of the two practical dimensions, Habermas also explains how the correlation between the two praxis or actions and the orientation and situation of these actions with two basic human actions (Pusey, 2011)

Tabel 1 Sumber : Pusey, 2011

Orientasi Tindakan / Situasi tindakan	Orientasi pada Keberhasilan	Orientasi pada Pencapaian Pemahaman
Non-sosial	Tindakan Instrumental	---
Sosial	Tindakan Strategis	Tindakan Komunikatif

Furthermore, by trying to correlate this topic with management science, will find that in the study of science and practice management science includes several forms of action and knowledge and orientation. This study also examines the types of actions in management and the methodological systematics in them.

A rational-purposeful action that is solely oriented to success or success will require formulas or laws from the empirical-analytical sciences *(naturwissenschaften)* to achieve its orientation, for example, such as the procurement of a manufactured product by a laborer with technology as production tools for company operations or a financial manager who is calculating the company's expenses and income in the realm of company finance management. Then communicative actions that are oriented to mutual understanding will require normative knowledge of historical-hermeneutical sciences (*geisteswissenschaften*) to achieve orientations such as relationships between employees who respect others indiscriminately or companies that are so adaptive to the surrounding community because of their good cultural or ethical knowledge . The last is strategic action with an orientation that is successful but still has a social or interactive style in its action will require assistance from the analytical empirical sciences as well as hermeneutical historical sciences to achieve its orientation such as the technical understanding of employees obtained by employees from their managers to complete the tasks assigned to them. given to be resolved immediately or between the customer and the seller who finds an agreement after the negotiation process to agree on the price of a product.

After understanding the complexity between forms of action, orientation and methodological systematics and dimensions of Jurgen Habermas with the example that the researcher describes, then Habermas also mentions that spikes in one dimension will cause spikes in other dimensions as well. Such spikes will only lead to the so-called crisis because spikes in the dimensions will also presuppose spikes in the internals of that dimension such as action, orientation, methodological systematics etc. Therefore need another dimension which Habermas calls the third dimension which is capable of controlling spikes in other dimensions, finally the third dimension's ability to control external changes (technical-control dimension) and internal changes (moral-practical dimension). determined by its ability to determine the goals of the system that must be achieved through change, it means that the third dimension is also an important dimension of a rational development.

1. Praxis of work with rational-purposeful action,
2. Praxis of communication with communicative action.
3. Praxis of Power that has an emancipatory orientation.

Finally, it can also be concluded that a comprehensive development is only possible when it involves three main dimensions, namely the technical dimension, the moral-practical dimension and the power dimension. And the third, is a rationalization of a development (Hardiman 2004). A third dimension is needed to maintain the system and determine the concept of a system to achieve the specified goal: solving the existing crisis by way of analytical and methodologically critical socialization.

Fundamental Discourse and Pragmatic Discourse

Discourse is part of communicative action but in a higher level where communication at this level is not only assumed, but the claims made are questioned. Discourse is a further

development of Jurgen Habermas regarding his theory of communicative action In short, discourse is a reflection of communicative action. Discourse is a continuation of communicative action by using argumentative means, which means that the object of discourse is validity claims that are open to criticism. Here are some kinds of elements in the discursive realm:

1.	Grounding discourse: reflective communicative action with the intention of re-disputing the validity claims expressed by actors and presupposing collective agreement from all members and producing decisions that can be taken as a basis for pragmatic discourse in the implementation of the program.

2.	Pragmatic Discourse: a reflective strategic action with the intention of questioning the implementation program or the means in achieving the aspirations that have been formed in the realm of basic discourse. Even though this discourse acts strategically, it still relies on the communication paradigm because it also runs on the mandate of the results determination of the basic discourse.

Subjective World with Religious mental apparatus (Siddiq, Amanah, Fathonah, Tabligh)
The Subjective World is accessible only to the actor himself. In Habermas, know that the subjective world is directly related to the basic attitude of being honest. Honestly here is something that is so difficult to access by the public. It's just that Habermas responds to it as one of the worlds in which claims of validity must be said simultaneously with objective and normative claims. Because, from there can see how the harmony between claims in a validity claim. will recognize concepts such as the super ego in Freud to be the moral feeder of consciousness. Habermas connects it more socially with the term results of communicative action. The results of deliberation can be the provision of an honest attitude to an honest attitude in the subjective world of humans.

follow the thoughts of Habermas in 2001, when Habermas discussed with religious circles and when he gave a speech on Post-secularism. Here find that the root of secularism is religiosity, and true secularists should aim for the purification of religion. Habermas mentions that in the history of religious communities and atheist communities there have been many tragedies, such as wars between sects, between religions in historical tragedies, while in the secular side can find bloody tragedies such as World War I and World War II.

In Habermas's most fundamental thought, find related to communicative rationality and communicative action, which these actions even in modern society are needed as actions that have the intention of community solidarity by reproducing meaning. Habermas admits that this most fundamental thought has religious roots, namely that he takes the concept of brotherhood in the church.

