The Concept of Leadership in the Perspective of Islamic Worldview

Zahratul Idami, Andriansyah
Department of Government
Faculty of Social and Political Sciences, Syiah Kuala University
Banda Aceh, Indonesia
zahratulidami_isa@unsyiah.ac.id

Abstract—**By making the leadership of the Prophet Muhammad SAW. as a prime example, a study of leadership which is based on the Islamic worldview constructed by the ulama. Worldview as a view or philosophy of life is the hallmark and identity inherent in each individual and civilization. With diversity, worldview is one of the elements that form a civilization that automatically gave birth to the concept of leadership with the typical suit a particular worldview. Many Worldview that exists until this day. This research is library research with a qualitative descriptive approach. The results showed that Islam as a religion also has a distinctive worldview conception. Every person who converts to Islam should have a solid building Islamic worldview embedded in him. To understand leadership, the Islamic worldview has a special conception in accordance with the Quran and Sunnah and the understanding of the ulama who are reliable. Many ulama who have strong Islamic worldview in his mind have examined the concept of leadership. In accordance with the Islamic worldview, leadership is defined not just efforts to achieve worldly goals, but also hereafter. The worldview of Islam as the foundation of the concept of leadership requires the maintenance of physical and metaphysical matters. The leader is responsible not only to the people but also to God. Relationships every aspect of the Islamic worldview also form integral leadership relations without any dichotomy between the world and the hereafter.**

Keywords— **leadership; Islamic worldview; political sciences**

I. INTRODUCTION

The concept of leadership is classified as one of the basic topics in the study of Islamic politics. This is because the concept of leadership is one of the important conditions for the creation of an ideal country from the perspective of Islam. In Islam, ideal state and political conditions are usually called *baldatun thayyibatun wa rabbun ghafur*. For this reason, in-depth assessment of leadership is always done over the passage of time. In order to assess the concept of leadership, a lot of perspectives can be used. The author, in this case, choosing to study the concept of leadership by using the Islamic worldview. Islamic worldview is closely related to how the Islamic perspective of reality and truth.

In the framework of the Islamic worldview, leadership is not merely built on physical or material foundations. This is because leadership in the Islamic worldview is intended to be a guardian of religion and regulate the balance of the system of human life. In fulfilling its function, leadership in the Islamic worldview contains four main virtues as its principle. In order for these four main principles of virtue to work well, the introduction of the concept of the foundation of the Islamic worldview must take precedence. If leadership is carried out without understanding until proper application of the four main virtues, then this is the same as building a house without foundation or caring for a tree without roots and stems. Leadership based on the Islamic worldview also functions as a protector so that the system implemented does not deviate from Islamic teachings. At a further stage, a solid worldview will be able to build civilization.

Ulama who have strong Islamic worldview have long been the subject examines the concept of leadership. The names of scholars such as Imam al-Mawardi, al-Juwayni, Imam al-Ghazali, Ibn Taymiyah etc. also influence the scientific arena of leadership from the perspective of Islamic worldview. By making the leadership of the Prophet Muhammad SAW. as a prime example, a study of leadership which is based on the Islamic worldview constructed by the ulama. Leadership is an implication of the human need to live in a society which later evolved into a country. In this case, human beings cannot live alone without society, needs a leader. In the phrase of Ibn Khaldun, the state of human temperament (Fida, 2017).

Although the study of the concept of leadership in Islamic worldview is very important as the foundation of Islamic politics, not many researchers have really focused on this topic. There is also research on leadership abilities with Islam as an alternative combined with the Islamic worldview as the basic foundation (Al-Attas & Daud, 2014). Other studies discuss leadership from an Islamic perspective that also explains the difference between leadership, power, and authority (Beekun & Badawi, 1998). Regarding the Islamic worldview, the various concepts contained in it are also research that is the basis of leadership (Muslih, et al., 2018).

II. METHOD

This research study is the study of literature that focuses on the concept of leadership in the perspective of Islamic worldview. In that sense, the Islamic worldview is a way of analysis to understand the concept of leadership. The data used were collected from the literature library and selected according to relevance and authenticity. The research approach used is qualitative descriptive.

What is meant by qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or other means of verification procedures. The inductive method used to collect data relating to a diverse yet integrated. Inductive method is a method of thinking that starts from the particular to the general things (Rahmat, 2009). In this study, the authors used data analysis model of Miles and Huberman consisting of data reduction activity (data reduction), presentation of data (data display), and conclusion/verification (conclusion drawing/verification).

