

THE ROLE OF ISLAMIC VALUE-BASED LEADERSHIP IN BUILDING A POSITIVE ORGANIZATIONAL CULTURE

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Abstract

Leadership is an important element in determining the success of an organization, especially in the context of Islamic education that requires internalization of moral and spiritual values based on the Qur'an and hadith. One of the relevant approaches is prophetic leadership, which is a model that emulates the leadership styles and methods of the Prophets, oriented towards change, togetherness, and positive transformation. This research aims to explore the role of prophetic leadership in improving the quality of Islamic education organizations. This research uses a qualitative method with a literature study approach. Data were collected through literature analysis that included books, scientific journals, and relevant documents on prophetic leadership and Islamic education organizational culture. The data analysis technique was descriptive-analytical to explore the concept and implementation of prophetic leadership values in the organization. The results show that the internalization of prophetic leadership values, such as justice, honesty, responsibility, and transformative vision, can increase motivation, trust, and collaboration in educational organizations. Prophetic values-based organizational culture creates a harmonious and productive work environment, thus supporting the achievement of quality education goals. Thus, prophetic leadership is an effective strategy to improve the performance of Islamic education organizations in a sustainable manner.

Keywords : Leadership, Islamic, Prophetic, Organization

Abstrak

Kepemimpinan merupakan unsur penting dalam menentukan keberhasilan suatu organisasi, khususnya dalam konteks pendidikan Islam yang menuntut internalisasi nilai-nilai moral dan spiritual yang berlandaskan Al-Qur'an dan hadis. Salah satu pendekatan yang relevan adalah kepemimpinan profetik, yaitu model yang meneladani gaya dan metode kepemimpinan para Nabi, berorientasi pada perubahan, kebersamaan, dan transformasi positif. Penelitian ini bertujuan untuk mengeksplorasi peran kepemimpinan profetik dalam meningkatkan mutu organisasi pendidikan Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka. Data dikumpulkan melalui analisis pustaka yang meliputi buku-buku, jurnal ilmiah, dan dokumen-dokumen yang relevan tentang kepemimpinan profetik dan budaya organisasi pendidikan Islam. Teknik analisis data yang digunakan adalah deskriptif-analitis untuk mengeksplorasi konsep dan implementasi nilai-nilai kepemimpinan profetik dalam organisasi. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai kepemimpinan profetik, seperti keadilan, kejujuran, tanggung jawab, dan visi transformatif, dapat meningkatkan motivasi, kepercayaan, dan kolaborasi dalam organisasi pendidikan. Budaya organisasi berbasis nilai-nilai profetik menciptakan lingkungan kerja yang harmonis dan produktif, sehingga mendukung tercapainya tujuan pendidikan yang bermutu. Dengan demikian, kepemimpinan profetik merupakan strategi yang efektif untuk meningkatkan kinerja organisasi pendidikan Islam secara berkelanjutan.

Kata kunci: Kepemimpinan, Islam, Profetik, Organisasi

Introduction

Talking about leaders and leadership is an interesting thing that is always discussed even though there have been very many studies and other studies related to leadership.¹ This illustrates the urgency of leaders and leadership itself. Leadership and leaders are object and subject. So both are something different. An organization may have a leader but the leader does not yet have leadership.²

The importance of leadership according to Palestini (2009:1) leadership is offered as a solution to most organizational problems everywhere. Around the world, administrators and managers say that their organizations would thrive if only senior management provided real strategy, vision and leadership.³ Palestini himself assures that leadership is offered as a solution to most organizational problems everywhere. Around the world, administrators and managers argue that organizations will change and thrive if only top leaders provide real strategy, vision, and leadership.⁴

In an Islamic perspective, leadership is important to know and discuss. The discussion can be started from the leadership of the Prophets and Messengers before the Prophet Muhammad SAW until the Khulafaurrasyidin period. The discussion even continues until the figures of contemporary Islamic leaders.⁵

As Allo says in Q.S Al Baqoroh verse 30 which means: Remember when your Lord said to the Angels: "Indeed, I want to make a caliph on the earth." They said: "Why do you want to make (khalifah) on the earth someone who will make damage to it and shed blood, even though we always praise you and purify you?" God said, "I know what you do not know..

