Leadership Construction in The Qur'an: Meaning and Implications

Kadar M. Yusuf[1], Djeprin E. Hulawa[2], Alwizar[3]

Abstract

This research aims to describe the concept of leadership from an Islamic perspective, the meanings, and the implications inherent in each term based on textual references from the Qur'an. The theme of leadership in Islam has often been viewed narrowly in connection with the governance of a state, commonly referred to as "Khalifah al-Islamiah." However, each term carries its distinct meaning and implications, most appropriately applied to specific professions and moments. This study is a literature review employing an incorporative approach and descriptive, idealistic, and heuristic methods. Content analysis is used as the analytical technique to objectively and systematically uncover the characteristics of the messages contained within, addressing how the construction of leadership in the Islamic perspective and its meanings and implications truly unfolds. The results of the research reveal that the Qur'an employs several terms related to the theme of leadership in Islam, including caliph, wali, malik, sulthan, uli al-amr, and imâm, each with its unique meaning and implications, all of which are integrated within the persona of a leader. A correct understanding of leadership terms in the Qur'an will have a broad impact on life because the essence of leadership is not for oneself but for leading the world and all creatures in it.

Keywords: *Construction, Leadership, Meaning, Implications, The Qur'an*

INTRODUCTION

Leaders and leadership have existed for a long time since the emergence of humans on Earth. The fundamental premise of leadership is that everyone can lead, make choices, and take action because leadership, at its core, is a participatory process of creative collaboration and transformation aimed at achieving mutual benefits (Montuori & Donnelly, 2018). The discourse on leadership is always intriguing, especially when connected to contemporary realities. Leadership is no longer just a structural symbol that complements the body of an organization; it has become the determining factor for success. An organization can achieve its goals effectively and efficiently under good leadership (Purnomo, 2018). According to Bennir, as cited in Kruse (2013), good leadership is the capacity to translate vision into reality. Leadership also serves as an aspirational source and a creative moral force that influences members' attitudes to support the programs the leader sets (Mulyono, 2018). Leadership is persuading and mobilizing others to achieve objectives (Imtinan, 2021). According to Lano (2015), leadership can cause subordinates' arrogance in their work. Welch once claimed that great leaders are "relentless and boring" (Smith et al., 2016).

In the conception of the Qur'an, leadership represents a dynamic locus with both vertical and horizontal responsibilities. Vertically, leaders and leadership must manifest the "face" of God, or in the actual sense as interpreted by Shihab (2007), they are referred to as trustees or representatives of God tasked with upholding His will in the stewardship of the Earth by the potential bestowed upon them by God. Horizontally, leadership serves as the engine for the embodiment of mercy and a source of a flowing spring of compassion to the entire ecosystem around it. Mufid, as cited in Mardliyah (2018), asserts that humans, as cosmic beings, are equipped with all the necessary physical and psychological tools to engage in reciprocal relationships with the world and fellow beings.

As the primary source of Islamic teachings, the Qur'an extensively discusses leaders and leadership. This is evident in various terms it employs, such as Caliph, Sulṭān, and other terms that convey similar meanings. Allah's messages about leadership deserve careful examination, given that these themes have been present

[1] Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia, Email: lailatul_qdr@yahoo.com

[2] Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

[3] Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

throughout the history of human civilization, especially when connected to the significant responsibilities involved in managing communities, governance, and states or in the context of the contest between transformational and transactional leadership (both profane and sacred). The findings of this study can contribute to humanity as a whole, particularly to the Islamic community, especially for those entrusted with leadership roles in the executive, legislative, or judicial branches of governance.

RESEARCH METHODOLOGY

This research employs a literature review method, specifically a library research approach. The library research examines theoretical data related to khalīfah, waliy, malik, uli al-amr, sulṭān, and imām. The data collection technique used is documentation, referencing various sources and literary references. Fourty-six relevant literature sources were documented, from commentary books, journals, final project reports, and other references published within the last ten years. The references were tracked using keywords related to "concepts of leadership in Islam." Subsequently, the research data was processed through three stages: data reduction, display, and verification. In the data analysis phase, the researcher employed content analysis techniques to the processed data and concluded in line with the research objectives

RESULTS AND DISCUSSION

Terminology of Leadership in the Qur'an

The term leadership is repeatedly mentioned in various forms and derivations used in various contexts, such as social, cultural, political, and religious. Although the term is expressed in different textual formulations, it substantially refers to one meaning, which is about leaders and leadership. Among the terms used are khalīfah, wali, malik, uli al-amr, sulṭān, and imām.

Khalifah (Caliph)

The word "khalifah" etymologically comes from the verb "khalafa," which means to replace or "khalafa lahu / khalafa alaihi," which means to replace or "khalafahu," which means to succeed (Musayadah, 2021). Based on mapping the derivation of the word "khalifah" in the Qur'an, it is found 127 times in various formulations and forms in specific surahs. However, in its nominal form, "Khalifah (خليفة)," the Qur'an directly mentions it only nine times (Shodiq & Nisa, 2019). In addition to being used as a noun, the term "khalīfah" is also expressed in verb forms, "khalafa" and "istakhlafa." The word "khalafa" is mentioned twice, both in the past tense form, while "istakhlafa" is repeated five times, once in the past tense form and four times in the present tense form (Rasyad, 2022).

