Thematic Analysis of Leadership Texts

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ABSTRACT

The Qur'an serves as a guide for the lives of Muslim believers. The process of compiling the Qur'an has not been without controversy. The majority of Muslims use the Uthmani script for the Qur'an. This research aims to examine and analyze the history, process, codification, and rejection of the Uthmani script. The research is qualitative in nature and utilizes literature review as the methodology. Data was collected from 50 sources including research journals and primary books. The results of the study indicate the process of codifying the Qur'an and the writing of the Uthmani script during the caliphate of Uthman ibn Affan. One of the objections raised by the companion of the Prophet, Ibn Mas'ud, pertains to the writing and generalization of the Qur'an. Some arguments suggest that Ibn Mas'ud's objection was merely a fabrication by orientalists. The characteristic difference between the Uthmani script and Ibn Mas'ud lies in the arrangement of the verses in the Qur'an. However, scholars unanimously agree that the arrangement of the chapters in the Qur'an is not obligatory.

ABSTRAK

Al-Qur'an menjadi pedoman hidup umat Muslim. Proses dibukukannya Al-Qur'an tidak terlepas dari kontroversi. Mayoritas umat Muslim menggunakan Al-Qur'an jenis mushaf Ustmani. Penelitian ini bertujuan untuk menelaah, menganalisis sejarah, proses, kodifikasi dan penolakan terhadap mushaf Ustmani. Penelitian berjenis kualitatif dengan teknik kepustakaan. Data diambil dari sumber berjumlah 50 buah diambil dari jurnal penelitian, buku primer. Hasil penelitian menunjukkan proses kodifikasi Al-Qur'an, proses penulisan mushaf Ustmani di masa kekhalifahan Ustman bin Afan. Salah satu penolakan oleh sahabat Nabi Ibnu Mas'ud terkait penulisan dan generalisasi Al-Qur'an. Sebagian argumentasi menyatakan penolakan Ibnu Mas'ud hanya bentuk rekayasa orientalis. Karakteristik perbedaan Mushaf Ustmani dengan Ibnu Masud terletak pada susunan ayat Al Qur'an. Meski demikian para Ulama sepakat bahwa susunan surat dalam Al-Qur'an tidaklah wajib.

INTRODUCTION

In their existence, humans are constantly striving for change in the direction of a better future. Humans can improve their lives by pursuing the highest levels of education imaginable (Lövdén et al., 2020). Even in today's social strata, educated people are regarded as respectable and honorable. On the basis of this premise, humans always seek the finest education for a better future (Jackman et al., 2021; Tolchah & Arfan Mu'ammar, 2019).

Decent education is available through decent educational institutions. Therefore, an educational institution or organization needs someone who can effectively manage and organize the institution or organization, which we refer to as a leader.

Not everyone can attain leadership. Reinhartz and Beach cite Kirkpatrick and Locke's (1991) book Kirkpatrick and Locke as stating that in order to become the expected leader, a person must possess certain skills and traits (Kirkpatrick & Kirkpatrick, 2016).

> *...that leaders are not like other people, they do need to have the right stuff and this stuff is not equally present in all people. Leadership is demanding, unrelenting job and it would be a profound disservice to leaders to suggest that they are ordinary people.*

A leader of an educational organization will not be able to manage matters related to all educational organizational issues if they do not possess the competence and skills in management (Mukhtar & Prasetyo, 2020). They must understand their duties and responsibilities as a leader. Additionally, they should also possess qualities and methods in their leadership so that all targets and goals can be achieved together, despite obstacles and challenges both internally and externally (Northouse & Lee, 2021).

In Islam, the essence of a leader is to serve as a good example for the members of the group they lead, just as the Prophet Muhammad (SAW) has become an excellent role model for all Muslims worldwide (Amin & Siregar, 2015). Once they have positioned themselves as a good example, it is essential for them to know and understand the essence of their duties as a leader, specifically within an educational organization (Mardiyah, 2012).

METHODS

This study employs a qualitative research methodology. Analyzing a phenomenon or social situation using qualitative data described descriptively, the qualitative method is a research methodology. The objective of descriptive qualitative research is to accurately depict the group's processes and relationships, which will be both verbally and subjectively comprehensive and provide background information about the relationship. This type of research is field research, which describes and describes situations and phenomena based on the circumstances created by going directly to the field.