Through this verse Allah instructs that the caliph (leader) is the holder of Allah's mandate on earth. To be able to carry out the mandate and leadership of heaven on earth. This

¹ Fadhli, Muhammad. "Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam." *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* (2018): 116-127.

² Fadhli, Muhammad. "Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam." *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* (2018): 116-127.

³ Prati, Gabriele, Luigi Palestini, and Luca Pietrantonio. "Coping strategies and professional quality of life among emergency workers." *Australasian journal of disaster and trauma studies* (2009).

⁴ Prati, Gabriele, Luigi Palestini, and Luca Pietrantonio. "Coping strategies and professional quality of life among emergency workers." *Australasian journal of disaster and trauma studies* (2009).

⁵ Fadhli, Muhammad. "Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam." *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* (2018): 116-127.

verse should also be a warning to humans that angels once protested against human caliphate on earth that would create damage on earth. So humans should uphold this Allah's mandate.

Method

The research method used in this research is library research or literature study, which is a method of collecting data and information sourced from various written literature, both in the form of books, journals, documents, articles, and other sources relevant to the research topic.⁶ This research does not involve direct field data collection, but focuses more on collecting, reviewing, and critically analyzing existing literature to gain an in-depth understanding of how the implementation of the vision and mission when associated with the analysis of internal and external factors under study. In library research, researchers conduct theoretical and conceptual reviews of literature sources to build a strong theoretical foundation and to support the arguments or hypotheses proposed.⁷ The advantage of this method is its ability to integrate various existing scientific perspectives to create a comprehensive analysis. The results of this research are then expected to enrich the scientific treasury and contribute to the development of theory and practice related to the topic discussed.

Result and Discussion

1. The Concept of Leadership in Islam

a. Definition of Leadership

Leader and Leadership are two interrelated elements. That is, leadership (style of the leader) is a reflection of the character or behavior of the leader (leader behavior). The combination or synthesis between “leader behavior and leader style” is the key to successful management of an institution or on a broader scale is the management of the region, and even the country. Thus, it can be formulated that leadership is a person's ability to convince others so that others willingly want to be invited to carry out their will or ideas.⁸

⁶ Lexy J. Moleong, *Metode Penelitian Kualitatif. Edisi Revisi* (Bandung: PT. Remaja Rosdakarya, 2013).

⁷ Mary W. George, *The Elements of Library Research: What Every Student Needs to Know* (Princeton (NJ): Princeton University press, 2008).

⁸ Muhammad Harfin Zuhdi, *Konsep kepemimpinan dalam Islam*, Jurnal AKADEMIKA, Vol. 19, No. 01, Januari -Juni 2014, 51

Leadership is different from leader. Leadership is the ability to influence the behavior of people or groups with the intention of achieving mutually desired goals. Meanwhile, a leader is a person or group of people such as a head, commander, chairman and so on.⁹

Leadership can also be defined as the art and skill of people in utilizing their power to influence someone to carry out certain activities directed at predetermined goals. The leader is working on the intention for a certain goal, but carried out by others. People who are led are those who are ordered, influenced and regulated by provisions that apply formally or non-formally.¹⁰

Athoillah says that leadership can be interpreted as a manifestation of the influence inherent in his soul. Some of these influences are formed by formal requirements and can also be from the innate soul. The formation of leadership influence can be natural, not created, but is an innate talent that is inherent in itself. Leaders who are formal or non-formal, natural or structural must have one mutla trait, namely influence and skillfully utilize its influence to manage the organization and regulate the behavior of others in order to achieve its goals.¹¹

There are several opinions of experts in defining leadership: first, George Terry said that leadership is the activity of influencing other people voluntarily willing to strive to achieve group goals. (Soejeono: 1984: 9). Second, Stoner (1984: 5-6) explains that leadership is a follow-up to the management process in which there is planning, organizing, implementing and controlling in order to achieve an organizational goal. Third Stogdill (1988: 39) leadership is a person who has the ability to influence others, subordinates or groups and directs to achieve common goals.