The term "khulafa'a" is the plural form of "Khalifah," which originally meant the one who replaced or came after someone who came before (Shibab, 2012). Additionally, "khalafa" can also be interpreted as "ashlaha" (to improve) (Ma`luf, 1986). Ibn Zakariya (1999) interprets it as "ayyaji'a shay'un bada shay'in yaqumu maqamahu" (something that comes after something else takes its place). Based on this literal meaning, "Khalifah" means someone who acts behind someone else, a replacement, or a representative. Hijazi (1993) interprets the word "khalifah" as "man yakhlifuka wayaqūmu maqāmaka." Allah made Prophet Adam a Khalifah. This means that Allah made Adam His representative, who was tasked with managing and implementing divine laws on Earth (Lisnawati et al., 2015). Thus, a Khalifah is a representative or "deputy" of Allah who leads the Earth by the will of the One who is replaced or represented. This is reflected in QS. 38 verse 26; "O David, indeed We have made you a Khalifah upon the earth, so judge among the people in truth (al-haqq) and do not follow [your own] desire, as it will lead you astray from the way of Allah."

The verse above is Allah's command to leaders to judge people based on the truth from Him (Ibn Kasīr, n.d.). Thus, a leader as a Khalifah means a replacement or representative of God. A leader or ruler of a country also means replacing the previous leader; for example, the khalifa of the Messenger means the successor to the leadership before. Because "khalifah" means representative or replacement (representative of Allah or the replacement of the previous leader), it naturally means a replacement or representative of the people being led.

In this context, the people delegate to their leader the responsibility of managing the state, territory, or institution, as it is part of their duties and interests. This aligns with the Khalifah proposed by Hijazi mentioned above, "man yakhlifuka wayaqūmu maqāmaka" (one who replaces you and stands in your place). It can be affirmed that the Khilafah leadership system is representative, where the leader represents the people in governing the state, territory, or institution he or she leads because no policy or rule must contradict the interests of the community being led.

Based on the above concept of Khalifah, a leader must perform three functions simultaneously: first, as a representative of Allah; second, as a representative of the people being led; and third, as a successor to the previous leader. As a representative of Allah, the policies and rules must not contradict religious guidance. As a representative of the people, the policies must be based on their general interests. As a successor to previous leadership, the leader has to review the policies and rules that have been established, continue those that are still considered relevant, change what is no longer relevant, and create new policies that bring benefits (maslahaat) to all, as done by Abu Bakar after the passing of the Prophet Muhammad. Similarly, during the leadership of Umar bin Khattab, he implemented several strategic policies not found in the previous era. It is important to note that any changes made should not be based on personal interests or the interests of a small group or specific community, let alone policies based on political revenge. All policy changes should only be made for the common good or the benefit of the religion.

From the perspective of Al-Asfihani (2001), there are four possible reasons for a change in leadership: (1) the leader is not present, (2) the previous leader has passed away, (3) there are weaknesses in the leader, and (4) to honour the one being replaced. The last one means that Allah has made human beings as His representatives or replacements on Earth because Allah is Most Great and He glorifies and honours human beings, as affirmed in QS. 6: 165 and QS. 10: 14:

"And it is He who has made you successors (Khalifah) upon the Earth and has raised some of you above others in degrees [of rank] that He may test you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful." (QS. 6: 165).

"Then We made you successors (khalīfah) in the land after them so that We may observe how you will do." (QS. 10: 14).

These verses emphasize that human beings are appointed as successors or representatives of Allah on Earth to carry out specific responsibilities and to be tested based on their actions and decisions. It highlights that leadership is a divine trust and a test from Allah, and leaders are expected to fulfil their roles with integrity and righteousness.

Waliy

The term "waliy" (ولي) is mentioned in the Qur'an 44 times in its singular form, while its plural form "auliyā'" (اولياء) is mentioned 42 times. The mention of "waliy" in its singular form (*mufrad*) more often refers to Allah and is one of the names (asma) of the 99 divine names (asma' al-husna). Meanwhile, the plural "auliyā'" refers to beings other than Allah (Ismatilah et al., 2016). The word "waliy" is derived from the root word ولى, originally meaning "near" (qurb). From this original meaning, it evolved to signify "companion," "helper," "neighbour," and similar meanings. The term "waliy," which means "helper," "neighbour," and "companion," is used because those who assist, are companions, or are neighbours are close people. From this notion of proximity, the term "waliy" is also associated with leaders because leaders are close to the people, demonstrated through help or assistance. For example, "walikota" (mayor) means a leader close to the city's residents and assists them. Allah refers to Himself as the "Waliy", as depicted in QS. 2: 257: "Allah is the Waliy of those who have believed. He brings them out from darknesses into the light."

From the above verse, it can be understood that Allah is near and assists the believers. This assistance takes the form of saving them from misguidance by providing guidance. The leadership reflected in the term "waliy"

should be adopted by leaders in carrying out their leadership roles. Programs and policies created should primarily aim to save and protect the people or communities they lead.

In the term "waliyyun," there is the implied meaning of a leader whose function is to provide assistance or be a close companion, guiding individuals away from darkness and providing light. In Islamic jurisprudence (Fiqh), scholars use terms like "waliy al-nikāḥ" (guardian of marriage) and "waliy al-yatīm" (guardian of orphans) and other similar terms. The first term implies the person who oversees a woman's marriage contract. In contrast, the second term signifies the person who oversees or manages the affairs of orphaned children (Ibn Manzur, 1990). Control and management in this context, of course, mean providing assistance, not colonization or oppression. If understood in the latter sense, it would certainly contradict the fundamental meaning of "waliy" and the name of God, who is described as "waliy" (the Helper or Guardian).

