

CHAPTER IV
THE STUDY OF EMERGENCE OF *AL-AMIN* THE TITLE OF
THE PROPHET AS THE BASIC OF LEADERSHIP ETHIC

A. The Application of the Values Urgency Trustful of the Prophet in Running Leadership

There are generally people layman interpret the mandate in a narrow sense, namely keeping the consignment. Whereas the mandate in the view of Islam that has a very broad sense, including the various terms, but the point is that people should have a sense of responsibility for what burned 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 entrusted to guard the treasure of his master was also a leader who also held accountable ". (Hadith Bukhari history).¹

The meaning of *Amanah* by Sheikh Muhammad Al-Ghazali is very diverse, there have concrete meaning and nothing has meaning abstract, which basically equally to maintain the rights of God. A servant who cannot run or execute the trust then there is no faith in

¹ Anwar Masy'ari, *Akhlaq Al-Qur'an*, Bina Ilmu, Surabaya, 1990, P. 55

him, and a servant who could not keep his promise so he does not have a religion.² Meanwhile, according to Ibn Taimiyyah, *Amanah* has two meanings, *first*, the *Amanah* is the interests of the people 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.³

Second, *Amanah* 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 rule and regulation. 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.⁴

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 security for all parties.⁵ 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 and their communities, but also a covenant between him and Allah., Or , in

² Muhammad Al-Ghazali, *Tafsir Al-Ghazali*, Islamika, Yogyakarta :2004, P. 195

³ *Ibid*, P. 85

⁴ Munawir Sjadzali, P. 86

⁵ M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama Al-Qur'an*, Mizan Pustaka, Bandung, 2013, P. 66

other words, a message from God. Hence, when companions of the Prophet, Abu Dharr, asking for a position, the Prophet SAW. 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*)."⁶ *Second*, the leadership of justice, because justice is the opposite of maltreatment.

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 Syariah is the mandate.⁶

When criticized above paragraph contains at least four moral message;

1. God commands to perform various kinds of trust that is vested in any person who gives the mandate;
2. If mandated for power, then execute it with full trust powers of justice;
3. Commands and advice is the most beautiful to be used as guidelines;
4. Verily Allah heard the speech and gestures you see in the behavior, including when the ruling or governing.⁷

A good leader is a leader who has successfully led his own. This will be the basis for someone to be the leader of the family, organization, community, country, humanity, and the universe as a

⁶ Abdul Mun'im Al Hasyimi, P. 276

⁷ Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Departemen Agama RI, P. 204

function caliphate. As well as the full responsibility in burden fulfill their duty to him.

There are several principles in ethical leadership that reflects that the leader of the burden maintain trust him to look out of his *al-Amin* Prophet:⁸

1. Principles of honesty

In the ethics of leadership are characteristics that can be modeled Islamic leaders directly from Muhammad SAW, among which honest / true (Siddiq). It is meant to be honest that is the presence of a force that can abdicate themselves from false or dishonest attitude towards his Lord, himself, and others.

Allah SWT. says:

"Oh who believe, fear Allah and be ye together people who are true." (Surah At-Taubah / 9: 119)

Prophet affirmed that true and honest attitude leads to goodness, paradise, peace, and dignity of the martyrs.

As exemplified by Muhammad in running its trading business, he started on his own honesty. He never lied to himself let alone for others.

2. Principles of trust

The second is the principle of trust. That everything pliers entrusted to man, either in relation to his rights, the rights of others, as well as the rights of Allah; or something given to a

⁸ Rachmat Ramadhana al-Banjari, *Prophetic Leadership*, Diva Press, Jogjakarta, 2008, P. 154

person who is judged to have the ability to carry it. The real meaning of submission to man is trust God to believe that humans are able to carry out the mandate in accordance with the wishes of Allah.

Understanding the mandate here is the presence of force with which a leader is able to maintain his mental stability, not complaining when in distress, do not exceed the limits when it gets fun, and do not betray Allah SWT and His Messenger when running the divine message and His prophetic messages of His Messenger.

