

State and Leadership in Islam

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Abstract

Leadership is a person's ability to influence, mobilize, direct, guide, guide and control human resources under their leadership so that they are willing to work together well in order to achieve the expected goals. Leadership with regard to strategic duties and responsibilities, namely the authority of a leader in making decisions. Islam directs leadership in the context of assertiveness in accepting or rejecting new things, the reasons for making decisions, and the benefits of making these decisions. Likewise, a leader of a state, whether a president, governor, regent or other position, must be able to be accountable to the people he leads, so that when he is assigned the task of leading an institution or organization or even a country, he is able to bear, carry out and be accountable for it. Therefore, what we need to know are the characteristics of the leader, so that we can imitate him or make it easier for us to choose a leader.

Keywords

leadership; state, Islam



I. Introduction

A group, be it an organization, household or country consisting of several people or several societies, requires a leader as a coordinator to organize things. The existence of a leader is needed as an effort to influence the behavior of a person or group in order to achieve common goals. The existence of leadership is a must, but its realization should have real rules. However, in historical facts, there are not a few leaders who justify any means in reaching their leadership seat. The political world is full of dirty intrigues to gain and maintain power. The meeting of various interests between groups, groups and political parties within the political elite is a necessity for conflict if there is no mutual understanding, and often lead to violent solutions. Moral signs are often mentioned as a reference in humane and civilized politics. But that is only part of the political rhetoric. For that, a leadership concept is needed which has very strong and solid foundations which are built from the values of Islamic teachings.

This has been practiced for centuries by the prophet Muhammad SAW, the Companions and al-Khulafa'ur-Rosyidin. Once upon a time the Prophet Muhammad SAW was in Medina to have a dual role, namely as the head of government as well as a judge which was a manifestation of him as the Messenger of Allah SWT. Islamic Shari'ah became the basis of governance at that time, to remain fair and uphold the basic values of Islam, which then continued to be carried out during the Islamic caliphate system held by a Khālifah, including known as al-Khulafa'ur-Rashidin.

The concept of leadership that has been taught by the Prophet Muhammad SAW in Islam comes from the Koran and the Sunnah, although in the end it develops dynamically due to the influence of social, political and cultural conditions. Leadership in the view of Islam is placed in the task (muamalah) of life and devotion (worship) of every human being as a caliph on earth, as Allah says in Surah Al-A'raf verse 129.

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ
يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

"We were oppressed (by Pharaoh) before you came to us and after you came. Moses replied:" Hopefully Allah destroys your enemy and makes you a caliph on (His) earth, then Allah will see how you do. (Surah Al-A'raf: 129)

A country has thousands and even millions of people who expect honest, fair leadership and understand the needs of the people. The people are a mandate that a leader must fight for his destiny and the worthiness of his life by serving, protecting and paying attention to their benefit. Anyone who is destined to be a leader by Allah is given the authority to regulate human life, so he must protect them by establishing policies and regulations through sincere heart thoughts, so that all their interests are maintained as well as their own interests.

Rasulullah emphasized that one who does not protect his people with his virtue and does not protect them with his words and deeds, he is the one who is an unjust saint and a fraudulent leader, who only adorns his lips with sweetness while his heart is full of rottenness whose heart holds intentions. - an intention that is not good, and does not show seriousness to the community in fighting for the benefit, but on the other hand shows himself as an expert in worship and abstinence from all abominations. They are leaders who are hypocritical, a deceiver and a cunning enemy, if he does not stop until death picks him up, then Allah SWT will forbid heaven on him, even he will not be able to smell it.

People who deceive thousands and even millions of people, humiliate them for decades and prevent them from enjoying the life of the world, then he will bear torments many times over. (Atha, 1992: 243-245)

If you waste the message, then wait for the time, a friend will ask: "O Rosululloh, what is wasted?" The Prophet replied: "If the affair is given to people who are not due, then wait for the time." (Narrated by Bukhari).

II. Review of Literatures

2.1 Leadership

Leadership according to Hersey and Blanchard (1982: 83) is defined as a process that affects individual or group activities in an effort to achieve a goal in certain situations. This is in line with the origin of the word Leader, namely pimpin which means guide, guide. Leader according to Poerwadarminta (1986: 753) means a person who leads, guides, guides, shows the way, trains (educates, teaches) so that ultimately they can do it themselves. Siagian (2003: 12) in his book Strategic Management more clearly states that: Leadership is the skill and ability of a person to influence others, whether in a high position, a level, or lower than him, in thinking and acting so that the original behavior may be individualistic and selfish turns into organizational behavior.

