

Ideal Leader According to Quran

Muhammad Bahriannor¹, Nur Hana² Rahima Raihan Sya'bana³ Rida Wati⁴ Sri Wahyuni⁵ Shanty Komalasari⁶ Ceria Hermina⁷
bahriannor2102@gmail.com¹, nrrhana18@gmail.com², raihanrahima81@gmail.com³, itsmeridawti@gmail.com⁴,
sriwahyuni.sriww@gmail.com⁵, shantykomalasari@uin-antasari.ac.id⁶, ceria.hermina@gmail.com⁷

Abstract: Leaders are people who act and are involved in change. Humans are creatures that will continue to experience the difference. The passage of time makes humans think every day. Becoming a leader seems to be an absolute thing that humans must pass. The Islamic religion has designed all the references that can guide humans to live life, that is, the Qur'an. All instructions are listed and neatly arranged, including how to become a leader and how to lead. This article will contain about the ideal leader according to the Qur'an, which will explicitly explain one of the verses related to the leader, which is QS Al-Maidah (5): 57. The ideal leader according to the Qur'an is very important to be talked over because topics related to being a leader will not stop being discussed. Humans will always experience regeneration where each generation will become a leader, even in the smallest scope, leading himself. This journal uses the literature study method, where the explanations and materials needed to complete the journal are contained in journals, books, or other sources.

Keywords: Leader, Ideal, Characteristics

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1 INTRODUCTION

A leader is someone who has unique abilities that can influence his followers to work together to achieve predetermined goals (Sudriamunawar, 2006). Al-Qur'an is a holy book that is a guide in living life. The Qur'an contains in detail the resolution of problems and the way humans live on earth. The procedure from sleeping to sleeping again in the Qur'an is not a way to become a leader. There are many verses that talk about leaders, one of which is Q.S Al-Maidah (5): 57. Explain that we should not choose a leader who makes religion a subject of ridicule and games. A leader is a person who leads by influencing others. While leadership is how people lead it. Humans are social creatures because they need each other. The existence of a group forms a leader who will align the entire contents of the members' heads to keep going with the same decisions. The importance of a leader in social life makes people continuously learn how to be a leader.

The purpose of this paper is to present ideas regarding the ideal leader according to the Qur'an. In an era that is increasingly developing and new problems are beginning to emerge, the Qur'an can still create changes in the times. We can still use the instructions of the Qur'an because there is an explanation in it. Therefore, it is important for us to know the ideal leader according to the Qur'an because in fact this is still a topic that is needed in social life. The Qur'an cannot be camouflaged because all of its contents are revelations from the Almighty, Allah SWT. Islam calls the leader the Caliph. Being a thing that is possible, even in making decisions it needs to be easy in order to get a solution to a problem. Leaders in Islam are people who collaborate on the values of Islamic teachings in leading a group, nation or state. The caliph or a leader must have the characteristics of *shiddiq*, *amanah*, *tabligh*, and *fathanah*. A leader must also position himself as someone who serves with love, not as someone who has a position and sees himself imagining others.

2 MATERIAL AND METHOD

One of the leader's tasks in a group or organization is to direct the group members to achieve the targets that have been mutually agreed upon. For this target to be completed, a leader who can manage the group well and reasonably is required. Noble Prophet Muhammad who was very fair in carrying out his leadership. These characteristics include *shiddiq* which means trustworthy or honest in every word or deed, secondly, *amanah* which is to be trusted and never deny anything, thirdly *tabligh* is conveying, and finally, *fathanah* means intelligent, clever, fair, and wise (Sakdiah, 2016).

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The method used is literature study, which the literature study research method is an activity regarding how to collect data by referencing, reading, or taking notes, and managing research materials (Zeed, 2008). A literature study looks for theoretical references that are associated with the topic. A literature study can acquire these references in books, journals, research report articles, and the internet.

3 RESULT

Leaders are expected to be able to provide instructions regarding policies, plans, goals, tasks, obligations, and so on to their members properly and correctly. Therefore fair and responsible leaders are required in an organization or company; fair leaders can create a growing sense of trust among members and create a good relationship between the leader and its member so that They can accomplish all organizational or company goals properly.

4 DISCUSSION

The Definition of Leader

A leader comes from the word lead in English, that is *lead*, which means to direct without stopping. Therefore, there are two groups in it, that is, those who are driven and those who lead. By adding the prefix 'pe' to become an innovator in English, leader means a person who guides or conducts.

There are several definitions of leadership, according to experts (Khasyi'in, Saman, and Syahrani, 2017):

- 1) A leader is someone who can lead. It means influencing other people or groups without paying attention to their explanations.
- 2) Leader is an individual who is capable and proficient in one area, especially skills, so they can influence other people to carry out certain activities to achieve a goal.
- 3) Leaders are protectors and sound examples for society. A leader knows what action to pursue, regardless of whether to do battle, whether to let individuals starve or allow them to do farm work. Imam Al-Ghazali firmly emphasized that leaders must be guided by the Qur'an, which the Qur'an is a way of life. A leader must create policies and adhere to the revelations of Allah SWT.

