

## CHAPTER II

### CONCEPT OF AMANAH IN LEADERSHIP ETHICS

#### A. *Amanah* in General Over View

##### 1. Definition of *Amanah*

Words mandate is derived from the late *alm amn*, meaning a sense of security or trust. The word also refers to the mandate entrusted to something other rights. *Amanah* implies that something is handed over to other parties for sure, and believe, that on the left hand something to be safe and well-maintained.<sup>1</sup>

From the root is formed despite the many words that have different meanings, in the end means "do not worry, safe, serene." Something that belongs to someone else and in the hands of your named trust, because his keberada in the hands of someone not worried owner; He reassured that the person will maintain it and asked the owner if he would voluntarily submit it. A person whose attitude is always reassuring for trustworthy named amin.<sup>2</sup>

Fulfill the mandate is a duty and call of faith for all Muslims in the world. Allah says, "*Allah tells you to convey trust to the beneficiary and accepted it (order you) when set law among humans so that you establish with justice.*" (Surah An-Nisa:

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<sup>1</sup> Arif Supriono, (ed). *Seratus Cerita Tentang Akhlak*, Republika, Jakarta, 2006, P. 159

<sup>2</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Departemen Agama RI, *Etika Berkeluarga, Bermasyarakat, dan berpolitik (Tafsir Al-Qur'an Tematik)*, Lajnah Pentashihan Al-Qur'an, Jakarta, 2009, P. 38

58). Message mandate contained in the verse, according to the expert commentary of Al Razi, is general and includes three forms of trust. All three are trustworthy with God, with fellow human trust, and trust yourself.<sup>3</sup>

Trustful with God implies the necessity for Muslims to perform all obligations and avoid all la attack him. *Amanah* with fellow humans include many things, such as the necessity to be honest and fair in all matters of economy, governance, and social community. While the mandate includes the obligation to yourself do not do anything, except for the case which will bring benefits and benefits for themselves, both in the world and in the hereafter.

In general layman interpret the mandate in a narrow sense, namely keeping consignment. Whereas the mandate of the view that night is having a very broad sense, including the various terms, but the point is that people should have a sense of responsibility for what dipikulkan on his shoulders. He realized that everything will be accounted for before the Lord, as the description which has been described by the Prophet in detail, as follows:

*"Now you are the leader, and you will be held accountable for the leadership; a priest who is the leader held accountable for his leadership of the people, a man is a leader for his family and asked about accountability, a woman is a leader in the home of her husband and she held to account of the leads, a khadim who*

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<sup>3</sup> Arif Supriono (ed), P. 160

*entrusted to guard the treasure of his master was also a leader who also held accountable. "(Hadith Bukhari history).<sup>4</sup>*

The meaning of *amanah* by Sheikh Muhammad Al-Ghazali is very diverse, there have concrete meaning and nothing has meaning abstrac, which basically equally to maintain the rights of God. A servant who can not run or execute the trust then there is no faith in him, and a servant who could not keep m aka he has no religion.<sup>5</sup>

The nature of the trust, as well as fair, a prophetic nature and the base of the morality and nobility of character. *Amanah* is the call of faith and faith is the evidence of his form. Muslims are called upon to be both a mandate is not treasonous. Allah explains, "*Hi who believe, do not betray the trusts that is entrusted to you, while you know.*" (Surat al-Anfal: 27). Prophet Muhammad said, "*There is no faith in those who do not trust.*" May we always maintain trust.<sup>6</sup>

Ibn Taimiyyah in the book *Al-Siyasah al-Syar'iyah* describes God commands contained in verse 58 of Surat al-Nisaa that rulers convey trust, trust to the beneficiary, which has two kinds of manifestations: *The first*, in the appointment and removal of state officials; and *second*, in the management of State assets and the

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<sup>4</sup> Anwar Masy'ari, *Akhlaq Al-Qur'an*, Bina Ilmu, Surabaya, 1990, P. 55

<sup>5</sup> Muhammad Al-Ghazali, *Tafsir Al-Ghazali*, Islamika, Yogyakarta :2004, P.

