

Kepimpinan Dalam Islam 2016

Kuliah 1

Pengenalan Modul

Modul ini akan membincangkan:

- i) Prinsip-prinsip kepimpinan Islam
- ii) Bagaimana ia dapat digunapakai di dalam era moden ini samada dalam keluarga atau organisasi.
- iii) Peserta juga akan membuat perbandingan ringkas mengenai teori-teori kepimpinan barat serta tamadun-tamadun lain seperti, Cina, Jepun dan India untuk melihatkan kelebihan prinsip kepimpinan Islam.

Hasil Pembelajaran

- Di akhir modul pelajar dapat, insha'allah:
- Mengenalpasti krisis kepimpinan dan jalan keluar kepada krisis tersebut berdasarkan teori kepimpinan Islam
- Membezakan teori-teori kepimpinan selain Islam dengan teori Islam serta membuat perbandingan.
- Menghayati Islam serta dapat berfikir secara rasional, kreatif, kritikal dan analatikal berpandukan Islam serta berpengaruh dalam komunikasi.

ISTILAH PEMIMPIN/KEPIMPINAN DALAM ISLAM

- Kepimpinan dalam bahasa Arab
- *al-Ri'ayah, al-imaroh, al-qiyadah, atau al-zaamah.*
- Kepimpinan dalam Islam adalah satu proses atau kemampuan seseorang untuk mengarahkan dan memotivasi tingkah laku orang lain, serta ada usaha kerja sama sesuai dengan Al-Quran dan Sunnah untuk mencapai tujuan yang diinginkan.

ISTILAH PEMIMPIN/KEPIMPINAN

Dari Abu Said dari Abu Hurairah bahwa keduanya berkata, Rasulullah bersabda, *“apabila tiga orang keluar bepergian, hendaklah mereka menjadikan salah satu sebagai pemimpin”*.

(HR.Abu Dawud).[5]

ISTILAH PEMIMPIN/KEPIMPINAN DALAM PEMIKIRAN BARAT

Kepimpinan (Northhouse , 2007) didefinisikan sebagai ‘satu proses di mana seorang individu mendorong suatu kumpulan untuk mengecapi satu objektif bersama’. [A process whereby an individual influences a group of individuals to achieve a common goal]

PERBEZAAN ANTARA PANDANGAN ISLAM DAN BARAT

Manurut al-Mauwdudi, yang dimaksud *Islami Nazariyat* (worldview) adalah pandangan hidup yang dimulai dari konsep keesaan Tuhan (*shahadah*) yang berimplikasi pada keseluruhan kegiatan kehidupan manusia di dunia. Sebab shahadah adalah pernyataan moral yang mendorong manusia untuk melaksanakannya dalam kehidupannya secara menyeluruh.

PERBEZAAN ANTARA PANDANGAN ISLAM DAN BARAT

Pandangan hidup (worldview) orang Barat merupakan asas bagi setiap perilaku manusia, termasuk aktifitas ilmiah dan teknologi. Setiap aktiviti manusia akhirnya dapat dilacak pada pandangan hidupnya – yang kebanyakan sekarang mengikut pandangan sekularisma [The foundation of all human conduct, including scientific and technological activities and every human activity is ultimately traceable to its worldview – secularism is most dominant].

PERBEZAAN ANTARA PANDANGAN ISLAM DAN BARAT

- Dengan perbezaan pandangan (worldview) antara Islam dan Barat, ini mempunyai kesan yang besar ke atas tujuan dan objektif kumpulan, dan nilai dan prinsip kepimpinan.
- Contoh mendapatkan keuntungan yang banyak sebagai tujuan kumpulan. Bolehkah kita menolak nilai2 dan tanggungjawab hanya demi untuk mendapatkan untung yang banyak?

