

ISLAMIC PERSPECTIVE OF LEADERSHIP

Prof. Dr. H. Muhtar Solihin, M.Ag.

Occupations:

(Professor and Vice-Rector of the State Islamic University Sunan Gunung Jati
Bandung-Indonesia)

Office Address:

Jalan A.H. Nasution, 105, Cibiru, Bandung, Jawa Barat, Indonesia

Home Address:

Jalan Sukahaji, RT.01/RW.27, Desa Cimekar, Kecamatan Cileunyi,
Kabupaten Bandung, Jawa Barat-Indonesia,
Postal Code: 40393

Email: musolihin@yahoo.com

Phone Number: +628122033613

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By: Prof. Dr. H. Muhtar Solihin, M.Ag.

(Vice-Rector of the State Islamic University Sunan Gunung Jati Bandung-Indonesia)

Abstract

Islam has a close relationship with the leadership, because Islam will be strong leadership, and vice versa leadership goes well when the values of Islam came with the leadership system. For that leadership is a must. The essence of leadership in Islam is the power to govern the people with good values, ideals, and responsibility, so that adherence to the leader is mandatory.

Islam has the concept of the country's leadership for the implementation of the teachings. Therefore the duty of Islamic rule, is a substantial part of the teachings of Islam. State leadership system in Islam can take the form of the Khilafah (for Sunnis) or Imamate (for the Shiites). Both the governmental system of determining its leaders through the electoral process. People who become leaders of the country must have intelligent criteria, admirable, honest, and trustworthy, because these criteria can guarantee fulfilled duties, obligations, the purpose of government.

Leadership and Essentially

Leadership is a necessity, because the corresponding reality that happened, people who are members of an association in both the small and large scale will require a leader figure. Without their leader, the structure and rules of an association tough formulated and implemented. As a result, the purpose of the assembly will not be realized properly. While humans are social creatures that one would require groups to be able to accommodate their social needs.

Basically leader born of a collection of individuals in a political sphere of social life. The term 'individual', derived from the word "individe" meaning indivisible. From the origin of this word, the 'individual' is an integral body and soul, whose activities as a whole, both overall in a personal capacity or in whole in the context of society. Man, in his capacity as an individual and society, always interacting, socializing, and need each other, which then formed the social institutions of humanity, one of which is leadership. In this connection, Socrates says that no human being led without. From here, it is a very essential thing from social interaction of community leadership (leadership) in the scope of national life.

Ordway Tead give meaning leadership as "the ability to influence people to work together toward a common goal". Robert Tannenbaum and Fred Massarik said, leadership is always associated with the efforts of a leader (read: "influencers") to influence followers (read: "influencee").

So, the essence of leadership is the ability to influence others, so that the success of a leader depends on its ability to influence them. In other words, leadership can be defined as a person's ability to influence others, through communication, directly or indirectly, with the intent to stir up the people so that with understanding, awareness and would gladly follow the will of the leader.

In the perspective of Islam, leadership is a matter of principle for the life of the ummah. Dalil very aplicable referenced accurate and factual is a Hadith the Prophet stated:

"Now you are the leader and will be responsible for what you are leading. A government is a leader of men, and he will be responsible to the people. A husband is the leader for his family and will be responsible for them. A wife is the leader of the household, her husband and her children, she will be responsible for them. A servant is the steward of his master and will be responsible for jagaannya. Remember, you are all leaders and will be responsible for what you lead "(Hadith of Ibn Umar, narrated by Bukhari, hadith number 1084).

In Islam, the leadership as a necessity, because it symbolizes the unity of the congregation. It is understood from the content of the Hadith of the Prophet when answering questions Huzaifah bin al-Yaman: "*You let the assembly along with Islam and their leaders. I (Huzaifah) ask again: What if only when the Muslims do not have Juma'ah also no leader? He replied: You let separating themselves from their collection even if you are forced to eat the roots of timber and stay with you there so that you die in such circumstances*" (Bukhari, hadith number 1095).

