

LEADERSHIP CONCEPT ANALYSIS STUDY IN ISLAMIC PERSPECTIVE

Hilmi Qosim Mubah¹, Badrus Soleh², Kacung Wahyudi³, Erny Roesminingsih⁴,
dan Haris Supratno⁵

^{1,2,3}Institut Agama Islam Negeri Madura, ^{4,5}Universitas Negeri Surabaya
Email: hilmiqosimmubah@iainmadura.ac.id, 91badrussoleh@iainmadura.ac.id,
kacungwahyudi@iainmadura.ac.id, ernyroesminingsih@unesa.ac.id,
harissupratno@unesa.ac.id

Abstrak

Kepemimpinan dalam islam tidak muncul dari angan-angan para pemeluknya, namun disarikan dalam al-Quran dan hadits Nabi Muhammad SAW. Penelitian ini bertujuan untuk mendeskripsikan Kepemimpinan dalam Perspektif Islam, Fondasi Dasar Kepemimpinan Islami, Landasan Normatif Kepemimpinan Islam, Prinsip-prinsip Esensial Kepemimpinan dalam Islam, serta Paradigma Kepemimpinan Profetik. Penelitian ini menggunakan metode Systematic Literature Review (SLR) dengan model PRISMA, serangkaian evidence-based minimum untuk membantu pelaporan tinjauan sistematis dan meta-analisis. Hasil penelitian menunjukkan bahwa Islamic leadership adalah konsep kepemimpinan berdasarkan teladan Rasulullah SAW yang menyeimbangkan kesuksesan di berbagai aspek kehidupan. Berlandaskan Al-Quran dan Hadis, kepemimpinan Islam didasari prinsip tauhid, persamaan derajat, persatuan Islamiyyah, musyawarah, keadilan dan kesejahteraan. Seorang pemimpin Islam harus memegang teguh prinsip amanah, adil, syura, dan amr bi al-ma'ruf wa nahy 'an al-munkar, bertujuan mempengaruhi orang lain agar tulus mengikuti petunjuk sebagai cerminan ketaatan kepada Allah SWT.

Kata kunci: Kepemimpinan, Pemimpin Profetik, perspektif Islam dan Al-Quran

Abstract

Leadership in Islam does not emerge from the imagination of its adherents but is summarized in the Quran and the hadith of the Prophet Muhammad SAW. This study aims to describe Leadership in an Islamic Perspective, Basic Foundations of Islamic Leadership, Normative Foundations of Islamic Leadership, Essential Principles of Leadership in Islam, and the Prophetic Leadership Paradigm. This study uses the Systematic Literature Review (SLR) method with the PRISMA model, a series of evidence-based minimums to assist in reporting systematic reviews and meta-analyses. The results of the study indicate that Islamic leadership is a leadership concept based on the example of the Prophet Muhammad SAW who balances success in various aspects of life. Based on the Quran and Hadith, Islamic leadership is based on the principles of monotheism, equality, Islamic unity, deliberation, justice, and welfare. An Islamic leader must uphold the principles of trust, fairness, shura, and amr bi al-ma'ruf wa nahy 'an al-munkar, aimed at influencing other people to sincerely follow instructions as a reflection of obedience to Allah SWT.

Key words: Leadership, Prophetic Leader, Islamic perspective and Al-Quran

INTRODUCTION

Islam as a monotheistic religion has provided very complex rules for its adherents. Not only a matter of worship, Islam has provided rules, one of which regulates how a person should manage himself and others. These rules are the flow of the process to influence others to achieve the goal of becoming a pious servant. Leadership in Islam has been exemplified by the Prophet Muhammad himself in every aspect of his life. Both when he was a leader in the family, and when he was a leader in the country of Medina. As a leader who has been recognized by the world as a great leader in the world.

The Prophet Muhammad's leadership exemplifies the ideal Islamic model, combining religious and political authority.¹ His leadership was characterized by honesty, trustworthiness, effective communication, and wisdom.² The Prophet established the Medinan state, creating a just and civilized society that serves as a blueprint for Islamic governance.³ His leadership style incorporated elements of servant-leadership, emphasizing service to others and addressing their needs.⁴ The Prophet's success in uniting diverse communities, including Muslims and Jews, under a common charter demonstrates his political acumen.⁵ Islamic leadership, as modeled by the Prophet, is rooted in faith, worship, righteous deeds, and moral character.⁶ The Quran and Sunnah provide guidance on leadership, using terms such as Khalifah, Amiir, and Imamah.⁷ The Prophet Muhammad has become a successful human being who leads his people. Not only led religion, but he has also been successful in leading the country.⁸

Leadership in Islam is a trust. It is a psychological contract between a leader and his followers that he will try his best to guide them, protect them, and treat them fairly and justly. Therefore, the focus of leadership in Islam is to do good. The subject of leadership is very important in Islam. In most circumstances in life, Muslims are urged to appoint a leader and follow him. For example, the Prophet Muhammad (pbuh) said, "When three people are on a journey, they should appoint one of them as their commander." According to the Prophet (pbuh), Muslims should appoint a leader during the journey, choose a leader (*imam*) to lead the prayer, and choose a leader for other group

¹ M Dahlan, "Nabi Muhammad SAW (Pemimpin Agama Dan Kepala Pemerintahan)," *Rihlah Jurnal Sejarah Dan Kebudayaan* 6, no. 2 (2018): 184, <https://doi.org/10.24252/rihlah.v6i2.6912>; Sakdiah Sakdiah, "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah," *Jurnal Al-Bayan*, 2016, <https://doi.org/10.22373/ALBAYAN.V22I33.636>.

² Hafniati, "Aspek-Aspek Filosofi Kepemimpinan Dalam Al-Qur'an Dan As-Sunnah," *Al-Adyan: Jurnal Studi Lintas Agama* 13, no. 1 (2018): 111–34, <https://doi.org/10.24042/ajsla.v13i1.2947>.

³ Bashir Malam, "The Political Model of the Prophet Muhammad and His Rightly Guided Cal Iphs: An Overview," *International Journal of Research and Innovation in Social Science (IJRISS)* 5, no. 2 (2021); Robingun Suyud El Syam, "Prophetic Leadership: The Leadership Model of Prophet Muhammad in Political Relation of Social – Ummah," *Jurnal Pendidikan Islam* 6, no. 2 (2017): 371, <https://doi.org/10.14421/jpi.2017.62.371-396>.

⁴ Faiza Gonaim, "An Analysis of the Life of Prophet Muhammad: Servant- Leadership and Influence," *International Journal of Humanities and Social Science Invention* 5, no. 4 (2016).

⁵ Dahlan, "Nabi Muhammad SAW (Pemimpin Agama Dan Kepala Pemerintahan)."

⁶ Hafniati, "Aspek-Aspek Filosofi Kepemimpinan Dalam Al-Qur'an Dan As-Sunnah."

⁷ Ezad Azraai Jamsari et al., "The Basis of Leadership in Islam," *Advances in Natural and Applied Sciences* 6, no. 8 (2012); Hafniati, "Aspek-Aspek Filosofi Kepemimpinan Dalam Al-Qur'an Dan As-Sunnah."

⁸ Hilmi Qosim Mubah, "PEMIMPIN PROFETIK DALAM MEMOTIVASI KERJA PERSONALIA PENDIDIKAN MELALUI PENDEKATAN SPIRITUAL PERSPEKTIF AL-QUR ' AN," no. December (2021): 762–63.

activities. The husband is the leader of his family. In the absence of her husband, the wife takes on the role of leader of the home.

Islamic leadership is based on the Quran and Hadith, not created jointly between the leadership and the people. In general, a leader in Islam must protect the people and stand at the forefront in facing problems. Meanwhile, the people must submit and obey the leader as described in the prayer. An *Imam* must be at the front and the people (the congregation) should be behind following the imam. During prayer, if the *Imam* makes a mistake, the congregation has the right to reprimand him according to the procedures or rules of prayer. Thus, if a leader makes a mistake or does not carry out his obligations as a leader, then the leader must be willing to be reminded, even reprimanded, or criticized by the people in a way that is good and evil.