RESULT AND DISCUSSION

Definition of Leader

Before discussing the meaning of a leader, both in terms of language and terminology, it is necessary for the writer to clarify that a leader, leading, and leadership are three different but interconnected elements, and these three elements form a cohesive whole. A leader is the subject or actor, leading is the action they perform, and leadership refers to the style and method of how they lead.

In the Indonesian Dictionary, the word "pemimpin" (leader) is derived from the root word "pimpin" (to lead). When the word is prefixed with "me-", it becomes "memimpin" (leading), which in this context means to lead or head a meeting or gathering, among other things, and a leader is a person who takes on such tasks and responsibilities (Murakami, 2019). Apart from the linguistic definition of a leader mentioned above, a leader in terms of terminology can be defined as someone with the competence and ability to influence others to follow their instructions (Zubair, 2023) .

Furthermore, a leader can also be defined as someone who leads in an organization or group, where they possess capable qualities and strengths, particularly in a specific field, enabling them to influence others around them to engage in specific activities for the achievement of one or several specific goals (Athoillah et al., 2023). According to Panji Anogara and H. Djokosudantoko, a leader is someone who actively creates plans, coordinates, conducts experiments, and leads work to achieve common goals (Alarie et al., 2023).
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Types of Leaders

In the previous discussion, the writer has explained that a leader, leading, and leadership are interconnected elements. The following are types of leaders based on their leadership styles and methods (Minarti & Susanti, 2021; Prasetyo & Sukatin, 2021) .

(1) Autocratic. In autocratic leadership, the leader acts as a dictator towards the members of their group. For them, leading means to move and force the group. An autocratic leader does not encourage meetings or consultations. Gathering or meetings only serve as a means to convey instructions. Any difference of opinion among the group members is interpreted as resistance, defiance, or a violation of discipline towards the given orders or instructions.

From an Islamic perspective, a leadership style like this does not align with what has been determined and commanded by Allah in the Qur'an, as stated in Surah As-Syura, 31.

$$... وَأَمْرُهُمْ شُوْرَى بَيْنَهُمْ ... (الشورى : 38)$$

(2) Laissez-faire: In this type of leadership, the leader refrains from providing guidance. It is characterized by allowing individuals to act according to their own will. Leaders who adopt this style do not exercise control or offer corrections on the work of their team members.

(3) Democratic: Leaders with a democratic style perceive their role as a leader among their group members rather than a dictator. Their relationship with group members is not that of an employer to employees or a superior to subordinates. Democratic leaders consistently strive to stimulate their team members to collaborate toward achieving shared goals.

They prioritize the interests and needs of the group, taking into consideration the capabilities and abilities of the members.

According to Sondang P. Siagian, leaders can be categorized into five types based on their leadership styles:
  a. Autocratic;
  b. Militaristic;
  c. Paternalistic;

    d. Charismatic; and

    e. Democratic.

Verses on Leadership

Leadership refers to the role and manner in which a leader leads, while the individual who carries out leadership is referred to as a leader. In a Hadith narrated by Abu Dawud, it is mentioned: "When three people embark on a journey, they should appoint one of them as the leader

There are at least three essential elements that should be present in a leader:

    1. *Ing Ngarso sing tulodo;* (Leading by Example):

As a leader, being in a position of authority or above subordinates, one must serve as an exemplar in all aspects. In this regard, Allah SWT mentions the exemplary leadership of Prophet Muhammad during the Battle of the Trench.:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ ... (الأحزاب : 21)

Ibnu Katsir menafsiri ayat ini :

هذه الآية الكريمة أصل كبير فى التأسي برسول الله صلى الله عليه وسلم في أقواله وأفعاله وأحواله، ولهذا أمر الناس بالتأسي بالنبي صلى الله عليه وسلم يوم الأحزاب فى صبره ومصابرته ومرابطته ومجاهدته وانتظاره الفرج من ربه.[1]

Ibn Kathir states that this verse signifies Prophet Muhammad as a role model for humanity. A leader must exhibit exemplary behavior for their subordinates, encompassing their words, actions, and character.