Between Islam and the leadership so attached, so that the leadership terminology included in it are very diverse. For example, when we call the "ummah" (Islamic Community), it will be related to the leadership hierarchy. This term as a consequence of a group of Muslims who were under the command of a leader. The leader in question is can Prophets, Apostles, Ulama, Kiyai, Ustadz and so forth. Additionally, it is often found also terms: *Ra'îs* (chairman), *wali* (guardian), *Imam* (priest), *khalifa* (leader), *amir* (head of government), *sultan* (ruler), *Sheikh* (elder people), *zu'ama* (nobility leaders), which all pointed to the leadership hierarchy. These terms usually be applicable in the phrases: *Ra'îs al-Ummat* (meaning Chief Ummah), *Wali al-Ummat* (Vice Ummah), *Imam al-Ummat* (Imam Ummah), *khalifa al-Ummat* (Leader of Ummah), *Amir al-mu'minin* (Ruler believer), *Sulthan al-Ummat* (Head of Government), *Shaykh al-Ummat* (Penghulu Ummah), *Shaykh al-Qabilah* (Group Chairman), *zu'ama al-Ummat* (People Officer).

As for the terms associated with the political leadership in government or authority, including:

First, the term of *Wali*. Lexical, guardian term means taking care of something (Anis Ibrahim, the Section II: 1057). The term trustee as a leader focused on the functional definition of government. This is contained in Surah al-Nisa verse 89 and 144, al-Tawbah verse 23. The use of the term "trustee" in the political system of government in Indonesia so familiar and used in Indonesia until now. Mislanya we know the term "mayor" who heads the regional government at two levels.

Second, the term of *Caliphate*. The word caliph means: replace, rear, and changes (Ibn Zakaria, t.t. : 210). The emphasis, as law enforcement in terms of defense and law enforcement in order of statehood. This is contained in the Quran letter of Shad verse 26: "*O David, indeed We have made you caliphs (rulers) in the earth, give a decision (case) among men with justice and do not follow desire*". According to al-Suyuti (Juz VII, 1983: 169), that the Caliph in question is the supreme leader of government or political power. The same intention expressed by Mu'in Salim (1989: 279).

Third, the term *Imamate*. The term is more specifically used by Shiite groups. Base their views, that the leader (imam) is the authority given by God, and based on the inheritance rights of Ahlul Bait. An heir has the full responsibility to organize the political life of citizens. It connoted signification imam at a prayer leader or imam in (for example) must be chosen from among those who have knowledge, respected, and piety above the average congregation or community within a government. It should be emphasized here that the Sunni sect equate the meaning of Imamate and caliphate, according to them Imamah also referred to as a caliphate, because people who become caliphate is the highest authority for Muslims who succeeded the Prophet Muhammad. Khalifah can also be called by the imam (leader) who must be obeyed. Human walking behind him, as a man to pray behind imam.

Fourth, the term *Ulul Amri*. The word "*ulu*", means the owner, and "*al-amr*" means orders, demands to do something, and affairs. This phrase can be translated business owners and owners of the power or right to give orders. This concept applies every person in control leadership of the affairs of life, big and small, such as state or family. Ulul Amri as a government, is emphasized in people who have control over issues of social and political life. Amri Ulul term exists in Surat al-Nisa verse 59 and 83.

Despite a fourth term Islamic leadership mentioned above are already known, but the term commonly used to refer to rule the Islamic world Caliphate and Imamate. A person who heads the Caliphate is known as 'Caliph (leader), while the heads Imamate is Imam.

The issue then, "Who is entitled to become the caliph or leader?" To answer this question, we can search the Word of God (the meaning): "*Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]*" (Q.S. al-Maidah: 55).

Verses of the Koran that describes only the believers are entitled to be a leader or ruler for the community. Meanwhile, people who do not believe (*kafir*) should not be a leader for Muslims.