Islam determines the character to become a leader that must be in line with the Quran and Hadith. Among the many elements and characteristics of Islamic leadership, the *kiblah* is the only leadership according to the Quran and Hadith, both the *Ijma* of the scholars and *Qiyas* need to be considered in becoming an Islamic leader, Islamic characteristics such as tolerance, openness, trustworthiness, fairness, intelligence, and others. From this character, the traits that must be possessed by an Islamic leader should be so that it will create the strength of an organization that can achieve the goals of the organization.

Islam does not teach competing to seize power but teaches that after becoming a leader, one must carry out leadership in an Islamic way. Islam does not have competitive strategies in the exchange for political leadership positions, companies or other organizations. Islamic leadership is viewed as a moral and spiritual responsibility, not just a position of power.⁹ It emphasizes principles of justice, ethics, and accountability derived from the Quran and Hadith.¹⁰ Islamic leaders are expected to balance worldly and spiritual duties, serving both their followers and Allah.¹¹ Key characteristics of Islamic leadership include sincerity, trustworthiness, fairness, and concern for societal welfare.¹² The concept integrates Islamic values with effective leadership practices, focusing on moral elevation and exemplary behavior.¹³ Islamic leadership is seen as a process of influence

⁹ Ika Kartika et al., "Konsep Dasar Kepemimpinan Dalam Perspektif Islam Di Era Modern," *Jurnal Dirosah Islamiyah* 6, no. 2 (2024), <https://doi.org/10.47467/jdi.v6i2.1768>; Irka Mulianty, Hamdanah Hamdanah, and Noor Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan," *Journal on Education* 6, no. 4 (2024): 20928–35, <https://doi.org/10.31004/joe.v6i4.6226>.

¹⁰ Abdulkarim Abdallah et al., "A Review of Islamic Perspectives on Leadership.," *International Journal of Scientific Research and Management* 7, no. 11 (2019), <https://doi.org/10.18535/ijstrm/v7i11.sh02>; Lukman Thaib, *Leadership: An Islamic Perspective* (Kuala Lumpur, Malaysia: Department of Siasah Syar'iyah, Academy of Islamic Studies, University of Malaya, 2015).

¹¹ Kartika et al., "Konsep Dasar Kepemimpinan Dalam Perspektif Islam Di Era Modern"; Fozia M., Rehman Ayesha, and Farooq Ayesha, "Entrepreneurship and Leadership: An Islamic Perspective," *International Journal of Economics, Management and Accounting* 24, no. 1 (2016).

¹² M., Ayesha, and Ayesha, "Entrepreneurship and Leadership: An Islamic Perspective"; Tri Na'imah and Ahmad Muhibbin, "Characteristics Of Islamic Education Leadership: Literature Review," *Technium Social Sciences Journal* 11 (2020): 59–67, <https://doi.org/10.47577/tssj.v11i1.1423>.

¹³ Alief Hafid Sidiq et al., "Literature Study: The Concept of Leadership In Islamic Perspective," *OIKONOMIA: Journal of Economics and Management Science* 2, no. 3 (2024): 73–77, <https://doi.org/10.59165/oikonomia.v2i3.84>; Kartika et al., "Konsep Dasar Kepemimpinan Dalam Perspektif Islam Di Era Modern."

and transformation, emphasizing the leader's ability to effect positive change.¹⁴ It extends beyond conventional organizational goals, aiming to reinforce Islamic principles within the community.¹⁵

The purpose of this study is to describe Islamic perspective leadership, describe the basics of leadership in Islam, such as the Leadership in an Islamic Perspective, Basic Foundations of Islamic Leadership, Normative Foundations of Islamic Leadership, Essential Principles of Leadership in Islam, and the Prophetic Leadership Paradigm. This study is expected to be useful theoretically to contribute to the development of leadership concepts, especially the Islamic perspective leadership. Practically, this article will provide special benefits for leaders in educational institutions in providing knowledge about the concept of Islamic leadership to lead their institutions towards quality institutions based on the Quran and Hadith, as well as benefits for students of educational management in providing additional knowledge about leadership in an Islamic perspective.

RESEARCH METHOD

This study uses the Systematic Literature Review (SLR) method with the Preferred Reporting Items for Systematic Reviews and Meta-analyses or PRISMA model. PRISMA is A systematic review is a review of a formulated question that uses systematic and explicit methods to identify, select, and critically appraise relevant research, and to collect and analyze data from the studies that are included in the review.¹⁶ *PRISMA is an evidence-based minimum set of items for reporting in systematic reviews and meta-analyses.*¹⁷ PRISMA is a series of evidence-based minimum items that aim to help authors report a variety of systematic reviews and meta-analyses that assess benefits. PRISMA focuses on ways in which authors can ensure transparent and complete reporting of the type of research. The data collection method in this study comes from several reading sources related to the research topic. The literature used in this study comes from references, books, proceedings, and journal articles on a national and international scale using metadata databases from Scopus, Emerald, and Google Scholar.

This study uses a qualitative approach, which according to Perry in Siswanto is used to synthesize (summarize) the results of qualitative research, which is called "meta-synthesis", namely integrating data to obtain new theories or concepts or a deeper and more comprehensive level of understanding.¹⁸ The steps in the search are divided into

¹⁴ Thaib, *Leadership: An Islamic Perspective*.

¹⁵ Kartika et al., "Konsep Dasar Kepemimpinan Dalam Perspektif Islam Di Era Modern"; Muhtar Solihin, "Kepemimpinan Politik Dalam Perspektif Islam," *JRP (Jurnal Review Politik)* 6, no. 2 (2016): 225–42, <https://doi.org/10.15642/jrp.2016.6.2.225-242>.

¹⁶ David Moher et al., "Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement," *International Journal of Surgery* 8, no. 5 (2010): 336–41, <https://doi.org/10.1016/j.ijvsu.2010.02.007>.

¹⁷ Vivian Welch et al., "Extending the PRISMA Statement to Equity-Focused Systematic Reviews (PRISMA-E 2012): Explanation and Elaboration," *Journal of Clinical Epidemiology* 70 (2016): 68–89, <https://doi.org/10.1016/j.jclinepi.2015.09.001>; Helen Sastypratiwi and Rudy Dwi Nyoto, "Analisis Data Artikel Sistem Pakar Menggunakan Metode Systematic Review," *Jurnal Edukasi Dan Penelitian Informatika (JEPIN)* 6, no. 2 (2020): 250, <https://doi.org/10.26418/jp.v6i2.40914>.

¹⁸ Siswanto, "Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar) (Systematic Review as a Research Method to Synthesize Research Results (An Introduction))," *Buletin Penelitian Sistem Kesehatan* 13, no. 4 (2010): 326–33.

several processes, namely identification, screening, eligibility and included. This step is to the guidelines in PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). While in data mining, using association, classification, clustering, outlier, prediction, and regression techniques.¹⁹

RESULTS AND DISCUSSION

Based on the research objectives outlined in the Introduction, this study will explore five fundamental aspects, including Leadership in an Islamic Perspective, Basic Foundations of Islamic Leadership, Normative Foundations of Islamic Leadership, Essential Principles of Leadership in Islam, and the Prophetic Leadership Paradigm.