In Arabic the word leadership is often associated with ra'in which is taken from the hadith of the prophet kullukum ra'in wa kullukum 'an ra'iyatihi (each of you is a leader, and each of you is responsible for your leadership). There are also those who interpret leader with the word Imam, which means in front. The word has the same root as uum, meaning mother. A leader (imam) must have the traits of a loving mother in guiding and controlling the ummah.

In Islam, a leader is given an honorable position and the Qur'an even states that there is a prayer to become a leader.

⁹ Rosalina Ginting, *Kepemimpinan Dan Konteks Peningkatan Mutu Pendidikan*, Jurnal Ilmiah CIVIS, Volume II, No 2, Juli 2012.

¹⁰ Sefulloh, *Manajemen Pendidikan Islam*, Cet.IV, (CV Pustaka Setia:2021), 139

¹¹ Sefulloh, *Manajemen Pendidikan Islam*, Cet.IV, (CV Pustaka Setia:2021), 140

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِمَنْتَقِينَ إِمَامًا

In Islam, a leader is given an honorable position and the Qur'an even states that there is a prayer to become a leader..”¹²

In the Qur'an, a leader must also be obeyed because he is a creation of Allah who is assigned to guard or manage the earth (caliphate duty)..

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the authority among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better for you and better for you in this world and in the Hereafter).¹³

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Remember) when your Lord said to the angels, “I want to make a caliph on the earth.” They said, “Do you intend to make therein one who will destroy and shed blood, while we praise you and sanctify your name?” He said, “Surely I know what you do not know.” He taught Adam the names of all things, then showed them to the angels, saying, “Name them to Me if you are right.” They said, “Glory to You!”. They replied, “Glory to You. There is no knowledge for us, other than what You have taught us. Indeed, You are the All-Knowing, the All-Wise.”¹⁴

It can be concluded in the above verse to become a leader in Islam; first, a leader must be elected and expected by the ummah. Second, the leader must be knowledgeable. Third, the leader must surrender to Allah.

When leadership is based on the law of Allah, the leader must be the one who best understands the divine law. After the scholars of faith are gone, the faqih who fulfill the requirements of the Shari'a will assume leadership, this can be interpreted as the Prophet

¹² Q.S. Al Furqon : 74

¹³ Q.S An-Nisa : 59

¹⁴ Q.S. Al Baqarah: 30-32

Muhammad is the ideal Islamic leader, a good example and role model, and even a Mercy for mankind (Rahmatan Lil'alamin). The design of the first leader, the term “umara” which is also known as “ulil amri” or “official” is a person who is trusted to look after the interests of others, if there is a leader who does not take care of his citizens because of that, he is not a leader. The second leader is often called “Khadimal Umat”.¹⁵

The author draws conclusions from the discussion of educational leadership (principal / manager) in Islam is someone who has a sense of responsibility and has the art of influencing others in the process of being elected or formed based on the wishes of the community or by deliberation and in its implementation must always rely and surrender to Allah SWT in order to achieve the ideals or goals of the institution.

b. Principles of Leadership in Islam

According to Hidayat and Wijaya (2017: 274-275) explain the principles or basic principles of leadership in Islam are as follows: ¹⁶

- 1) Principle of Tawhid. The principle of tawhid is one of the basic principles in Islamic leadership. Because the difference in fundamental beliefs can be a trigger and spur chaos of a people. Therefore, Islam invites towards a unified creed on the basis that can be accepted by all levels of society, namely monotheism.
- 2) The principle of deliberation (Shuro). Deliberation means issuing or proposing to set an opinion. In decisions related to organizational and social life, deliberation in discussing the context of certain issues with community members, including in terms of organization.
- 3) Principle of Justice (Al-'is). In leadership, justice becomes a necessity, because leadership is established among others in order to create a just and prosperous society. So, the ideal Islamic leadership system is a system that reflects justice which includes equal rights in public, balance (proportionality) in managing the stakeholders it leads.
- 4) Basic Islamic Unity (Ukhuwah Islamiyah). This principle is to mobilize and strengthen the spirit of unity and integrity of Muslims.

¹⁵ Dwi sumawati, Dkk, *Pengaruh Kepemimpinan Berbasis Nilai-Nilai Islam Dalam Efektivitas Manajemen Komunikasi Organisasi*, Student Research Journal Volume.1, No.6 Desember 2023 e-ISSN: 2964-3252; p-ISSN: 2964-3260, Hal 249-261 DOI: <https://doi.org/10.55606/srjyappi.v1i6.842>.

