CHAPTER I
INTRODUCTION

A. Background

Leadership is very important in the survival of a community organization, because actually, social organization is necessary. The philosophers have said this fact with their statement: "The man is a habitually political".[1] Therefore, institution or community organization is necessary for every human being. Without it, human existence is not perfect. Desires of God to create prosperity in the world with making His creatures as caliphs on earth will certainly not be proven. In that regard, God says in the surah Al-Baqarah verse 30 as following:

وَاِذْقَالَ رَبُّكَ لِلْمَلَآئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَة

Meaning: *"And (remember) when God said to angels, actually I will make a caliph on earth".*[2]

The Word is clearly not only pointing at replacement of the caliphs of the Prophet Muhammad, but it is the creation of Adam and his grandchild called human and burdened with the duty to create prosperity in the earth. That task put every man as a leader, two important things in his life on earth. The first task is calling and telling other people to do good things. The second task is ordering other

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[1] Osman Raliby, *Ibnu Khaldun tentang Masyarakat dan Negara*, Jakarta : Bulan Bintang, 1978, p. 136

[2] QS. Al-Baqoroh : 30

people to leave bad deeds.[3] In the other word, the duty of man is nothing else besides carrying out the orders and leaving prohibitions of Allah in all aspects of his life, both individually and collectively in all societies.

Those characters should be owned by the leader, as a character that was owned by the Prophet. One of them is trustworthiness. Long before he became the Prophet, Muhammad had been given the title of *al-Amin* (the trustworthy). The nature of this mandate is to elevate the position of the Prophet in the top of the leader or of the previous Prophets. Trusted leader is the leader who is truly responsible to the *amanah*, duties and trust of Allah. The definition of the *amanah* in this case is every entrusted thing to the Prophet, including all aspects of life, politics, economics, religion, to education.[4]

Leadership is a necessity for human beings in living life on the earth. People are created into the world by God, supplied potential in themselves such as creativity, sense of power, and power of intention. It indicates that the existence of man as a leader can maintain the balance of nature. In the religion of Islam it is mentioned that, the Prophet Muhammad SAW said, "every one of you is a leader and every leader will be held responsible for his leadership". (*HR Al-Bukhari* and *Muslim*). Philosophically, leadership in Islam is not a

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[3] Hadari Nawawi, *Kepemimpinan Menurut Islam*, Yogyakarta: Gadjah Mada University, 1993,p. 16

[4] Hadari Nawawi… , p. 274

purpose, not a pleasure, and not a facility as well, but rather as an intermediary for realizing the creation of public justice.[5]

Development of the strategies surrounding is now very fast as consequence of speedy progression of knowledge and technology, especially in the sector of telecommunication and transportation create all of human life in the world global.[6] Because of it, the principles of Good Governance[7] became base of composing and application of foreign country democratic. The application of good governance in the government has not been well realized yet. Other cause moral crisis and leadership ethic still not yet to answer the demand of reformation is realization society free from corruption, collusion, and nepotism.

The moral actualization and ethical leadership is very complex and interlock each other, even very fast dynamic changes also demand the speed respond that the values of leadership and the character of the leader which have been used as a reference must also be updated to adjust the existing era. Therefore, some of the issues appear in the moral actualization, and ethical leadership to realize good governance in the context of national development, are formulated as follows. 1. Weak understanding and Religious Experience; 2. Lack of exemplary

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[5] Muhammadiyah Amin, *Moral dan Etika Kepemimpinan Nasional*, Gorontalo: IAIN Sultan Amai Gorontalo, 2009, p.1

[6] *Ibid*, p. 2

[7] That good governance is meant here is the implementation of good governance. Implementation of good governance, democratic, and effective in accordance with the ideals of the formation of a civil society.

of a good leader; 3. Lack of forming cadres of leadership; 4. Weak law enforcement.[8]

Based on the problems, it can be affirmed that to actualize the leadership ethic needs hard work, wide knowledge, and strong will to lead. However, the strength of faith in God is one of the same contributing factor in running the trust as a leader.