Wahbah az-Zuhaily interprets this verse by stating that Prophet Muhammad serves as a good example for all, specifically during the Battle of the Trench, demonstrating bravery and heroism. He encourages others to follow and emulate his conduct. In his tafsir al-Wajiz, he states لقد كان:

لكم فى مواقف رسول الله البطولية وتضحياته وصبره فى القتال قدوة صالحة، يتأسى به.[2]

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[1] Ismail ibn Umar ibn Katsir, *Tafsir al-Qur'an al-'Adzim,* Daar Thaybah, hlm. 391

[2] Wahbah az-Zuhaily, *Tafsir al-Wajiz 'ala Hamisy al-Qur'ani al-'Adzim,* Daar el-Fikr, Damaskus, Suriah, hlm. 421

2. *Ing madya mangun karsa* (Contributing to Progress):

When a leader is among their people, they should contribute to the advancement and well-being of their members, rather than solely focusing on themselves. A leader must recognize that they are also part of the group, instead of merely issuing orders to subordinates. Allah mentions the prophets and messengers who acknowledge and proclaim their humanity, just like the people they lead, as stated in Surah Al-Kahf, verse 110:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوْحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ (الكهف : 110)

Wahbah az-Zuhaily states that in this verse, Prophet Muhammad SAW acknowledges his own humanity, as do other prophets. They share the experiences of their people, as they feel a sense of belonging to the community. The only distinction is that they are chosen by Allah and bestowed with revelation. In his tafsir, he states:

قل أيها النبي : إنما أنا مجرد بشر آدمي مثلكم، ولكن خصني الله بالوحي والرسالة ...³

At-Thabari provides a more general interpretation that slightly differs from Wahbah's explanation. He suggests that this verse instructs Prophet Muhammad SAW to inform the polytheists that he is not superior but merely a human being like everyone else. In his tafsir book, At-Thabari interprets this verse as follows. Dalam buku tafsirnya, at-Thabari menafsiri ayat ini sebagai berikut :

يقول تعالى ذكره : قل لهؤلاء المشركين يا محمد: إنما أنا بشر مثلكم من بني آدم لا علم لي إلا ما علمني الله وإن الله يوحي إليّ أن معبودكم الذي يجب عليكم أن تعبدوه ولا تشركوا به شيئا⁴

3. *Tut wuri handayani (Leading from Behind);*

When a leader finds themselves in a position behind their team members, they should provide support and motivation. Prophet

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³ *Ibid,* hlm. 306
⁴ Abu Ja'far Muhammad ibn Jarir at-Thabary, *Jami' al-Bayan 'an Ta'wil ayat al-Quran,* Jilid 6, Daar el-Fikr, Beirut, Lebanon, hlm. 31

Muhammad, as a Prophet, Messenger, and an exemplary leader, provided encouragement by assuring his followers that their good deeds would not be in vain. He guaranteed that he would bear witness to their righteous actions.

Allah says in Surah An-Nahl, verse 89:

يَوْمَ نَبْعَثُ فِيْ كُلِّ أُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلَى هَؤُلَآءِ (النحل : 89)

In the interpretation of al-Muyassar, which has been studied by various scholars, it is understood that in every community, there is a designated leader who is responsible for providing recognition and testimony to their members. This testimony serves as proof of an individual's affiliation with the group. Similarly, Prophet Muhammad was sent to bear witness to those who sincerely performed good deeds.

In a contemporary context, a leader should offer recognition and appreciation to their subordinates when they make significant contributions to the organization. By doing so, even when leading from behind, the leader indirectly provides support and motivation to their team members, encouraging them to strive for excellence and maintain their high performance.

According to the interpretation of al-Muyassar, the verse above can be understood as follows:

واذكر – أيها الرسول – حين نبعث يوم القيامة في كل أمة من الأمم شهيدًا عليهم، هو الرسول الذي بعثه الله إليهم من أنفسهم وبلسانهم، وجئنا بك – أيها الرسول – شهيدًا على أمتك...⁵

Furthermore, at-Thabari asserts that this verse contains a command to Prophet Muhammad to truly be a leader who acknowledges his community when they respond to his call. In his tafsir, he states:

وَجِئْنا بِكَ شَهِيدا عَلـى هُؤُلاءِ يقول لنبيه مـحمد صلى الله عليه وسلم: وجئنا بك يا مـحمد شاهدا علـى قومك وأمتك الذين أرسلتك إلـيهم بـما أجابوك وماذا عملوا فيـما أرسلتك به إلـيهم...⁶

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⁵ Dr Muhammad Basyir, 2003, *Tafsir al-Muyassar*, Mulk Fahd Press, Mecca, hlm. 562
⁶ Abu Ja'far Muhammad ibn Jarir at-Thabary, *Op. Cit.,* hlm. 111

Therefore, if we consider Prophet Muhammad as a role model for leadership, particularly in guiding the Muslim community on a large scale, a leader should emulate his actions by providing encouragement and motivation through recognition and appreciation to their sincere and dedicated subordinates who diligently and correctly carry out their directives.