Leadership in an Islamic Perspective

Islamic teachings do not explicitly define leadership in its doctrine. In this conceptual exploration, the meaning of leadership from an Islamic perspective is based on the thoughts of prominent Muslim scholars, intellectuals, and philosophers who have studied the phenomenon of leadership through the lens of Islamic values. Islamic leadership is a leadership concept that is based on the leadership of the Prophet Muhammad pbuh by offering a leadership model that seeks to develop a strategy for achieving balanced success in business, family, social and spiritual matters, based on the leadership and management example of the Prophet Muhammad and the spirit of *asma al husna*.²⁰

عن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: ﴿كلكم راع وكلكم مسؤول عن رعيته، والأمير راع، والرجل راع على أهل بيته، والمرأة راعية على بيت زوجها وولده، فكُلُّكم راعٍ، وكُلُّكم مسؤول عن رعيته﴾ - متفق عليه -

“Each of you is a leader, and each leader will be asked to account for those he leads. The head of state is a leader, a man leads his family, a woman is also a leader over her husband's house and her children, and she is responsible for all of them, all of you are leaders and will be asked to account for those you lead.” (NH. Bukhari and Muslim)

This hadith explains that in Islam, everyone becomes a leader and will be held accountable for the people they lead, in addition to being a leader of others, a Muslim is also a leader of himself and will be held accountable for himself. There is no distinction of tribe, group, race, or party. The Islamic concept of leadership emphasizes that everyone is a leader and accountable for their responsibilities.²¹ This principle applies universally, regardless of gender, race, or social status.²² Islamic leadership is rooted in moral and

¹⁹ Sastypratiwi and Nyoto, “Analisis Data Artikel Sistem Pakar Menggunakan Metode Systematic Review.”

²⁰ S. Antonio, *Ensiklopedia PROLM (Prophetic Leadership and Management Wisdom)* (Jakarta: Tazkia Publishing, 2013).

²¹ Fasra Belia et al., “Kriteria Pemimpin Menurut Pandangan Islam,” *Jurnal Budi Pekerti Agama Islam*, 2024, <https://doi.org/10.61132/jbpai.v2i4.461>; Abdallah et al., “A Review of Islamic Perspectives on Leadership.”

²² Zaidi Saiyyidah, “‘Every One of You Is a Leader’: Investigating the Experience of Being a Brown British Muslim Woman in Professional Contexts,” *Religions*, 2024, <https://doi.org/10.3390/rel115101229>.

ethical principles derived from the Quran and Hadith.²³ Key leadership qualities include honesty, trustworthiness, justice, and knowledge.²⁴ While some Hadith texts suggest specific criteria for leaders, such as being from the Quraysh tribe or male, contemporary scholars argue for a more contextual interpretation that allows for diverse leadership.²⁵ Islamic leadership extends beyond formal positions to encompass personal responsibility and accountability in all aspects of life, promoting a just and prosperous society.²⁶ Ideal leadership is the hope of every institution because leadership can be a blessing or a disaster for all parts of the organization.²⁷

A leader in Islam is a spiritual and intellectual leader who is a mandate, namely a trust that must be guarded and carried out in the best possible way.²⁸ Leadership also contains the meaning of service to the community he leads. A leader is not just an authority or authority, but service and devotion to the people he leads, and leadership contains the meaning of exemplary and pioneering. Pioneers are movers and change and progress. Islamic leadership has three keys, namely: responsibility (*amānah*), service (*khidmah*), and pioneering (*qudwah ḥasanah*)²⁹.

The essence of leadership according to al-Ghazālī is influence. A leader is an influential person or a person who has a strong influence in society. You are not called a leader if you do not have influence, influence means the influence of a leader's position in the eyes and hearts of people.³⁰ The influence arises because the leader has noble values, such as a leader with broad intellectuality, a deep understanding of religion, and noble morals. A leader who has these three main points can maintain the position of a leader and become a distinctive feature in the thinking of the leader al-Ghazālī.

Leadership is represented by several key terms in Islam, each with distinct connotations: *Khilafah*, *Imamah*, *Ulil Amri*, *Auliya'*, *Al-Qiyadah*, and *Ra'in*. These varying terminologies reflect the different contexts and intentions found within the Quran and Hadith, where each concept addresses specific aspects of guidance and authority in Islamic tradition.

Khilafah

Etymologically, the word *khilafah* is a *mashdar* (gerund) form of the word *khalafa* which means to replace or occupy its place.³¹ In addition, this term contains the meaning of "representative", "replacement" or "position of a *khalifah*". This term comes from

²³ Muliyant, Hamdanah, and Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan"; Sidiq Umar, "Kepemimpinan Dalam Islam: Kajian Tematik Dalam Al-Quran Dan Hadits," 2014, <https://doi.org/10.21154/dialogia.v12i1.305>.

²⁴ K Mujani W. et al., "Meaning of Leadership According to Islam," 2012; Malik Ghozali Abdul, "Kriteria Pemimpin Dalam Perspektif Hadits," *Istinbath*, 2018, <https://doi.org/10.20414/IJHI.V17I1.38>.

²⁵ Novita Pancaningrum, "Kontekstualisasi Konsep Pemimpin Dalam Teks Hadis," *Riwayah: Jurnal Studi Hadis* 4, no. 2 (2019): 204, <https://doi.org/10.21043/riwayah.v4i2.4019>.

²⁶ Muliyant, Hamdanah, and Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan"; Umar, "Kepemimpinan Dalam Islam: Kajian Tematik Dalam Al-Quran Dan Hadits."

²⁷ Iswatun Hasanah and Hilmi Qosim Mubah, "Kepemimpinan Altruistis Dalam Membentuk Organizational Citizenship Behaviour Pada Pegawai Di SMP Plus Nurul Hikmah Pamekasan," *Re-JIEM (Research Journal of Islamic Education Management)*e-JIEM (*Research Journal of Islamic Education Management*) 5, no. 2 (2022): 160–71, <https://doi.org/10.19105/re-jiem.v5i2.7642>.

²⁸ M. Quraish Shihab, *Menabur Pesan Ilahi* (Jakarta: Lentera Hati, 2006), 379.

²⁹ Shihab, 384.

³⁰ Al-Ghazālī, *Ihya' Ulumuddin Jilid II* (Beirut, Libanon: Dar Kutub al-Ilmiyah, n.d.), 295.

³¹ Ahmad Warson Munawwir, *Al Munawwir Kamus Arab Indonesia* (Yogyakarta: Yappi, 1973).

Arabic *خلف* which means "representative", "replacement" and "ruler".³² Nata defines that the term caliph comes from the word *khalf* (behind), which is then interpreted as "replacement" because the one who replaces is always or comes behind. Leadership that uses the term caliph is a form of formal individual power over a certain area. The Quran uses the term caliph in several forms, namely *khalifah*, *khalaiif*, and *khulafa*.³³ The term "caliph" in the Quran appears in various forms and is interpreted as a replacement or successor.³⁴ It refers to leadership roles, including Adam and David as caliphs, with responsibilities to manage and prosper the earth.³⁵ The concept of caliphate in Islam extends beyond state governance, encompassing various leadership terms like wali, malik, and imam, each with distinct implications.³⁶ Islamic leadership requires specific qualities such as strength, trustworthiness, and fairness.³⁷ Scholars like Sayyid Quthb and Taqiuddin al-Nabhani have proposed different interpretations of the caliphate concept, drawing on Quranic verses and hadiths.³⁸

The word Caliph is mentioned 127 times in the Quran, and its meaning ranges from the verb: replace, abandon, to the noun substitute or heir. Some mean "deviating," such as having a dispute, breaking a promise, or various things.³⁹ Meanwhile, from the word *khalf* which means succession, replacement or next generation, deputy, substitute, ruler - which is repeated 22 times in the Quran, the word *khilafah* was born. According to the Islamic Encyclopedia, this word is a term that emerged in the history of Islamic government as an Islamic political institution, which is synonymous with the word *Imamah*, which means leadership.⁴⁰

Some verses that show the term *Khalifah* in both singular and plural forms are:

Q.S. Al-Baqarah verse 30

وَأَذَّ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَجْعَلْ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ. ﴿البقرة: ٣٠﴾

“Remember when your Lord said to the angels, “I am going to place a successive human authority on earth.” They asked Allah, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.”

³² Bernard Lewis, *Bahasa Politik Islam, Terjemahan Ihsan Al-Fauzi* (Jakarta: Gramedia, 1994), 50.

³³ Abuddin Nata, *Kajian Tematik Al-Quran Tentang Kemasyarakatan* (Bandung: Angkasa, 2008), 103.