From the word "wala," the term "wilāyah" is derived, which means "naṣrah" (assistance or protection) (Al-Marāghī, 1974), a region that is protected or assisted, as depicted in QS. 8: 72: "Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided – they are allies of one another. But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do."

In the translation of the above verse, there is the phrase "and (against) those who have believed but have not emigrated, you are not [responsible] for their protection at all." The term "wilāyah," which has become part of the Indonesian language, should not only be interpreted as "the area of authority (Pusat Pembinaan dan Pengembangan Bahasa, 1990) subject to the central government" but should also be understood as "the environment or region that will be given protection and assistance based on the authority entrusted to the central government."

The substantial meaning of leadership that provides support and protection, as implied in the term "waliy," emphasizes an effective and accommodative modern leadership order. In this order, a leader acts as a helper, saviour, or protector of the people they lead. Such leaders not only work to rescue and assist their subordinates in every policy and leadership behaviour but also provide enlightenment to all beings within their territorial or jurisdictional area, covering all aspects of life, such as economics, culture, education, morality, politics, and more. In modern management systems, this type of leadership is known as transformational leadership, where a leader motivates and inspires subordinates to understand their potential and then transforms it into tangible behaviour to fulfil the organization's tasks and functions (Fauziyah, 2015).

Malik

The term "malik" or "mulk," in various forms (sighat), is repeated 133 times (Abdul Baqi, 2001). This word comes from the root "malaka," which means strong or healthy (Ibn Zakariya, 1999), have, or possess (Munawwir, 1997). The term is often interpreted as king or ruler because a king is strong and possesses or rules over his kingdom. Al-Asfihani divides ownership into two categories: possessing and having the ability to possess. By having ownership and control, a person can act on anything they possess. A leader as "malik" has the power to act in matters of governance under their control, with the condition that all actions taken must not contradict their roles as "khalīfah" (representative/deputy) and "wali" (helper). In this context, rulers are free to govern the state but must not deviate from the principles of providing assistance and being a representative.

Sulṭān

In various forms, the term "sulṭān" is repeated 37 times (Wijaya, 2021). This term originates from the word "salatha," which is synonymous with "al-qahr" (compulsion) (Matsna, 2017). The concept of "al-malik" mentioned above can be combined with the meaning of "sulṭān" or "al-qahr." Leaders in a country are

sometimes also called Sultâns. This implies that leaders have authority and the right to compel the people they lead to obey the rules and laws agreed upon or established by religious texts.

However, this compulsion must still adhere to the principles of "wali" and "Khalifah", as mentioned above.

Uli Al-Amr

The term "uli al-amr" in the Qur'an appears in two verses: Surah an-Nisa, verses 59 and 83 (Zulkarnaini, 2018). This term consists of two words: "uli," which means those who possess, and "al-amr," which means affairs or matters (Maula, 2019). The term "uli al-amr" can be translated to "those who possess matters," much like "uli al-albāb," which means those who possess intellect. In this context, "those who possess matters" refer to leaders or rulers. Rahman (2017) concluded in his research that "uli al-amr" refers to individuals who have authority and knowledge and imply leadership. This formulation aligns with most scholars in tafsir (Qur'anic exegesis), who interpret "uli al-amr" as those in authority, such as judges responsible for deciding legal matters within their jurisdiction.

From this perspective, it can be understood that the "uli al-amr" is the locus of Muslim leaders who wield Islamic legal authority in their governance. They must be obeyed in matters of obedience, not disobedience. The concept of "uli al-amr" becomes meaningful and strategically relevant in managing diverse communities when linked to the concepts of "waliy" and "khalifah", as explained earlier. Therefore, some scholars argue that "uli al-amr" encompasses not only scholars and leaders (umarā') but also leaders and influential figures in society known as "ahl Al-hal wa Al-'aqd" (Luthfiah et al., 2021).

Imâm

The Qur'an describes the term "imâm" in various derivative forms 12 times, comprising seven instances in the singular form and 5 in the plural form (Mubhar, 2019). The Qur'an also employs the term "imâm," which can be interpreted as a formal or informal leader. The existence of an imâm is projected to take on the role of prophethood in safeguarding the religion and governing the world, making their words and actions worthy of following and serving as a role model for society (Dwi Kurnia, 2019).

In the context of life, the existence of leaders as "malik," "sultân," "uli al-amr," and "imâm" should complement the roles of rulers as "khalifah" and "waliy." A leader's authoritative and charismatic characteristics must be combined with the characteristics of a Khalifah and waliy, which involve guidance and guardianship. Without this balance, leadership can lead to oppression and the misuse of power for individual or group interests. Conversely, the Khalifah and waliy characteristics in a leader must blend with the qualities of "malik" and "sulṭān," which involve governance, and "imâm," which entails charisma. Without this balance, a leader may become a weak helper and representative, leading to a lack of compliance from the people they lead.