¹⁶ Muhammad Fadhli, *Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam*, At-Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam Volume 10, No. 2, Desember 2018, 122

c. Nature of Leadership in Islam

Broadly speaking, leadership in Islam must be attributed to Rosululloh, which the author then terms prophetic leadership. The word prophetic comes from the English prophet which means Prophet or Messenger. While prophetic comes from the adjective prophetic which means prophetic. Thus, it can be concluded that prophetic leadership is prophetic leadership. The prophetic leadership paradigm is a leadership paradigm that refers to the leadership concept of the prophets or Apostles of Allah SWT.¹⁷

Prophetic Leadership is God's representative on earth as the delivery of all the teachings of the Qur'an in the form to replace the prophetic function to maintain religion and organize the world (Mawardi, 1960: 5). Prophet Muhammad SAW has a perfect example that he has. He has traits that make it successful both as a leader and as an individual. These traits are: 1) shiddiq, 2) amanah, 3) tabligh, and 4) Fathanah. In detail, the characteristics of the Prophet can be described as follows:¹⁸

- 1) Shiddiq means true, straight, and honest. Honesty includes being honest with God, oneself or one's conscience, others, and being honest with duties and responsibilities. Patience and consistency are also included in shidiq.
- 2) Amanah means professional, trustworthy, loyal committed to conscience, to God, to leaders, followers, and coworkers, as long as leaders, followers, and coworkers are loyal to their God.
- 3) Tabligh comes from the word balagha which means to arrive, meaning to convey information as it is. Tabligh in leadership also means open management, and ber-amar ma'ruf nahi munkar (inviting to do good and stay away from evil). The behavior of tabligh leaders, among others, is to dare to state the truth and be willing to admit mistakes. What is true is said to be true, what is wrong is said to be wrong. If you don't know, you don't know.
- 4) Fathonah means intelligent which is built on piety to God and has proven skills. The behavior of fathonah leaders is expressed in the work ethic and performance of leaders who have tested and skilled skills, and are able to solve problems quickly and accurately (Syams, 2018).

¹⁷ Binti Nasukah, Dkk, *Internalisasi Nilai-Nilai Kepemimpinan Profetik di Lembaga Pendidikan Islam*, Dirasat: Jurnal Manajemen Dan Pendidikan Islam, Vol. 6 No. 1 (2020), 58

¹⁸ Muhammad Fadhli, *Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam*, At-Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam Volume 10, No. 2, Desember 2018, 123

The idea of prophetic leadership is intended as a person's ability to influence others to achieve goals as done by the Prophets and Messengers. The prophetic character that distinguishes it from other types of leadership refers to the forms of leadership attitudes and behaviors that have been exemplified by the Prophet Muhammad (SAW). The character is a form of realization of what is contained in the holy verses of the Koran. Thus, prophetic leadership is a leadership paradigm that brings up prophetic values (the Koran and Sunnah of the Prophet) to realize the goal of human happiness in this world and the hereafter.¹⁹

According to many leadership experts, this prophetic leadership model is characterized by values related to the soul and heart as two divine instruments that represent the essence of human self. Because the soul is always guiding, and the heart is always clean, because it is close to Allah SWT. Thus making the prophetic leadership model has the power of conscience that is superior to other leadership models.

2. Islamic Values in Leadership

a. Responsibility and Trust

Islamic leaders must be loyal to Amanah, which is the trust and responsibility given to them, this loyalty creates stability and trust in the organization. Amanah means professional, trustworthy, loyal committed to conscience, to God, to the leader, followers, and coworkers, as long as the leader, followers, and coworkers are loyal to their God.²⁰

In the Contemporary Dictionary (al-'Ashr), amanah is defined as honesty, trustworthiness (trustworthiness).²¹ This trustworthiness is one of the obligatory attributes for the Messenger. There is an expression "power is a mandate, therefore it must be carried out with full trust". This expression, according to Said Agil Husin Al-Munawwar, implies two things. First, if humans rule on earth, become caliphs, then the power obtained as a delegation of authority from Allah SWT (delegation of authority) because Allah is the source of all power. Thus, the power that is owned is only a trust from Allah which is relative, which must later be accounted for before Him. Second, because power is basically a trust, its

¹⁹ Fadhli, Muhammad. "Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam." *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* (2018): 116-127.

