



## Exploring Leadership Theory in the Qur'an

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### ABSTRACT

This research examines verses from the Koran that offer conceptual formulas about leadership, and compares them with the perspective of management science. The verses of the Koran provide general Islamic values. The method used is a qualitative method. The approach is the Tafsir Maudhu'i approach. Data was collected from library sources. The theory used to analyze is leadership theory in management science. The findings of this research are that the concept of leadership in the Koran is more divine, because from the beginning humans were created with the status of caliph (leader). For this reason, the basic requirements for a leader are faith, gratitude, doing justice, and avoiding lust and disbelief. The findings of this research contribute to the enrichment of scientific knowledge in the field of management and interpretation of the Al-Qur'an

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## **INTRODUCTION**

A leader is a person who has the ability to mobilize resources, especially human resources (HR), to work together to achieve common goals or organizational goals. Jack Welch, quoted by Slater, defines a leader as a person who has a lot of inspiration and a clear vision, so that he is able to mobilize resources to work together well (Slater, 2001). A leader will only be successful if his vision is well understood by others, the desired goals can be achieved together, and it is not only profitable for himself but also shares the benefits with the people involved together. At this stage, according to Stoner, leaders play a very big role in the field of management (Stoner et al., 1996).

From the word leader comes the word leadership. If a leader is a person who has the ability to influence other people to work together to pursue a common goal, then leadership is the ability itself. In this way, leadership is about influencing a group towards achieving a common goal. Leadership is the process of directing and influencing activities related to joint work (Robbins, 2003). Therefore, this leadership cannot be separated from the leader. Leadership is considered successful or failed depending on the personality of the leader. If a leader does not have a clear vision, then his leadership will also be absurd. If a leader is unable to plan, implement, control and evaluate, then his leadership is considered to be of poor quality.

Leadership idealism can also be seen from a behavioral perspective. A leader's behavior can be a standard for assessing his success in leading. Traits and behavior are often out of sync in certain contexts. A leader may have ideal characteristics, such as honesty, trustworthiness, and others, but he must make certain decisions that are detrimental to the people at large because he has to fulfill the requests of a few people. In this context, the qualities of a good leader are considered insufficient if they are not proven in leadership behavior. Lastly, leadership idealism is seen situationally. In certain contexts, leadership must change. It may be that in emergency conditions, a democratic leadership style is not suitable and an authoritative and militaristic style is more suitable. This last point of view emphasizes leadership style in overcoming situational problems (Hamalik, 2001).

The conceptual formula about leaders and leadership above actually also finds a stage in the verses of the Qur'an. As a holy book and guide to life for Muslims from the world to the hereafter, it is impossible for the Koran to ignore one important topic in national and state life, namely leadership. The concept of leadership in Islam can be seen chronologically. In the Middle Ages, many Muslims believed that the caliphate was the only Islamic political system based on the Koran and hadith. However, this kind of conception did not last long. Since the end of the era of militaristic colonialism in the first half of the 20th century, democratic leadership has become more widely accepted (Bayat, 2007).

A leader in the terminology of classical Islamic studies is called a caliph (leader). The word Caliph as Leader only became known in the Arabic dictionary in the 4th century Hijriyah (Al-Jauhari, 1987). This means that the concept of the Khilafah as the Supreme Leader in Islam only emerged during the era of the Abbasid Daula's rule which lasted from 132-656 AH/750-1258 AD. During the reign of Khalafaurasyidin (11-40 AH/632-660 AD) and the Umayyad Daula (41-132 AH/662-750 AD), the concept of the Caliph as Supreme Leader has not yet entered Islamic literature. Even though the word Caliph has been used, the meaning of supreme leader has not been embedded in the word.

## LITERATURE REVIEW

### 1. Leadership Theory

Leadership is the direct effect of a leader on his subordinates or the people he leads (Haniko et al., 2023). This effect is measurable when directing other people to implement various programs to achieve a shared vision, mission and tasks. By working together through the direction of a leader, this group of people brings the organization or community to become more advanced and solid. Ssarnoto explained that the meaning of leadership is closely related to the personality of a leader in influencing other people to work together consciously in a task relationship to achieve a common goal. This leadership is also closely related to a leader's management practices in organizing and achieving performance based on decisions made previously. Leadership can also be said to be the distribution of settings and situations at a certain time (Sarnoto, 2021).