Leadership was defining as the process which affect organized group which directed to organizational objectives achievement (Kerr and Kaufman-Gilliland in Syakur, 2020). Leadership is the style of a leader who is able to influence his subordinates to improve employee performance in order to achieve organizational goals effectively and efficiently (Purba, 2020).

Leaders as power bearers are required to have high morality, and be able to understand and manage power as a unifier of society so that they help each other in advancing the quality of life while maintaining themselves against various kinds of threats, and are expected to have the following characteristics

- a) Caring for subordinates, leaders are chosen or appointed to help those who experience difficulties, guide those who are deviant, and show the way for those who are lost. Allah SWT said in Surah al Taubah (9) verse 128.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ١٢٨

"Truly have come to you an Apostle from your own people, heavy felt by your suffering, very much wanted (faith and safety) for you, very compassionate again Merciful towards the believers." (Surah Al-Taubah (9): 128)

- b) Inspirational, Islamic leaders must be able to create a sense of security and comfort and can generate a sense of optimism for their followers.
- c) Patience, an Islamic leader must be able to be patient in dealing with all kinds of problems and limitations and not act hastily in decision making.
- d) Humble, Islamic leaders need to have a humble attitude, by not liking to show their strengths (riya) and avoiding demeaning others.
- e) Deliberation, an Islamic leader must seek and prioritize methods and ways of deliberation to solve every problem at hand. (Rivai and Arviyan, 2009: 248-263)

2.2 Country

Country is a sovereign power organization with governance that carries out discipline over people in certain areas. The state is also a region that has a system or rules that apply to all individuals in the region, and stands independently. The primary requirements for a country are to have people, own territory and have a sovereign government. Meanwhile, the secondary requirement is to get recognition from other countries. (Wikipedia Indonesia)

The use of the term state in the history of its development has been widely used among Muslims, in various styles, both in Indonesia and in other Muslim worlds. Islam recognizes a number of terms that are synonymous with the state, such as According to Kamaruzzaman (2001: 28) in the Islamic scientific realm, the State can be interpreted as "Daulah, Khilafah, Hukumah, Imam and Sultanate."

- a) Daulah

The term Daulah comes from the Arabic word 'daulah' which means: to take turns, circulates, and turns (rotate, alternate, take turns, or occur periodically). This word can be interpreted as a social group settled in a certain area and organized by a government that regulates interests and benefits (Schumann, 1999: 59). This means that the power that is in the 'daulah' system here, runs in rotation, according to the wishes and will of the people as determinants (who wish) in giving trust to the authorities, to run the wheels of government. So, the people in this case are "inside" the performance control mechanism carried out by the government (the ruler).

- b) Khilafah

The term Khilafah appeared after the prophetic government in the history of Islamic government, namely the government which was held after the death of the Prophet Muhammad in 632 AD The term khilafah means "representative", "replacement" or "the position of caliph" which originates from Arabic, "khalif" "Which means" representative

"," substitute ", and" ruler"(Lewis, 1994: 30). In contrast to the Sunni political perspective (Enayat, 1988: 9), according to them the caliphate is based on two pillars, namely: (1) consensus of political elites (ijma '); and (2) granting legitimacy (bay'ah). Therefore, every election of an Islamic leader is chosen by means of the determination of a leader by the political elite who is then followed by the people. These procedures tend to be republican. As confirmed by Nasution (1985: 95), a head of state is elected and does not have a hereditary character.

c) Law house

In terminology, the term *hukumah* means "government". This term is not the same as the terms *daulah* (state), *khilafah* or *Imamat*, because these terms are more closely related to the political format and power. Meanwhile, law is more related to the government system that will be run (Kamaruzzaman, 2001: 31). According to Said Agil, the concept of a state such as *Hakimiyah* is a product of a very literal understanding of the Koran. This conception demands a divine government, which in the form of a state institution will take the form of a theocratic state.

d) Imamate

The word *Imamat* is often used in mentioning the meaning of 'state' in Islamic studies. Mawardi (Sjadzali, 1993: 63-65) said that an imam is a caliph, king, sultan or head of state. Mawardi (Sadzali, 1993: 66) defines *Imamat* for Religion as the position of head of state besides the political umbrella. Basically, the theory of *Imamat* is more developed in Shiite circles than in Sunni circles. *Imamat* means the religious-political leaders of the entire Muslim community, with the task that Allah has assigned to him, namely to lead the community to fulfill His commandments.