³⁴ Saifayurallah Saifayurallah, “Konsep Khalifah Menurut Tafsir Al-Mishbah,” *TAFSE: Journal of Qur’anic Studies*, 2016, <https://doi.org/10.22373/tafse.v1i1.14287>; Subekti M. and Nurcholiq Mochamad, “Kepemimpinan Pendidikan Islam (Analisis Makna Kata ‘Khalifah’ Dalam Al Qur’an),” *Journal PIWULANG*, 2019, <https://doi.org/10.32478/piwulang.v2i1.302>.

³⁵ Rasyad Rasyad, “Konsep Khalifah Dalam Al-Qur’an (Kajian Ayat 30 Surat Al-Baqarah Dan A Yat 26 Surat Shaad),” *Jurnal Ilmiah Al-Mu’ashirah*, 2022, <https://doi.org/10.22373/jim.v19i1.12308>.

³⁶ Kadar M. Yusuf, E Hulawa Djepri, and Alwizar, “Leadership Construction in The Qur’an: Meaning and Implications,” *International Journal of Religion*, 2024, <https://doi.org/10.61707/enta7b47>.

³⁷ Nurul Hidayah et al., “Islamic Leadership Concepts and Theories,” *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 16, no. 02 (2023): 306–22, <https://doi.org/10.32806/jf.v16i02.5708>.

³⁸ Nurhadi and Dalimunthe Mawardi, “Konsep Khilafah Menurut Sayyid Quthb Dan Taqiuddin Al-Nabhani Dalam P Erspektif Syiasyah Syar’iyyah,” 2020, <https://doi.org/10.36088/palapa.v8i2.769>.

³⁹ M. Dawam Raharjo, *Ensiklopedi Al-Qur’an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), 349.

⁴⁰ Raharjo, 357.

After going through several readings of the opinions of several scholars in various fields of knowledge, especially the opinions of scholars who are experts in interpretation, it was found that the scholars did not provide specific limitations and understandings of the meaning of the caliphate. What they mean by the caliphate is replacing the position of others, whether it occurs due to monopoly or heredity factors as expressed by several scholars of *ushul*.⁴¹

According to al-Thabari, the word *khalifah* follows the *wazan fa'ilah*. Like the wording of *khalafa fulan fulanan fi hadza al-amr* (someone replaces another person in this matter), this happens when the person replaces his position. As in another word of Allah: *tsumma ja'alnakum khalaifa fi al-ardl min ba'dihim* (then we made you caliphs on earth who came after them) (Q.S. Yunus: 14). Therefore, a great sultan can be said to be a caliph because he replaced the people before them and took their place. While al-Hasan al-Basri thinks that what is meant is that Allah will create a generation of the human race that will inherit the earth from their ancestors from generation to generation, starting from the Prophet Adam AS., and so on. This opinion is based on several narrations. Such as the narrations of Ibn Sabith and Ibn Zaid and many more interpretations of scholars regarding this issue.⁴²

Q.S. Al-A'raf verse 69

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذُنُكُمْ إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَصِطَةً فَأَذُنُكُمْ أَلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ. ﴿الأعراف: ٦٩﴾

“Do you find it astonishing that a reminder should come to you from your Lord through one of your own so he may warn you? Remember that He made you successors after the people of Noah and increased you greatly in stature. So remember Allah’s favours, so you may be successful.”

In the Al-Azhar commentary, it is stated, "And remember, when He made you caliphs after the people of Noah and He prioritized you in events. So remember Allah's blessings so that you will be happy." With this, the Prophet Hud warned them and made them aware of how great a blessing Allah had given them. After the destruction of the people of Noah, it was the people of 'Ad who were given glory by Allah, and became caliphs, which means successors of the people of Noah, received the task of being caliphs on the face of the earth, continued the development of humanity, could cultivate the earth and take its fruits, had fertile land and a prosperous land so that their wealth abounded and as mentioned in other verses so that they became a wealthy people, able to build beautiful houses and signs of wealth and luxury (surah ash-Syu'araa').⁴³

From the verses above, it is clear that the concept of the caliph began when the prophet Adam personally led himself, and this shows that leadership in Islam also includes leading himself, namely directing oneself towards goodness. In addition to leading oneself, the concept of the caliph also applies to leading the people, this can be seen from the appointment of the Prophet David as caliph. The concept of the caliph here

⁴¹ Abd al-Ridha Hasan Jiyâd, *Maḥmūm Al-Khilâfah Al-Ilâhiyyah Li Al-Insân Fi Al-Qur'an Al-Karîm Wa Kitâbat Al-'Ulamâ Al-Muslimîn* (Kufah: Jami'ah al-Qadasiyyah Majallah Adab al-Kufah, n.d.), 2.

⁴² Ibn Jarîr At-Thabari, *Jami' Al-Bayân Fi Ta'wil Al-Qur'an...*, Juz. 1 (Beirut, Libanon: Dâr Al-Fikr, 1988), 450.

⁴³ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1988), <https://tafsir.learn-quran.co/id/surat-7-al-a'raf/ayat-69>.

has conditions, including not causing earth damage, deciding a case fairly, and not following his lusts. Allah threatens caliphs who do not carry out Allah's commands.⁴⁴

Imamah

In the Arabic dictionary, the word *imam* comes from the word *amma- yaummu- imaamah wa amman wa imaaman*. As in the sentence *yaummu al- qauma au bi al-qaumi*, which means to precede a people and become their leader. The word *i'tamma bi* is the same as *iqtanda* (following his footsteps). While the word *ista'ammahu* means to appoint him as a leader. As for the word *imam*, which means subject or *fa'il*, the plural is *ayimmatan* or *aimmatan*. This word applies to both men and women. The meaning of this word is *man yu'tamma bihi au yuqtada*, namely someone whose footsteps are followed⁴⁵ In the Quran, the word *imam* is repeated 7 times and the word *aimmah* is repeated 5 times. The word *imam* in the Quran has several meanings, namely, prophet, guide, book/text, straight path, and leader.⁴⁶

The verses that indicate the term *Imam* are as follows:

Q.S. Al-Furqan verse 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. ﴿الفرقان: ٧٤﴾

“They are `those who pray, “Our Lord! Bless us with `pious` spouses and offspring who will be the joy of our hearts, and make us models for the righteous”

Q.S. Al-Baqarah verse 124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿البقرة: ١٢٤﴾

“Remember `when Abraham was tested by his Lord with `certain` commandments, which he fulfilled. Allah said, “I will certainly make you into a role model for the people.” Abraham asked, “What about my offspring?” Allah replied, “My covenant is not extended to the wrongdoers”

The concept of the *Imam* from the verses above shows the husband as the leader of the household and also the prophet Abraham as the leader of his people. The concept of a priest here has the requirement of commanding virtues as well as carrying them out. And also the aspect of helping the weak as taught by Allah, is recommended.⁴⁷

Ulil Amri

Ulil Amri is a word that has the same root as the word *Amir*. The word *ulil amri* means the highest leader in an Islamic society.⁴⁸ *Ulil Amri* means one who has a job or business. *Ulil Amri* is usually used to refer to the term formal and informal leaders (rulers and scholars) who carry out their duties according to the commands of Allah and His

⁴⁴ Muhammad Harfin Zuhdi, “Kepemimpinan Dalam Perspektif Islam,” *Akademika* 19, no. 01 (2014): 41–42, <https://doi.org/10.24127/att.v4i01.1205>.

⁴⁵ Fr. Louis Ma'luf, *Al-Munjid Fi Al-Lughah Wa Al-A'lam* (Beirut, Libanon: Dâr al-Masyrîq, 1986), 17.

⁴⁶ Said Agil Husin Al-Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press, 2002), 197–99.

⁴⁷ Zuhdi, “Kepemimpinan Dalam Perspektif Islam,” 43.

⁴⁸ Veithzal Rivai, *Kepemimpinan Dan Perilaku Organisasi* (Jakarta: Raja Grafindo Persada, 2004), 5.

Messenger.⁴⁹ In the Quran, the word *Ulil Amri/Ulul Amri* is found in QS. An-Nisa' verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿النساء: ٥٩﴾

“O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you ‘truly’ believe in Allah and the Last Day. This is the best and fairest resolution.”