In this matter, a desired leader who can actualize the moral and ethic, which in the *Da'wah* term is usually called *al-akhlaqul karimah* (good moral). Both leadership and morality have absolute relevance because the fall or the rise of a nation is determined by the moral quality.[9]

Thus, in the leadership credibility and capability are needful as integrity of a leader. The most fundamental element is honesty, which will lead to trust. It must be buried in a leader's soul, including keeping behavior, language and honesty that can radiate his dignity and strength.[10]

In the Islamic teachings, to know the basic concepts of leadership is very important. Because of it, first need to be agreed is that when

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[8] Muhammadiyah Amin…, p. 43

[9] *Ibid*, p. 88

[10] Catherine Ponder in the Dynamic Law of Prosperity said , " everything that you send out through your thoughts, feelings , mental imagery , and said words will be brought back into your life . " Such thoughts , feelings , mental imagery , and said words Muhammad is the reliable form of integrity so that all the positive things that turned into his life as evidenced brilliance when diving themselves as traders . Muhammad never convey the famous message , namely *Ibda' bi nafsik* ! That is , start from yourself .Honesty can only start from ourselves that exudes kindness and interest for many people .

we talk about the leadership of Islam, it is directly related to the central figure in Islam; the Prophet Muhammad SAW himself as *Khotamun nabiyyiin wal - mursaliin*, along with the Qur'an and Sunnah (Prophetic tradition).[11]

History says that before being the prophet, Muhammad did not have authority of politics and economics in Mecca. However, he was well-known among the Quraisy tribe as the honest and straight, that they gave him a dubbed as the trustworthy *(al-Amin)*. About five years before Muhammad received his first revelation, the leaders of Quraisy rely on a fair decision to solve a very sensitive issue, for example when they rebuilt the Ka'bah after it was discovered cracks in the foundation. When construction is completed, the remaining one crucial job is replacing the "black stone" in the corner of the Ka'bah.[12]

The leaders of Qurays quarreled about who should get the honor to do it. When Muhammad appeared, they decided that he must be able to resolve the dispute. Muhammad's genius solution offered to lay the stone on his turban that must be appointed jointly by all leaders of Qurays tribe who were present at that place, then he himself who put the stone in place.[13]

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[11] Lukman Saksono, *Filsafat Kepemimpinan Studi Komparatif US Army, ABRI, Islam,* (Bandung: Grafikatama Jaya, 1992), p. 252

[12] It is said that Ibrahim told Ismail that the angel Gabriel brought the black stone of heaven . See al - Tabari

[13] Abdul Malik Ibnu Hisyam, *al-Sirah al-Nabawiyyah*, 4 jilid, Beirut: Dar al-Khulud.

Whatever the historical value, the story is full of symbols. The foundations of the religious life of Quraisy, as well as the ka'bah, were hit by the crisis. This is where the role of Muhammad to unite Quraisy people, and lead them toward spiritual renewal.[14]

Amanah is the opposite of treasonous. According to Syari'ah, it means to keep secrets, convey information from discussion to member, and convey by honestly what is entrusted to others.[15] *Amanah* is a very basic morality in doing daily work, especially when becomes a leader.

Prophet Muhammad himself has possessed a mandate from childhood to apostolic times, so that the idolaters also dubbed him as *Ash-Shadiqul Amin*, which is more honest and reliable or trustworthy.[16] Therefore, looking at the morality of Islam, a Muslim mandate is to safeguard the rights of Allah and the rights of man, and to keep any practice of excessive. Therefore, when someone entrusts a secret to you or something you must give a pure heart for your honesty, because, you are the one who is trusted and responsible for maintaining the secret and stuff.[17]

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[14] Ingrid Mattson, *The Story of the Qur'an*, USA: Blackwell Publishing, 2008, henceforth , references to this work are taken from the translation by Cecelia R. Lukman Yasin, titled, *Holy Ulumul Our Time*, New York: age, 2013, p. 38 Imam Abdul believer Sa'aduddin, *Imitate Moral Personality Building Muslim Prophet*, (London: Teens Rosdakarya, 2006), p. 191

[15] Imam Abdul Mukmin Sa'aduddin, *Meneladani Akhlak Nabi Membangun Kepribadian Muslim,* (Bandung: Remaja Rosdakarya, 2006), p. 191

[16] *Ibid*, p. 191

[17] Ahmad Muhammad Al Hufy, *min Akhlaqin-Nabi,* to continous, reference in this creation take from translation by Masdar Helmy dan Abdul Khalik Anwar,

He also advocated his people to maintain the mandate *(amanah)*, "You all are pastoralists, and you are all accountable to the people. A priest is a shepherd and responsible for his people. A man is the leader of the expert and responsible for the lead. A woman is a leader in her husband's house, and he is responsible for what he leads. An aide is steward and responsible for his duty, a man is a steward of his father and responsible for duties. All are leaders and all of you are responsible for what you are leading."[18]

In addition to keep the secret, present the results of deliberations to members purely and honestly and convey what is entrusted to others, have a sense to trust other resulted in being trusted by others, as the word "faith". The nature of trust is born from the power of faith.[19] Decreasing faith in someone will fade to his trustful nature. There is a very close relationship between both.