e) Sultanate

The term *sultanate* is the Indonesian language treasury. This word, according to Lewis, is found many times in the Qur'an with the meaning "power", "evidence", and more specifically this term can mean "effective power". Lewis further says that a scribal writer named Abdul Hamid, who lived in the early eighth century, generally used the term *sultan* to mean "governor" or "government." In Indonesia, the use of the term *sultanate* was often used by Islamic kings who ruled the archipelago. When a king has embraced Islam, the word *sultan* is used after his name. (Azra, 1995: 90) It is therefore not surprising that during the heyday of Islamic kingdoms, such as Samudera Pasai for example, many of the titles used by local rulers were similar to the names of the Ayyub dynasty rulers who triumphed in the Middle East during the XII centuries.

III. Research Methods

Methodologically, this research is a type of library research, which is a research activity carried out by collecting data from various types of literature. This means that the author will collect data from various sources of writing, be it books, journals and other works related to the subject matter of the State and Islamic Leadership.

IV. Discussion

4.1 Leadership Concepts and Leadership Types

Islam is the most perfect religion that always provides rules of life and everything that Muslims will do for good. All the things that HIS need in this world have been well regulated in the holy book of the Koran along with the hadiths which are the words of the Rasullulah.

Even Islam is a religious teaching that always provides the best teaching in life in the world, one of which is about the basis of leadership in Islam.

Etymologically, leadership (Marbawi, 1359H: 28) means *Khilafah*, *Imamat*, *Imaroh*, which means the power to lead or the quality of a leader or action in leading. Whereas in terms of leadership (Mujieb, 1994: 120) is the ability to invite others to achieve certain predetermined goals. In other words, leadership is an effort to transform all hidden potentials into reality.

Leadership is a mandate from Allah SWT which is a very big responsibility, whether or not leadership depends on the Leader himself. For that, it takes good cooperation in terms of leaders and those being led. To become a leader, in Islam it has been explained that he must be someone who has a strong and solid foundation of Islamic values, not only in knowledge but in the practice of his daily life. The obligation of a leader is to be able to protect, protect and run the organization or governance in accordance with the benefit of its members or people. No less important in a country is the participation of the people in choosing a leader. People must know and be able to see the characteristics and behavior of their prospective leaders which can be seen from the daily lives of prospective leaders.

There are several forms of leadership styles that we know so far. This type or style of leadership includes how a person acts in an organization. Several forms of leadership styles, namely:

- 1) Bureaucratic, a leadership style characterized by constant attachment to organizational rules. This style assumes that difficulties will be overcome if everyone obeys the rules. Decisions are made based on standard procedures. Leaders know how to apply most of the rules to get people to do their job. Compromise is a characteristic in making a decision.
- 2) Permissive, the leader wants to make everyone in the group satisfied. Keeping people happy is the rule of the game. This style assumes that when people feel satisfied with themselves and others, then the organization will function, so the work will be done. Coordination is often sacrificed in this style.
- 3) Laissez-faire, this style is not leadership at all. This style allows things to run by themselves, the leader only performs a maintenance function. This style is sometimes worn by leaders who travel a lot or who are only on temporary duty.
- 4) Participatory, this style is used by leaders who believe that the way to motivate people is to involve them in decision making. It is hoped that this will create a sense of shared goals and objectives. The problem is the possibility of slow action in dealing with critical times.
- 5) Autocratic, this style is characterized by reliance on authority and usually assumes that people will do nothing unless ordered to do so. This style does not encourage renewal. The leader considers himself indispensable. Decisions can be made quickly. (Rivai and Arivin, 2009: 305-306)

4.2 Leadership in Islam

The state is a tool for the implementation of governance in reaching the Islamic domain to expand. Along with the development of Islam, this is sufficient to provide an important reason to raise awareness among Muslims about the need for a more tidy and coordinated constitutional system. According to Enayat (1998: 1), Islam has a close relationship as a comprehensive design to organize human life, with politics as the only tool used to guarantee universal adherence to this design. This concept is one way to build Islamic civilization in the field of constitutional politics.