According to the Tafsir of the Ministry of Religion, for the law to be determined fairly to be carried out well, it is necessary to obey how the law is determined. This verse orders Muslims to obey legal decisions, which hierarchically start from the establishment of Allah's law. O you who believe! Obey Allah's commands in the Quran, and also obey the commands of the Apostle Muhammad, and also the decrees issued by *Ulil Amri* who holds authority among you as long as these decrees do not violate the provisions of Allah and His Messenger. Then, if you have different opinions about an issue that cannot be reconciled, return to the values and spirit of Allah's word, namely the Al-Quran, and also the values and spirit of the Prophet's guidance in the form of his sunnah, as proof that you truly believe in Allah and the Last Day. That is more important for you and has better consequences, both for your worldly life and for the life hereafter.

According to Al-Maraghi, this verse commands us to obey Allah and do good deeds with His book (the Quran) and obey the Prophet Muhammad SAW who has explained the Quran to us. The next order is to obey *Ulil Amri*. What *Ulil Amri* means here is the government, judges (people who determine the law), ulama', war leaders, and all leaders and heads who become a place for people to return to for public needs and benefits. The condition for obeying them is as long as they are trustworthy (trustworthy) and do not violate the commands of Allah and His Messenger.⁵⁰

Auliya'

In the Quran, the term *Auliya'* means leaders who are official and unofficial. The word of Allah in the letter Al-Maidah verse 55:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿المائدة: ٥٥﴾

“Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay alms-tax with humility”.

Basics of Leadership in Islam

Islamic leadership is grounded in the Quran and Hadith, emphasizing moral responsibility and ethical principles.⁵¹ Several key concepts of leadership in Islam include *Khalifah*, *Imam*, *Ulul 'Amri*, *Wali*, and *Malik*.⁵² Leaders are expected to embody the Prophet Muhammad's characteristics of *Shiddiq* (honesty), *Amanah* (trustworthiness),

⁴⁹ Abudin Nata, *Kajian Tematik Al-Quran Tentang Kemasyarakatan* (Bandung: Angkasa, 2008), 103.

⁵⁰ Ahmad bin Mushthafa Al-Maraghi, *Terjemahan Tafsir Al-Maraghi Juz 1* (Semarang: Thoha Putra, 1992), 116.

⁵¹ Muliyant, Hamdanah, and Fahmi, “Dasar Al-Qur’an Dan Hadits Tentang Kepemimpinan.”

⁵² Mahyudin, “Karakter Dan Konsep Pemimpin Dalam Perspektif Al-Qur’an,” *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora* 1, no. 2 (2022): 102–12, <https://doi.org/10.56113/takuana.v1i2.36>.

Tabligh (communication), and *Fathanah* (intelligence).⁵³ The Quran and Hadith serve as primary references for Muslim leaders.⁵⁴ Islamic leadership extends beyond formal authority to include vertical-moral responsibility to God.⁵⁵ Effective Islamic leadership requires physical and spiritual strength, strong faith, and adherence to Islamic teachings.⁵⁶ Ultimately, Islamic leadership aims to uphold justice, prosperity, and the welfare of society.⁵⁷

Several bases can be used as a reference in carrying out duties as a leader in Islam. The bases of Islamic leadership include the bases of monotheism, the bases of equality among human beings, the bases of Islamic unity, the bases of deliberation for consensus or people's sovereignty, and the bases of justice and welfare for all people.⁵⁸ First, the bases of monotheism, namely the bases of upholding monotheism or the bases of upholding the sentence of monotheism and facilitating the spread of Islam to all human beings. The bases of monotheism are based on Q.S. Al-Ikhlâs verses 1-4, Q.S. Al-Baqarah verse 163, and Q.S. An-Nisa verse 59. Second, the basis of equality among human beings. This principle explains that humans have the same degree before Allah SWT, and what distinguishes one human from another is only piety to Allah SWT. This base is found in Q.S. Hujurat verse 13. Third, the basis of Islamic unity functions to mobilize and strengthen the spirit of unity and oneness of the Muslim community. This principle is based on Q.S. Ali Imran's verse 103. Fourth, the basis for deliberation for consensus or sovereignty of the people. In this case, Allah swt. has emphasized the importance of deliberation in deciding a case as in Q.S. Ali Imran verse 159 and Ash-Shura verse 38. Fifth, the basis for justice and prosperity for all people is that leaders must uphold the equal rights of all their citizens. This means that a leader must have an obligation to safeguard the rights of the people and must be able to realize justice between them as a whole without exception. This basis is by the word of Allah SWT. in Q.S. An-Nahl verse 90.

The Foundation of Islamic Leadership

The holy book of the Quran for Muslims is not only a guideline for the lives of Muslims, but also a source of religious law and teachings that can be studied from various perspectives. The foundation of leadership in Islam can be found in Q.S. Al-Baqarah verse 30, Q.S. An-Nur verse 55, Q.S. Shaad verse 26, Q.S. An-Nahl verse 89, and the

⁵³ Hafniati, "Aspek-Aspek Filosofi Kepemimpinan Dalam Al-Qur'an Dan As-Sunnah"; Mahyudin, "Karakter Dan Konsep Pemimpin Dalam Perspektif Al-Qur'an."

⁵⁴ Siti Fatimah Siregar et al., "Karakter Dan Akhlak Pemimpin Dalam Perspektif Islam," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 1, no. 2 (2018): 110–16, <https://doi.org/10.34007/jehss.v1i2.22>.

⁵⁵ Lutfi Faishol, "Kepemimpinan Profetik Dalam Pendidikan Islam," *Eduprof: Islamic Education Journal* 2, no. 1 (2020): 39–53, <https://doi.org/10.47453/eduprof.v2i1.30>.

⁵⁶ Jamsari et al., "The Basis of Leadership in Islam."

⁵⁷ Moh. Nasrul Amin, "Kepemimpinan Dalam Islam," *Resolusi: Jurnal Sosial Politik*, 2019, <https://api.semanticscholar.org/CorpusID:216537596>; Mulyanty, Hamdanah, and Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan."

⁵⁸ Muhammad Randich Hamandia, "Karakteristik Kepemimpinan Dalam Perspektif Islam," *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)* 5, no. 2 (2021): 82; Nidawati, "Kepemimpinan Dalam Perspektif Islam," *PIONIR: Jurnal Pendidikan* 7, no. 2 (2018), <https://jurnal.ar-raniry.ac.id/index.php/Pionir/article/view/3333>.

Hadith of the Prophet narrated by Bukhari. The foundation here is the basis for the existence of concepts and rules in terms of leadership in Islam.

The Quran and Hadith provide foundational principles for Islamic leadership, emphasizing moral responsibility, justice, and ethical conduct.⁵⁹ Islamic leadership is viewed as a trust from Allah, with every individual considered a leader, at minimum over themselves.⁶⁰ The Quran uses various terms for leadership, including Khalifah, Imam, and Ulil Amr. Islamic leaders are expected to embody qualities such as honesty, trustworthiness, and intelligence.⁶¹ The concept of leadership in Islam extends from personal to societal levels, aiming to implement Islamic teachings for a better life in this world and the hereafter.⁶² Islamic leadership principles are crucial in managing educational institutions, with the ultimate goal of prosperity for all creation. Understanding these principles is essential for leaders to build just and prosperous societies.⁶³

Principles of Leadership in Islam

Principles are guidelines for carrying out tasks. Principles as a guide to where a leader in Islam must lead his organization to run and achieve the desired goals together. A leader in Islam must uphold the principles contained in the Quran and the hadith of the Prophet Muhammad. The Quran mentions the principles of leadership, among others. *First*, Amanah, which is interpreted as honesty, and trust (things that can be trusted).⁶⁴ This Amanah is one of the mandatory characteristics for the Messenger. There is an expression "Power is a mandate, therefore it must be carried out with full mandate". This expression, according to Said Agil Husin Al-Munawwar, implies two things. 1) If humans have power on earth, and become caliphs, then the power is 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 possessed is merely a mandate from Allah which is relative, which must later be accounted for before Him. 2) Because power is a mandate, its implementation also requires a mandate. Amanah in this case is an attitude of full responsibility, honesty, and upholding principles. Amanah in this sense is a principle or value.⁶⁵

Second, Fair which is an absorption of Arabic العدل (*'adl*). In the Quran, the term fair uses three terms, namely *'adl*, *qisth* and *haqq*. From the root word *'adl* as a noun, this word is mentioned 14 times in the Quran. While the word *qisth* comes from the root word

⁵⁹ Mulyanty, Hamdanah, and Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan"; Maimunah, "Kepemimpinan Dalam Perspektif Islam Dan Dasar Konseptualnya," *Al-Afkar : Jurnal Keislaman & Peradaban* 5, no. 1 (2017): 1–16, <https://doi.org/10.28944/afkar.v5i1.133>.