3. Communicative principles

Here more dis Communicative principles to convey meaning, we often hear the *Tabligh*. Within the meaning of the term, sermons are delivered Islamic teachings received from Allah to mankind to guide and implemented in order to obtain the happiness of the world and the hereafter. The contents of the primary and principal activities of *tabligh* is commanding the good and forbidding the evil (the command to do good and the prohibition against working poor) and invite the faithful to Allah SWT.

Tabligh in nature is the presence of the power of the call of conscience that always invites himself is to always keep the faith, Islam, *ihsan*, and monotheism. Healthy person always hear and obey his spiritual call of conscience precepts. That is actually a

call Allah and His Messenger. Then, slowly but surely the environment will also follow what the person has done.

4. Intelligence

Intelligence in Arabic is called *Fathonah*. *Fathonah* is a trait that can understand the essence of things which is based on conscience, guidance, and direction to Allah directly, or through His messengers consisting of the angels, the prophets, and his loved ones in spirit.

Without *fathonah* properties of this, it is very difficult for a person to be able to capture the essence of knowledge and understanding of the Qur'an, as-Sunna, or anything that lay in the nature of this universe. We can know and see clearly, but not necessarily be able to understand the messages and the like-like it contains the full and complete without this *fathonah* properties.

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 properties, namely absolute belief in God. It is this one is a mystery that could not illogical. "

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."⁹

In the story that the Prophet wanted to convey how important it is to maintain trust in spite of a small child though. Because God is All-Seeing, All-Knowing. In fact, the essence of the nature of the mandate for the Prophet is not just limited to humans, but affordable all entities of the universe. In the ethics of self-leadership, especially leadership in maintaining the trust indeed should be done with full responsibility and seriousness, as well as the hope and the blessings and guidance of Allah SWT.

The political power of government owned and other institutions is 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.¹⁰ *Amanah* built early in leadership and self-start. Just as the Prophet since childhood has been forged with a variety of distress, but never made it negligent in maintaining the trust imposed on his shoulders. Whether that trust from God, from others and his flock.

⁹ Imam Ahmad, Al-Musnad, 3/447; Abu Daud, Al-Adab, P. 80

¹⁰ *Ibid*, P. 209

B. Implementation of the *Amanah* Concept in Ethical Leadership with *al-Amin* of the Prophet Muhammad

Rasulullah SAW given 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 does.¹¹

The main purpose of the minutes of the Prophet Muhammad to bring mercy to the universe, and not just limited to human beings only. The definition of "grace" here is the way of life in all areas of life, such as political, economic, social, ethical, science, faith and the life of others, in other words we call "spiritual life and physical life".¹²

He childhood has been given the title by the people of Makkah at that time with Al-Amin. That's because he is known among the Arab community as a youth that can maintain trust and reliable in every respect. Job herding cattle is one of the work carried out Muhammad as a child. According to historical records, in childhood Muhammad once herding cattle population of Makkah. A cattle herders must maintain trust of the owners of the farm animals as well as possible. They should be able to control livestock from straying. They also have to protect farm animals from a variety of disorders such as from

¹¹ 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, hal. 267

¹² Anwar Masy'ari, *Akhlaq Al-Qur'an*, Bina Ilmu, Surabaya, 1990, P. 43

predators and thieves. From this he became known as *al-Amin* among the population of Makkah.¹³

Later on when the renovation Ka'bah, he was at that time 35 years old. There was some dispute between the Quraisy leaders over who should put the Black Stone in its place again. Fortunately, Abu Umayyah ibn al-Mughira al-Makhzumi offers dispute resolution in between them through one way, which makes the case breaker who is the first to enter the door mosque. This offer can be accepted by all parties and by the will of Allah, the Prophet was the first to enter it. When to see it, they called each other, "This is *al-Amin* (the trustworthy)! We willingly! This is Muhammad! "And when he approached them and they told him about it, he asked for a shawl and put the Black Stone in its midst, and asked that all the heads of the warring tribes holding the ends of the scarf and ordered them to lift it up high until when they had lifted up into place, he took it with his hand and put it on the original favorably. This is an exact and precise solution that makes apparent a willing party.¹⁴ Success leads a organization or society cannot happen without having the ability and lead yourself. Prophet Muhammad gave examples or *uswatun hasanah* to his people, especially in the leadership ethic and the importance maintain trust, whether the trust from God, ourselves, and others.