The term state according to Budiharjo (1999: 3) in political science can mean the agency (tool) of society that has the power to regulate human relations in society and curb the

symptoms of power in society. The meaning of State in general is an area in which there is a unit of population which is ruled by a group of people (in power) to achieve sovereignty.

The word Negara is the use of a term from Indonesian grammar which means: (1) first, an organization in an area that has the highest power which is legal and obeyed by all the people; (2) second, social groups occupying certain territories or regions organized under effective political and government institutions, have political unity, are sovereign so that they have the right to determine their national goals. (Kamaruzzaman, 2001: 28)

Leadership in the view of Islam has two basic social expectations or demands imposed on the leader, namely: (1) the ability that is thought to exist in him to lead to the achievement of the situation desired by his community; (2) Possible weight of its function in maintaining the existence of the community. To meet these social demands, a leader must be aware of transcendental accountability, which requires personal tyrants in religious moral imperatives. The responsibility or the principle of leadership accountability in Islam should be placed in the task (muamalah) of life and devotion (worship) of every human being as a caliph on his earth. The requirements for a leader in Islam, namely:

a. The Main Requirement for a Muslim Leader is Muslim

Muslims are not allowed to appoint and be led by a leader who is not Muslim, because leadership is closely related to a common goal, so leadership must be under the leadership of a leader who is faithful and devoted to Allah SWT. Allah SWT has strictly prohibited the appointment or making of unbelievers as leaders. His word in QS. Ali Imran (28) as follows.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِيْنَ اَوْلِيَاءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّا اَنْ تَتَّقُوْا مِنْهُمْ تُقٰتًا
وَيُحٰذِرْكُمْ اللّٰهُ نَفْسَهُۥٓ وَاِلَى اللّٰهِ الْمَصِيْرُ ۲۸

"Don't the believers take the unbelievers to be wali (leaders) by leaving the believers. whoever does this, of course he will escape the help of Allah, except because (tactics) keep themselves from something that they are afraid of. and Allah warns you against Himself (torment). and Only to Allah (your) return. "

Another verse of the Qur'an, QS. Al-Maidah (51) Allah SWT emphasized that it is not permissible to appoint Jews and Christians as leaders for the Muslims:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا الْيَهُودَ وَالنَّصٰرَىْ اَوْلِيَاءَ بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُۥ مِنْهُمْ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۵۱

"O you who believe, do not take the Jews and Christians as leaders (mu); some they are leaders for other sebahagian. whoever among you take them to be leaders, then behold that person is one of their classes. Indeed, Allah does not give guidance to wrongdoers. " (Surah Al-Maidah (5): 51)

In this verse Allah forbids the Muslims to make an infidel as close friends, especially as leaders or helpers, if this will harm them both in religious matters and in the interests of the ummah, or if in this case the interests of the kafir will take precedence. rather than the interests of the Muslims themselves. Especially if it turns out that it will help spread disbelief. This kind of thing is strictly prohibited by religion.

b. It is Not Justified to Appoint a Leader Who Scorns Religion

Allah SWT affirms in the Qur'an the letter Al-Maidah (5) verse 57 as follows;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ
 إِن كُنْتُمْ مُّؤْمِنِينَ

"O you who believe, do not take your leadership, those who make your religion the fruit of ridicule and games, (namely) among those who have been given the Book before you, and those who disbelieve (those who disbelieve polytheists). and fear Allah if you are true believers. " (Surah Al-Maidah (5): 57).

That if there is someone who likes to make Islam an object of ridicule and jokes even though the context is just playing around, then he is not allowed to become a leader. Because his religion and his book are the basis for him to uphold his leadership, it should not be made a joke for any reason.

c. Able to Be Fair and Be Fair

A fair attitude is the main focus in Islam, even for all divine religions, such as the following Word of Allah SWT.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

"Indeed, we have sent our apostles with tangible evidence and we have brought down with them the Book and balance (justice) so that humans can carry out justice." (Surah Al-Hadid (57): 25)

Justice is meant in all aspects, both in the legal, social, and global fields. Legal justice refers to the principle of equal legal treatment of everyone, so that there is no favoritism between them. This is based on the view that a person's virtue among others is his devotion, as Allah SWT says in Surah Al Hujurat (49) ayaat 13 as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people, we actually created you from a man and a woman and made you nations and tribes so that you would know each other. Indeed, the most noble among you with Allah is the most devout among you. Allah is All-knowing, Most-Knowing. " (Surah Al-Hujurat (49): 13)

Global justice is the enforcement of broader human relations based on the principle of mawaddah or compassion which is eternal and generally accepted. The concept of global justice is emphasized in the Word of Allah SWT as follows.