⁶⁰ Nur Fazillah, "Konsep Kepemimpinan Dalam Perspektif Islam," *INTELEKTUALITA: Journal of Education Sciences and Teacher Training* 12, no. 1 (2023): 172–74.

⁶¹ Mulyanty, Hamdanah, and Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan."

⁶² Maimunah, "Kepemimpinan Dalam Perspektif Islam Dan Dasar Konseptualnya."

⁶³ Mulyanty, Hamdanah, and Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan."

⁶⁴ Atabik Ali and Ahmad Zuhdi Mudlor, *Kamus Kontemporer Arab Indonesia* (Yogyakarta: Yayasan Ali Maksum, 1996), 215.

⁶⁵ Al-Munawwar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*, 200.

قسط, repeated 15 times as a noun. While the word *haqq* in the Quran is mentioned 251 times.⁶⁶

Third, *Shura* (Deliberation) comes from the word *syawara*, which etymologically means removing honey from a beehive. Parallel to this definition, the word *shura* in Indonesian becomes "*musyawarah*" which means everything that can be taken or removed from another to obtain goodness. This is synonymous with the understanding of bees that produce honey that is useful for humans. The verse of the Quran that explains about deliberation is in Q.S. Ali Imran verse 159. In his interpretation, Abdullah Yusuf Ali interprets Q.S. Asy-Shura verse 38 that, "*Consultation.*" *This is the key-word of the Sura, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a Personality whose development counts in the sight of Allah... This principle was applied to its fullest extent by the holy Prophet in his private and public life, and was fully acted upon by the early rulers of Islam. Modern representative government is an attempt-by no means perfect-to apply this principle in State affairs. See my Religious Polity of Islam*"⁶⁷

Fourth, *Amar Makruf Nahi Munkar* consists of 2 phrases, namely *Amar makruf* which means order to do good, and *nahi munkar* which means prohibiting to do bad. So it can be understood that *Amar makruf nahi munkar* is an effort made by Muslims to order themselves or others to do good and prohibit or prevent doing evil. Raharjo explains that "the order to do good and prevent evil deeds." The term is treated in one unit of term, and one unit of meaning as well, as if the two cannot be separated.⁶⁸ In the Quran, the use of the word *ma'ruf* is repeated 32 times in 10 surahs, and the term *amar ma'ruf (al-amr bi al-ma'ruf)* is repeated 9 times in five surahs. While the word *ma'ruf* with all its derivations, is repeated 71 times, and the most is found in surah al-Baqarah as many as 20 times.⁶⁹ One of the verses of the Quran that explains *Amar makruf nahi munkar* is Q.S. Ali Imran verse 104.

Prophetic Leadership

Prophetic comes from the word prophet, which means Prophet.⁷⁰ So prophetic leadership can be interpreted as a person's ability to influence others to achieve goals as done by the Prophets and Apostles.⁷¹ The term prophetic in Indonesia was first introduced by Kuntowijoyo through his idea of the importance of transformative social science, which is then called prophetic social science. Prophetic social science not only explains and changes social phenomena, but also provides guidance in which direction the transformation is carried out, for what, and by whom. Prophetic social science tries to reorient epistemology, namely reorientation of the mode of thought and mode of inquiry,

⁶⁶ Zuhdi, "Kepemimpinan Dalam Perspektif Islam," 46.

⁶⁷ Abdullah Yusuf Ali, *The Holy Quran, Text, Translation and Comentary* (Lahore: Shaikh Muhammad Ashraf, 1938), 1257.

⁶⁸ Raharjo, *Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*, 619.

⁶⁹ Zuhdi, "Kepemimpinan Dalam Perspektif Islam," 49.

⁷⁰ Abdul Halim Sani, *Manifesto Gerakan Intelektual Profetik* (Yogyakarta: Samudera Biru, 2011), 40.

⁷¹ Munardji, "4KONSEPDAN APLIKASIKEPEMIMPINAN PROFETIK," *Edukasi: Jurnal Pendidikan Islam* 4, no. 1 (2016): 71, <http://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/110>.

that the source of knowledge is not only from reason and empiricism but also from revelation.⁷²

The term "prophetic" refers to the term prophethood. The word prophetic comes from the word "prophet" which means prophet. In the Oxford Dictionary "prophetic" is 1) "Of, pertaining or proper to a prophet or prophecy"; "having the character or function of a prophet"; (2) "Characterized by, containing, or of the nature of prophecy; predictive". So the meaning of prophetic is identical to someone who has the nature or characteristics of a prophet, or someone who is estimated and predicted to have the nature of a prophet. The term prophetic leadership is a combination of two definitions that can be interpreted into several terminologies. First, prophetic leadership has the same dimensions as leadership in general. Leadership is identified with the ability to encourage and lead members in realizing a shared vision. Second, the prophetic dimension is an important point, so leadership must be based on the nature and character of a prophet, at least it can be equated with efforts to realize the vision and mission of prophecy.

Adh-Dzakey in Budiono stated that "Prophetic leadership is a process to influence others in order to make them sincerely follow the directions with loyalty as a reflection of their obedience, fear and faith toward Allah SWT". It can be freely interpreted that Prophetic Leadership is a process to influence others so that they sincerely follow the directions with loyalty as a reflection of their obedience, fear, and faith toward Allah SWT. Kuntowijoyo expressed his understanding based on QS. Ali Imran verse 110 about the mission of prophetic leadership.⁷³

Kuntowijoyo in Mubah states that prophetic leadership has three missions. The first is the mission of humanization or humanity. This is the simplest task. *Ta'muruna bi al ma'ruf* is interpreted as a mission of humanization, this is a mission that humanizes humans, elevates the dignity of human life, and the obligation of humans to be responsible for what they have done. The second mission is *Tanhauna 'ani al munkar* interpreted as a mission of liberation/liberation, namely the mission of freeing humanity from the constraints of depression and oppression. The third mission is *Tu'minuna bi Allah*, which is a transcendent mission. This is the most difficult task compared to the first two. This mission is defined as a divine consciousness that can move people's hearts and be sincere in everything they do.⁷⁴

CONCLUSION

From the explanation above, it can be concluded that Islamic leadership is a leadership concept based on the leadership of the Prophet Muhammad pbuh offers a leadership model that seeks to develop a strategy to achieve balanced success in business, family, social, and spiritual, based on the leadership and management example of the Prophet Muhammad pbuh and the spirit of *Asma al Husna*. Some of the bases that can be used as a reference in carrying out duties as a leader in Islam. The bases of Islamic leadership include the bases of monotheism, the bases of equality among human beings, the bases of Islamic unity, the bases of deliberation for consensus or people's sovereignty, and the bases of justice and welfare for all people.

⁷² Sus Budiharto and Fathul Himam, "Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik," *Jurnal Psikologi Fakultas Psikologi Universitas Gadjah Mada* 33, no. 2 (2006): 136.

⁷³ Mubah, "PEMIMPIN PROFETIK DALAM MEMOTIVASI KERJA PERSONALIA PENDIDIKAN MELALUI PENDEKATAN SPIRITUAL PERSPEKTIF AL-QUR 'AN," 765.