In the teachings of Islam, the unbelievers ban lifted as trustee for the Islamic Ummah are in: Surah Ali Imran verse 28 and 118; al-Mumtahanah verses 1-2; al-Nisa verse 89 and 144; al-Maidah verse 51 and 57; al-Tawbah verse 23. The prohibition choose leaders who are not Muslims that, due to: First, always hostile disbelievers, do damage, and make misery for the Muslims (al-Tabari, the Section III: 228); Second, the Book mock Islam and make it a mockery and a game (Quran, 5: 51 and 57); Third, a good rapport is hostile toward God can lead to leaking of confidential, always hostile and bring disaster to the people of faith (Quran, 60: 1-2.); Fourth, the hypocrites want the faithful back into disbelievers (See: Quran, 4: 89.).

Islam and the State Leadership

In macro scale, tangible leadership in the sketch state, and Islam itself is not separate from the country's leadership, because Islam governs all aspects of life, such as political, economic, social, cultural and legal. Islam is not just a private matter or the moral teaching of the individual alone, but regulating the whole of human interaction, both human interaction with God, man with himself, with others, even with nature. The existence of even the country's leadership is an absolute requirement that all Islamic rules can be applied. This is the view of Islamic ideology, which never applied since the Prophet migrated and became head of state in Medina until the collapse of the Ottoman Caliphate in Turkey in 1924.

Islam is a perfect heavenly religions. That is, Islam has reached the regulations for all human actions in all its aspects, completely and thoroughly, including aspects of leadership (leadership). For this reason, Islam with his masterpiece, namely al-Qur'an, asserts: "*And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims*" (Quran, al-Nahl: 89).

However, the perfection of Islam, does not mean that all laws are already available instantly, like a dictionary, enslikopedi, or cookbook, so stay applied for granted. Obviously not, because sometimes Islam describes a problem with nash al-Qur'an and Al-Sunnah set forth clearly, and sometimes also with a set of signs or cues in the Qur'an and Sunnah are very interpretable. For the latter case, the Muslims must perform *ijtihad* in order to know the laws contained therein.

Based on this, it is natural if the scholars formulate a universal relationship between religion and leadership (state), ie, as an inseparable unity. Abdul Qadir `Ouda, for example, explained that Islam is a universal religion, which includes aspects of the country's leadership. According to him, Islam is not just a mere ritual affairs, but Islam is a religion and (among which is the) country. Islam has the concept of the country's leadership for the implementation of his teachings (Abd al-Qadir `Ouda: 19). Islam without a state, like a tree without fruit, or like a body without a soul, said Muh. al-Ghazali.

Meanwhile Imam al-Ghazali's view that religion and state are like twin sisters were inseparable and interdependent. Religion is the foundation, and power is the guardian.

Everything that does not have a foundation would collapse, was not guarded everything will perish (al-Ghazali: 199). Al-Ghazali's opinion appears as the formulation of the complementary relationship between Islam and the country's leadership.

Other than that not a few scholars argued that the existence of leadership in Islam is absolute for the implementation of a variety of laws that are unable to walk without the leadership of the country, such as al-jinâ'iyah Ahkam (penal sanctions, for example: Qisas), Ahkam al-Maliyah (financial and economic law), Ahkam al-dauliyah (international relations) and Ahkam al-dustûriyah (governance aspect). Muhammad ibn al-Mubarak, for example, has said that al-Qur`an contains laws that impossible can be applied without the leadership of Islam. Then actually founded and run errands Islamic government, is a substantial part of the teachings of Islam. Islam and Islamic adherents would not be perfectly upright without the leadership of the country (Muhammad ibn al-Mubarak: 11).

While most followers of Islam believe that religious life and the world can not be separated, especially politics. This group supports and believes that the clergy should be the leader. Ulema should be able to guide humanity not only due to the goodness that is the world, but also the things that lead to spiritual perfection. The scholars who occupied government positions must be able to release people from a wide range of shackles misleading.

The views expressed above implies notch state are considered highly significant, since the implementation of Islamic shariah rests to him. Therefore, the presence of heads of state is an absolute requirement, so that the Shari'ah can be applied kaffah (total). Implementation kaffah Islam implies the need for power, and at the same time it is the existence of a task of leadership of the country, which is in the treasury of the Islamic civilization, known as the "Caliphate" or "Imamate". Most scholars agree that lifting a Caliph (leader) or Imam, is a must. However, this issue is very vulnerable and at the same time controversial.