<sup>6</sup> Arif Supriono, (ed). P. 160

maintenance and protection of property and property rights of the people.<sup>7</sup>

According to Ibn Taimiyyah mandate has two meanings, *first*, the mandate is the interests of the people which is the responsibility of the head of the State to manage it. And management will be good and perfect that in the appointment of his aides, heads of state chose people who actually have the skills and ability.<sup>8</sup>

*Second*, trust is defined to rule authority possessed by the head of State, and if he needs to execute representatives, they should be made up of people who actually have the skills and abilities peersyaratan. If he delegate authority to a representative and officer commanding the less skilled, while there are people who are more qualified, would be a betrayal of Allah, the Messenger of Allah and the Muslims.<sup>9</sup>

*Amanah* is the next leader of the country's wealth management and protection of property belonging to the citizens of the state. In terms of the wealth of the State, the people are not justified in refusing to pay any liability as determined by the head of state. But instead the head of state has to spend funds received from the people and from other sources as well, in accordance

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<sup>7</sup> Munawir Sjadzali, *Islam dan Tata Negara Ajaran, Sejarah dan Pemikiran*, UI Press, Jakarta, 1993, P. 84

<sup>8</sup> *Ibid*, P. 85

<sup>9</sup> Munawir Sjadzali, P. 86

with the instructions of the Qur'an and Sunnah, and not use them at will and lust alone. Because it is a mandate or the trust. Therefore, the head of the State must ensure that all financial obligations of the State to the people must always be fulfilled.<sup>10</sup>

The specific meaning of the mandate is the attitude of people is considered to be responsible for goods or other property or to return it to the person who has the goods or property. He realizes that he is only responsible for keeping the goods or the property is not to be damaged or lost, he did not have the right to use it. If a person has a property or item is requested again, he would immediately return the property or goods.<sup>11</sup>

Meanwhile, according to M. Quraish Shihab, *amanah* or trust, which made him the best maintain what is submitted to it, both from God and from the people they lead, so as to create a sense of safe for all parties.<sup>12</sup>

There are two things that are important according to M. Quraish Shihab that must be understood by the leaders. *First*, leadership in view of the Qur'an is not just a social contract between the leaders of the community, but also constitute a binding agreement between him by Allah. , or, in other words, a

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<sup>10</sup> *Ibid*, P. 87

<sup>11</sup> Abdul Mun'im Al Hasyimi, *Akhlaq Nabi fi al Bukhori wa Muslim*, terj. Abdul Hayyie Al Kattani dan Arif Chasanul Muna, *Akhlaq Rasul Menurut Bukhori dan Muslim*, Gema Insani, Jakarta, 2009, P. 266

<sup>12</sup> M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama Al-Qur'an*, Mizan Pustaka, Bandung, 2013, P. 66

message from God. Hence, when companions of the Prophet, Abu Dharr, asking for a position, the Prophet. Said, "you are weak, and this is the mandate at the same time can be a cause of contempt and regret at a later date (*if neglected*)."  
*Second*, the leadership demands justice, because justice is the opposite of maltreatment.

As for the meaning of trust in general, very broad. So keep a secret, sincere in giving advice to the person who requested the opinion and convey the message to the correct (according to the demand of people who advised) also includes a mandate. People who confided to you means he believes you that you can keep it secret.<sup>13</sup>

On the basis of this information, the nature of the trust either by a general or specific sense, is closely linked to other traits such as honest, patient, bold, keep self-glory, fulfilling the promise, and fair.

## 2. The Importance of Accomplishing *Amanah*

In the Qur'an there is a verse that relates to ethical leaders who ordered to fulfill the mandate of the letter of An-Nisa / 4 verse 58: *"Truly, Allah told you to convey the message to those who deserve it, and if you set the laws of men should you set it fairly. Indeed, Allah is the best of the memberipengajaran to you. Indeed, Allah is All-Hearing, All-Seeing. (An-Nisa / 4: 58)*<sup>14</sup>

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<sup>13</sup> M. Quraish Shihab, P. 267

<sup>14</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Departemen Agama RI, P. 203-204

When writer criticized above paragraph contains at least four moral message;

