Islamic Leadership in the Public Sector
Kepemimpinan Islam di Sektor Publik

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ABSTRACT

This research is a literature research that aims to find out and analyze how Islamic leadership in the public sector, for the realization of a trustworthy and responsible governance. This research is a qualitative research that is library research which uses books and other literatures as the main object. Based on the results of the study, it was found that Islamic leadership in the public sector was closely related to the figure of the Prophet Muhammad Saw. which is reflected in the traits: shiddiq, amanah, fathonah, tablig, wasathan, istiqomah in carrying out the wheels of leadership. Leaders have the overall task of running the wheels of their organization in order to create governance that is able to create security and comfort for all those they lead.

Keywords: Leader, siddiq, amanah, fathonah, tablig, wasathan, istiqomah
JEL Classifications: H41, H83, L38

1. INTRODUCTION

Indonesia is a country with a majority Muslim population and even the largest Muslim population in the world, while domestically this condition is faced with the fact that its society is very diverse in terms of religion, ethnicity, and language. The state ideology that unites differences in Bhinneka Tunggal Ika is now the main philosophy for national peace. Despite being different, Indonesia is a peaceful country, a country that views differences as a blessing and a place to complement each other.

A harmonious society is the ideal of the nation's kusuma heroes who are willing to shed their blood for the glory of the nation. One way to maintain independence and appreciate their struggle is to run the government properly so that a comfortable life will be realized. In Islam there is a Hadith History of Bukhari which states that each of you is a leader and every leader will be held accountable for his leadership (Imam Al-Mundziri, 2003).

The running of the organization's wheels with both leaders and people or subordinates must be aware of each other that the purpose of the organization is a shared responsibility. Every leader who leads various people who come from various religions, ethnicities, races, cultures and parties must abandon the symbols and characters from

which he comes and must realize that he belongs to all and does not belong to any one group or organization (Caniago , 2010).

Realizing the importance of state management, especially in sectors that are directly related to the community, a leader is appointed who is given the authority to manage all the potential he leads. As in one of the verses in the Qur'an which says Obey Allah, Obey the Messenger, and the Leader among you. From the verse above, it is clear that it is obligatory for an organization to need a leader to mediate all the interests of the organization he leads (Ajuna, 2017) explaining that leaders in carrying out their leadership can be influenced by their religious level.

Shari'a does not only explain, but also provides examples of Islamic leadership practices through the prophet Muhammad (Rivai & Arifin, 2009). Experts after tracing the Qur'an and Hadith set four characteristics that must be fulfilled by the prophets who are essentially leaders of their people, namely:

a.   As-Siddiq, namely Truth and sincerity in acting, speaking, and struggling to carry out their duties;

b.   Amanah is a trust that makes him take the best care of what is given to him, both from God and the people he leads, so as to create a sense of security for all parties;

c.   Al-Fathonah, namely intelligence that gives birth to the ability to face and overcome problems that arise even at once;

d.   At-Tabligh is an honest and responsible delivery, or can be termed openness.

Leadership is a mandate that God has entrusted to himself and human nature, so that man must also be responsible for that trust. If someone feels that his power or position is the result of his own engineering and is not a mandate from God, then he is called an arrogant leader (Didin & Tanjung, 2013). This is confirmed in Surah Al-Alaq verses 6-7, Allah SWT says which means: "6. Know it! Verily, man truly transgresses, 7. because He sees himself as self sufficient."

News broadcasts through TV, radio, and newspapers show that many officials who have been given a mandate by the people have actually disobeyed by committing corruption or disgraceful acts. Maybe that example is heard too often and does not have a significant impact on people's lives directly. The author has a bad experience related to government services for their interests in the public sector which is also often complained by the community. For example, civil registration services, land affairs, correspondence or even others. This is proof that at this time many people were given a mandate and then he broke the mandate.