From Habermas' arguments above, form a concept to add religious weight that allows appropriate and rational inter-subject communicative actions aimed at correct objectives. Here the subjective world will be filled with reflection on the characteristics of the Prophet Muhammad. Siddiq, Fathonah, Amanah and Tabligh. The subjective world which has a subjective basic attitude with a claim of honesty needs to be complemented by the characteristics of the leadership of the Prophet Muhammad SAW. Siddiq becomes the basic motive in the subjective world so that have a strong self-base to reflect on the other two worlds (normative and objective). Then Amanah becomes a self-tool in the subjective world that has an intersubjective motive so that it is always on the norm-conformative path, meaning that the nature of trust in the subjective world helps us to be able to interact intersubject with mutual understanding orientation, this is in line with the Tabligh item which is motivated by communicative action actor. Then Fathonah, here as an instrument of subjective rationality that has the right motive in the basic attitude of objectifying the objective world.
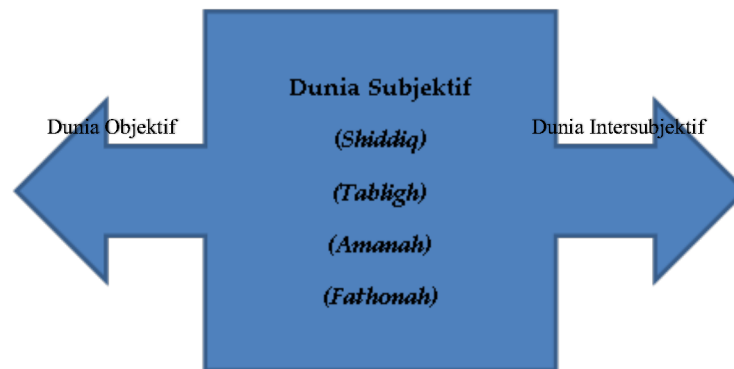
Discourse and Musyawarah (Deliberation).

If know Habermas' brilliant idea in mediating the commotion between liberalist western democracies and communitarian parties, Habermas formulated the concept of Deliberative Democracy which prioritizes rational discourse in it. For Habermas discourse in determining policies, decisions and so on is absolute and necessary, because discourse is a more reflective level than everyday communication. The discussion of discourse actually has an indirect but strong relationship with leadership.

The discourses that are the focus here are basic discourses and pragmatic discourses. In basic discourse people talk about the normative validity of something to be acted upon and the results of this moral discussion become a benchmark for actors in pragmatic discourse when discussing the most efficient means to achieve shared moral

goals. Before delving deeper into these themes, it should be noted that, Indonesian has its own vocabulary that is equivalent to 'deliberative'. in Indonesian, namely 'Musyawarah'. Returning to Habermas' post-secular concept related to the religious roots of secularism, can say that the secularity of Habermas' own deliberative concept and the vocabulary of musyawarah which is secular or independent of religious doctrine seems to have religious roots as well.

In the Big Indonesian Dictionary (KBBI), deliberation is a joint discussion with the aim of reaching a decision on problem solving, negotiation, deliberation and deliberation. In Arabic, deliberation comes from the root word syawara-yasy'uru-musyawarah or shura which means signs, instructions, advice, considerations. So etymologically, deliberation is a verb that is objectified (masdar), it means to give each other cues, instructions, considerations and means reciprocal and mutual. The teachings of deliberation are widely accepted by all circles in Indonesia and have become the words of "consultation".

Deliberation in War Affairs The urgency of deliberation in war affairs is emphasized in QS Ali 'Imrān/3: 159, namely:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: So by the grace of Allah you (Muhammad) were gentle with them. If you were hard-hearted and harsh-hearted, they would have distanced themselves from those around you. Therefore forgive them, ask forgiveness for them and consult with them in this matter. Then, when you have made up your mind, then fear Allah. Indeed, Allah loves those who put their trust. Deliberation in Religious Affairs Deliberation in religious matters also seems important, as in QS As-Syrā/42: 38, namely:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاَةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning: And (for) those who accept (obey) the call of God and perform prayers, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance have given them.

Deliberation in the Creation of Adam as Caliph The deliberation conducted by Allah with the angels before the creation of Adam as caliph, is recorded in QS al-Baqarah/2: 30, namely:

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

And (remember) when your Lord said to the angels: "I want to make a caliph on earth". They said: "Are you going to make people who destroy and shed blood there, while glorify You and sanctify Your name". He said: "Truly, I know what you do not know.

The Prophet strongly advised to conduct deliberation so that avoid disputes, domination of one over the other and irrational actions. From this can really see how the Prophet really advocated the reflective stage of communicative action, namely discourse. can see how the discussion related to the law about something which the prophet and his companions discussed with validity claims that can be criticized, normatively and objectively. After that, in the strategic discussion, pragmatic discourse was still discussed without neglecting the normative footing that emerged from the mutual understanding of the results of the deliberation.

In the previous paragraphs, the relationship between discourse and leadership was not direct but strong. can understand from the perspective that Habermas is an action theorist. Habermas calls the executive power an administrative power whose job is to mobilize the masses, then he calls the legislative power a communicative power in which the topic of his communication is a discussion related to morals. A person who already has a subjective world filled with the characteristics of the Prophet will facilitate the process of public deliberation whose validity has been tested because the motives for the actions of the subjective world actually have a self-tool that has been ready from the start to reflect the horizon of communication. In the State, Power, Entrepreneurs or other forms of organization, it is necessary for all its members to apply the characteristics of the Prophet in themselves so that they become the motive for their actions and claims in the objective and normative world.

E. Conclusion

Can see how the Prophet's recommendation to prioritize deliberation can be a reflection for us that really have to have a subjective attitude that contains the characteristics of the Prophet such as Amanah, fathonah, Tabligh, and Siddiqh dmei to allow smoothness in reflective and discursive actions. So what find in this comparative study is how the characteristics of the Prophet facilitate the deliberation process that requires thematic validity claims in the objective world and the social world.

Regarding leadership, leaders must have first experienced the characteristics of the Prophet Muhammad SAW, so that their members are able to apply them too, and leaders besides being able to start it must also be able to guard it. This means that the role of the leader is vital in deliberation or deliberation to ensure the rights of each member.

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