- a. God commands to perform various kinds of trust that is vested in any person who gives the mandate;
- b. If mandated for power, then execute it with full trust powers of justice;
- c. Commands and command counsel is the most beautiful to be used as guidelines;
- d. Verily Allah heard the speech and gestures you see in the behavior, including when the ruling or governing.<sup>15</sup>

Word *amanah* that became for us the above discussion is the plural form of the word trust. The word is repeated sebanyak 9 times; understanding of the mandate contained in the letter (Yusuf / 12: 11, 64, and 65), there is a mandate to be fulfilled in the letter (Al-Baqarah / 2: 283, Āli 'Imran / 3: 75 and an-Nisa' / 4: 58), and take up the mandate contained in the letter (al-Ahzab / 33: 72), betray the mandate contained in the letter (al-Anfal / 8: 27), the trust genie contained in a letter (an-Naml / 27: 39), there is a mandate to govern in the letter (Yusuf/ 12: 54), trust in the work contained in a letter (al-Qasas / 28: 26), their responsibilities to other people's advice contained in the letter (al-A'raf / 7: 68), the mandate contained in the letter of angels (ash-Syua'rā / 26:

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<sup>15</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Departemen Agama RI, P. 204

193), (at-takwir / 81: 1-21) in the context of leadership, namely trust in the power contained in a letter ((Yusuf / 12: 54).<sup>16</sup>

This word is a form of *masdar* of *amina-ya'manu-amn (an)*, *amaanat (an)*, *aman (an)*, *iman (an)*, *amanat (an)* which lexically means "calm and unafraid. "Even so, the word here is not use as *masdar*, but as maf'ul ism (adjective as object) with the notion of "everything that a person entrusted to others with a sense of security."<sup>17</sup>

Based on the description of the commands contained in the above verses contain the obligation for the faithful in order to fulfill the mandate of its responsibility, either secure a mandate from God or from our fellow human beings.

The definition of trust in Surah an-Nisa: 58 here is a good all commands and prohibitions relating to the world and religious issues that are assigned to man to carry it out. Therefore, all the teachings in the Islamic Shari'a is the mandate.<sup>18</sup>

Among the signs of the Day of Judgment is the loss of trust properties (trustworthy) in human beings. So that human behavior is gradually decaying, until there is no one that emphasizes the nature of trust in interacting with other people.<sup>19</sup> If things like this,

<sup>16</sup> *Ibid*, P. 206

<sup>17</sup> *Ibid*, P. 206

<sup>18</sup> Abdul Mun'im Al Hasyimi, P. 276

<sup>19</sup> *Ibid*, P. 276



then life feels dark and Judgment will befall those who do not trust imminent.

The assertion that the three generations of first, the best generations of this people. The virtue of their upbringing is due to the strong influence of the Prophet Muhammad. which makes them the people a good personality. When the life of a believer is close to the period of the prophethood of the Prophet *tarbiyah* influence will be felt, as well as if their lives further away then the influence *tarbiyah* he also began to fade.<sup>20</sup>

The other side can be concluded that there is a special significance in these verses, especially for officials in order to fulfill the mandate given to them is power. And the principle of accountability of political power or leadership. The principle means that every person who has a functional position in the political life required obligations as well as possible and that the omission of these responsibilities will result in a loss for himself.<sup>21</sup>

Rasulullah SAW got the mandate of Allah to convey the message of Islam, and the Prophet carrying out the mandate it perfectly. He devotes all its energy to preach and bear all the pain and torture as a consequence of propaganda.<sup>22</sup> This issue is related to the mandate that has been put forward, namely the mandate of

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<sup>20</sup> *Ibid*, P. 277

<sup>21</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Departemen Agama RI, P. 207

<sup>22</sup> Abdul Mun'im, P. 267

the lord in the form of religious duties, obligations imposed by religion; and mandate of fellow human beings, either individual or community mandate.