III. FINDING AND DISCUSSION

A. The Concept of Worldview in Islam

Worldview is the identity of a civilization and a characteristic of human interpretations about the world. Worldview has no physical form, but its existence is real as a frame of mind. Because of its existence as the identity of a civilization, worldview in this world is very diverse. Because of the worldview, various leadership styles are formed. Regarding worldview that varies depending on civilization, it is natural because every civilization has its own foundation of thinking. If this diverse worldview is associated with a civilization or culture, then the scope of its meaning along with various important terms in it will follow the civilization or culture. The term commonly used to interpret the view of life is worldview (English), *Weltanschauung* or *Weltansicht* (Germany), sometimes called the paradigm. When referring to Islamic reviews, the terms used are very diverse such as *at-tasawwur al-Islami* (Sayyid Qutb), *al-Mabda 'al-Islami* (Shaykh' Atif Al-Zayn), *Islamic Nazarriyat* (Al-Mawdudi), and *ru'yat al-Islam lil wujud* used by Syed Muhammad Naquib Al-Attas (Zarkasyi, 2016).

Alparslan Acikgence means worldview as the basis for every human action, including scientific and technological activities. Every human activity can finally be traced from the view of his life. From that point, human activity can be reduced to an interpretation of life. According to him, a worldview is formed slowly in the human mind, starting from the accumulation of concepts and personalities developed by someone throughout his life, so that eventually form a worldview (Hasan, 2014).

One Islamic scientist who drew on the Islamic Worldview concept, Syed Muhammad Naquib Al-Attas understood the definition of Worldview as a view of life. "From the perspective of Islam, a 'worldview' is not merely the mind's view of the physical world and of man's historical, social, political and cultural involvement in it. The worldview of Islam is not based upon philosophical speculation formulated mainly from observation of the data of sensible experience, of what is visible to the eye; nor is it restricted to the world of sensible experience, the world of created things. Islam doesn't not concede to the dichotomy of the sacred and the profane; the worldview of Islam encompasses both *al-dunya* and *al-akhirah*, in which the *dunya*-aspect must related in a profound and inseparable way to the *akhirah*-aspect, in which the *akhirah*-aspect has the ultimate and final significance. The *dunya*-aspect is seen as a *preparation* for the *akhirah*-aspect without thereby implying any attitude of neglect or being unmindful of the *dunya*-aspect. What is meant by 'worldview,' according to the perspective of Islam, is then the vision of reality and truth that appears before our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting (Al-Attas & Daud, 2014).

Very clear in the thoughts of Al-Attas and Daud, the Islamic Worldview is interpreted as a philosophy of life or a perspective on life in the world and in the hereafter. Although the term used by scholars in calling worldview is different. Indeed, if traced from classical Islamic literature, the special term about worldview has not been found by the author. Special terms that describe a new worldview echo in the Islamic world around the 20th century. But this does not mean that in the early days of the development of Islam, the Muslims did not have a worldview as a view of life. Nor is this worldview terming a newly discovered concept. This has expressed by Al-Attas that since the birth of the worldview in the minds of Muslims in the early period until now, does not showing a process of development or growth from imperfection to perfection. This is more of a permanent process of interpretation and elaboration of revelation (Hasan, 2014).

According to Al-Attas, the basic aspects underlying the Islamic worldview are the concepts of: (1) God (2) Revelation (al-Quran) (3) Creation (Nature) (4) Human soul (5) science (6) religion (7) freedom (8) values and virtues (9) happiness and much more (Zarkasyi, et. al., 2016). These fundamental aspects will affect the way individuals understand reality and truth, in this case specifically leadership. If viewed from the source of knowledge in Islam which is divided into two, namely the written book in the form of the Quran and the unwritten book in the form of the universe, then leadership is contained in the two books. Leadership that touches the side of relations between humans and human relations with God will be greatly influenced by the embedded worldview. The interpretation of the reality of leadership will be determined by how the Islamic worldview gives meaning to the term. In this case, the method of interpretation of leadership in the Islamic worldview requires an integral process without the dichotomy between worldly and religious aspects. Islam as a worldview does not only refer to physical reality but also refers to metaphysical reality. In simple terms, worldview in Islam is not like ideology but rather methodology. If it is associated with leadership, then the worldview of Islam has the role to find and formulate the reality of truth that is in leadership.

B. The Concept of Leadership

Literally, *siyasah* is closely related to leadership, orders, and prohibitions of a leader towards the people and the regulation of things that can bring benefit (Fida, 2017). According to Imam Al-Ghazali, the power (leadership) that governs politics is very important for the order of the world (*nizam al-dunya*) and world order is important for a religious order which will lead to happiness hereafter (Harris, 2016). Religion in leadership becomes an important foundation so that the goal of happiness in the hereafter can be achieved. Religion is the principal of leadership. Therefore, the leadership has a goal to realize an Islamic society so that welfare can be guaranteed that can deliver happiness to the body and soul. In an Islamic perspective, there are several components that are prerequisites for the realization of an Islamic society. Civil society will be born if there are a conducive territorial area, people (society), sharia (rules), and leaders. Leaders are an important pillar in the efforts to revive Muslims who are known to have the most orderly and perfect Islamic worldview or *ru'yat al-Islam lil-wujud* (views/philosophy of life) compared to man-made concepts. The concept of the worldview of Islam has shown its universal and dynamic value in uniting all components of the Ummah. The awakening of the nation will be created if there are *zahir* and inner, physical and metaphysical justice from the leaders, the knowledge of the scholars, the generosity of the rich, and the prayers of the poor.