Harbani Pasolong goes deeper when interpreting the meaning of leadership. According to him, although leadership is about directing one person to another in order to achieve a common goal, there is one tool that is commonly used, namely communication. Leadership is the ability to influence other parties through communication between the leader and his subordinates. This communication can be done directly or indirectly, but has one goal, namely to move people to work for a common goal, with awareness, happily following the will of the leader (Pasolong, 2008). However, moving consciously and happily is not only a requirement for leadership but only as a leadership identity. If subordinates follow the leader's wishes happily then it is called democratic type leadership. On the other hand, if subordinates feel forced to follow the leader, then that is called authoritarian leadership.

According to Connie Chairunnisa, there are at least four leadership styles; first, Directive Leadership. This type is the same as the autocratic form of leadership. Members know exactly what their leader wants and the operational technical direction given. That way, there is no room for dialogue between members and leaders. Second, Supportive Leadership. This type shows the friendliness of a leader's character, such as being easy for his subordinates to meet when important, urgent matters arise, or having high empathy for his subordinates. At that time, the voices of the subordinates will be heard and efforts will be made to materialize. Third, Participative Leadership. This type is more than type number two. This type of participative leadership is a leadership style that always expects input, suggestions and criticism from subordinates.

Although the final decision is in the hands of the leader. Fourth, finally, Achievement-Oriented Leadership. This type of leadership emphasizes the importance of achieving goals, so that the leader fully gives trust and authority to subordinates as long as the subordinate's decisions can produce maximum goals and good achievements (Sarnoto, 2023).

## 2. Leadership in the Koran

In the Qur'an, leadership has been discussed since the beginning of human creation. In verse 30 of Surah al-Baqarah, Allah SWT explains to the angels that He will create a leader on earth (Hatta, 2009). In this way, leadership is a noble responsibility, because Allah SWT Himself presents it before the angels. In fact, when the angels protested, because Allah would make humans leaders, Allah SWT emphasized that the angels did not know anything. Humans who will later learn names are fit to be leaders, rather than angels who cannot say these names. In the view of the Qur'an, leadership is not only a mandate that must be fulfilled but also a test that must be passed. For this reason, Allah SWT says: "And it is He who made you caliphs on earth and He raised some of you above others, to test you on what He gave you, verily your Lord is very quick to punish and indeed He is Most Forgiving, Most Merciful. Merciful," (Qs. al-An'am: 165). Here, Ahmad Hatta explains that Surah al-An'am is a warning from Allah SAW that Allah has made humans rulers on earth and raised some above others (Hatta, 2009). God will test humans on how to accept, use and be grateful for these powers and degrees (Shihab, 1994).

A leader (caliph), according to Quraish Shihab, can mean two things. First, caliph is used by the Qur'an to describe a person who is given the power to manage a territory, whether large or limited. This can be exemplified by the Prophet David (AS) who managed the Palestinian territory and its surroundings. Meanwhile, Prophet Adam (as) potentially and actually controlled the entire earth at the beginning of human history. Second, the word caliph in the Qur'an refers to people who have the potential to make mistakes, such as Prophet Adam as and Prophet Daud Aas. This is a form of warning not to follow your desires (Shihab, 2011). A leader or caliph is not infallible who is free from mistakes and sins, even the Prophets and Apostles are like that, like the story of Prophet Adam and Prophet David (AS).

The concept of leadership in Islam is not only contained in the Koran but also in the words of the Prophet Muhammad. For example, the Messenger of Allah said: "The best leader among you is the leader you love and loves you. You pray for him and they pray for you. And the worst leader among you is the leader you hate and they hate you. You curse them and they curse you," (HR. Muslim)(Sunarto, 1999).