From the Qur'an perspective, a leader has vertical and horizontal responsibility. The vertical aspect involves obedience and devotion to God, while the horizontal aspect entails providing assistance, eliminating oppression, and imparting enlightenment. In other words, when someone assumes a leadership role, they are essentially fulfilling two trusts simultaneously: the trust of God and the trust of the people they lead. They must not violate or deviate from either trust. Deviating from one means betraying the other. In Surah Al-Anfal (8:27), it is cautioned:
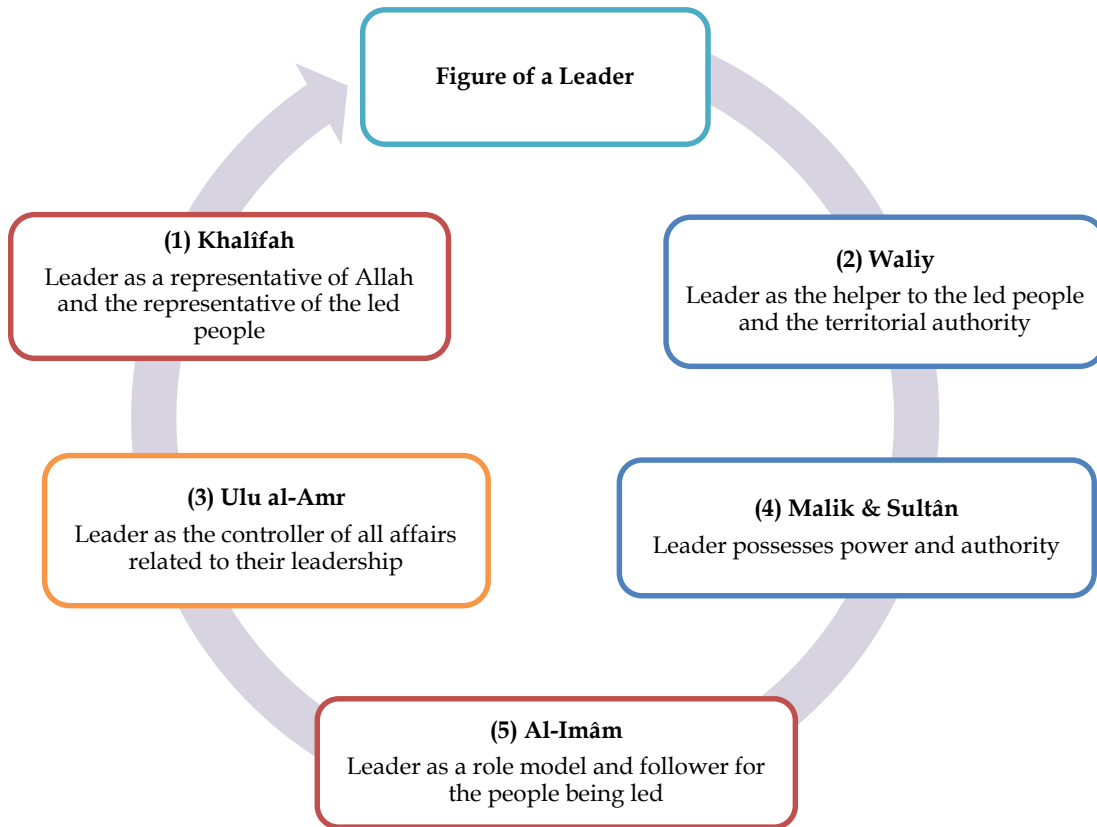
"O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence].

According to the Qur'an, leadership is a divine-human trust (amanah illāhiyah–insāniyah) that a leader must uphold. It is called a divine trust (*amanah ilahiyah)* because their tasks and functions must not contradict the principles of obedience to God. It is also termed a human trust (*amanah insaniyah)* because their duties are humanitarian or societal (al-waẓīfah al-insāniyah) rather than individual (al-waẓīfah al-shakhṣiyah) or specific community tasks. This must be reflected in their behaviour and policies, both politically and in matters of state. Therefore, a leader is central to spreading well-being and prosperity, providing enlightenment, and alleviating

suffering. It can be said that all policies formulated and implemented, in the form of regulations, legislation, and field implementation, should be based on these principles.

The Qur'anic Construction of Leadership

Based on the discourse on the meanings of the terms used in the Qur'an, the construction of leadership in Islam can be explained as follows:

Figure of a Leader

(1) Khalîfah
Leader as a representative of Allah and the representative of the led people

(2) Waliy
Leader as the helper to the led people and the territorial authority

(3) Ulu al-Amr
Leader as the controller of all affairs related to their leadership

(4) Malik & Sultân
Leader possesses power and authority

(5) Al-Imâm
Leader as a role model and follower for the people being led

Figure 1. The personality of a qur'anic leader.

The description of the above figure can be understood as encompassing five inherent elements of leadership, all interconnected. These five elements can serve as guidelines or operational standards in the execution of one's humanitarian duties, both as a representative of God and as a leader of the people. The prominent leadership characteristics associated with each term should be the fundamental reference that legitimizes the entirety of leadership actions and activities in various contexts and on a broad scale. Character traits that are considered ideal and well-implemented in practice should be continued by future leadership. Conversely, leadership deemed to deviate from the desired leadership standards, such as oppression, intimidation, or other ethical violations, should prompt subsequent leadership to rectify these policies. This applies to all policies in economics, governance systems, social and cultural matters, or education.

Leaders need more time and resources to carry out their leadership roles. Islam offers a solution to overcome these limitations through the principle of consultation and deliberation (QS. 3: 159 and QS. 42: 38). Through the principle of consultation and deliberation, leaders can identify which aspects require attention and improvement. In the context of governance, heads of state should pay attention to the voices and ideas of various parties. This does not mean that heads of state must endorse every idea or request presented, as ideas

and requests can sometimes contradict each other, even opposing principles of justice, honesty, equality, freedom, and truth which should be upheld, as implied in QS. 6: 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging."