Another fact that we often encounter is the lavish lifestyle of leaders, whereas if the leaders of a country have been trapped in a lavish lifestyle and an attitude of deceit and opposition to God's teachings, then this is a sign of the destruction of that country. Allah has confirmed this in Surah Al-Israa verses 16-17, which means 16. And if We want to destroy a land, then We command those who live in luxury in that land (to obey Allah) but they commit disobedience in the land, then it is appropriate to apply the words (our provisions), then We destroy the land to pieces. 17. And how many people after Noah We destroyed. and it is sufficient that your Lord is All-knowing, All-seeing of the sins of His servants.

Indeed, the public sector is a reflection of the success of the implementation of the State so that it is appropriate for an organization to pay attention to the achievement of targets and the realization of the vision and mission. The public sector, which is the mainstay of the country, is now faced with a loss of public trust in the management of the country. Things like this must be returned to every human being who in himself will be held

accountable. Bridging the things that have been discussed, the authors want to know and analyze how Islamic leadership is in the public sector, for the realization of trustworthy and responsible governance.

2. LITERATURE REVIEW

Leadership comes from the word leadership from the origin of the word to lead. And This word became English which was Indonesianized because it was often used and found in various areas of human life. In the verb to lead contains several closely related meanings, namely: moving, faster, go ahead, take the first step, do more first, pioneered, directed the minds of others, guided, guided and move others through their influence (Suprayogo, 2006). The leader comes from the word "pimpin" which means to guide and guide, meaning that the leader is someone who guides and guides the people he leads (Koto, 2009). The study of leadership has always been very interesting attention of experts, throughout history there has been known leadership successful and unsuccessful. In addition, leadership has a lot to do with how people work and behave. Some of the reasons are known, some have not been revealed. Therefore, leadership has attracted the attention of many experts to study (Zakaria, 1998). The broad definition of leadership includes the process of influencing in determining organizational goals, motivating behavior to achieve goals, influence to improve the group and culture (Rivai, 2003). In an organization, leaders can be at the top, middle and bottom levels. Leaders also carry out various management functions to achieve organizational goals (Chaniago, 2013).

Leadership is the art of managing individuals and society, and motivating them to achieve the goals that have been set. While the leader is the culprit (John & Robert, 2010). The leader comes from the word "pimpin" which means to guide and guide, meaning that the leader is someone who guides and guides the people he leads (Koto, 2009). Leadership is the ability to gain consensus and attachment to common goals, beyond organizational requirements, which is achieved by experience of contribution and satisfaction in work groups (Rivai & Arifin, 2009).

The task of the leader as a person who protects the group, also stated by Terry that leadership is a relationship where one person, namely the leader, influences other parties to be able to work together in an effort to achieve goals (Marno and Supriyatno, 2008). This statement implies that a leader has an attachment to his group members for a commitment that is built. (Ajuna, 2020) Leaders in Islam are not only for subordinates, consumers or the Muslim community, but also for the wider community. Leadership in the Islamic world is known in several terms, Khilafah, imamah, imarah, territory, sultan, mulk, ri"asah, and ri"ayah. Among the scholars, there are those who equate these terms and some are different. In referring to leaders in government (head of state), the terms caliph, imam, Raiyah, and amir are often used (Ash-Shiddieqy, 1971).

3. METODOLOGI

This research is a qualitative research that is library research that uses books and other literatures as the main object (Hadi, 1995). The type of research used is qualitative, namely research that produces information in the form of notes and descriptive data contained in the text under study (Mantra, 2008; Gursida and Harmon, 2017).
With qualitative research, it is necessary to do descriptive analysis. Descriptive analysis method provides a clear, objective, systematic, analytical and critical description and explanation in answering how the ideal leadership according to Islam is in the public

sector. Therefore, the authors take literatures both the Qur'an and Sunnah and thematic books in order to answer the questions that arise in this study.