⁷⁴ Mubah, 765.

The holy Qur'an for Muslims is not only a guideline for the lives of Muslims, but also a source of religious law and teachings that can be studied from various perspectives. The foundations of leadership in Islam can be found in Q.S. Al-Baqarah verse 30, Q.S. An-Nur verse 55, Q.S. Shaad verse 26, Q.S. An-Nahl verse 89, and the Hadith of the Prophet narrated by Bukhari. Principles are guidelines for carrying out tasks. Principles are the direction in which a leader in Islam must lead his organization to run and achieve the desired goals together. A leader in Islam must uphold the principles contained in the Quran and the hadith of the Prophet Muhammad pbuh. The Quran mentions the principles of leadership, including trust, justice, *syura* (deliberation), and *amr bi al-ma'ruf wa nahy 'an al-munkar*. Prophetic Leadership is a process of influencing others so that they sincerely follow instructions with loyalty as a reflection of their obedience, fear, and faith in Allah SWT.

REFERENCES

- Abdallah, Abdulkarim, Fadil Çitaku, Marianne Waldrop, Don Zillioux, Lumturie Pretenti Çitaku, and Yawar Hayat Khan. "A Review of Islamic Perspectives on Leadership." *International Journal of Scientific Research and Management* 7, no. 11 (2019). <https://doi.org/10.18535/ij سرم/v7i11.sh02>.
- Abdul, Malik Ghozali. "Kriteria Pemimpin Dalam Perspektif Hadits." *Istinbath*, 2018. <https://doi.org/10.20414/IJHI.V17I1.38>.
- Al-Ghazālī. *Ihya' Ulumuddin Jilid II*. Beirut, Libanon: Dar Kutub al-Ilmiyah, n.d.
- Al-Maraghi, Ahmad bin Mushthafa. *Terjemahan Tafsir Al-Maraghi Juz 1*. Semarang: Thoha Putra, 1992.
- Al-Munawar, Said Agil Husin. *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*. Jakarta: Ciputat Press, 2002.
- Ali, Abdullah Yusuf. *The Holy Quran, Text, Translation and Comentary*. Lahore: Shaikh Muhammad Ashraf, 1938.
- Ali, Atabik, and Ahmad Zuhdi Mudlor. *Kamus Kontemporer Arab Indonesia*. Yogyakarta: Yayasan Ali Maksum, 1996.
- Amin, Moh. Nasrul. "Kepemimpinan Dalam Islam." *Resolusi: Jurnal Sosial Politik*, 2019. <https://api.semanticscholar.org/CorpusID:216537596>.
- Antonio, S. *Ensiklopedia PROLM (Prophetic Leadership and Management Wisdom)*. Jakarta: Tazkia Publishing, 2013.
- At-Thabari, Ibn Jarîr. *Jami' Al-Bayân Fi Ta'wil Al-Qur'an.., Juz. 1*. Beirut, Libanon: Dâr Al-Fikr, 1988.
- Belia, Fasra, Syahidin, Pemimpin Menurut Kriteria, and Islam Pandangan. "Kriteria Pemimpin Menurut Pandangan Islam." *Jurnal Budi Pekerti Agama Islam*, 2024. <https://doi.org/10.61132/jbpai.v2i4.461>.
- Budiharto, Sus, and Fathul Himam. "Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik." *Jurnal Psikologi Fakultas Psikologi Universitas Gadjah Mada* 33, no. 2 (2006): 133–46.

- Dahlan, M. "Nabi Muhammad SAW (Pemimpin Agama Dan Kepala Pemerintahan)." *Rihlah Jurnal Sejarah Dan Kebudayaan* 6, no. 2 (2018): 184. <https://doi.org/10.24252/rihlah.v6i2.6912>.
- Faishol, Lutfi. "Kepemimpinan Profetik Dalam Pendidikan Islam." *Eduprof: Islamic Education Journal* 2, no. 1 (2020): 39–53. <https://doi.org/10.47453/eduprof.v2i1.30>.
- Fazillah, Nur. "Konsep Kepemimpinan Dalam Perspektif Islam." *INTELEKTUALITA: Journal of Education Sciences and Teacher Training* 12, no. 1 (2023): 172–74.
- Gonaim, Faiza. "An Analysis of the Life of Prophet Muhammad: Servant- Leadership and Influence." *International Journal of Humanities and Social Science Invention* 5, no. 4 (2016).
- Hafniati. "Aspek-Aspek Filosofi Kepemimpinan Dalam Al-Qur'an Dan As-Sunnah." *Al-Adyan: Jurnal Studi Lintas Agama* 13, no. 1 (2018): 111–34. <https://doi.org/10.24042/ajsla.v13i1.2947>.
- Hamandia, Muhammad Randich. "Karakteristik Kepemimpinan Dalam Perspektif Islam." *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)* 5, no. 2 (2021).
- Hamka. *Tafsir Al-Azhar*. Jakarta: Pustaka Panjimas, 1988. <https://tafsir.learn-quran.co/id/surat-7-al-a'raf/ayat-69>.
- Hasanah, Iswatun, and Hilmi Qosim Mubah. "Kepemimpinan Altruis Dalam Membentuk Organizational Citizenship Behaviour Pada Pegawai Di SMP Plus Nurul Hikmah Pamekasan." *Re-JIEM (Research Journal of Islamic Education Management)e-JIEM (Research Journal of Islamic Education Management)* 5, no. 2 (2022): 160–71. <https://doi.org/10.19105/re-jiem.v5i2.7642>.
- Hidayah, Nurul, Agneis Novirieka Harahap, Ibnopita Ibnopita, Ubed Muhtarom, and Tobroni Tobroni. "Islamic Leadership Concepts and Theories." *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 16, no. 02 (2023): 306–22. <https://doi.org/10.32806/jf.v16i02.5708>.
- Jamsari, Ezad Azraai, Wan Kamal Mujani, Noor Inayah Ya'akub, Hamzaini Abdul Hamid, Wan Mohtar Wan Yusoff, Nur Riza Mohd. Suradi, Zinatul Ashiqin Zainol, et al. "The Basis of Leadership in Islam." *Advances in Natural and Applied Sciences* 6, no. 8 (2012).
- Jiyâd, Abd al-Ridha Hasan. *Maḥmūm Al-Khilâfah Al-Ilāhiyyah Li Al-Insân Fi Al-Qur'an Al-Karîm Wa Kitâbat Al-'Ulamâ Al-Muslimîn*. Kufah: Jami'ah al-Qadasiyyah Majallah Adab al-Kufah, n.d.
- Kartika, Ika, Aji Budi Santosa, Mahfud Baihaki, Hidin Muhidin, Rima Widia, and Fatimah Dzakiroh. "Konsep Dasar Kepemimpinan Dalam Perspektif Islam Di Era Modern." *Jurnal Dirosah Islamiyah* 6, no. 2 (2024). <https://doi.org/10.47467/jdi.v6i2.1768>.
- Lewis, Bernard. *Bahasa Politik Islam, Terjemahan Ihsan Al-Fauzi*. Jakarta: Gramedia, 1994.
- M., Fozia, Rehman Ayesha, and Farooq Ayesha. "Entrepreneurship and Leadership: An