The hadith above shows the concept of ideal leadership in Islam, namely a leader who is loved by his subordinates and loves them; Pray for each other and not hate each other between leaders and their people (Yahya, 2004). In other words, the conceptual formula that Islam teaches, both the Qur'an and the Hadith, explains the limits of a leader's value, namely that a leader must not hate and curse the people he leads; Leaders must try to avoid mistakes, because no leader is free from sin.

## **METHODOLOGY**

This type of research is management science research. Management science research means scientific and systematic investigation of the phenomenon of humans working together to achieve common goals, as well as making this system of cooperation more beneficial for humanity (Sarnoto & Sari, 2023). One important topic in this context is leadership, as a special ability of a leader to coordinate many parties so they want to work together to achieve a common goal.

The method used in this management research is a qualitative method. This educational research uses qualitative methods. This qualitative method is generally related to values (Tohirin, 2012). The qualitative method is deemed suitable for this research because the main topic is about the values contained in verses, which are related to educational material, educational methods and educational media.

The approach in this management research is the Maudhu'i interpretation approach. According to Yasif Maladi, this approach to Maudhu'i interpretation plays a role in making the messages of Allah in the Koran relevant to the conditions and developments of the times (Wahyudi, 2021). With the maudhu'i approach, verses are collected, arranged and analyzed based on the educational topics raised. Verses from the Qur'an regarding the concept of leadership are called primary research data, so they are used as material objects. Meanwhile, secondary data is the views of scientists about the same topic. For this reason, this research data was collected from library sources (Mann, 2005). The collected data was analyzed using leadership theory, leadership in management science, and leadership in the Koran. That way, we can present the Qur'anic leadership concept at the end of the research. Qur'anic leadership which is the core finding of this research means the concept of leadership contained in the holy verses of the Qur'an, especially the conceptual formula which has been analyzed theoretically

## **RESULTS**

Below are six verses of the Koran which are scattered in various letters, but complement each other to present one conception of ideal leadership in the Koran (Hamka, 2015). The verses of the Koran that discuss leadership are in various letters. First, verse 30 of Surah al-Baqarah explains that humans were created from the beginning to be caliphs (leaders) on earth (Religion, 2019). Allah Almighty says: "And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will

cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Truly, I know what you do not know."

Second, verse 26 of Surah Shad explains about the Prophet David as being the leader. The leader's duty is to do justice and not follow one's desires. Allah SWT says: "O Dawud! Indeed, We have made you caliph (ruler) on earth, so judge (matters) between people fairly and do not follow your desires, because it will lead you astray from the path of Allah. Indeed, those who stray from the path of Allah will suffer a severe punishment, because they forgot the day of reckoning."

Third, verse 165 of Surah al-An'am, which explains that leaders on this earth have a higher rank than their subordinates. However, the purpose of these social classes is to test people's faith and level of gratitude for God's grace. If you fail to pass the test, you will be punished by Allah. Allah Almighty says: "And it is He who made you caliphs on earth and He raised (the degree of) some of you above others, to test you on the (gifts) He gave you. Indeed, your Lord is very quick to punish and indeed, He is Most Forgiving, Most Merciful."

Fourth, verse 39 of Fathir's letter. Here, the explanation strengthens verse 165 of Surah al-An'am regarding the torment for a leader who fails to pass the test. In Fathir's letter it is said that leaders who disbelieve will be overtaken by their own disbelief. The disbelief of the disbelievers will increase Allah's wrath and will make them themselves even more at a loss. Allah Almighty says: "It is He who made you caliphs on earth. Whoever disbelieves, (the consequences of) his disbelief will befall himself. And the disbelief of those who disbelieve will only increase the wrath of their Lord. And the disbelief of those who disbelieve will only increase their losses."

Fifth, verse 14 of Surah Yunus, which completes the explanation of Surah al-An'am verse 165. In Yunus 14, the test for a leader is deeds, not just words. A leader should not always make sweet promises without being followed up by evidence. God wants to see evidence and actions of leaders in making their people prosperous. Allah Almighty says: "Then We made you (their) successors on earth after them, so that We could see how you do."