4. DISCUSSION

1. Leader is a Trustee

Commitments built by leaders and members can be in the form of goals or all the interests of members, this is the reason why a leader is called a trustee or Ulil Amri. Islam calls the leader as Ulil Amri or Umara which means a person who has the mandate to take care of others, and khadimul ummah which means a servant for the people, where a leader places himself as a servant of the community or the people (Didin and Tanjung, 2003).

Surah as-Sajadah verse 24, where Allah SWT has created leaders among humans who give guidance by His command which means: "And We made among them leaders who gave guidance by Our command when they were patient and they believed. our verses."

An organization in the public sector needs a leader to decide things of common interest in the organization/work group. This is because it is leadership who plays a role in directing and moving the organization and its group to achieve a goal (Sutrisno, 2013). Therefore, the existence of a leader in an organization/group must be able to regulate and equalize the various perceptions of its members, who have different characters and thoughts. Leadership is a social fact that cannot be avoided to regulate the relationship between individuals who are members of a society. Islam encourages its people to organize life together in society, motivates the emergence of leadership based on community agreement, namely by appointing someone who is believed to be able to lead and provide instructions for all life problems. This will emphasize that social skills are needed for someone who will become a leader (Sinn, 2012).

The Qur'an in the letter al-Anbiya 'verse 73, that Allah swt. has made humans as leaders who give instructions based on God's commands. That is by doing good, establishing prayer, paying zakat, and only to Allah humans always worship. The meaning of the verse is: "We have made them as leaders who guide by Our command and We have revealed to them to do good, establish prayer, pay zakat, and to us they always worship."

2. The leadership of the Prophet Muhammad SAW.

The characteristics of the leadership of the Prophet Muhammad. is honesty that is tested and proven. Honesty is a very effective key behavior to build trust (credibility) as a leader. Besides that, he is also capable and intelligent, innovative and forward-looking, firm but humble, brave but unpretentious, physically strong and resistant to suffering (Rivai & Arifin, 2009).

Leadership that imitates the Prophet Muhammad. reflected in its characteristics, namely fingerprint, amanah, fathonah, and tabligh (Waffa, 2012). The basic value of the fingerprint is personal integrity, always telling the truth, and having a clear mind, the basic value of trust is trustworthiness, being able to hold on to the trust, not deviating, and maintaining personal principles of truth. Extensive knowledge, agile, skilled, and has a precise strategy, the basic value of fathanah is possessing, while the basic value of tablig is communicative, being a servant to the public, communicating effectively, setting a good example, and delegating authority (Alma & Priansa, 2014) .

In Surah Al-Baqarah verse 124 it is described about the appointment of Prophet Ibrahim as an imam/leader, which means: And (remember), when Abraham was tested by his Lord with several sentences (orders and prohibitions), then Abraham fulfilled them. Allah said: "Indeed, I will make you a priest for all mankind". Ibrahim said: "(And I beg

also) from my descendants." Allah said: "My promise (this) does not affect the wrongdoers".

In terms of leadership, the management of the public sector in Islam is very appropriate to imitate the leadership of the Prophet Muhammad. The characteristics of the leadership of Rasulullah SAW., is honesty that is tested and proven because honesty is a very effective key behavior to build trust as a leader, besides that he is also capable and intelligent, innovative and forward-looking, firm but humble, brave but unpretentious, physically strong and endure suffering. As a leader, the Prophet Muhammad. fully understand the meaning of a leader as a trustee, so that it is not only skill and intelligence in formulating da'wah strategies, but he is intelligent and capable in all situations and circumstances, always thinks about and feels the suffering of his subordinates, as well as the people he leads, remains compassionate and affectionate and asking for the faith and safety of his people. Allah says in Surah At-Taubah verse 128, which means: "There has indeed come to you an Apostle from your own people, your suffering is heavy with him, longs for (faith and salvation) for you, Very merciful and merciful to the believers."