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

1) *Imam*

- *Imam* bermaksud pemimpin yang berdiri di hadapan yang lain. Ia diambil dari kata dasar, '*amma*', yang bermaksud "berada di hadapan." Seperti imam solat yang memimpin solat jema'ah dan yang mengikuti di belakang dipanggil *makmum*. Di dalam Qur'an, imam digunakan untuk para rasul yang diarahkan berada di 'hadapan orang ramai' untuk mengajak mereka ke jalan Allah.

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

2) *Khalifah*

- *Khalifah* bermaksud seseorang yang menggantikan seseorang atau menjawat jawatan seseorang. Khalifah diterangkan di dalam Quran sebagai pemimpin, pentadbir, pengurus, pemegang amanah. *Khalifah* harus memikul tanggungjawab, menjalankan tugas dan peranan dengan penuh komited, dedikasi, dan keihlasan yang akan membawa kepada keharmonian dan keamanan di dunia ini untuk mencapai keredhaan Allah.

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

- Dan (ingatlah) ketika Tuhanmu berfirman kepada Malaikat; "Sesungguhnya Aku hendak menjadikan seorang khalifah di bumi". Mereka bertanya (tentang hikmat ketetapan Tuhan itu dengan berkata): "Adakah Engkau (Ya Tuhan kami) hendak menjadikan di bumi itu orang yang akan membuat bencana dan menumpahkan darah (berbunuh-bunuhan), padahal kami sentiasa bertasbih dengan memujiMu dan mensucikanMu?". Tuhan berfirman: "Sesungguhnya Aku mengetahui akan apa yang kamu tidak mengetahuinya". (Surah Al-Baqarah 2:30).

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

- Atau siapakah yang memperkenankan (doa) orang yang dalam kesulitan apabila ia berdoa kepada-Nya, dan yang menghilangkan kesusahan dan yang menjadikan kamu (manusia) sebagai ***khalifah*** di bumi? apakah disamping Allah ada Tuhan (yang lain)? amat sedikitlah kamu mengingat(Nya). (Surah An-Naml 27:62).

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

3) *Amir*

- *Amir* ialah seorang pemimpin yang memberi arahan, yang memberi tugas dan tanggungjawab kepada yang lain. Perkataan '*amara*' – '*ya'muru*' bermaksud 'memberi arahan'.
- *Ulil amri* ditujukan kepada seseorang individu yang mempunyai kekuasaan untuk memberi arahan dan tugas. Dalam Islam, seseorang yang diberikan gelaran *ulil amri* adalah individu yang mempunyai kepimpinan untuk memimpin satu kumpulan atau satu himpunan. Istilah '*ulil amri min kum*' di dalam ayat Quran di bawah ini tertuju kepada seorang individu yang diberikan tanggungjawab untuk memimpin satu kumpulan orang Islam dan dia layak diberikan kesetiaan dan ketaatan oleh pengikutnya selagi perintahnya tidak bercanggah daripada pengajaran Islam. Sekiranya ada perbezaan pendapat, mereka harus merujuk kepada Quran dan Sunnah bagi menyelesaikan perbalahan.

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

- Hai orang-orang yang beriman, taatilah Allah dan taatilah Rasul (Nya), dan ulil amri di antara kamu. Kemudian jika kamu berlainan pendapat tentang sesuatu, maka kembalikanlah ia kepada Allah (Al Quran) dan Rasul (sunnahnya), jika kamu benar-benar beriman kepada Allah dan hari kemudian. Yang demikian itu lebih utama (bagimu) dan lebih baik akibatnya. (Surah An-Nisa' 4:59).

BEBERAPA ISTILAH KEPIMPINAN DALAM ISLAM

4) *Al-Mulk* atau *al-Malik*

- Al Mulk berasal dari kata yang bererti kerajaan dan menguasai.
- Al- Malik berasal dari kata yang bererti pemilik pemerintah kekuasaan pada suatu bangsa, suku atau negeri.

GENERAL PRINCIPLES OF LEADERSHIP

- In politics, there are various factors that shaped the style of government. This holds true not only in secular government states but also in Islamic government states
- However, **the main driving force behind these governments is the leadership.** It will make or break a government just like driving a car which looks simple but bringing the car to the intended direction requires certain skills and concentration.