### 3. Mandate of the Prophet Muhammad as the Messenger

Before being appointed as the Prophet Muhammad known as a trustworthy person. Arabian then gave him the nickname *al-Amin* (the trustworthy) to him, so they are happy to lift Muhammad as a judge and was pleased with the decision when they are in dispute. Nature of this mandate is a second nature which is owned by the Prophets. Previous properties :

The first is the nature of Shidiq<sup>23</sup>, the second *Amanah*, the third Tabligh<sup>24</sup>, and fourth fathanah<sup>25</sup> .<sup>26</sup>

<sup>23</sup> Literally can mean "honest" or "true". The nature of Siddeeq is the main shaft and into the center of its orbit prophetic. All Prophets delivered entirely a pure truth and honesty and may not violate the principle of truth. Even when describing the virtues of the prophets, the Qur'an mentions this Siddeeq properties.

God said, "*Tell (O Muhammad) the story of Abraham in the Book (the Qur'an) is. Indeed he was a Siddiq (very justified) again a Prophet.*" (Surah Maryam (19): 41).

<sup>24</sup> Literally meaning "deliver". Tabligh has a broad meaning "convey and explain the truth of Islam"; or interpret it as, "called on the good and prevent the unjust" ( *commanding the good and forbidding the evil*). Tabligh is the purpose of the existence of any prophet. If it was not for the sake of doing Tabligh, surely he sent the apostles would be futile and meaningless.

<sup>25</sup> Literally means "intelligence". Fathanah is mengguli sense to reason ". We can call this the nature of the Prophets fathanah as "Logic Prophecy" (*An-Nubuwwah Manthiq*) . This reasoning pattern covers all aspects from the aspect of spirit, heart, feelings, and variety *Lathifah* (inner essence) in the world of Sufism, *Lathifah* (plural: *lathaif*) identified as "soft essence (Latif) that exist in the human soul". See Sufi Terminology (Amatullah Armstrong: 1995) . This those things combined preformance one single entity.

God has chosen a reliable man to carry His message. Human elected last live his whole life in an atmosphere of trust so that it reaches the prophet degree k ethical receive revelation, he will be so careful not to miss a word of what is presented to him. The prophet then repeat quickly what he heard from the angel Gabriel so that it can be memorized correctly.<sup>27</sup>

The Qur'an is indeed the mandate entrusted by God to the Prophet, and it turns out he is very worried that he can not be trusted to carry a sacred this trust. It is why then God calms the Prophet by arguing that he was a trusted person and will remain a person who reliable.

Other evidence indicates that the Prophet is a very reliable figure is an event when there is a mother calling her son by saying, "Come here, this mother had something." Prophet who saw it immediately retorted, "What would you give him?" The mother replied, "I'll give him a date." The Prophet then said, "because if you do not give anything, you will note has been doing a lie."<sup>28</sup>

In fact, the essence of the nature of the mandate for the Prophet is not just limited to humans, but affordable all entities of

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<sup>26</sup> Muhammad Fethullah Gulen, *An-Nur al-Khalid Muhammad Mafkhirat Al-Insaniyah*, penerj. Fuad Saefuffin, *Cahaya Abadi Muhammad SAW Kebanggaan Umat Manusia*, Jakarta, Republika, 2012, P. 232

<sup>27</sup> Muhammad Fethullah Gulen, P. 161

<sup>28</sup> Imam Ahmad, *Al-Musnad*, 3/447; Abu Daud, *Al-Adab*, P. 80

the universe. Here is a history of Abdurrahman bin Abdullah from his father.

One time when we were with the Prophet on a journey, he stopped briefly to defecate. Suddenly we saw a bird with her two children hummarah. We also take the children so that the parent birds thrashing. A moment later the Prophet appeared and saw the mother bird was struggling. He asked, "who had disturbed the child of the bird? Bring the bird to her child."<sup>29</sup>

A very well-known western scholar, George Bernard Shaw stated, "Muhammad is a person who has many marvelous virtues. It is not possible to understand one of its main natural, namely absolute belief in God. This one is a mystery illogical." That is, people who have a trustful and reliable nature does not deserve such acts had is mentioned in the foregoing. With a variety of the above description can be concluded that, trust is an obligation that must be maintained by the Muslims and their help ask Allah to keep mandate it.