In addition to having a proven honesty, Muhammad Saw. is a just leader. This is enshrined in the letter Sad verse 26 which contains Allah's warning to Prophet Daud As. to exercise leadership fairly. Because a painful punishment awaits the leader who obeys his lust. The meaning of the verse is: "O David, indeed We have made you caliphs (rulers) on earth, so judge (cases) between people with justice and do not follow your passions, for it will lead you astray from the way of Allah. Verily, those who stray from the way of Allah will have a severe punishment, because they forgot the day of reckoning."

Another indicator that distinguishes sharia leadership from leadership in general in the public sector is the morals shown to be directly proportional to Islamic aqidah. Sharia leadership is leadership that contains aspects contained in the understanding of leadership in general, but in sharia leadership there are religious values that underlie it such as straight faith, good morals, diligent attitude to worship, and others. (Fahmi, et al, 2014).

Abu Muhammad with As-Siroh An-Nabawiyah Juz IV in Hamid et al explained the story of the Prophet Muhammad. in the event of the Khandaq war, after the Messenger of Allah, agreed with Salman Al-Farisi's proposal to make a trench (Khandaq) around the city of Medina to withstand the attacks of the Quraysh coalition forces, the Messenger of Allah, came down directly and also worked with the companions. Rasulullah SAW. pick up crowbars, dig, move soil, and carry stones until his clothes are full of dust and sweat is pouring out" (Fahmi et al, 2014).

This incident is an example of the example of the Prophet Muhammad, to show that managing assets and empowering the community requires proof of work, leaders must be objective, able to provide examples and role models, and egalitarian, namely participating in the work of their community or team. With such an example, the Prophet (PBUH) proves that human degrees are always equal, those who have positions have the same obligations as their subordinates (Antonio, 2014).

Surah al-A'araf verse 68 explains that Muhammad is a trusted person because he conveys all the messages of his Lord, which means: I convey the messages of my Lord to you and I am only a trusted adviser to you.

Surah al-A'araf verse 68 explains that Muhammad is a trusted person because he conveys all the messages of his Lord, which means: I convey the messages of my Lord to you and I am only a trusted adviser to you. Rasulullah is an ideal example for his companions in solving a problem. The Prophet used both hands when building the Medina mosque with his companions, was also in the front row during the war so that blood dripped from his wounds (Fahmi, et al, 2014).

3. Exemplary Leaders in Islam

Becoming a leader not only for his subordinates but also a leader for his community is not easy. Need special skills and requirements for them. According to Shaykh Muhammad Al-Mubarak who refers to Hafidhuddin and Tanjung (2003), there are four requirements for a person to become a leader:

1. Have the right faith (aqidah salimah);
2. Have broad knowledge and insight;
3. Have a noble character (akhlaqul karimah);
4. Have managerial skills, understand the sciences of administration and management in managing worldly affairs.

In addition to the above requirements, Sula in Fahmi, et al (2014) argues that a company leader with sharia principles must meet the following criteria:

1. Have a straight faith, in accordance with the Qura'an, as-sunnah and as-shalihah;
2. Have good morals, as taught in Islam;
3. An expert in worship;
4. Have Islamic insight and mastery of knowledge in accordance with its core business;
5. Must have good managerial skills, so that they can lead their subordinates effectively and efficiently;

Be fair and balanced, which is one of the styles of the Prophet in leading.

In Islam one's leadership is the full responsibility for upholding Islamic values, as Sinn (2012) argues, leadership in Islam is as follows:

1. Islamic leadership is always middle, always protects the rights and obligations of individuals and society with the principles of justice, equality, does not tend to violence or tenderness, is not arbitrary or acts of persecution. As Umar ra. said, "Indeed this matter is not proper and proper, except for people who are gentle, but not weak, people who are strong but not arbitrary";
2. Leadership that cares about human values, pays attention to its glory, includes it in every crucial issue, and treats it as well as possible.
3. Leadership that is concerned with the lives of its people, and does not distinguish them except based on the magnitude of the burden of responsibility given by a leader;
4. Leadership that focuses on goals and efforts to provide satisfaction to subordinates by providing good role models, being consistent and remaining enthusiastic and willing to sacrifice to achieve goals.