²⁰ Dwi sumawati, Dkk, *Pengaruh Kepemimpinan Berbasis Nilai-Nilai Islam Dalam Efektivitas Manajemen Komunikasi Organisasi*, 255

²¹ Atabik Ali & Ahmad Zuhdi Mudlor, *Kamus Kontemporer Arab Indonesia*, (Yogyakarta: Yayasan Ali Maksum, tt), 215.

implementation also requires trust. Amanah in this case is an attitude of full accountability, honesty and upholding principles. Trust in this sense as a principle or value.²²

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا^{٢٢}

“Verily, We have revealed a trust to the heavens, the earth and the mountains, and all of them were reluctant to take up the trust, fearing that they would betray it, and man took up the trust. Indeed, man is very unjust and very foolish”. (Q.S. Al-Ahzab: 72)

According to Hamka, as quoted by Dawam, that the verse intends to describe in majaz or by expression, how heavy the mandate is, so that even the mountains, earth and sky are not willing to carry it. In this interpretation, it is said that only humans are able to carry the mandate, because humans are given the ability by Allah, even though they turn out to be injustice, against themselves and others and act foolishly, by betraying the mandate.²³

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

“Verily, Allah enjoins you to deliver the trust to those who are entitled to it, and (enjoins you) when you set a law among men to set it justly. Indeed, Allah gives you the best teaching. Verily, Allah is the All-Hearing, the All-Seeing.” (Q.S. Al-Nisa': 58)

The two verses above clearly show Allah's command regarding the implementation of a mandate. Humans in carrying out the mandate associated with their leadership duties need support from science and guidance from Allah. This can be seen in the words of Allah “Verily Allah gives you the best teaching”, the teaching can be through guidance which is a gift from Allah, it can also be through science.

²² Said Agil Husin Al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*, (Jakarta: Ciputat Press, 2002), 200.

²³ M. Dawam Raharjo, *Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-konsep Kunci*, (Jakarta: Paramadina, 2002), Cet. II, h. 195

b. Justice (Al-adl)

Islamic leaders are required to act justly in all aspects of leadership. Justice includes equitable distribution of rights, resources, and responsibilities without considering one's status or background. In leadership, justice becomes a necessity, because leadership is established among others in order to create a just and prosperous society. So, the ideal Islamic leadership system is a system that reflects justice which includes equal rights in public, balance (proportionality) in managing the stakeholders it leads.²⁴

The word Adil is an absorption of the Arabic word 'adl. In the Qur'an, the term fair uses three terms namely 'adl, qisth and haqq. From the root 'a-d-l as a noun, this word is mentioned 14 times in the Qur'an. While the word qisth comes from the root q-s-th, repeated 15 times as a noun.²⁵

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ۗ

Say: "My Lord has enjoined justice". And (say): "Straighten your faces at every prayer and worship Allah with sincere devotion to Him. As He created you in the beginning (so shall you return to Him)". (Q.S. Al-A'raf: 29)

The above verse explains that Allah enjoins people to practice justice. Concretely, what is called justice (qisth) is: (a) concentrating attention in prayer on Allah and (b) sincerely obeying Him.²⁶ From this description, it can be drawn to the aspect of leadership, namely a leader must be sincere in carrying out his duties and also his orientation solely because of Allah. So that when these two things are embedded, it will give birth to good behavior.