## **B. Characteristic of Leadership According Trustful and Important in the Implementation of the Mandate of Leadership**

### **1. Definition of Leadership**

The concept of leadership is related to the original meaning, "lead". The word "lead" is a word commonly found in ancient

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<sup>29</sup> Al-Bukhori, *Al-IIman*, P. 24; Muslim, *Al-Iman*, P. 107

languages in Northern Europe (Netherlands, Germany, Anglo-Saxon, Norway, Denmark, and Sweden). And it means more or less unchanged until now. The word "lead" means: the trail, road, ship direction, travel.<sup>30</sup>

In the book *Kepemimpinan Menurut Islam*, Hadari Nawawi said that a person who leads is called the leader, and its activity is called leadership.<sup>31</sup> The word leadership shows everything about the leads, Including its activities.<sup>32</sup> In the book *Kepemimpinan Pemerintahan di Indonesia*, Pamudji argued eleven groups of experts opinion about the leadership that when we talk about leadership in general, than we must first know that leadership is a focus of the group, personality effects, inducing compliance, exercise of influence , act behavior, persuasion, power relations, goal achievement, effects of interaction, differentiated roles and initiation in the group respectively, in a government organization or any private organization.<sup>33</sup>

Thus, it could be concluded that leadership is a matter of relationship and influence between leaders and led. Leadership is emerging and developing as a result of the automatic interaction between leaders and led by individuals (there are interpersonal

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<sup>30</sup> John Adair, *Membina Calon Pemimpin*, Bumi Aksara, Jakarta, 1993, P. 4

<sup>31</sup> Hadari Nawawi, *Kepemimpinan Menurut Islam*, Gadjah Mada University Press, Yogyakarta, 1993, P. 16

<sup>32</sup> Ibid, P. 28

<sup>33</sup> Inu Kencana Syafie, *Al-Qur'an dan Ilmu Politik*, Rineka Cipta, Jakarta, 1996, P. 420

relationship). This leadership can function on the basis of the leader to take power, influence, and Mobilize other people to do something for the sake of Achieving a particular goal.<sup>34</sup> from the explanations above, can be drawn a line that the elements are visible in leadership Situations include:<sup>35</sup>

- a. People who can influence others on the one hand
  - b. People who got the influence from other parties
  - c. The existence of the specific purposes or objectives to be Achieved
  - d. The existence of a series of specific actions to influence and to Achieve.
  - e. Leadership Styles
2. The Theory and Style of Leadership
- a. Leadership Theory

Basically, the leafership theories try to explain two things, the factors involved in the appearance of leadership and the nature of leadership. by studying the literature on leadership, leadership theory research is heavily influenced by Galton (1879) about the background of prominent people who try to explain leadership based on inheritance.

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<sup>34</sup> Kartini Kartono, *Pemimpin dan Kepemimpinan: Apakah Kepemimpinan Abnormal itu?*, Raja Grafindo Persada, Jakarta, 2005, P. 6

<sup>35</sup> Hendiyat Soetopo dan Wasty Soemanto, *Kepemimpinan dan Supervisi Pendidikan*, Bina Aksara, 1984, P. 1

Among the various theories explaining the causes of the emergence of leadership, there are three prominent theories, they are:<sup>36</sup>

1) Hereditary/genetic theory

The main point of this theory is:

- a) Leaders are born not made.
- b) A leader becomes a leader because of the talents possessed
- c) Leaders are born because it was destined. In any situation still appears to be the leader because of his talent.

2) Social theory

- a) Leaders are made and not born
- b) It is the opposite of hereditary theory
- c) Every body can be a leader by process of education and experience sufficient.

3) Ecological theory

- a) Appear as a respon toward hereditary theory and social theory.
- b) A person will only be succesful to be a leader, if at the time of birth has a talent, and talent are than developed through an orderly process of education and experience.
- c) This theory takes advantage of the positive aspects of the theory of hereditary and social theory
- d) This theory is considered closer to the truth.