The problem of Islamic leadership is not only related to the person who is appointed as a leader, but also relates to the faith of the people who appointed him. Allah says in Q.S. Al-Maidah verse 57, which means: "O you who believe, do not take as your leaders, those who make your religion the fruit of ridicule and play, (that is) among those who have been given a book before you, and those who disbelieve (the polytheists), and fear Allah if you are truly believers."

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Fahmi, et al, (2014) refer to the leadership examples of the Prophet Muhammad. In the public sector, the forms of sharia leadership that need to be applied include: Manajemen organisasi memiliki akidah yang lurus sesuai Al-Qur'an dan As-sunnah yang mewarnai setiap aktivitas kerjanya (Kementerian Agama, 2012);

a. Having good morals, sharia leaders have good moral demands compared to economic practitioners in other places;

b. Being active in worship, concrete manifestations and commitment to work in sharia institutions, it is fitting to become an expert in worship;
c. Honest (shiddiq), organizational management is required to have honesty and always rely on words, beliefs and actions based on Islamic teachings;
d. Responsible (trust), trustworthy management means responsibility in carrying out each task and obligation;
e. Communicative and argumentative (tabligh), people in Islamic management, should be able to communicate their vision and mission correctly to their employees and be able to convey the advantages of their products honestly and argumentatively to customers;
f. Competent (Fathonah), a leader who fathonah means to understand, understand, and deeply appreciate all the things that are his duties and obligations;
g. Having a leadership spirit and managerial skills, a leader must of course master various scientific disciplines related to his duties. Among these disciplines are management and administration, because these two sciences are an important part in the process of carrying out leadership tasks; Having a fair and balanced attitude (wasathan), a good leader always behaves in a balanced way in managing the organization, especially in making decisions;
h. Consistent (istiqomah), consistent in faith and good values, despite facing various temptations and challenges;
i. Energetic and strong, a leader is ideally strong and healthy, both physically and mentally.

A trustworthy leader is a leader who always develops a leadership pattern that comes from a productive, constructive and visionary thought process. A trustworthy leader will not think narrowly and pragmatically to the point of sacrificing the future of the organization. A trustworthy leader will certainly not make statements that unsettle the people he leads, a trustworthy leader will not have the courage to make statements that will only cause tension and conflict. Instead, he will make reassuring statements, statements that can encourage members of the organization to be more proactive, working to advance the organization.

5. CONCLUSIONS

Leadership is a human destiny that must be lived even when he is born on the surface of the earth, because later in the final yaumil he will be held accountable for what he has done with his hands, feet, mouth, and all his limbs. Leadership is the ability to process and manage all aspects of the potential possessed in order to create professional governance. Becoming a leader is not an easy matter, because there will be a group of people who must be led so that it obliges him to appear as an idol figure.

The ideal leadership figure cannot be separated from the Prophet Muhammad SAW., he gave a detailed example of how leadership should be in Islam. Leadership that imitates the Prophet Muhammad. reflected in its characteristics, namely shiddiq, amanah, fathonah, tablig, wasathan, istiqomah. In the public sector, leaders are not only superiors to their subordinates in the organizational structure they lead, but also the entire community they lead. Leaders have the overall task of running the wheels of their organization in order to create governance that is able to create security and comfort for all those they lead.

Public sector leaders must have a level of confidence in their personal abilities that are believed by all the people they lead to be able to become trusted leaders. The bad fact of the loss of public confidence in the performance of the leader is concrete evidence

of the loss of Islamic values in a leader. Public sector leaders must also be trustworthy in carrying out their leadership duties, not corrupt, run away from responsibilities or other bad deeds. A leader must also be intelligent, so that with this ability he is able to manage the wheels of his organization. Finally, he must have a good communication pattern between his subordinates, the community, and the entire public sector he leads. Bad facts such as the loss of public confidence in the performance of the leader is concrete evidence of the loss of Islamic values in a leader.

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