The above verse signals that a leader must be sensitive in filtering out the various interests conveyed through ideas and suggestions. Leaders should avoid falling into specific interests that may lead to losing justice, protection, and assistance principles. Therefore, when considering ideas and suggestions from their people, leaders must have clear standards or criteria for accepting or rejecting them. In this context, accepting ideas does not imply sectarian bias, and rejection does not imply oppressive actions. Instead, it signifies the upholding of principles of justice and the provision of assistance.

In general, the principle of assistance within a leader's personality should serve as the standard for operationalizing leadership, manifested through attributes such as attentiveness, justice, truth, equality, and freedom. However, it is essential to note that none of these aspects must contradict human rights or the principles of common welfare, especially primary interests (daruriyah) encompassing religion, life, property, intellect, honour, and dignity (muru'ah). With this principle in mind, individuals should not arbitrarily impose their religion or disparage other religions, nor should they be free to commit murder, seize property, or violate the dignity of others. The duty of a leader as a ruler, in this context, is to prevent such issues from occurring effectively.

The social relationship between a leader and their people is akin to the role of an imâm in prayer. The leader should be open to criticism, rectify their mistakes, and be willing to step down from their role as an imâm if they make mistakes or violate the prayer rules. Umar bin Khattab emphasized in one of his state speeches:

"O, my people, if any of you sees me deviating, correct me." Suddenly, a man came forward, drawing his sword, and said: "By Allah, O *Amîr al-mu'minîn*, if we see you deviating, we will certainly correct you with this sword of ours." Umar then replied: "Praise be to Allah, who has placed among this ummah, this community, someone willing to correct Umar's mistakes with his sword." (Uthman, 1968)

One of the outstanding characteristics of leadership in Islam is magnanimity and a willingness to accept criticism and admonishment from one's people. As indicated in QS, a leader must not be harsh or cruel towards them. 3:159: "So by mercy from Allah, [O Muhammad], you were lenient with them. Moreover, if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask for forgiveness them.

Moreover, when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." When a leader harshly acts towards their people, goodness and wisdom will not emerge. Wisdom and goodness can be found in anyone. Furthermore, they may resist and try to overthrow the leader if they are not treated with gentleness.

In the actual relationship with their people, a leader should also uphold the principle of protection, much like a parent protects their children. While sanctions or punishments may be imposed, they should be done with the principle of assistance in mind. This assistance can be directed towards individuals who have violated the law, ensuring they do not persist in wrongdoing, or towards others, ensuring that their actions do not negatively impact others, or defending those who have been wronged. This principle was evident in the character of Umar bin Khattab, who refrained from punishing a poor man who had stolen from a wealthy individual who refused to give to charity. Umar once interviewed one of his governors:

Umar   : "What would you do if a thief is brought before you?"
Governor   : "I would cut off his hand."
Umar   : "But if a hungry person from among them comes to me, then I will
              cut off your hand. Indeed, Allah has made us leaders so that we can
              eliminate their hunger, cover their bodies, and provide them with

job opportunities. Only after we have done all of this can we enforce punishment on them."
(Surur, 1961)

In QS. 5:55, it is affirmed that "Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]." This verse employs the phrase "innamā" (none but), signifying that the only ones permitted to be leaders (waliy) for the believers are Allah, His Messenger, and the believers themselves. When interpreting this verse, Al-Maraghi states: "O believers, there is no helper or supporter who can assist you except Allah, His Messenger, and the believers who possess certain attributes" (Al-Marāghī, 1974). In the preceding verse (verse 51), the Qur'an explicitly prohibits the believers from making Jews and Christians their leaders. Moreover, not only are such leaders prohibited, but also those who lack compassion and a resolute heart in providing help and assistance (Al-Sha'rawi, 1991), as this contradicts Islamic leadership's fundamental concept of assistance.

The description in the above verse also clarifies that one should not select leaders who do not perform the prayer and do not give zakah. Both acts are important in shaping an individual's steadfastness in righteousness. Establishing the prayer means engaging in supplication to God, nurturing a sense of connection with Him, and realising that all activities, including one's role as a leader, are solely dedicated to Him. This essence of prayer implementation can mould a person's soul into an unwavering commitment to righteousness (istiqamah). Similarly, zakah should not be viewed solely as an act of charity but should be understood as an obligation, much like providing for one's own family. Both should be performed sincerely, regardless of any personal interests. If prayer, zakah, or any other form of worship is oriented solely towards personal gain, such as the retention of one's position, it will be devoid of meaning and will not affect the leader's soul.

Regarding leadership, prayer and zakah are not merely seen as formal acts of worship; they should serve as training and mental preparation activities for fulfilling the functions and duties of leadership. Abduh (1972) states that the essence of worship is to instil in the heart a fear of God and hope in His grace, not merely physical actions or verbal utterances. When the fear of God and hope in Him are deeply ingrained in one's soul, that person will always assist the people they lead.

Based on the discourse above, it can be understood that leadership from an Islamic perspective adheres to the principle of "raḥmah li al-'ālamīn" (mercy to all beings), which operationally translates into providing protection, trustworthiness, willingness to help, humility 'tawâḍu' (not considering oneself superior to the led), and concern for the well-being and interests of the people. The character of an Islamic leader defends and safeguards their people from anything that contradicts the principle of "raḥmah li al-'ālamīn." Umar bin Khattab likened a ruler among their people to a guardian of an orphan; they continue to care for the orphan regardless of the circumstances, including the policies implemented in running the state. The characteristics of an ideal and worshipful leadership can be observed in the following table:

Table

No	Characteristic	Description
1.	Moral Exemplar	- Policies, programs, and rules should adhere to the principles of assistance and worship.
		- Principles of honesty and justice bind leadership.
		- Leadership as a system must be based on God's and the Prophet's provisions, ensuring that the process aligns with these provisions and leads to the purpose of human creation.
		- A leader, as God's representative on Earth (Khalifah Allah fi al-ard), should act and behave by the mandates of the One who appointed them, God.
		- Policies and regulations should not contradict the normative laws conveyed by God through His revelation in the Qur'an and the Sunnah.