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
 الْمُقْسِطِينَ ۝ ٨

"Allah does not forbid you to do good and be fair to people who did not fight you because of religion and did not (also) expel you from your country. Indeed, Allah likes those who act justly. " (Surah AlMumtahanah (60): 8)

Even Allah SWT gives a warning in His Word not to ignore justice caused by hatred as in the following verse.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ
 لِلتَّقْوَىٰ ۝ ٨

"O you who believe, let you be the ones who always uphold (the truth) for Allah's sake, be witnesses fairly. and do not let your hatred of a people encourage you to be unjust. act fair, because fair is closer to piety. and fear Allah, Allah knows best what you are doing. " (Surah Al-Maidah (5): 8)

d. Have Expertise

Islam views that expertise is an important factor required of a leader? The expertise of a leader involves two aspects, namely the accuracy and suitability of the leader's position with his field and extensive knowledge of his field. The first-mentioned aspect is described in the Hadith Rasulallah PBUH, narrated by Bukhori from Abu Hurairah, as follows.

عن أبي هريرة قال : بينما النبي صلى الله عليه وسلم في مجلس يحدث القم... قال : فإذا ضيَّعتِ الأمانة فانتظر الساعة . قال : كيف اضاعتها ؟ قال : إذا وسد (وفي رواية : أسند) الأمر إلى غير أهلٍ فانتظر الساعة . رواه البخارى .

Abu Hurairah ra said, "When the Prophet (s) was in a gathering, he was talking to a people ... He said; If that message has been wasted, then wait for the end (destruction). He said "How waste it? He said "If a case (affairs) is submitted (in a narrative it is mentioned" leaning ") to other than the expert, then look forward to the end (its destruction)." (Al-Abani, 2003: 46)

e. Mastering Extensive Knowledge in The Field

The next requirement for a leader relates to the second aspect, namely having a broad knowledge of his field, as hinted at by the Messenger of Allah, in his following words. Talha bin Ubaidillah, may Allah be pleased with him. Said: "I am with the Messenger of Allah. Past the people who were at the top of the date palm. Then he asked "What are they doing?" The people answered: They marry the palm tree by placing the stamens on the pistil so that it bears fruit. Then Rasulallah saw. said "I think it's useless". They were told about the saying of Rasulallah peace be upon him, then they no longer married the date palms. After that Rasulallah saw. was told that the date palms were fruitless. Then he said, "If the marriage is useful for them, they should do it. I only think personally, so don't blame me for my personal opinion. But if I tell you something from Allah, then accept it, because I will not deny Allah 'Azza wa Jalla. (Al Alabani, 2005: 797)

The leader must also be able to be firm in making this decision, it is explained through the verse of the Qur'an as follows.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"The truth is from your Lord, therefore you should never be among those who doubt." (Surah Al-Baqarah (2): 147)

A leader must hold deliberation before making a decision, if the results of the deliberation have been agreed upon, then all of them are obliged to obey it while submitting to Allah. This was confirmed by Allah SWT. in Surah Ali Imran verse 159 and Surah Al-Shura verse 38 as follows.

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 ١٥٩

"Then it is due to the grace of Allah that you are gentle towards them. If you are hard-hearted again harsh, they will certainly distance themselves from 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 put your trust in Allah. Indeed, Allah loves those who put their trust in Him. (Surah Ali Imran (3): 159)."

As for the decisions that have been taken, they should create mutual benefit, not the good of one party alone, by continuing to strive to increase faith and piety in Allah SWT as stated by Rasulallah, in his words: Abdullah bin Umar ra said that the Prophet. Said "That Muslim is a person whom other Muslims have survived from his tongue and hands; and people who emigrate (muhajir) are people who leave what is forbidden by Allah" (Bukhori). (Albani, 2003)

4.3 The Leadership of Rasulullah SAW

Rasulullah SAW has a work ethic and leadership behavior that refers to his authentic prophetic characteristics, namely:

- a) Amanah, is an obligatory character that keeps away from outward immorality (adultery, drinking wine, lying). Impossible as opposed to obligatory nature is treason.
- b) Siddiq, is a must-have quality with regard to all the utterances of Rasulallah (saw) which are always true. When an Apostle denies the truth of Allah that must be conveyed to humans, it contains meaning and will cause a great lie to His word. This obligatory quality is contrasted with the impossibility of the kidzib.
- c) Fathonah refers to the obligatory qualities of consciousness, wisdom, and intelligence, as opposed to the impossibility of being gafrah (weak) or ghabwah (foolish). While
- d) Tabligh, is the obligatory characteristic of Rasulallah saw the meaning of explaining and explaining Allah's revelation. Its impossible nature is kitman, hiding things that should be tablighed.