¹³ *Ibid*, P. 79

¹⁴ Syaikh Shafiyurrahman al-Mubarakfurri, *Ar-Rahiq al-Makhtum*, terj. Hanif Yahya, *Perjalanan Hidup Rasul Yang Agung Muhammad Dari Kelahiran Hingga Detik-detik Terakhir*, Mulia Sarana Press, Jakarta, 2001, P 75-77

Actually it is more a crisis of courage (courage) rather than a crisis of leadership theory, because the lack of today is not the knowledge or theory, but the courage to bring this knowledge into tangible form (actual performance). Courage does not come only with hope. That can only happen as a consequence the level of awareness (consciousness) of a person. To reach it, one must be able to understand and experience the deep level of consciousness and self-identity levels higher, as a prerequisite for the development of competence in leading and maintaining the trust of others.¹⁵

This is where the need for the ability to lead oneself (self-leadership). In some occasions, the Prophet reminded of the need for competence mastery of self. For example, when returning from the battle of Badr al-Kubra, he said to the Companions, "We came home from the war smaller towards larger war." The friends looked at each other and wondered, "Is not that a new war is a war that traversed a large ? "one friend asked," what the larger war that, O Messenger of Allah? "He replied," the war against the passions. "The battle against lust is a battle against yourself. That is, the biggest battle is the battle against yourself."¹⁶

One of the benefits of effective self-leadership is the emergence of courage in a broad sense, which means daring to have a big dream and dare to step up and be brave to face all the risks that will confront. One of the secrets is to manage the emergence courage inner dynamics

¹⁵ Syafii Antonio, P. 67

¹⁶ *Ibid*, P. 68

and reduce the fear of losing or losing. So if it can be done every leader, whether family leaders, local leaders, state leaders, and even lead yourself you can bet each of which can carry out the mandate that is imposed on every individual each. In the teachings of Islam, can do remember of God, remembrance beautiful names and attributes, prayer, tafakkur, and fasting. This was done to find yourself completely, calming the emotions themselves, give rise to positive and happy feelings.

Amanah is ordained by God to be carried out every person who believes in Allah and His Messenger. The attitude and the nature of the mandate should be implemented properly in this life, namely:¹⁷

1. Sprinkled God mercy inner divinity that is maintaining spiritual, heart soul, mind, senses, physical, and behaviors in order to be active in the provision of lines and His laws.
2. Sprinkled God mercy divinity within the family is to guide and educate his wife and children to grow and thrive in obedience, faith, Islam, ihsan, and the monotheism of Allah.
3. Sprinkled God mercy divinity in the workplace or organization is to build and animate a fair leadership, wise, proportional, and professional. So it can create a sense of calm, and peaceful, as well as work ethic and performance quality prophetic.
4. Sprinkled God mercy divinity in a social environment and society that became *a cornerstone of the* model and that provide guidance in building a civil society in a just, prosperous, and equitable.

¹⁷ Rachmat Ramadhana al-Banjari, P. 159-160

5. Sprinkled God mercy divinity in the natural environment that is nurturing ecosystem universe, balance, and survival between fellow creatures of Allah properly.

From the previous even in the history of prophet Muhammad there are some characteristic can support emergence of title al-Amin of prophet Muhammad SAW such as:

1. Strong and brave
2. Wise and clever
3. clever and perceptive
4. Brave to guarantee the risk
5. Not easy to be influenced
6. Willing sacrifice
7. Brave to do truth everything will it do
8. Brave to guarantee the risk