2.	Democratic	- Leadership exists for the common good of those who lead and those who are led.
		- Democratic principles should not contradict the principles of truth (al-haqq) and justice (al-adl), meaning that not all policies and programs are based solely on majority votes.
		- Fundamental issues must be upheld even if they conflict with the majority's opinion, especially concerning religious principles, life, intellect, honour, and property.
		- Most ideas or proposals contradicting these principles cannot be accepted.
		- Democracy cannot be used to compromise the interests of religion, intellect, life, honour, and property unless under specific circumstances.
3.	Consistency (Istiqamah)	- Adherence to agreements and decisions made collectively.
		- Changes or deviations from established agreements should only occur if a new consensus is reached.
4.	Commitment	- A strong commitment from all elements within the system to uphold collective agreements, even if it means sacrificing personal interests.
5.	Concern	- Concern for the welfare of the less privileged, as emphasized in the Qur'an's commitment to defending the oppressed.
6.	Fairness	- Avoiding bias towards actions that deviate from the principles of truth and justice.

Role and Function of a Leader

In broad terms, establishing a nation aims to achieve comfort and prosperity for every citizen (Usman, 2015). The roles and functions carried out by a leader are oriented towards this goal, as reflected in programs and policy decisions. On a broader scale, a leader has to spread mercy and compassion to the entire universe (raḥmah li al-'ālamīn), just as the messenger's mission to the Earth. Every political behaviour, whether as a head of government or a politician, should not deviate from the concept of raḥmah li al-'ālamīn and the concept of worship. Violations of this commitment have the potential to destabilize unity and cohesion.

Realizing raḥmah li al-`ālamīn as the general duty of the government encompasses two aspects: (1) Dar'u al-mafāsid (preventing harm) and (2) Jalb al-maṣālih (seeking benefits). The government must extend these to all individuals within its jurisdiction (Wasfi, 1994). The government must also ensure the security of its people and protect them from harm and chaos while providing them opportunities to achieve prosperity, comfort, and other benefits. Development orientation should lead to overall well-being, whether it is of primary (ḍarūri), secondary (ḥājī), or complementary (taḥsīni) nature.

State development plans should be based on the intended well-being. For example, in matters of primary well-being (ḍarūri), the state or regional leadership must focus on developing religion, spirituality, morality, intellect, and the economy. Similarly, in fulfilling the needs of society, whether they are secondary or complementary, all must be reflected in the state or regional development program. Of course, primary well-being (ḍarūri) takes precedence over secondary (ḥājī) and complementary (taḥsīni) well-being.

The issues described above should concern leaders when governing a country and should be formulated through programs and budgets. At the very least, some key issues that need to be considered by a national leader to achieve the welfare and comfort of all citizens include disseminating knowledge combined with the cultivation of morals and nationalist principles, economic well-being, security systems, and law enforcement.

The last three issues are inherently contained within the first issue, the dissemination of knowledge or education.

The development of economic well-being, security, and law enforcement should begin with disseminating knowledge and developing morals and nationalism, which are all bundled together in a package known as education. This means that the dissemination of knowledge is not limited to intellectual development alone but should also be combined with morals and nationalism. Consequently, education can produce high-quality individuals who are committed and love their nation, ultimately leading to welfare, security, and enforcing laws by applicable regulations and laws.

Leadership performance in Islam becomes even more relevant when accompanied by the obligation to eradicate ignorance through education, guidance, and training efforts. This issue is of paramount importance and urgent because education is believed to be the most effective way to shape individuals into well-rounded human beings (Harahap & Siregar, 2017). An educated person usually loves themselves for the sake of their love for others, and they love others for the sake of their love for themselves. (Hidayat, 2019) Suppose all parties love and support each other. In that case, peace and proper law enforcement are achieved, making all elements of the nation, including leaders and the led, feel comfortable and secure as they welcome the arrival of baldatun thayyibatun wa Rabbun ghafur (a prosperous and forgiving land).

CONCLUSION

The discourse on leadership in Islam is a topic that has been discussed previously. This theme was mentioned 14 centuries ago in conjunction with the mission of human beings on Earth as a sign of the beginning of leadership (*khalīfatullah fi al-ardh*). The Qur'an refers to leadership with terms such as khalīfah, waliy, malik, uli al-amr, sulṭān, and imām. The concept of leadership from the perspective of the Qur'an is formulated based on the meanings of these terms. A leader is not only seen as a separate khalīfah, waliy, malik, uli al-amr, sulṭān, and imām, but rather an integral and complementary unity within a leader. With this intended meaning, the fulfilment of leadership tasks and functionality is a combination of the meanings of khalīfah, wali, mulk, uli al-amr, sulṭān, and imām. Separating these terms will only result in imbalances in leadership.

If the aspect of a ruler (malik or sulṭān) is emphasized, oppression of the led people may occur. Suppose the aspect of helper (waliy) is emphasized while the aspect of malik or sultân is weakened. In that case, there may be weaknesses in leadership and susceptibility to manipulation by the people themselves. Similarly, each aspect of leadership contained in the terms Khalifah, waliy, malik, sulṭān, and imâm must be integrated to create a strong, empathetic, and visionary leadership climate. It should continue the programs considered good by previous leadership and construct even better programs or policies for the future (*al-muhafazatu ala al-qadimi ash-shalih wal akhzu bi al-jadidi al-ashlah*).