Etymologically, a leader is a person who can influence and convince other parties to move towards achieving common goals, with the aim that the individual concerned becomes the beginning of development and the focal point of the association system. A leader can excel in a particular field and influence other people to do something (Kartini Kartono, 2005). There are several meanings of leaders, especially:

1. Meeting focal point;
2. Caused character;
3. Specialties in making a bargain;
4. Impact capacity;
5. Behavioral measures;
6. Influence type;
7. Power relations;
8. to make goals;
9. Because of cooperation;
10. Division of work;
11. And the beginning of the structure.

The definition of what a leader is and its meaning reflects that a leader is a person who exerts a social influence on others. The leader is also a benchmark in every decision-making and cooperation in the group.

Leader in Islam

Leaders are known as *an imam* or *ulil amri* in Islam; a leader has an essential position in making a policy after Allah and Prophet; however, policies driven by a leader are limited by the rules set by Allah SWT through

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the Prophet. This rule must be obeyed and not violated because the ideal leader is a leader who carries out his leadership based on religious beliefs that do not deviate from the word of God and the hadith of the Prophet (Kurniawan et al., 2020).

The issue of a leader is fundamental, amplified by historical evidence after the death of the Prophet Muhammad SAW. The Prophet's companions have emphasized the virtues of appointing a replacement leader for the Prophet Muhammad to lead Muslims. The characteristics of a leader according to Islam are: Religion of Islam, a man, has sincere and sincere intentions, does not ask to be given a position, makes God's law as a guideline, is always there when needed, does not accept gifts, can provide advice to people, has good character, behaves full of gentleness, not doubting the people, willing to take criticism and ideas given by the people (Kurniawan et al., 2020).

Several characteristics were used by the Prophet Muhammad when he served as a leader, including leadership qualities, firm, brave, fair, patient, ability to control himself, endurance, good behavior, honesty, and noble. These are what make leadership The Prophet Muhammad was victorious and elicited the obedience of his people without any coercion (Muhammad Olifiansyah et al., 2020).

According to scholars who have studied the Qur'an and hadith, at least four characters must be present in a person if he wants to be a leader. These four characters are owned by the Prophets and Apostles, including First *Shiddiq* means honest, genuine, and serious when acting to carry out his obligations both in his attitude, his words, and his actions, secondly *Amanah* means to be trusted, always taking care of all the trust entrusted to him as best as possible, whether it is the mandate of the people he leads and more importantly maintaining the mandate that Allah has given him, thirdly *Tabligh* means conveying, he must convey and inform properly and clearly to the public about all the decisions and regulations he plans, fourth *Fathonah* means smart, a Leaders should have intelligence so they can be wise when dealing with problems that arise later (Nidawati, 2018).

Leader According to the Qur'an Surah Al-Maidah (5): 57

وَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ۚ أَلَيْهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ يَٰ

“O Believers! Do not seek the guardianship of those given the scripture before you and the disbelievers who have made your faith a mockery and amusement. And be mindful of Allah if you are ‘truly’ believers”

Surah Al-Maidah verse 57 has *asbab al-nuzul*, which underlies its decline is a description that reveals Rif'ah Zaid at-Tabut and Suwaid al-Haris show their Islam, even though they are fraudsters. One of the Muslims sympathized with the two men. So with this incident, Allah SWT immediately sent down this verse (Surah Al-Maidah verse 57) about where Muslims appoint impostors to become a leader for Muslims. The translation of the *Qurthubi* believers is not to employ auliya, who make a religion an object of ridicule and deception. These humans have received previous books that believe and fear Allah if they believe. This is a warning that Muslims should not seek protection against the enemies of the Muslims from the People of the Book (Jews and Christians) and polytheists. However, they have established clean Islamic law and incorporated the goodness of the hereafter as a joke and ridicule. That is because they follow their beliefs and perspectives, which are ambiguous, and their thoughts stay there (Syekh Imam Al Qurthubi, 2009).

Tafsir Ibn Kathir is a believer, not auliya, who plays with your religion (meaning) humans who got the previous book and are infidels and fear Allah if you believe. Do not take human and unreliable books as your defenders (Saman & Syahrani, 2017). The translation of Al-Madinah Al-Munawwarah, especially Sheikh Imad Zuhair Hafidz, is an appeal to the people which contains prohibitions and warnings not to make lovers and rulers enemies of Allah who generally insult His Shari'a and Shari'a, especially perhaps the People of the Book and other disbelievers. What is more, nothing is more painful than hearing insults and reproaches for something you glorify. Furthermore, those who relentlessly insult the places of worship of Allah are not qualified to be lovers and leaders. Therefore, this prohibition is stated negatively to justify the existence of this regulation. Also, the injunction to fear Allah in this verse contains a warning not to turn disbelievers into rulers and lovers, as this is not befitting of believers. If you are pious, fear Allah and do not make those who believe as rulers and lovers.