- Islamic Perspective.” *International Journal of Economics, Management and Accounting* 24, no. 1 (2016).
- M., Subekti, and Nurcholiq Mochamad. “Kepemimpinan Pendidikan Islam (Analisis Makna Kata ‘Khalifah’ Dalam Al Qur’an).” *Journal PIWULANG*, 2019. <https://doi.org/10.32478/piwulang.v2i1.302>.
- Ma’luf, Fr. Louis. *Al-Munjid Fi Al-Lughah Wa Al-A’lam*. Beirut, Libanon: Dâr al-Masyrîq, 1986.
- Mahyudin. “Karakter Dan Konsep Pemimpin Dalam Perspektif Al-Qur’an.” *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora* 1, no. 2 (2022): 102–12. <https://doi.org/10.56113/takuana.v1i2.36>.
- Maimunah. “Kepemimpinan Dalam Perspektif Islam Dan Dasar Konseptualnya.” *Al-Afkar: Jurnal Keislaman & Peradaban* 5, no. 1 (2017): 1–16. <https://doi.org/10.28944/afkar.v5i1.133>.
- Malam, Bashir. “The Political Model of the Prophet Muhammad and His Rightly Guided Cal Iphs: An Overview.” *International Journal of Research and Innovation in Social Science (IJRISS)* 5, no. 2 (2021).
- Moher, David, Alessandro Liberati, Jennifer Tetzlaff, and Douglas G. Altman. “Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement.” *International Journal of Surgery* 8, no. 5 (2010): 336–41. <https://doi.org/10.1016/j.ijssu.2010.02.007>.
- Mubah, Hilmi Qosim. “PEMIMPIN PROFETIK DALAM MEMOTIVASI KERJA PERSONALIA PENDIDIKAN MELALUI PENDEKATAN SPIRITUAL PERSPEKTIF AL-QUR ’ AN,” no. December (2021): 7–9.
- Muliyanty, Irka, Hamdanah Hamdanah, and Noor Fahmi. “Dasar Al-Qur’an Dan Hadits Tentang Kepemimpinan.” *Journal on Education* 6, no. 4 (2024): 20928–35. <https://doi.org/10.31004/joe.v6i4.6226>.
- Munardji. “4KONSEPDAN APLIKASIKEPEMIMPINAN PROFETIK.” *Edukasi: Jurnal Pendidikan Islam* 4, no. 1 (2016): 88–100. <http://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/110>.
- Munawwir, Ahmad Warson. *Al Munawwir Kamus Arab Indonesia*. Yogyakarta: Yappi, 1973.
- Na’imah, Tri, and Ahmad Muhibbin. “Characteristics Of Islamic Education Leadership: Literature Review.” *Technium Social Sciences Journal* 11 (2020): 59–67. <https://doi.org/10.47577/tssj.v11i1.1423>.
- Nata, Abuddin. *Kajian Tematik Al-Quran Tentang Kemasyarakatan*. Bandung: Angkasa, 2008.
- Nata, Abudin. *Kajian Tematik Al-Quran Tentang Kemasyarakatan*. Bandung: Angkasa, 2008.
- Nidawati. “Kepemimpinan Dalam Perspektif Islam.” *PIONIR: Jurnal Pendidikan* 7, no. 2 (2018). <https://jurnal.ar-raniry.ac.id/index.php/Pionir/article/view/3333>.

- Nurhadi, and Dalimunthe Mawardi. "Konsep Khilafah Menurut Sayyid Quthb Dan Taqiyuddin Al-Nabhani Dalam PERSPEKTIF SYIAZYAH SYAR'IIYAH," 2020. <https://doi.org/10.36088/palapa.v8i2.769>.
- Pancaningrum, Novita. "Kontekstualisasi Konsep Pemimpin Dalam Teks Hadis." *Riwayah: Jurnal Studi Hadis* 4, no. 2 (2019): 204. <https://doi.org/10.21043/riwayah.v4i2.4019>.
- Raharjo, M. Dawam. *Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*. Jakarta: Paramadina, 2002.
- Rasyad, Rasyad. "Konsep Khalifah Dalam Al-Qur'an (Kajian Ayat 30 Surat Al-Baqarah Dan A Yat 26 Surat Shaad)." *Jurnal Ilmiah Al-Mu'ashirah*, 2022. <https://doi.org/10.22373/jim.v19i1.12308>.
- Rivai, Veithzal. *Kepemimpinan Dan Perilaku Organisasi*. Jakarta: Raja Grafindo Persada, 2004.
- Saifayurallah, Saifayurallah. "Konsep Khalifah Menurut Tafsir Al-Mishbah." *TAFSE: Journal of Qur'anic Studies*, 2016. <https://doi.org/10.22373/tafse.v1i1.14287>.
- Saiyyidah, Zaidi. "'Every One of You Is a Leader': Investigating the Experience of Being a Brown British Muslim Woman in Professional Contexts." *Religions*, 2024. <https://doi.org/10.3390/rel15101229>.
- Sakdiah, Sakdiah. "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah." *Jurnal Al-Bayan*, 2016. <https://doi.org/10.22373/ALBAYAN.V22I33.636>.
- Sani, Abdul Halim. *Manifesto Gerakan Intelektual Profetik*. Yogyakarta: Samudera Biru, 2011.
- Sastypratiwi, Helen, and Rudy Dwi Nyoto. "Analisis Data Artikel Sistem Pakar Menggunakan Metode Systematic Review." *Jurnal Edukasi Dan Penelitian Informatika (JEPIN)* 6, no. 2 (2020): 250. <https://doi.org/10.26418/jp.v6i2.40914>.
- Shihab, M. Quraish. *Menabur Pesan Ilahi*. Jakarta: Lentera Hati, 2006.
- Sidiq, Alief Hafid, Syaiful Anwar, Erna Herlina, Terien Rivaldo, and Muhammad Rizko. "Literature Study: The Concept of Leadership In Islamic Perspective." *OIKONOMIA: Journal of Economics and Management Science* 2, no. 3 (2024): 73–77. <https://doi.org/10.59165/oikonomia.v2i3.84>.
- Siregar, Siti Fatimah, Yudistira Fuady, Muhammad Fadli, Afif Al-Bukhori, Putri Nurhayati Lubis, Saidatun Nisa Nasution, Riki Wahyudi, Suryadi Matanari, Muhammad Junaidi, and Ira Suryani. "Karakter Dan Akhlak Pemimpin Dalam Perspektif Islam." *Journal of Education, Humaniora and Social Sciences (JEHSS)* 1, no. 2 (2018): 110–16. <https://doi.org/10.34007/jehss.v1i2.22>.
- Siswanto. "Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar) (Systematic Review as a Research Method to Synthesize Research Results (An Introduction))." *Buletin Penelitian Sistem Kesehatan* 13, no. 4 (2010): 326–33.

- Solihin, Muhtar. “Kepemimpinan Politik Dalam Perspektif Islam.” *JRP (Jurnal Review Politik)* 6, no. 2 (2016): 225–42. <https://doi.org/10.15642/jrp.2016.6.2.225-242>.
- Syam, Robingun Suyud El. “Prophetic Leadership: The Leadership Model of Prophet Muhammad in Political Relation of Social – Ummah.” *Jurnal Pendidikan Islam* 6, no. 2 (2017): 371. <https://doi.org/10.14421/jpi.2017.62.371-396>.
- Thaib, Lukman. *Leadership: An Islamic Perspective*. Kuala Lumpur, Malaysia: Department of Siasah Syar’iyyah, Academy of Islamic Studies, University of Malaya, 2015.
- Umar, Sidiq. “Kepemimpinan Dalam Islam: Kajian Tematik Dalam Al-Quran Dan Hadits,” 2014. <https://doi.org/10.21154/dialogia.v12i1.305>.
- W., K Mujani, Azraai Jamsari Ezad, Yaakub N., Hamid H., Yusoff W., R Suradi N., A Zainol Z., et al. “Meaning of Leadership According to Islam,” 2012.
- Welch, Vivian, Mark Petticrew, Jennifer Petkovic, David Moher, Elizabeth Waters, Howard White, and Peter Tugwell. “Extending the PRISMA Statement to Equity-Focused Systematic Reviews (PRISMA-E 2012): Explanation and Elaboration.” *Journal of Clinical Epidemiology* 70 (2016): 68–89. <https://doi.org/10.1016/j.jclinepi.2015.09.001>.
- Yusuf, Kadar M., E Hulawa Djeprin, and Alwizar. “Leadership Construction in The Qur’an: Meaning and Implications.” *International Journal of Religion*, 2024. <https://doi.org/10.61707/enta7b47>.
- Zuhdi, Muhammad Harfin. “Kepemimpinan Dalam Perspektif Islam.” *Akademika* 19, no. 01 (2014). <https://doi.org/10.24127/att.v4i01.1205>.