In the essence, all humans are born leaders. Allah SWT. in Surah Al-An'am verse 165 says, "And He made you the rulers of the earth and He exalted you part of a few degrees, to test you of what He gave you. Indeed, your Lord is very quick in His torment, and He is Forgiving, Most Merciful." Leaders also have a purpose to do good and give guidance to others, as in the word of Allah, "We have made them as leaders who give instructions by our commandments and We have revealed to them, they have done good deeds, established prayers, perform zakat, and only to us are they always worshiping." (Surat Al-Anbiyaa: 73). "And We made among the leaders who gave instructions by Our command when they were patient. And they believe in Our verses." (QS. As-Sajdah: 24).

With the existence of a leader, there will be rules and stability. Humans, in this case, need a good arrangement. The smallest arrangement starts by organizing and leading ourselves. Bukhari and Muslim's mention, ibn Umar's friend, may Allah be pleased with him. said, "I have heard the Messenger of Allah SWT. said, each of you is a leader and will be accountable for his leadership. The kings are leaders and will be accountable for their leadership. A man is a leader in the household and will be accountable for his leadership. A woman is the leader in her husband's house and will be accountable for her leadership. Domestic servants are leaders in maintaining the wealth of their masters and will be accountable for their leadership. And each of you is a leader and will be accountable for his leadership. "

Islam considers that leadership has a very strategic position in the realization of a society that is in a good country and blessed by Allah SWT. In fact, the leadership or team leader on the trip is a concern in Islam. Prophet Muhammad SAW. order to appoint a leader or team leader every time they travel. The importance of leaders in Islam is also reflected in history when the Prophet died. At that time his friends immediately consulted to determine a caliph or the next leader. To the extent that the body of the Prophet Muhammad SAW. the burial must be delayed for three days. The effort was made to anticipate the split of the people if there was no leader. Because of the importance of the leader, Allah SWT. ordered to obey the leader as long as no command of the leader did not violate Islamic law, as he said, "O ye who believe, obey Allah and obey the Messenger (Him), and *ulil amri* (leaders) among you. Then if you have different opinions about something, then return it to Allah (the Quran) and the Messenger (sunnah), if you truly believe in Allah and the day after. That is more important (for you) and better for it." (Surah An-Nisaa: 59)

There are several terms used to define a leader, namely umara or *ulil amri* which means the leader of the country (government), *amirul ummah* which means leader (*amir*) of the ummah, *al-qiyadah* which means leader or group leader, *al-mas'uliyah* which means guarantor answer, and *khadimul ummah* which means servants of the people. Basically, the leader is the person who gets the task or given the mandate to take care of the problems of the people. Both within the scope of the group and reaching government affairs. The leader must be able to position himself as a public servant by giving more attention in an effort to improve the welfare of the people. Illegal tenants use power and position to exploit existing resources for personal interests (*ananiyah*) and their relatives or groups (*ashabiyah*).

Islam set the conditions for becoming a leader. Ibn Hazm argued that the conditions included adults, male, Muslim, progressive in his affairs, and prioritizing those who fear Allah. Ideally, an Imam (leader) is pious with his duties. Whereas Ibnu Khaldun said there were four conditions of leadership in Islam, namely smart in science, fair, capable, and healthy physically and mentally.

According to Imam Al-Ghazali, there are several requirements for a person to become a leader of the state, namely (1) Adult or illiterate (2) Having a healthy mind (3) Freedom (4) Men (5) Descendants of Quraysh (6) Having a healthy senses (7) Having power (8) Obtaining guidance (9) Having knowledge (10) Having a *wara′* nature (being able to control themselves and avoiding things that are harmful). Imam Al-Ghazali rejected a wicked person to become a leader. Leadership must be borne by an individual who is an expert in controlling his mind, civilized and moral, wise, progressive, and fulfilling his potential appropriately to allow the achievement of true virtue towards society (Jelani in Uthman, 2015).