In addition to these prophetic qualities, a leader must also have the nature of syaja'ah or courage, namely the courageous determination to try to move forward, or to retreat to rearrange the steps of the struggle. There are two kinds of syaja'ah, namely syaja'ah batiniyah (morality) or syaja'ah adabiyah and syaja'ah jasmaniyah (physical). Amir, 2005: 26)

- 1) Syaja'ah batiniyah, is the courage to speak the truth and eradicate evil, including the courage to speak and take action to correct someone's wrongdoing. The leader who has the courage is a leader who has the character of a knight. The goal, is not to seek popularity or get a position, but so that the truth becomes a strong foothold for everyone.
- 2) Syaja'ah jasmaniah (physical), is the truth through physical strength. Courage to defend oneself, property, and family, or others who are weak, or to defend the rights of the general public from harm caused by human behavior or from natural hazards.

Another opinion, regarding the qualities that an Islamic leader should have, is explained by Rivai and Arvyan (2009) as follows:

- 1) Having faith and devotion to Allah, leadership is closely related to the achievement of ideals, leadership must be in the hands of a believer leader. Allah SWT has strictly prohibited lifting or
- 2) Making unbelievers as leaders. See QS Ali Imran (3) verses 28-29, and QS Al Maidah (5) verse 51. 2) Honest and moral, Islamic leaders must be honest both to themselves and to their followers, so that they will be the best examples that are in line between what they say. with his deeds. In addition, it is necessary to have good morality, have a

commendable character, be firm in upholding the mandate, daqn does not like acting such as; corruption, manipulation, lies and treason.

- 3) Competent and knowledgeable, Islamic leaders must have competence in their fields, so that people will follow because they are confident in their abilities. As well as having deep religious knowledge, a leader should also have extensive knowledge including knowledge of state administration, politics, economics, social affairs, and law. As described by Allah SWT about Prophet Yusuf (as), His words in Surah Yusuf (12) verse 55.

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْم ۝

"Make me treasurer of the country (Egypt); Verily I am a person who is good at guarding, again knowledgeable". (Surah Yusuf (12): 55)

V. Conclusion

Humans were created by Allah SWT as a leader (caliph) on earth, therefore each of us has a role as a leader. However, every group, organization or country needs leaders who have qualified requirements in various aspects and fields in order to achieve goals for the benefit of their communities.

The state is a very large unit, which has various educational, ethnic, religious, and racial backgrounds that need protection from a leader. For a country that is predominantly Muslim, it is imperative that the people choose the same faith by considering the behavior and attitudes of the prospective leaders. The leader is a central role in every coaching effort. For this reason, the role of leadership is crucial in upholding a country whether for better or for worse. Islam has regulated matters related to leadership in Islam, all of which are contained in the Qur'an and Hadith and the Prophet Muhammad SAW has exemplified during his leadership and leadership afterwards (Khulafaurrasyidin).

It is very important for an Islamic leader is "having faith and devotion to Allah, honest and moral,". Leadership is closely related to the achievement of ideals, for that, leadership must be in the hands of a believer leader. Allah SWT has strictly prohibited the appointment or making of unbelievers as leaders. (Surah Ali Imran (3) verses 28-29, and QS Al Maidah (5) verse 51. 2)

An Islamic leader must have an honest character both to himself and to his followers, because he will be the best example that is in line with his words and deeds with good morality, has praiseworthy ethics, is firm in upholding the mandate, and does not like acting such as; corruption, manipulation, lies and treason. Leaders who have high competence and are knowledgeable, both about state administration, politics, economics, social and law. Islamic leaders must have competence in their fields, so that people will follow because they are confident in their abilities. It is fitting that a leader, apart from having deep religious knowledge, also has broad knowledge that includes knowledge. As described by Allah SWT about Prophet Yusuf (as), His words in Surah Yusuf (12) verse 55.

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