LEADERSHIP BETWEEN THE WESTERN SECULAR STATE AND AN ISLAMIC STATE

- The differences and similarities of the concept and characteristics of leadership in the Western Secular and Islamic States will be discussed
- Depending on the types of political system – Presidential, Prime Ministerial or Monarchy systems,
 - i) We will try to understand where power and authority resides, how the leaders are appointed – the issue of legitimacy and mandate, and who make the laws.
 - ii) In the Islamic perspective, we will look at the concept of '*khalifah fil ard*' and the characteristics that come with it, like the roles of a leader, methods of selection, sovereignty, obedience to leaders and issue of gender.

Concept and Characteristics of Leadership in Western Secular State

- In the Western Secular State, there are a few models of leadership depending on the types of political system adopted by the State.
- In a Democratic State, the Executives are in the centre of the power of the government with the President or Prime Minister at the apex of the pyramid of the government.
- Thus, power resides in the hands of a single person or a group of elites. **They are given the sovereign power and authority by the constitution which allows them to make or break laws they term fit – directly or indirectly - according to the condition of the people and State.**

Concept and Characteristics of Leadership in Western Secular State

- In the Western democracy like the US, where the President is not under any control of the Legislators – the Congress - the President can veto a bill passed by the Legislators.
- It is also with this **sovereign power and authority that powerful leaders of the world not only change their domestic laws, but also laws concerning international affairs.**
- They used their influence to push for international laws that will suit and benefit their own national interest.
- Here within, lies the opportunity for the abuse of power.

Concept and Characteristics of Leadership in Western Secular State

- In a western functional democracy like the US, having the **Presidential system**, the President is elected by a direct popular election by the people, but can only stay in office for a maximum period of eight years or two terms
- Here, the people give mandate directly to the President. The President of the US is both the Head of State as well as the Head of Government

Concept and Characteristics of Leadership in Western Secular State

- In a **parliamentary system** like Singapore, having a Prime Ministerial system, the Prime Minister is appointed from the political party which has the majority seats in parliament.
- The Prime Minister leads a group of Executives in the Cabinet, which governs the State. Thus, the Prime Minister is the Head of Government with real executive power.
- The Elected President of Singapore acts as the Head of State with limited power, like guarding the national reserves.

Concept and Characteristics of Leadership in Western Secular State

- For both types of system discussed above, legitimacy for the leadership is obtained through the process of election.
- In a country like Switzerland which adopts plural executive, the Federal Assembly selects a commission of seven persons to sit in the Federal Council to act as the executive authority. Every member of the commission has equal power.
- Another atypical political system is the **Monarchy**, which is a one-person rule, appointment is normally through hereditary. In the past, the Monarch held all the powers of the State as the Chief Executive, including legislation and judiciary.

Concept and Characteristics of Leadership in an Islamic State

- In Islam, a leader is known as '*khalifah fil ard*' (Allah's vicegerent on earth). In this aspect, we are able to look at several key characteristics of Islamic leadership:
 - a) **Leaders as God's Trustees**
 - b) **Leaders have no sovereign powers and do not make laws**
 - c) **Conditional Obedience to Leaders**

Leaders as God's Trustees

- Leaders in Islam act as God's Trustees. The role of a leader in Islam is one of an *amanah* not a privilege that a person must fulfill.
- The leader being the *khalifah* – vicegerent – must uphold Allah's divine laws (*Shari'ah*) upon himself and upon his subjects and citizens
- It is thus a very heavy responsibility that one shall not demand or ask for, nor it is a role that can be given to any individual.
- It is a great trust to be undertaken not by any man but by God abiding man

Leaders as God's Trustees

- Thus the trust is taken not by any individual without prior evaluating his capabilities in Islamic perspective
- And if he qualifies, a Muslim leader should be very clear of his role and responsibility to the people he leads as well as his accountability to Allah.
- In the Western democracy, the term *amanah or trust* do exist but not to the same degree of acceptance, measurement or extent as in Islam.