Some professor at Al-Azhar University adopted the ideas of Imam Al-Mawardi in course of *Al-Nudzum al-Islamiyah* (Islamic government system), according to Imam Al-Mawardi, a leader has the right to obey (*tha'ah*) his followers. Then, the

right to get help (*Nasha*) in carrying out their duties. The leaders' rights are lost if they deviate from their leadership goals. For Imam Al-Mawardi, the leader served as a prophetic substitute for protecting religion and regulating the benefits of life. Therefore, based on the ulama 'Ijma that appointing someone who has credibility in carrying out the duties of *Imamat* (leadership) among the Ummah is an obligation (Al-Mawardi, 2015). The right of a leader according to Dhafir al-Qashimi is also two, namely the right to earn income (*ratib*). This is considered reasonable because he has to take care of his people so he doesn't have time to think about his personal needs. Second, the right to issue regulations (*tasyri'*). To form leaders of good quality, aspects of *ukhrawi* and worldly intelligence, professionalism, and expertise in leadership must be educated from this age on and continue to every individual prepared to become a leader (Jelani in Uthman, 2015).

C. *The Important Characteristics of Leadership from the Perspective of Islamic Worldview*

Islamic Worldview has a method in leadership to be able to create a policy. The methodology used combines rationalism and empiricism, but with additional revelation as a source of knowledge that cannot be reached by empirical methods. This methodology, resulting in every policy that will be taken by the leader, must be in accordance with the Quran and the Sunnah. Leadership based on the Islamic worldview requires the main character in the leader. Al-Attas said there were four of the most important good qualities that must be present in the leader. These four main characteristics consist of: (1) Wisdom or *hikmah* (2) Courage or *shaja'ah* (3) Simplicity or *'iffah*, (4) Justice or *'adalah* (Al-Attas & Daud, 2014).

The four main characteristics of leaders in the Islamic worldview above will form a provision and boundary about the basics of leadership according to the Islamic worldview. These basics consist of: (1) Islam does not separate the importance of living in the world and in the hereafter. It means, even though the hereafter is the ultimate goal, all world affairs cannot be ignored by the leader. The world is the path to the hereafter. By preparing good provisions in the world, the goal of happiness in the hereafter will be achieved. (2) Leaders and those who are led are subject to the same values, namely Islamic religious values. In Shari'a, leaders and people alike have an obligation to obey the law. (3) As great and as high as any leadership position, there must be no human who has absolute power over other beings (Shahran in Badron & Saari, 2016).

IV. CONCLUSION

Choosing a leader needs to be careful because it involves many people. Poor leadership will cause destruction and damage to the nation. Good leadership will bring pleasure to the nation and will be felt by the people. Without good leadership, God's law will be difficult to enforce. Good leadership must be supported by a solid Islamic worldview. The leader as the person who receives the mandate of leadership, must not ignore physical and metaphysical aspects, as well as worldly and as one of the benchmarks of truth in leading. Success in leadership is not only about achieving human kindness and welfare in the world, but also in the hereafter.

REFERENCES

Al-Mawardi, I. (2015). *Ahkam Sulthaniyah: Sistem Pemerintahan Khilafah Islam*. Jakarta: Qisti Press.

Badron, M.S., & Saari, N.H. (2016). *Kepimpinan dan Amanat Peradaban*. Kuala Lumpur: Institut Kefahaman Islam Malaysia (IKIM).

Beekun, R. I., & Badawi, J. A. (1999). *Leadership: An Islamic Perspective.* Beltsville, MD: Amana.

Fida, I.A. (2017). Ulama di Kancah Politik. *Jurnal Pemikiran dan Peradaban Islam, Islamia*, Volume XI, No. 1, February 2017, 19-27.

Hasan, N. (2014). Kritik *Islamic Worldview* Syed Muhammad Naquib Al-Attas Terhadap *Western Worldview. Maraji: Jurnal Studi Keislaman*. Volume 1 Nomor 1 September, 115-145.

Harris, K.M.A. (2016). *Ilmu Ketatanegaraan Melayu Raja Ali Haji: Thamarat Al-Muhimmah & Muqaddimah fi Intizam Waza'if Al-Malik*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Muslih, M.K. (2018). *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting dalam Islam*. Jawa Timur: Pusat Islamisasi Ilmu (PII) & UNIDA Gontor Press.

Uthman, M. Z., et. al. (2015). *Bunga Rampai, Bangsa, Kebangsaan dan Patriotisme.* Kuala Lumpur: CASIS UTM-KL

Rahmat, P.S. (2009). Penelitian Kualitatif. *Equilibrium*. Vol. 5, No. 9, 1-8.

Al-Attas, Syed Muhammad Naquib & Daud, Wan Mohd Nor Wan. (2014). *The ICLIF Leadership Competency Model (LCM): An Islamic Alternative*. Kuala Lumpur: IBFIM.

Zarkasyi, H. F., et. al. (2016). *Islamic Science: Paradigma, Fakta dan Agenda*. Jakarta: INSISTS.