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<sup>36</sup> Kartini Kartono, P. 29

Then, appear also the other leadership theories that not based on the causes of it appearance, it is the trait theory. the theory states that leadership effectiveness depends on the character of its leader. The properties owned by, among others, personality, physical superiority, and social skills.

b. Leadership Styles

The theory that Introduced by Robert House is based on an assumption that effective leadership Involves selecting the most appropriate style with particular situational variables. Robert House Suggests there are four styles of leadership:<sup>37</sup>

1) Achievement oriented leadership

The characteristic: Leaders set goals that are challenging, and Reviews These Reviews their leaders expect subordinates to work toward that goal as optimally as possible, and leaders demonstrate self confidence to his subordinates that they will be Able to meet the demands of its leaders.

2) Directive Leadership

The characteristics: the leader Gives the opportunity to subordinates to know what the expectations of leaders and he said to his subordinates about how to perform a

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<sup>37</sup>Abi Sujak, *Kepemimpinan Manajer:Eksistensinya dalam Perilaku Organisasi*, Jakarta:Rajawali Press, 1990, P.19



task. This style means that the leader oriented to the result.

3) Participative leadership

The characteristic: the leader consults with subordinates and asked to get input and suggestions in the framework of decision making.

4) Supportive leadership

The characteristics: the effort of leaders to reach out and be friendly and pleasant feelings of subordinates.

While Hersey and Blanchard have developed Reviews their theory by modifying behavior in task-oriented leader and relationship.<sup>38</sup>

- 1) Leaders who are high on task-oriented and low on relationship, this is by instruction style (telling).
- 2) Leaders who are high on task orientation and relationships, it is consulting style (selling).
- 3) Leaders who are high on relationship-orientation and low on the task, it is by participating style.
- 4) Leaders who are low on relationship and task-orientation, it is by delegating style.

While Max Weber Considered the problem of leadership from the legality side of authority that the classified into three parts, they are: first, the rational authority that has a relationship more formal and bureaucracy. Second, traditional

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<sup>38</sup> Abi Sujak, P. 27

authority it is leadership that defend the legal authority and demand the other to admit his authority based on the trsdition. Third, charismatic authority that it's gotten Because his leadership, charismatic, not easy of social Because The technic competition.<sup>39</sup>

In the book of Hamka *Lembaga Budi* told in the book start it in the line of religious leaders in the straight path. Think about the laws of God against those who do wrong according to levels of guilt. Do not neglect, should not be ignored and should not have broken up if the punishment end. All employment shall take the Sunnah that has been well-known guidelines, stay away from heresy and subhat, to keep them yourself and perfect favor your characteristic.<sup>40</sup>

According to M. Quraish Shihab *Secercah Cahaya Ilahi* book argues that leadership is not a privilege, but responsibility. He is not a facility, but the sacrifice he was not inattentive, careless, but hard work. He is also not the arbitrariness of the act, but the authority serve. Furthermore, leadership is doing exemplary and pioneering act.<sup>41</sup>

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<sup>39</sup> Noeng Muhadjir, *Kepemimpinan Adopsi Inovasi Untuk Pembangunan Masyarakat*, Yogyakarta, Rake Press, 1983, P. 20

<sup>40</sup> Hamka, *Lembaga Budi*, Pustaka Panjimas, Jakarta, 1983, P. 41

<sup>41</sup> M. Qurais Shihab, P. 65

### C. Implementation of Amanah

Politics usually interpreted to mean the art of governing society. It is difficult to separate the Prophet Muhammad from the political leadership. In addition, as an Apostle, he is the head of the first Muslim community in Medina politics as the central government. Muhammad was a political leader because it has the capacity to organize and manage the Muslim community, which was centered in Medina.<sup>42</sup>

#### 1. In politics

Corruption, collusion, nepotism, inspect Muhtar Ependy as a witness regarding the case of alleged deter and impede the trial and providing false information. Muhtar examined as a witness for the Mayor of Palembang Romi and his wife, Masyito. "inspect as a witness RH and M (Romi Hertan and Masyito)," said Lead of Reporting and Information KPK *Komisi Pemberantasan Korupsi* (committee eradication corruption) Priharsa Nugraha, Friday (09/19/2014). Muhtar arrived at the KPK building at approximately 10:20 pm, using the vest custody. People close to the former Chief Justice, Akil Mochtar, it just throws a smile to members of the media without any comment.