In the book of "*al-Fiqh `ala al-Madzâhib al-Arba`ah*" affirmed, that the priests schools (ie Imam Abu Hanifah, Malik, Syafi`i, and Ahmad) agreed that the Imamate (caliphate) is *fardlu* (required). Muslims are required to have a leader (*Caliph, Imam*) which will enforce syari`at Islam, and help people who treated unfairly" (Abdurrahman al-Jazin: 614). Even the caliphate obligation not only held by Ahlus Sunnah and Shiites but also other factions. Imam Ibn Hazm in this case said that the entire group Ahlu Sunna, Khawarij, Murji'ah, and Syi`ah had agreed on "duty" Caliphate or Imamate, and that people must obey the priest fair and uphold the laws of Islam" (Ibn Hazm, juz 4: 87).

Among some people who refuse liability caliphate, for example, al-Nadjat of Khawaarij, and al-Asham. But the people of this kind by Qurthubi (Juz 1: 264) claimed as people who do not want to hear the truth from syari`at.

Islamic leadership is not based on the concept of nationality or race, but rather based on the ideology of the Koran and the Hadith. This is because, Islam as a living system, regulates all human life in a variety of relationships, including the state (E.S. Ansari, 1991: 167). However, Islam does not specify explicitly the form of leadership of the state, whether monarchy, republic or constitutional anarchy. Al-Qur'an only contains basic principles and a global government system. Among other things, contained in Surat al-Hajj verse 41: "*That those who, if We establish their position on earth, they would establish the prayer, give charity, told do Ma'ruf (good) and forbidding evil (bad) and to Allah is back in all affairs*".

Surat al-Hajj verse 41 above provide additional information on the content of the preceding paragraphs. If the previous verses explain that God helped believers from unbelievers who persecute and expel the believers. Because the faithful champion God, then this verse describes the believers and helping His religion are those who, when God confirmed their position on earth, they establish the prayer and pay zakat, and ordered the good and forbidding the not good (*amar ma'ruf nahyi munkar*).

In the paragraph above, includes the word "*makkanna*", which is a past tense verb, which means giving the place, position or power (Anis Ibrahim, et. Al., The Section II: 881). The word "*Makkanna*" said to be a ruler because of the position implies power. This form is in Surat al-A'arâf verse 10, Joseph verse 21, al-Kahf verse 84, 95, and al-An'am verse 6. In *fi'il mudlâri'* (present continuous tense) with the wording "*yumakkina*" there in al-Qasas paragraphs 6 and 57, al-An'am verse 6, and in the form mudlâri' (present continuous) by *nun taukîd* (*nun* amplifier) contained in the al-Nur verse 55. In the form of the verb "*amkana*" found the al-Anfal verse 71. Meanwhile, in the form *isim makan* (place name) "*Makin 'al-takwir*" contained in paragraphs 20 and al-Mursalat verse 21, Joseph verse 54, al-Mu'minun paragraph 13 (M. Fu'ad Abd al-Baqi, tt: 672).

According to al-Tabari, the meaning of "*in makkânâhum fi al-ardli*" are: (1) if we put them in the country, they would beat the idolaters and master it, they were good friends of the Prophet; (2) if it helped them against the enemies, they beat the polytheists of Mecca (al-Tabari, the Section XVII, 1968: 178). Meanwhile, according to al-Maraghi (Juz XVII, 1972: 120), that the purpose of this paragraph fragment is if We give them power in a country, and then they beat the idolaters and control of the country.