To trust in the broad sense includes many things that people keep secrets, guard of honor of others, care of themselves, perform the tasks assigned to them and so forth. The tasks from God to human in the Qur'an are called *amanah*. However, at this time the mandate is understood as trustworthy in terms of budgets, projects, and work programs. In fact, what is meant by God to give the mandate to human

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Akhlaq Nabi Muhammad SAW Keluhuran dan Kemuliaannya, (Jakarta:Bulan Bintang), p. 194

[18] *Ibid*, p.203

[19]Yunahar Ilyas, *Kuliah Akhlaq,* (Yogyakarta: Pustaka Pelajar Offset, 2006), p. 89

on earth is to regulate all affairs on earth. Therefore, God gave them a reasonable minds, feelings, and desire.[20] Allah says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا [٧٢:٣٣]

It means:

> "Actually we have proposed a mandate to the heavens, the earth, and the mountains, but they refused to bear the mandate and were afraid, and that trust responsible by humans. Actually, the man is very unjust and very foolish."[21]

One form of trust in leadership in the office. Position is a mandate that must be maintained. All forms of abusing the office property for personal interests, family, or group including misconduct in violation of the mandate, for example, receiving gifts, commissions or whatever is not kosher. In this regard, the Prophet asserted:

مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا، فَمَا أَخَذَ بَعْدَ ذَالِكَ فَهُوَ غُلُوْلٌ (رواه أبوداود)

> "Whoever we pick to be an employee to do something, and we should give salary according to, then what he took over the proper wages, then it's called corruption." It was narrated that the Prophet Muhammad. Ibn Lutbiyah not justify taking gifts he gets time on duty to collect tithe. Prophet Muhammad assess gifts received by Ibn Lutbiyah in performing the tasks that are not purely as a gift, but there was more to that gave him."[22]

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[20] *Ibid*, p. 89

[21] QS. Al-Ahzab 33: 72

[22] Yunahar Ilyas, p. 93

The point of the story is that all commissions received an officer in order to carry out their duties that are not entitled. Supposing the head of the equipment to purchase goods for office use, the discounted price given by trader is not to be his, but belongs to the office, because he is not a broker-dealer, but officers who paid for the procurement of goods for such purposes.[23]

Other forms of abuse of office are appointing people who are not able to get into office. Rasulullah SAW said:

مَنِ اسْتَعْمَلَ رَجُلاً عَلَى عِصَابَةٍ وَفِيْهِمْ مَنْ هُوَ أَرْضَى اللّٰهِ مِنْهُ فَقَدْخَانَ اللّٰهَ وَرَسُوْلَهُ وَالْمُؤْمِنُوْنَ (رواه الحاكم)

"He who raised someone for a position as a family, but there are people who are more favored of God thereof, then indeed he has betrayed Allah, His Messenger and the believers." (HR. Hakim)[24]

Prophet Muhammad is the central figure in the Islamic leadership. People look the life model of the Prophet Muhammad as the God's messenger and as a human.[25] Arab societies have known the nature of the mandate of the Prophet Muhammad before he was sent as an Apostle. They gave him the nickname of *al-Amin*; the trusted person. Therefore, they accepted his decisions in solving the dispute between them and they were willing to agree with its provisions. This happens when the Arabs will renovate Ka'bah, and then a dispute

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[23] *Ibid*, p. 94

[24] *Ibid* , p. 94

[25] Lukman Saksono, *Filsafat Kepemimpinan Studi Komparatif US Army, ABRI, Islam,* (Bandung: Grafikatama Jaya, 1992), p. 261

10

arises between the leaders of the tribes. Then the Prophet came to settle the dispute.[26]

In trading, he holds promise, Abdullah bin Abdul Hamza said, "I have bought something from the Prophet before he received the prophetic revelation. Because there is still a concern, I promised to deliver him, but I forgot. Three days later, I went to these places and find the Prophet was still there. "He said, "You have made me uneasy. I have been here for three days waiting for you.[27] "In carrying out the trading business, he enriched himself with honesty, dependability to hold the promise, and other noble qualities. As a result, residents of Mecca recognize Muhammad as someone who is trustworthy *(al - Amin)*.[28]