Another Muhtar, the KPK also schedule an aide to three Romi named Jimmy, Martin Marpaung, and Satria Afriadi; wife Romi, Masyito; Romi female friend named Liza Merliani Sako; two

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<sup>42</sup> Muhammad Syafii Antonio (Nio Gwan Chung), *Muhammad SAW: The Super Leader Super Manager*, .....P. 145

worker named Rika Fatmawati and Risna Hasrilianti; Deputy Director of the CV Queen Samagat, Rudi; Bank of West Kalimantan Jakarta branch guard, Nur Affandy; and Fenny Harti Anggriani of entrepreneurs.

Determination Romi and Masyito suspect this is the result of the development of election disputes bribery case investigation that led Akil Mochtar. Both are suspected of violating Pasal 6, paragraph 1 Undang-undang of Law Corruption Eradication with pasal 64 paragraph 1 in conjunction with pasal 55 paragraph 1 to 1 of the KUHP on the alleged gift or pledge to the judge, and pasal 22 in conjunction with Pasal 35 paragraph 1 of Law Eradication of Corruption on the submission of false testimony.

According to the indictment prepared KPK prosecutors, Akil received Rp 19.8 billion from Romi related objection petition election results Palembang period 2013-2018. The money was received by the trust Akil, namely Muhtar Ependy. In the election dispute Palembang, couples future mayor and vice mayor, Romi-Harno Joyo (number 2), overruled by pair-Nelly Sarimuda Rasdania (number 3). Romi got sound 316.915 and Sarimuda got 316.923 sound.

Meanwhile, the couple Mularis Djahri-Husni Thamrin (number 1) only received 97.810 votes. Romi who lost and was only 8 votes from Sarimuda then appealed the election results Palembang.

When examined as a witness in the trial Akil some time ago, Romi denied ever giving money to Akil.<sup>43</sup>

## 2. In Social communities

In the lower tiers were often not mandate action. As given in the Compass, head of the neighborhood in Jatisari that should help citizens and facilitate the needs of their citizens, but instead just makes citizens.

When people ask for a certificate from the local neighborhood in the manufacture of domicile for example, the RT *Rukun Tetangga* (neighborhood association) does not necessarily give the certificate. RT will give him if given the commission later.

It causes restless citizens to take care of paperwork to RT because RT to charge her for it.<sup>44</sup>

## 3. In Religious Institutions

Inspect the Commission, the Chairman of the Commission VIII DPR *Dewan Perwakilan Rakyat* (Indonesian Legislative assembly) Claiming Participate pilgrimage delegation lead commission VIII of the DPR-RI division of religious matters, Ida Fauziah after giving a statement to investigators at the KPK building, Rasuna Said street, Jakarta, Monday (18/08/2014). PKB politician was examined as a witness for the accused former

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<sup>43</sup> Ambaranie Nadia Kemala Movanita, Kasus Sengketa Pilkada Palembang, KPK Periksa Muhtar Ependy, JAKARTA, KOMPAS, Jum'at, 19 September 2014, P. 5

<sup>44</sup> Firman Syaifuddin, "Kasus RT Desa Jatisari, Surabaya", *Kompas*, Jum'at, 19 September, P. 6

Minister of gamma Suryadharma Ali in the case of the organization of pilgrimage. The lead of DPR Commission VIII Ida Fauziah admitted participating in the pilgrimage along with the group and the leader of the DPR VIII, which is chaired by Marzuki Alie. The trip was made in order to carry out the oversight function as a member of Parliament.

"My group and the leader of the DPR VIII," Ida said after being questioned for seven hours at the KPK building, Jakarta, Monday (08/18/2014). The group of Fraction said the cost of the pilgrimage is used to hold a list of the contents of budgetary funds (DIPA) House of Representatives. He said he did not know the amount of the budget spent to finance the group.

When asked about what the House oversight in Saudi Arabia, Ida admitted only general supervision, in this matter of service to pilgrims. He also does not know whether there are irregularities in the organization of the Hajj.