۞ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Verily, Allah enjoins you to deliver the trust to those who are entitled to it, and (enjoins you) when you set a law among men to set it justly. Indeed, Allah gives you the best teaching. Verily, Allah is the All-Hearing, the All-Seeing." (Q.S. Al-Nisa': 58)

²⁴ Muhammad Fadhli, *Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam*, At-Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam Volume 10, No. 2, Desember 2018, 122

²⁵ M. Dawam Raharjo, *Ensiklopedi Al-Qur'an*, 369

²⁶ M. Dawam Raharjo, *Ensiklopedi Al-Qur'an*, 370

The above verse has also been mentioned in the discussion of trust, because the verse teaches humans about the basics of good and righteous government, namely carrying out trust and determining a law fairly.

c. Deliberation (Shura)

The term Musyawarah is derived from the word syawara, which etymologically means removing honey from the beehive.²⁷ Parallel to this definition, the word shura in Indonesian becomes “musyawarah” meaning anything that can be taken or removed from others to obtain good. This is similar to the notion of bees releasing honey that is useful for humans.²⁸ Thus, decisions made based on deliberation are good and useful for human interests. Islamic intellectuals have agreed that one of the principles of Islamic teachings on social and state life is the principle of deliberation (shura). This principle is found in Surah al-Syura: 38, and Surah Ali Imran: 159. The Prophet Muhammad PBUH has practiced this principle with his companions every time he made a public decision, even though the prophet himself was a ma'shum who was always under the control of Allah SWT. In fact, it is not uncommon for the prophet to make decisions on the basis of a majority vote. For example, when the prophet decided about the position of the Muslims in the Uhud war to take offensive action in the face of the mushrikeen invasion.

In the Qur'an there are two verses that specifically explain about deliberation. The first comes from the verb syawara-yusyawiru which refers to Surah Ali Imran verse 159; and the second comes from the word shura which refers to Surah Ash-Shura verse 38.

فَبِمَا رَحْمَةٍ مِّنَ 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

“So it is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have distanced themselves from you. So forgive them, ask forgiveness for them, and confer with them in the matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him”. (Q.S. Ali Imran: 159)

²⁷ Ibn Manzur, *Lisan al-‘Arab*, (Beirut: dar al-Shadir, 1968), Jilid IV, 434.

²⁸ M. Quraish Shihab, *Wawasan al-Qur’an*, (Bandung: Mizan, 1996), 469.

From the word “wa syawir hum” found in this verse contains the connotation of “mutual” or “interacting”, between those above and those below. From this understanding, it can be concluded that a good leader is one who accommodates the opinions of his subordinates, meaning that he is not authoritarian.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“And (for) those who accept (obey) the call of their Lord and establish prayer, and their affairs (are) decided by deliberation between them; and they spend some of the wealth We give them”. (Q.S. Al-Syura: 38)

If the previous verse indicates interaction, then in this verse, the term shura has the connotation of “coming from a certain party”. From this can also be drawn an understanding that not always the leader must listen to his subordinates, meaning that the leader must be able to choose the situation and conditions when he must listen to his subordinates and when he must decide independently. So a good leader is a situational leader.

Meanwhile, Abdullah Yusuf Ali, a contemporary exegete, when interpreting Sūrat al-Shura:38 states that :

“Deliberation”, these are the key words of this Surah, and they indicate the ideal that a person should follow in his affairs, so that, on the one hand, he does not become too self-centered, and on the other hand, he does not easily abandon the responsibility that is imposed on him as a person whose development will be considered in the sight of God. This principle was fully implemented by the Prophet in his life, both private and public, and was fully followed by the early Islamic rulers.²⁹

d. Amar ma'ruf nahi munkar

Amr ma'ruf nahi munkar, i.e. “the command to do good and to refrain from doing evil”. The term is treated in a single term, and a single meaning as well, as if the two cannot be separated.³⁰ In the Qur'an, the use of the word ma'rûf is repeated 32 times in ten suras, and with the term amar ma'ruf (al-amr bi al-ma'rûf) repeated 9 times in five suras. While the word

²⁹ Abdullah Yusuf Ali, *The Hily Quran, Text, Translation and Comentary*, (Lahore: Shaikh Muhammad Ashraf, 1938), 1257.

³⁰ M. Dawam Raharjo, *Ensiklopedi Al-Qur'an*, 619

ma'ruf with all its derivations, is repeated 71 times, and the most is found in surah al-Baqarah 20 times.

It cannot be denied that the ma'ruf and the munkar are always side by side. Where there are people who act ma'ruf, there are also those who act munkar. It is also presumably in nine places the term amar ma'ruf in the Qur'an, always followed by nahi munkar, except in verse 199 of surah al-A'râf. The precedence of the word amar ma'ruf then nahi munkar means philosophical, that in all matters we are required to act ma'ruf first. With this ma'ruf action, it is hoped that it will bring awareness and piety among the community, so that things that are munkar can be minimized or even eliminated.