His trading behavior invited the sympathy of many people. Muhammad pursued his buyer to let them know that in the piece of cloth that they have bought was defective. Muhammad served the prospective buyers with the best service, equipped with patience even if that person did not buy.[29]

All the elements that sustain the life of the universe and all the vital element in human life, in fact we can describe as two overlapping

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[26] Ahmad Muhammad Al-Hufy, *Akhlaq Nabi Muhammad SAW Keluhuran dan Kemuliaannya,* p. 197

[27] This Hadist Hadist narated from Abdullah bin Abi Hamsa oleh Abu Daud no. 4996. This Hadist include cathegory as hadist dha'if by Albani dan Ibnu Hiban

[28] Muhammad Syafii Antonio, *Muhammad SAW: The Super Leader Super Manager,* (Jakarta: Tazkia Multimedia, cet. IX, 2008), p. 82

[29] Muslim Kelana, *Muhammad SAW is A Great Entrepreneur,* (Bandung: Dinar Publishing, 2008), p. 18

circles crossed between each other. In other words, no matter how small the damage that occurs in one of these circles, it will damage the other circle.

If there is damage at the level of the individual, and such damage is not quickly restored in the shortest possible time, it is undoubtedly in a relatively short time the damage it would have turned into such severe damage that the cancer is incurable. Therefore, to prevent damage desired, each circle must fulfill all mandated responsibility.

According to Quraish Shihab, *al-amanah* is the belief that makes him his best to maintain what was handed to him, both from God and from the people he lead, to create a sense of security for all parties. Meanwhile, people who maintain the trust is called *al-Amin*.[30] So, the mandate with *al-Amin* has a great relationship between subject and the characteristic.

The experts, after understanding Al-Quran and Hadith, have set four characteristics that must be fulfilled by the Apostles, which in essence is the leader of his people, namely 1. al-Shidq, truth; 2. al-Amanah, trustworthy; 3. al-fathanah, intelligence; 4. at-Tabligh, honestly deliver the revelation. *Amanah* here is as properties without interest and without any political objective, because the trust is one of the mandatory natures of the prophet.

When Ka'bah renovation has been done, the epithet *al-Amin* that Muhammad received was not because there was interest, but because he has got the trait that is trustworthy or *amanah*.

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[30] Muhammad Quraish Shihab, *Secercah Cahaya,* (Bandung: Mizan Pustaka, 2013), p.66

B. Research Questions

Departing from the background of the above problems, it can be lifted a few of the issues that will be the direction and limits, to avoid any misunderstanding in the discussion of the understanding of this thesis. Some of the main issues are:

1. What is the relevance of the *amanah* concept in leadership ethics to Prophet Muhammad's title of *al-Amin*?

2. How is the reconstruction of *amanah* in leadership ethics based on the history of Prophet Muhammad?

C. Aim and Significance of Research

From the research questions above, the researcher sets some aims as follow :

1. To know what the relevance between *amanah* concept in leadership ethics and Prophet Muhammad's *al-Amin*

2. To know how is the reconstruction of *amanah* in leadership ethics based on the history of Prophet Muhammad

The significances of the research are as the following :

1. To give contribution to the relevance between *amanah* concept in leadership ethics and Prophet Muhammad's *al-Amin*

2. To give contribution of ideas about reconstruction of *amanah* in leadership ethics based on the history of Prophet Muhammad

D. Prior Research

Library studies focused on trust in leadership actually has a lot to do in writing a thesis, either in general or more specific. In this study, the author will try to examine the concept of trust in leadership ethics by analyzing the title of *al-Amin* in History of Prophet Muhammad. Therefore, it is necessary for the author to find the data or books that discuss the issue. Some are:

1. A book written by Hadari Nawawi under the title *Kepemimpinan Menurut Islam*. This book is about leadership from the definition, dynamics, function, up to ethical leadership. Yet, *Hadari* did not explain the Signs in detail. He explain it globally.

2. Muhammad Husayn Haykal (1972) in the original book *Life of Muhammad* which is then translated into Indonesian by Ali Auda under the title *Sejarah Hidup Nabi Muhammad* (2001). This book describes the life history of the Prophet Muhammad, which starts from the beginning of his birth until his death.

3. A book written by Muhammad Muhammad Syafii Antonio entitled *The Super Leader Super Manager*. This book is a broad and comprehensive in scope, covering various dimensions of personal leadership, family, business, politics, law and education. In addition, it is also accompanied by an explanation of the role models Muhammad with leadership and modern management discipline.