Sixth, verse 62 of Surah an-Naml, which states that a leader in this world will have his prayers answered if he prays to God in difficulties. Allah promises to eliminate human difficulties as a leader. Humans have only one obligation, namely not to associate partners with God and always remember how great God's blessings are. Allah Almighty says: "Isn't it He (Allah) who accepts (the prayer of) people who are in trouble when they pray to Him, and removes the distress and makes you (humans) caliphs (leaders) on earth? Is there (another) god besides Allah? You remember very little (of Allah's favors)."

Seventh, verse 26 of Ali Imran's letter. In this verse, Allah explains that the position as a leader is a gift from Allah. Allah will give it to whomever he wishes, and take it away from whomever he wishes. Allah SWT says: "Say (Muhammad), "O Lord of power, You give power to whomever You will, and You take away power from whomever You will. You exalt whoever You want and You humiliate whoever You want."

## DISCUSSION

In management theory, a leader must be able to direct his subordinates to carry out certain work by working together to achieve organizational goals. A leader must have skills, knowledge and personality that are able to attract the loyalty of subordinates. In the Qur'an, the status of a leader is clear, namely a direct gift from God. Leaders must have an ideal personality, such as being fair in making decisions, not following desires, as explained in Surah Shad verse 26 (Sarnoto, 2021).

A leader must also have good communication skills, so that he is able to touch the feelings of his subordinates, either by supporting or participating (Sarnoto & Rahmawati, 2022). In the Qur'an, especially verse 165 of Surah al-An'am, the position as a leader above subordinates is a test from God. For this reason, a leader must struggle to pass this test by carrying out his mandate as a leader well. Good deeds from a leader are a prerequisite for success in passing God's tests, as in verse 14 of the letter of Yunus.

Regarding the need for good communication skills, as in management theory, the Koran does not directly discuss it (Sarnoto & Hidayatullah, 2019). On the other hand, the words of the Prophet Muhammad, like the history of Imam Muslim, provide a clear explanation of communication between leaders and their subordinates. A leader must be loved and loved by his subordinates, must be prayed for by his subordinates and prayed for, must not be hated and betrayed by his subordinates nor must he hate and betray.

In management science, there are four types of leadership; autocratic, supportive, participative, and achievement oriented (Sarnoto & Gunadi, 2013). The verses of the Qur'an do not explicitly explain these four typologies. However, in verse 26 of Surah Shad, for example, there Allah commands the Prophet David (AS) to make fair decisions and not follow one's desires. Here, leadership is centered and relies fully on the leader's profile (Sarnoto & Rahmawati, 2022). In other words, the type of leadership offered by the Qur'an is the first type, namely autocratic but must be balanced with Qur'anic values. Several subsequent verses and letters also support the concept of leadership which is centered on this figure. However, the Qur'an also offers another type of leadership, specifically supportive leadership (Sarnoto, 2021). This can be implied from verse 62 of Surah an-Naml, which explains that leadership must be able to eliminate difficulties, as Allah will answer the prayers of humans who hope that their troubles and difficulties will be removed. The leader's concern for the fate of his people, who suffer and endure the hardships of life, is firmly stated in the words of the Prophet Muhammad as narrated by Imam Muslim above. At this point, leaders in the Qur'an and Hadith are those who are ready to fully support the interests of other people, their subordinates, or their congregation and people (Hamka, 1973).

## CONCLUSIONS AND RECOMMENDATIONS

Leadership from a management science perspective is about the influence and process of a leader directing other people or subordinates to work together to pursue a common goal. Meanwhile, leadership in the Koran is not as detailed and technical as the conceptual formulas of management science. The verses of the Qur'an which are complemented by the sayings of the Prophet SAW show the outline of Islamic teachings about leadership. For example, the status as a leader is a gift from Allah to the people He wills, as a test that must be passed correctly, you must not act in disbelief in Allah's grace, and you must love each other, pray for each other, not hate each other and not betray each other between the leader and led people. Allah also promises to help leaders who pray to God so that the troubles and suffering of themselves and their people will be immediately eliminated.

## FURTHER STUDY

This research still has limitations, so further research needs to be carried out regarding the application of leadership concepts in the Al-Quran to organizations.

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