Acknowledgements

REFERENCES

Abduh, M. (1972). Al-A'māl Al-Kāmilah. Al-Mu'assasah al 'Arabiyah.

Abdul Baqi, M. F. (2001). Al-Mu`jam al-Mufahras li Alfāẓ al-Qura'ān al-Karīm (Dar al-Had).

Al-Isfihāni, A.-R. (2001). Al-Mufradāt fī Gharīb Al-Qur`ān. Dar al-Ma`rifah.

Al-Marāghī, A. M. (1974). Tafsīr al-Marāghī (IV). Dār Ihyā' al-Turaś al-'Arabi.

Al-Sha'rawi, M. M. (1991). Tafsīr al-Sha'rawi. Akhbar al-Yawm.

Amin.S, S. F. . (2015). Pemimpin Dan Kepemimpinan Dalam Al-Qur'an. Jurnal Tanzil, 1(1), 29–35.

Binti Nasukah, Roni Harsoyo, E. W. (2020). Internalisasi Nilai-Nilai Kepemimpinan Profetik di Lembaga Pendidikan Islam. Manajemen Pendidikan Islam, 6(1), 52–68.

Dwi Kurnia, R. (2019). Konsep Ideal Imamah (Kepemimpinan) Menurut Al-Mawardi. Politica: Jurnal Hukum Tata Negara Dan Politik Islam, 6(1), 72–89. https://doi.org/10.32505/politica.v6i1.2728

Fauziyah, H. (2015). Manajemen Kepemimpinan Transformasional Di Bidang Pendidikan Terhadap Kedisiplinan Mutu Pendidikan. Realita : Jurnal Penelitian Dan Kebudayaan Islam, 15(1), 1–15. https://doi.org/10.30762/realita.v15i1.465

Harahap, M., & Siregar, L. M. (2017). Konsep Pendidikan Islam Dalam Membentuk Manusia Paripurna. Jurnal Pendidikan Agama Islam Al-Thariqah, 2(2), 148–163. https://doi.org/10.25299/althariqah.2017.vol2(2).1040

Hijāzi, M. M. (1993). Al-Tafsīr al-Wāḍiḥ (1st ed.). Dar al-Jayli.

Ibn Kasīr, 'Imād al-DīnAbī al-Fidā' Ismā'il. (n.d.). Tafsīr Al-Qur'ān al-'Aẓīm (IV). Syirkah Nur Asia.

Ibn Manzur, A. al-F. J. al-D. M. bin M. (1990). Lisān al-'Arab (XV). Dār Sādir.

Ibn Zakariya, A. H. A. bi F. (1999). Mu`jam Maqāyis al-Lughah (V). Dar al-Jayl.

Imtinan, N. F. (2021). Gaya Kepemimpinan dalam Menghadapi Era Society 5.0. Jurnal Kependidikan Islam, 11(2), 189–197. https://doi.org/0.15642/jkpi.2021.10.2.226-251

Ismatilah, Hasyim, A. F., & Maimun, M. (2016). Makna Wali dan Auliya' dalam Al-Qur'an (Suatu Kajian dengan Pendekatan Semantik Toshihiko Izutsu). Diya Al-Afkar, 4(02), 38–64.

Kerwanto. (2017). Kepemimpinan Non-Muslim: Konsep Wilāyah dalam al-Qur ' an sebagai Basis Hukum. Kontemplasi, 05(02), 1.

Kruse, K. (2013). What is leadership. Forbes Magazine, 3.

Lano, P. F. (2015). Fungsi Kepemimpinan Untuk Mengurangi Sikap Arogansi Pegawai. Jurnal Ilmu Sosial Dan Ilmu Politik, 4(1), Vol. 4, No. 1.

Lisnawati, Y., Abdussalam, A., & Wibisana, W. (2015). Konsep Khalīfah Dalam Al-Qur`Ān Dan Implikasinya Terhadap Tujuan Pendidikan Islam (Studi Maudu'I Terhadap Konsep Khalīfah Dalam Tafsir Al-Misbah). TARBAWY : Indonesian Journal of Islamic Education, 2(1), 47. https://doi.org/10.17509/t.v2i1.3377

Luthfiah, S., Solahudin, & Zakaria, A. (2021). Ulul Amri Dalam Al-Qur'an (Studi Tafsir Tematik Ayat-Ayat Tentang Ulil Amri). Cendikia Muda Islama Jurnal Ilmiah, 1(2), 183–200. http://jurnal.staialhidayahbogor.ac.id/index.php/cendikia/article/view/2184/953#

Ma`luf, L. (1986). Al-Munjid fi al-Lughahwa al-A`lam. . Maktabah al-Syarqiyyah.

Mardliyah, W., Sunardi, S., & Agung, L. (2018). Peran Manusia Sebagai Khalifah Allah di Muka Bumi: Perspektif Ekologis dalam Ajaran Islam. Jurnal Penelitian, 12(2), 355. https://doi.org/10.21043/jp.v12i2.3523

Matsna, et all. (2017). Pendidikan Agama Islam untuk Perguruan Tinggi. BKS-PTN Barat. https://bpmku.unila.ac.id/wp-content/uploads/2020/04/Buku-Ajar-Bersama-BKSPTN-Barat-MK-Pendidikan-Agama-Islam.pdf

Maula, R. G. (2019). Ulil Amri dalam Perspektif Al-Qur'an serta Penafsirannyamenurut Ahmad Mustafa Al-Maragi dan Wahbah Zuhaili. Al-Fath, 12(2), 132–157.