If this is the case, then actually by doing amar ma'ruf we have indirectly prevented the munkar. The more ma'ruf things are realized, it will directly minimize the existence of evil. It is also presumably stated in the Prophet's hadith from Abû Sa'îd al-Khudriy stated, that everyone is commanded (obliged) to prevent the evil according to his ability.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones”. (Q.S. Ali Imran: 104)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And those who believe, men and women, some of them (are) helpers for others. They enjoin what is right, and forbid what is evil, and establish prayer, and give alms, and they obey Allah and His Messenger. They will be granted mercy by Allah; indeed, Allah is Mighty and Wise.” (Q.S. Al-Taubah: 71)

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

“Those who, if We established them on the earth, would establish worship, pay the alms, enjoin the good and forbid the evil; and to Allah is the return of all affairs.”. (Q.S. Al-Hajj: 41)

The three verses explicitly indicate the command of amr ma'ruf and nahy munkar. Ma'ruf is defined as all actions that bring closer to Allah; while munkar is all actions that keep away from Him. Thus it can be understood that the leadership principle of amr ma'ruf and nahi munkar is highly emphasized by Allah because of this principle will give birth to things that will bring goodness to a leadership.

3. The Role of Islamic Leadership on Organizational Culture

Leadership practices that are based on Islamic principles and values. This includes justice, trust, integrity and advocacy for social justice, such leadership can create a harmonious work environment and prioritize justice in decision making, in accordance with Islamic teachings. Such morals, justice, deliberation, and honesty can be the basis for leaders in carrying out their leadership so as to increase the effectiveness of organizational communication management. Islamic values can be organized through several things, namely:

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Islamic organizational culture is a value that is taken and developed to be applied in daily life or activities using Islamic values that are in accordance with Islamic guidelines, namely the Qur'an and Hadith.³²

Islamic organizational culture that is carried out will give rise to an Islamic perspective in the culture in order to provide a basis or foothold that can make the form and method that needs to be held collectively through an organization, making a call or invitation to someone (leader) to follow the teachings and rules in it, as Allah SWT says in the letter Q.S Ali 'Imran (3: 110)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: "You are the best people born for mankind, enjoining the good and forbidding the evil, and believing in Allah. If the People of the Book had believed, it

³¹ Dwi sumawati, Dkk, *Pengaruh Kepemimpinan Berbasis Nilai-Nilai Islam Dalam Efektivitas Manajemen Komunikasi Organisasi*, 256

³² Resi Aziz, *Pengaruh Kepemimpinan Islami Dan Budaya Organisasi Islami Terhadap Motivasi Kerja Islami Pada Umkm Kulit Di Magetan*, JESTT Vol. 1 No. 6 Juni 2014, 399

would have been better for them, and some of them would have believed, but most of them were wrongdoers.” (Q.S Ali 'Imran 3:110)

According to the Institute of Mosque Management (2012) quoted from immasjid.com, an Islamic organization is an institution or organization that conducts da'wah Islamically in carrying out its da'wah activities sourced from the Al-Quran and Sunnah of the Prophet Muhammad SAW with strategies, programs, activities and development that have an Islamic perspective, namely those that have Principles, Goals, Vision, Mission, and Values.³³

Conclusion

Leadership in Islam is a very important and multifaceted concept. In general, leadership in Islam can be understood as the responsibility to lead and serve the community in accordance with the principles of sharia and moral values established by Islam.

Rosulloh is a role model in the world of leadership which can then be called prophetic leadership, namely; *siddiq, amanah, tabligh and fatonah*. While the principles in Islamic leadership must be trustworthy, fair, deliberation and prevent *nahi mungkar*.

Organizational culture is an activity that is carried out continuously or becomes a habit in the organization by encouraging each other, motivating and reminding things that are prohibited (*nahi*) and what is wrong.

³³ Resi Aziz, *Pengaruh Kepemimpinan Islami Dan Budaya Organisasi Islami Terhadap Motivasi Kerja Islami Pada Umkm Kulit Di Magetan*, 400

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