Leaders have no sovereign powers and do not make laws

- Sovereign powers solely belong to Allah and the leaders are but mere implementers of Allah's *shari'ah* on the face of the earth.
- Hence, upholding Allah's *shari'ah* is the prime responsibility of any Muslim leaders.
- This differential in concept of leadership between Islam and the Western Secular State lies in the former emphasis and indigenous attitude towards religion and the latter blatant indignant towards the same.
- In this aspect, we see the Western democracy different from Islam.
- Unlike Islamic laws which are divine laws that believers cannot challenge and he must fully obey with full obligation without fear and favour, and can only be changed and removed by Allah the All Mighty,
- Where else Western laws are man-made which can be manipulated and broken when the leader deem fit to do so, even if it is with the intention to serve the interest of the political elites and ruling party.

Conditional Obedience to Leaders

- Thus, in Islam there is check and balance between the leader and the citizens unlike the Western democracy which do not allow such direct channel of communication, what more to reprimand or point out the wrong deed of a leader.
- But this does not mean that the Western leader is above the law as any leader who breaks the law can be prosecuted by the Judiciary.
- In this sense both Western and Islamic leaders are fallible just like any human being and are not above the law.

Conditional Obedience to Leaders

- Citizens of an Islamic State can check on the leaders and correct them.
- Hence, whether Muslims need to have an absolute obedience to a leader is debatable as majority of Muslim scholars deduced that obedience to a leader shall be conditional, subjected to the leader complying with Allah's divine laws (*shari'ah*).
- Muslims need not obey the leader's command if it is against the *shari'ah*.
- In fact it is the duty of every Muslims to correct a *munghkar* to the best of his ability, irrespective whether the *munghkar* is done by the leader or the commoner.

Various methods of selection of leaders

- The method of selecting leaders varies throughout the history of the Islamic empire.
- The Qur'an does not specifically mention how a leader shall be appointed.
- As such even the Prophet Muhammad (pbuh) did not appoint a successor prior to his death or leave any will.
- Thus, when the *shari'ah* is silent on the appointment of the leader, it was left to the Muslims to decide the most suitable candidate to be the leader as the method of selection is immaterial compared to the quality of the incumbent leader.

Various methods of selection of leaders

- All four *khalifah* were appointed to the post in a different way.
- The first *Khalifah*, Saidina Abu Bakar As Siddiq, was appointed after several considerations by the Muslims.
- The second *Khalifah*, Saidina Umar Al Khattab was directly nominated by Saidina Abu Bakar when he was about to die after a fortnight of high fever.
- His nomination of Umar was agreed by all Muslims, who gave their *bai'ah* in Masjid Nabawi.
- This direct nomination of a successor by the predecessor was the second type of election of a *Khalifah*.

Various methods of selection of leaders

- The third *Khalifah*, Saidina Uthman bin Affan was appointed by a *syura* of six persons appointed by Saidina Umar and among them they would elect a successor.
- This nomination was made after Saidina Umar was struck by a poisonous dagger while he was about to lead the Fajar prayer.

Various methods of selection of leaders

- The forth *Khalifah*, Saidina Ali was appointed after rebels martyred Saidina Uthman.
- After Saidina Uthman's death, the rebels offered the *Khilafah* to several prominent persons like Zubair, Sa'ad and Ali but all rejected it.
- Malik Ashtar the rebel, then forced Saidina Ali to accept the appointment of *Khalifah* or be killed.
- When Saidina Ali accepted, unlike the previous *Khalifah*, he did not receive a full *bai'ah* from all Muslims.
- Companions like Sa'ad bin Abi Waqqas, Talhah, Aishah and Muawiyah, would not pledge the *bai'ah* unless Saidina Ali took revenge on the death of Saidina Uthman.