4. *Al-Amanah in the Qur'an (QS. Al-Ahzab verse 72)* by Muhammad Dani, Department of Science Quran Tafsir Faculty of Islamic

14

Theology , Islamic University Tamiang (UIT) Kuala Simpang . The thesis contains a scientific discussion about loyalty, sincerity, honesty in carrying something entrusted to it in the view of the Al-Qur'an.[31]

5. *Prototype Prophet Leadership in Education (Upper Assessing Mandatory Nature of the prophet)* by Siti Zulaikha, student of the Faculty of Tarbiyah in IAIN Walisongo Semarang . The thesis describes the leadership of the Prophet Muhammad in the form of educational patterns of the Prophet Muhammad in the invite, directing and influencing his people with the principles of the exercise of in achieving educational goals.[32]

6. *Leadership concept in the Quran (A Semantic Analysis)* by Umi Farihah Arif Department of Islamic Theology from IAIN Walisongo Semarang . The thesis describes the concept of leadership in the Qur'an, in which many words are used to explain the Qur'an about the leader. For example caliph, ulul amri, Imam, Malik, the guardian, Sulthan, etc.

From some studies that have been mentioned above, it appeared that once a trustful and leadership studies, both from the aspect of the method of delivering the message to the audience, as well as aspects of the content of the concept of History of Prophet Muhammad have been carried out. However, here the author find a gap to conduct

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[31] Muhammad Dani, *Al-Amanah dalam Al-Qur'an (Suatu Kajian Surat Al-Ahzab Ayat 72),* skripsi, p. 5

[32] Siti Zulaikha, *Prototipe Kepemimpinan Nabi Muhammad SAW Dalam Pendidikan (Telaah Atas Sifat Wajib Rasul),* Skripsi, p. 7

further research on the concept *amanah* of ethical leadership with some approaches similar to previous investigators, but by using deep analysis to the title of *al-Amin* for the Prophet Muhammad and reconstruct the existing mandate of the concept and use it in the practice of leadership.

E. Methodology of Research

1. Type of Data

As the title implies, this design of this research is library research, which is purely based on bibliographical research. In this research, the sources of data are written text relating to the topic.

2. Method of Collecting Data

Since this research is bibliographical research, the collecting data is support by books, websites, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.[33]

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[33] Anton Bekker & Akhmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p.125

The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.[34]

a. Primary source is History of Prophet Muhammad, in particular explaining the title of *al-Amin* Allah, ethical leadership, paragraph Al-Quran and Hadith, the Prophet Muhammad ethich.

b. Secondary data source are books and other relevant scientists and support this research study.

3. Data Processing Method

The majority of the methods used in this thesis are a qualitative discussion, because to find the desired sense, the authors process data for further interpreted into concepts that can support the goals and objects of discussion.

4. Methods of Data Analysis

After the data is collected, the next step is to analyze the data that has been collected. Because the data used is a library of data, descriptive analysis using the historical method.

a. Descriptive

The method is to describe the script, an event or a thought without any intent to take a general conclusion and trying to decipher a regular basis. In this case, researcher wants to know the things that relate to the concept of trust in leadership ethics that became the theme of the thesis.

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[34] Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 1995), p. 42

b. Historical methods

The historical method is to uncover the history of first History of Prophet Muhammad, including his background, social, economic, political, cultural and the influence of religion to his life, as the influence of the Arab society of his day who helped to shape his leadership.

F. Structure of Writing

To make easy in the understanding of this thesis, the authors use a systematic as follows:

The first chapter, it is introduction. In this case the researcher describes the general content of the writing or the content and limits of the problem. It expected to be more easily understood in bringing ideas to the point. This chapter consist of background selection of titles, the formulation of the problem, purpose and benefits of research, literature review, theoretical framework, research methods and systematic of writing.

The second chapter is explaining about the *amanah* concept in leadership ethics, and also explaining an overview of *amanah* from the definition to its history of *al-Amin*.

The third chapter is explanation of the *al-Amin* in history of *amanah's* prophet Muhammad and also opinions about the Islamic thinkers of History of prophet Muhammad.

The fourth chapter is doing analysis of the emergence of *al-Amin* title of the prophet Muhammad as the basic of ethical leadership.

The fifth chapter is the closing. In this chapter, the writer will present final result from the explanation of the previous chapters which have been elaborated in the research and show the implications for social and personal.