The essence of this verse is that a Muslim is not allowed to choose or make a pioneer among non-Muslims. The debate over the impossibility of Muslims choosing leaders from non-Muslims in verse above can

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be organized into several groups, including (Saman & Syahrani, 2017), which reveal that: First, non-Muslims certainly do not tolerate the reality of religion which is Islam, and it is unthinkable that when they become leaders, they can do anything arbitrary to Muslims, for example making policies to ignore strict Islamic regulations. Second, non-Muslims often insult and make fun of Islam. Third, non-Muslims stop at nothing to hurt Muslims. In addition, it is unthinkable that they are happy to see Muslims in a state of deprivation, suffering lives, and their mouths and hearts harbor hatred for Muslims even though, in reality, not all are like that (based on Surah Ali-Imran verse 118). Fourth, because when non-Muslims win in terms of becoming leaders over Muslims, non-Muslims basically will minimally side with the needs of Muslims or not even in any way (in Surah at-Taubah verse 8), it is clear that they will be more take sides for the interests of non-Muslim individuals (viewed from Surah al-Anfal verse 73). Fifth, by appointing leaders from non-Muslims as leaders of the Muslim Ummah, they can name the perpetrators to get punishment from Allah SWT (in Surah an-Nisa verse 144). Sixth, appointing non-Muslims as leaders of the Muslim community will bring chaos to this earth and tremendous damage (in Surah Al-Anfal verse 73). What is meant by chaos and destruction here can mean division, bloodshed, and the mixing of Muslims and Kafirs so that it has an impact on the destruction of the religious and world order, which can harm many people. Seventh, since taking control of the government of Muslims, non-Muslim leaders can force Muslims to leave Islam (QS Ali Imran/3:100).

An example that can be taken from verse 57 is that it is not permissible to choose a leader who makes the religion an object of ridicule. Choose a good and right leader so he can be said to be the leader as meant in the surah. Importance of a leader having a forerunner in an Islamic perspective is an individual who can coordinate the quality of Islamic studies and lead an institution, race, country, or state. Leaders are *shidiq, amanah, tabligh, and fathanah*, who use attitudes, instincts, encouragement, and character traits that follow Islam to create an early nation, with the aim that other people they lead can work together to achieve common goals. What is more, Islam which involves the Qur'an as a guideline for each of its followers has given different instructions always to choose and focus on Muslim leaders who have an Islamic spirit. So with that, all efforts become simple and easy, considering that each approach depends on Islamic standards, which generally represent all lines of human life (Firdaus, 2016).

The meaning of the verse QS Al-Maidah (5): 57 contains several interpretations, that is:

1. Tafsir Al Qurthubi
In the interpretation of al-Qurthubi explained in al-Maidah 57, there are several encouragements so that Muslims do not take shelter in the enemies of the Muslims and others who come from both Jews and Christians, even though recently they have established clean Islamic law as material for jokes and ridicule. This happened because they made their beliefs and insights that had been tarnished and their thoughts corrupted (Syekh Imam Al Qurtubi, 2009).
2. Tafsir Al-Misbah
According to the interpretation of al Misbah, this verse explains again that there is a prohibition on appointing non-Muslims as leaders that is: "O you who believe, do not force yourself to be a leader; that is someone who has made Islam a joke like some people who have been given holy books such as the Torah, Bible and Al-Qur'an, people who are disbelievers, that is polytheists, and who only those who ridicule the religion of Islam. And fear Allah SWT, that is, avoid His prohibition if you are a Muslim who is good in faith" (Sihab et al., 2002).
3. Tafsir Ibnu Katsir
This interpretation also explains that it is not permissible to make *ahlul* and unbelievers as leaders. The meaning of the unbelievers in this verse is the polytheists, as explained in Ibn Mas'ud's qiraah: "Do not make people who make the religion of Islam a subject of jokes and games, that is, between people who have been given a book and polytheists as your leaders." The point is, do not make your enemies and religion your friends if you are people who believe in its provisions. (Abdulla, 2021).

An essential thing in this verse is the prohibition against Muslims choosing or making non-Muslims their leaders. This is because leadership is a significant influence in the main activity to achieve the goal of success in the afterlife. Every leader and those who are led must be bound by their loyalty to Allah SWT. Bound to the goal means that when a leader is given the mandate as a leader, a goal is not only for leadership but leadership in the

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scope of the overall goal, as well as regarding morale and leadership behavior. Islam and Muslims follow the deeds of the Prophet and his prophetic nature (Hamdiah, 2021).

5 CONCLUSION

A leader is someone who influences others. In Islam, the leader is known as the caliph. A leader must have *shiddiq*, *amanah*, *fathanah*, and *tabligh* characteristics. The characteristics of a leader according to Islam include being Muslim, being a man, having sincere intentions, making God's law a guideline, always being there when needed, not accepting gifts, being able to give advice, having good nature, being gentle, not doubting the people, and willing to accept criticism and suggestions. The Al-Qur'an surah Al-Maidah verse 57 explains that the chosen leader is not a leader who will ridicule or belittle religion because a true leader must be able to integrate Islamic values when leading. Playing with religion is an act of infidelity. A leader can be ideal, according to Al-Quran surah Al-Maidah if he is not someone who ridicules or plays on religion but rather someone who will uphold and make religious values the basis for leading.

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