So, what is meant by "*makkânâhum fi al-ardli*" the letter al-Hajj 41 is the leader of the country. It would be clearer if linked to al-Qur'an letter Yusuf 56: "*And so we gave the position to Joseph in the land of Egypt; (His power) go to get to where he wants on the Egyptian earth*". Al-Jauhari (Juz VII: 48), al-Tabari (Juz XIII: 6) and al-Thaba-Thaba'i (Juz XI: 201) argues that the purpose of this paragraph is after we save Joseph from the well, pull out of prison and sympathy made him king, We establish Yusuf power in Egypt, so he can get in and enjoy any place without anyone to stop him. Meanwhile, according to Sayyid Quthub (1971: 25), that the purpose of this paragraph is We set the position of Joseph and made Egypt a safe place for him. He can live anywhere he likes, being able to get the position and rank he wants.

Duties and Obligations Leader

Islam requires a leader duties as well as possible, especially to be fair. Justice becomes a vital part for the leader, because the leader is to create justice. Therefore, fair leader would get a guaranteed protection of Allah in the hereafter (Hadith Bukhari, No. 572).

More explicit, task leader, can be seen from the Hadith of the Prophet narrated from Umar ibn al-Khattab: "... *O my Lord! Indeed, I ask you to bear witness to the leaders in all over the country. Indeed, I sent them to be fair to people, teach people the science of religion, the Sunnah of the Prophet, distribute among them the spoils with honest and resolve any problems that they find difficult*" (Hadith Bukhari, number 316).

Prophet Muhammad saw that a leader serving as a protector. He along with his fight against the infidels and oppressors as well as provide protection to the people of Islam. If he made so devoted to God and to be fair it will be rewarded, but had he told apart from that so it will receive as a result (see: Bukhari, Number 1091).

Against leaders who perform leadership duties properly, then Islam requires man to obey the leader. In this regard, Allah says: "*O you who have believed, obey Allah and obey the Messenger and those in authority among you...*" (Quran, an-Nisa: 59).

A good leader must be one who is the best of the lead. Therefore, Islam encourages his people to honor the leader of Respect leader or the best among us. It can be seen from the Hadith of Prophet Muhammad narrated from Abu Saïd al-Khudri r.a, he said: "When Saad bin Muaz arrived at the door of the mosque, the Prophet s.a.w. said to the Ansar: Stand ye in honor of your leaders or the best among you".

On the contrary, the Prophet did not want anyone ignorant (ignorant) were inducted into the leader, as narrated from Abdullah ibn Amr ibn al-As he said: "...Human inaugurated the

ignorant be a leader, cause if they were asked they give fatwa without based on sciences. Finally they are misguided and misleading others as well (Bukhari, Hadith No. 1561).

Exemplary attitude should be a special concern of a leader. Prophet told them to imitate what is done by the leader.

The obligation to obey the leader becomes a necessity, even to the leader unwelcome though. Is not, in a democracy are often disappointed because the elected leader is not one who likes? Any of these issues we are advised to be patient. It can take a lesson from the hadith of the Prophet, of Abdullah bin Mas'ud: "*Messenger of Allah said: After the death of me will appear leaders whom you do not like. The Companions asked: O Messenger of Allah! What you will be ordered if it were the case it happened to us? He replied by saying: Fulfil the obligations that have been given to you and pohonlah rights in Allah*" (Hadith Bukhari, No. 1093).

The same thing can also be found in the Hadith of the Prophet from Ibn Abbas: "*Whoever finds its leaders do not like, then let him be patient indeed who left the congregation is not one inch, then death is supposed to have died in a state of ignorance*" (Hadith Bukhari, No. 1096). Still regarding the leader's job, we can see the continuation of the Qur'an Surat al-Hajj verse 41 as described earlier, is "*aqâmu al-shalât wa âtû al-zakât wa amarû bi al-ma'rûf wa nahaw 'an al-munkar*" (establish prayer and give zakah and enjoin what is right and forbid what is wrong). This sentence describes the duties of the ruler. According to al-Jashshash, this is the nature of Abu Bakr, Umar, Uthman and Ali, where they were once given power, as the leader shall enforce the commands of Allah and leave the ban him (al-Jashshash, the Section II, t.t. : 246).