In cases of alleged corruption in the organization of pilgrimage 2012-2013, the Commission has set the former Minister of Religious Affairs Suryadharma Ali as a suspect. Chairman of the United Development Party's alleged abuse of authority or unlawful act which resulted in losses to the state. Mode of abuse of authority and enrich themselves, others, or corporation who allegedly carried Suryadharma, among others, by utilizing the

initial deposit of funds to finance the haj by public officials of the Ministry of Religion and family pilgrimage.<sup>45</sup>

Religious duty imposed on political leaders is to uphold the law of God. This task actually been mentioned in the context of the characteristics of the believers are given the political power of the messenger of God. From here, this issue will be seen from the context of the task of political leadership, and beginning with the leadership of the Prophet Muhammad. in his capacity as executor politics taught by the Qur'an.<sup>46</sup>

The political power of government owned and other institutions there was a mandate that must be accounted for. This means that the government and other political institutions, in accordance with its powers, shall organize the tasks imposed by religion, society, and individuals.<sup>47</sup>

Theoretically, these tasks are assembled in the concept of political power as a function of the rule of religion and can be translated into the tasks of government or political tasks: mental, spiritual and material development, and the development of social order and security stabilization. Thus, it can be concluded that the fulfillment of the mandate by the government in a political context implies the actualization of the functions of political,

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<sup>45</sup> Rahmat Fiansyah, Kompas Ketua Komisi VIII DPR RI, Senin, 18 Agustus 2014, 17:45

<sup>46</sup> Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Departemen Agama RI, P. 208

<sup>47</sup> *Ibid*, P. 209

administrative, and judicial, and control (supervision). Can also be known to the goals to be achieved is the creation of prosperity and security in the society.<sup>48</sup>

In a Hadith it is said that the Prophet SAW said, "each of you is a leader and each of you is responsible for what they lead. A priest is a leader for his people. A husband is the leader of his family and he is responsible for the leads it. And the wife is a leader in the home of her husband and she is responsible for the leads it. And a minister is the leader of the Property of his employer, and he was responsible for the lead it. Each of you is a leader and each of you is responsible for what they lead."<sup>49</sup>

That can be drawn from the above Hadith is that every individual must trust the other individual, because all of identities form everything is a message from God. For example, the Qur'an is God's message to Gabriel angel, and mandated by the Qur'an for the Prophet Muhammad. The whole truth of the Qur'an and Muhammad became *amanah* of the mandate for all Muslims; and all mankind is mandated to Allah.<sup>50</sup>

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 circles crossed between each other. In other words, no

<sup>48</sup> *Ibid*, P. 209

<sup>49</sup> A-l-Bukhori, *Al-Jumu'ah*, 11; *Al-Washaya*, 9; Muslim, *Al-Imarah*, 20, Abu Daud, *Al-Imarah*, 1

<sup>50</sup> Muhammad Fethullah Gulen, P. 177



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 y a n g mandated responsibility.

The above Hadith Prophet has explained this relationship appropriately. If every individual in a community, ranging from night watchman to the head of State aware that they bear the mandate of each, surely the community will be ideal for community consists of individuals who are reliable as the people of *Al-Madinah Al-Fadhilah* that the concept had been envisioned by scholars.<sup>51</sup>

In fact, due to the role that is so important in life, to the point that the Prophet once said, "There is no faith for one y ang does not possess the mandate."<sup>52</sup>

Prophet once advised his followers, "keep six times a thing of the self's, then I will guarantee paradise for you."<sup>53</sup>

- a. Be honest when talking
- b. Stick to it when promised

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<sup>51</sup> *Ibid*, P. 178

<sup>52</sup> Imam Ahmad, *Al-Musnad*, 3/135

<sup>53</sup> At-Tirmidzi, *Al-Iman*, 12; Ibnu Majah, *Al-Fitan*, 2

- c. Organise when given the mandate
- d. Keep genitalia (honors) you
- e. Bow your views
- f. Restrain your hands<sup>54</sup>

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<sup>54</sup> Muhammad Fethullah Gulen, P. 179