Montuori, A., & Donnelly, G. (2018). Transformative leadership. In Handbook of personal and organizational transformation (pp. 319–350). Springer.

Mubarok, S. (2021). Prinsip Kepemimpinan Islam dalam Pandangan Al-Qur'an. Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir, 1(1), 1–12. https://doi.org/10.57163/almuhafidz.v1i1.2

Mubhar, M. Z. (2019). Konsep Imam dalam Al-QUr'an. Jurnal Al-Mubarak, 4(20), 17–41.

Muhammad Olifiansyah, Wahyu Hidayat, Muhammad Dzulfiqar, B. P. D. (2020). Kepemimpinan Dalam Perspektif Islam. 4, 102–112.

Mulyono, H. (2018). Kepemimpinan (Leadership) Berbasis Karakter Dalam Peningkatan Kualitas Pengelolaan Perguruan Tinggi. Jurnal Penelitian Pendidikan Sosial Humaniora, 3(1), 290–297. https://doi.org/10.32696/jp2sh.v3i1.93

Munawwir, A. W. (1997). Kamus al-Munawwir Arab-Indonesia. Pustaka Progresif.

Musayadah, N., Muhammad, D. H., & Susandi, A. (2021). Konsep Khalifatullah Terhadap Pengembangan Kepemimpinan Pendidikan Islam Persfektif M. Quraish Shihab dan Al-Gazali. Edumaspul: Jurnal Pendidikan, 5(2), 489–497. https://doi.org/10.33487/edumaspul.v5i2.2134

Muzammil, M. (2018). Konseptualisasi Kepemimpinan Islami dalam Pengembangan Pendidikan Islam. AT-TURAS: Jurnal Studi Keislaman, 4(2), 256–278. https://doi.org/10.33650/at-turas.v4i2.335

Purnomo, E. (2018). Pengaruh Kepemimpinan terhadap Komitmen Organisasi. Sosio E-Kons, 10(1), 28. https://doi.org/10.30998/sosioekons.v10i1.2399

Pusat Pembinaan dan Pengembangan Bahasa. (1990). Kamus Besar Bahasa Indoensia. Balai Pustaka.

Rahman, M. (2017). Uli al-Amr dalam Al-Qur'an: Sebuah Aplikasi Teori Kontekstual Abdullah Saeed. Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis, 18. https://doi.org/10.14421/qh.2017.1802-01

Rasyad. (2022). Konsep Khalifah dalam Al- Qur'an (Kajian Ayat 30 Surat al-Baqarah dan Ayat 26 Surat Shaad). Jurnal Ilmiah Al-Mu'ashirah, 19(1), 20–31.

Rosidin. (2016). Kepemimpinan pendidikan dalam al-qur'an(studi pustaka kisah-kisah dalam al-qur'an). MPI, 1(2).

Shibab, M. Q. (2012). Tafsir Al-Misbah Vol 4, (Jakarta, Lentera Hati, 2012), h.169 (4th ed.). Lentera Hati.

Shihab, M. Q. (2007). Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an (1st ed.). Lentera Hati.

Shodiq, M., & Nisa, M. (2019). Integrasi Interpretasi Makna Kata Khalifah: Respon terhadap Gerakan Hizbuttahrir di Indonesia. Buletin Al-Turas, 25(2), 243–264. https://doi.org/10.15408/bat.v25i2.13089

Sidiq, U. (2014). Kepemimpinan dalam Islam: Kajian Tematik dalam Al-Qur'an dan Hadits. Dialogia, 12(1), 133. https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/view/305/260

Sintani, L., Fachrurazi, Mulyadi, Nurcholifah, I., Fauziah, Hartono, S., & Jusman, I. A. (2022). Dasar Kepemimpinan. Cendikia Mulia Mandiri Foundation, February, 1.

Smith, W. K., Lewis, M. W., & Tushman, M. L. (2016). Both/and" leadership. Harvard Business Review, 94(5), 62–70.

Surur, T. A. al-B. (1961). Dawlah al-Qur'ān. Al-Maktabah al-'Ilmiyah.

Usman. (2015). Negara dan Fungsinya. Al-Daulah, 4(1), 130–139. http://journal.uin-alauddin.ac.id/index.php/al_daulah/article/view/1506/1445

Uthman, A. al-K. (1968). Al-Nizām al-Siyāsifī al-Islām.

Wasfi, M. K. (1994). Al-Nizām al-Dustūri fi al-Islām; Muqāran bi al-Nuẕūm al-'Aṣriyah. Maktabah Wahbah.

Wijaya, at all. (2021). Interpretasi kata Sulthan (Kajian Ma'na Cum Maghza Terhadap Q.S. Ar-Rahman (55): 33). Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits, 15(2), 239–258. https://doi.org/10.24042/al-dzikra.v15i2.9713

Zakariya, A. H. A. bin F. (1999). Mu`jam Maqāyis al-Lughah (II). Dar al-Jayl.

Zuhdi, M. H. (2014). Konsep Kepemimpinan dalam Perspektif Islam. Akademika, 19(01), 1.

Zulkarnaini, Z. (2018). Memilih Pemimpin Menurut Al-Qur'an Dan Sunnah. Al Imam: Jurnal Manajemen Dakwah, 61–70.