While Sayyid Quthub (Volume XVII: 606). argued, among other things: First, they worshiped God and directing obedience, submission and surrender to God; Second, they fulfill the rights of property, beat stinginess soul, rid yourself of greed, subjecting devil whisper, closing the poverty, inadequate and maintain weak and are in desperate need; Third, called on the kindness and repair, and encourage people to do so; Fourth, they oppose evil and destruction, and actualize the properties of Muslims who do not like evils by changing crime.

While Muhammad Amin clausa associate this with the promise of God's help. People in power without praying, do not tithe, and are reluctant to commanding the good and forbidding the evil nahyi, will not be able to help him. Why, they are not the leaders of God's promised aid (al-Syauqity, 1983: 704-705). The obligations undertaken in this clausa not only be seen as a mere ritual. Obligation to enforce the prayer in its broadest sense is a spiritual building efforts through development activities to achieve the spiritual life of the human inner tranquility. Liabilities give charity in its broadest sense is a development level of income, brotherhood and social welfare development. While the obligations ordered to do good and avoid misguidance is an attempt to maintain and develop the social order and state security.

So people who are given positions by God to manage an area, required to create a society that relationship with God is good, harmonious community life, and religion, reason and culture preserved (Qurais Shihab, 1992: 166). This is done by way of organizing spiritual development, social welfare, as well as maintaining and developing the social order and state security.

This implies that, as holders of political power, the leader in charge of the community to cultivate the teachings of monotheism. It's intended to improve the quality and practice of religious rules, so that public order can be realized. Organizing social welfare requires the leader to provide employment opportunities to all citizens regardless of the ties of family and relatives (See: Q.S. 4, paragraph 135).

In addition, the Qur'an implies social welfare through the institution of zakat (Q.S. 9, paragraph 60). Zakat is a levy that should be taken against the wealthy and other income brackets for the benefit of the poor. This can eliminate the gap in the middle of society, so that a lot of one's possessions piled distributed to the beneficiary of this social dimension and worship. On the other hand, zakat can be used as indicators of per capita income communities using the means provided

leaders. Thus it can be understood that the leader has the right to engage in public economic development, to their welfare materialize.

Besides the development of social welfare, the next essential task of the leader is to prevent bad deeds (nahyi evil). He is also in charge of developing the attitudes and patterns of cooperation in fostering subordinates and defend each other from things which threaten and endanger the existence of a fair area of leadership, as well as the safety and tranquility of members. This is related to the judiciary, such as the region of al-qadla (mengadilan civil power), the region of al-mazhalim (power to hear criminal cases and official error) and the institution of al-hisbah (power commanding the good nahyi evil) which has been practiced Khulafa al-Rasyidin in enforcing the laws of God on earth (Sura 4: 105; Surah 5: 48-49).

From the above description, seems to be the leader of a very heavy. Hence the Prophet condemned those who ambitions to become a leader, as a history of Abdul Rahman bin Samurah, that the Prophet said: O Abdul Rahman bin Samurah! Do not be begging to be leaders. Indeed, if the leadership is given to you not because of your application, you will be held responsible as a leader without facing much trouble (Bukhari, Hadith No. 970).

Purpose Islamic Leadership

To analyze the purpose of leadership, back we can see from Surat al-Hajj verse 41. The end of the verse reads "*wa Lillahi 'âqibat al-umûr*" (And to Allah belongs the outcome of [all] matters). That should be the focus of attention here is the word '*âqibat and al-umûr*'.

The term '*âqibat*', means: First, it shows the termination of something (*ta'khir al-shay*) and bring it after the other; Second, show on the altitude, toil and trouble (Ibn Faris, the Section IV: 77). In leksikan means: children and descendants, reply with kindness, and the end of all things or covering (Anis Ibrahim, the Section II: 613). *Wa lillâhi 'âqibat al-umûr*, the plural form of *al-amr*, meaning: affairs, command, growth and blessing, and oddities (Ibn Faris, the Section I: 137-139). *Wa lillâhi 'âqibat al-umûr*, means a reply with kindness on all matters or command, all matters of interest, and the result of all affairs is the absolute power of God.

According to al-Alusi, "*Wa Lillahi 'âqibat al-Umur*" is reinforcing the promise of God to exalt and strengthen religious leaders. If the obligations are implemented, then Allah reward them according to His promise. This is understandable, because in the letter al-Nur contains His promises to those who believe and do righteous deeds become the ruler of the earth, and God will establish for them their religion which approves him, and Allah will exchange their state of fear to be safe Sentausa. They still worship Allah and not associate him. And whoever is (still) disbelieved after (promise) that, then they're the ones who rebel (See: Quran, al-Nur, verse: 55).

Thus it can be said that the purpose of government in the Qur'an is a land of peace and tranquility (Q.S. Saba: 15), which is an environment that provides facilities to its citizens, so as to actualize their existence, in which God's law can be enforced. Islam as "*Rahmatan lil Alamin*" (mercy to all the worlds) may not materialize completely without the application of Islamic laws in their entirety by the state caliphate system had been disunnahkan Rasulullah (See: Musnad Ahmad, Hadith No. 17680 and 22335). If no Islamic leadership, then how could the community be supervised spending *zakat*, for example, if unattended and firmness sanction of the leader. Or how could adulterers, thieves, burglars are given sanctions, if without the power of state authority (government). This is proof of how closely and padunya relationship between Islam and the country's leadership.

Selection Process Leader

In the Islamic world, there are two groups of the largest schools of different views on the issue leadership election process, namely schools of Sunni and Shiite sects. The process of selecting a leader by Sunni schools of 3 ways:

First, the appointment process. It is understood by classical jurists and thinkers (*Salaf*) of reading history normatively, where companions Abu Bakr appointed Umar as his successor directly. This is also done by the caliphs of the Umayyad and Abbasid successors. But it turns sustainability used by the caliphs subsequently to retain power for the grandchildren (the monarchy).

Second, the pledge of allegiance. Bai'a characterize Islamic leadership appointment because with the pledge of allegiance, then there is an oath of allegiance between the two sides, the leadership and the people. Leaders pledged allegiance will do their job properly and put the interests of the community, the nation, the state and the religion of personal and group interests. While the people promised to obey the leader for a leader is not out of the signs of Islamic shari'ah.

Third, the electoral process through consensus or democratic system. Deliberation become one of the Islamic political values contained in the Qur'an: "*And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend*" (Quran, as-Shura verse: 38).

Common consultation method (*musyawarah*) has also been practiced in the time of Prophet Muhammad, and during such companions election caliphs Abu Bakr and Uthman. The historical fact as an indication that the way of determining kepemimpinan Islam does not deny the democratic values.

While the election process conducted by the leaders of the Shiite sect is not no three ways carried out by Sunni groups above, but with the selection process, namely the elections according to their beliefs directly chosen by Allah Most Holy. In fact, the priest assigned based on descent, from the time of Ali Bin Abi Talib, until their twelfth imam emerged that al-Qaim Imamate, Imam al-Mahdi. The implications of this concept of the Imamate, making their priests regardless of fault (infallible) and what is set by its priests should not be challenged because it is considered to be a revelation.

In addition to the election procedures, requirements to become a leader is also defined by law either in writing in the arguments naqli, nor dikriteriakan based on historical facts, such as the requirement properties must be in accordance with the nature of the Prophet Muhammad as an example of exemplary Islamic leader (read: Leadership Prophet Muhammad Peace be Upon Him), including: *shiddiq* (correct), *amanah* (be trusted), *tabligh* (spirited driving and propaganda), *fatamah* (knowledgeable) and other properties that may not be the writer explained everything clearly here, considering the number and length explanation these requirements.

Conclusion

However Islam and the leadership has a very significant relationship, and both are like two sides of one coin. Muslim community called the "*ummah*" (Islamic Community), because there is leadership that accompanies it. All the activities of life of Muslims could walk and well supervised and directed, of course, in the corridors of leadership. Means, the implementation of Islamic Shari'a values depend on the leadership of Islam. This proves how closely and padunya Islamic relations and leadership, especially in the sketch Caliphate or Imamate, the format is set with system leadership Quran and al-Sunnah. []

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