Obligations of a Leader

To effectively fulfill their leadership role and meet the expectations of their subordinates, a leader must fulfill at least two obligations (Anthony, 2020; Kasińska-Metryka & Gajewski, 2020; Rivai & Mulyadi, 2011):

(1) Kifayah (Fulfilling the Trust) from a contextual perspective:

When an individual assumes a leadership position, they essentially take on the entrusted responsibilities of their subordinates. Thus, a leader, irrespective of the context, must fulfill the entrusted duties.

(2) Justice in a broad perspective:

Justice is a weighty matter when it comes to decision-making. It is not solely based on equality, but rather has its own intricate balance. A leader must be attuned to the situations and circumstances of their subordinates, enabling them to make fair decisions and engage in meaningful interactions with their team members.

Regarding these two qualities, Allah SWT says in the Qur'an:

إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا (النسآء : 58)

قال الطبري في تفسيره :

اختلف أهل التأويل فيمن عُنِي بهذه الآية، فقال بعضهم: عُنِي بها: ولاةُ أمور المسلمين. ذكر من قال ذلك : (7861) حدثني موسى بن عبد الرحمن المسروقي، قال: حدثنا أبو أسامة، عن أبي مكين، عن زيد بن أسلم، قال: نزلت هذه الآية: {إِنّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدّوا الأَمَانَاتِ إِلَى أَهْلِها} في ولاة الأمر. (7862) حدثنا أبو كريب، قال: حدثنا ابن إديس، قال: حدثنا ليث، عن شهر، قال: نزلت في الأمراء خاصة {إِنّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدّوا الأَمَانَاتِ إِلى أَهْلِها وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ}. (8777) حدثنا أبو كريب، قال: حدثنا إدريس، قال: حدثنا إسماعيل، عن مصعب بن سعد، قال: قال عليّ رضي الله عنه : كلمات أصاب

فيهنّ حقّ على الإمام أن يحكم بما أنزل الله، وأن يؤدّى الأمانة، وإذا فعل ذلك فحقّ على
الناس أن يسمعوا وأن يطيعوا وأن يجيبوا إذا دعوا.

In a broader sense, at-Thabari suggests that there are differing opinions regarding the interpretation of Surah An-Nisa, verse 58, and its intended recipients. However, the majority view is that the verse primarily addresses the leaders of the believers.

Various hadiths support this notion, including the narration from Zain ibn Aslam, emphasizing those in positions of authority as the focus of the verse's revelation. Similarly, the hadiths from Syahr and Ali RA reinforce this perspective, stating that all leaders or judges who demonstrate true leadership and fairness in their decisions should be obeyed by their entire community or subordinates.

These excerpts from the Qur'an shed light on the topic of leaders and leadership. The underlying essence conveyed through these verses is that a leader, whether elected by a group or intentionally appointed, should embody the principles advocated by Ki Hajar Dewantara: "Ing Ngarso Sing Tulodo" (Leading by Example), "Ing Madya Mangun Karsa" (Contributing to Progress), and "Ing Tut Wuri Handayani" (Leading from Behind).

To effectively discharge the entrusted responsibilities from a comprehensive perspective, a leader must competently execute their assigned tasks, underpinned by a commitment to justice in all decision-making processes. This approach culminates in the transformation of a leader into an individual who garners respect and admiration from their subordinates, resulting in accomplished leadership and the attainment of organizational or group objectives.

In addition to the principles espoused by Ki Hajar Dewantara, the Qur'an underscores the significance of justice within the realm of leadership. A leader ought to serve as a paragon of virtue, exemplifying integrity, honesty, and ethical conduct. By doing so, they inspire their subordinates to emulate these qualities, thereby fostering progress and advancement within the organization or group.

Furthermore, a leader should not solely focus on personal accomplishments but also prioritize the growth and well-being of their subordinates. By adopting a "leading from behind" approach, leaders provide support, guidance, and motivation to their team members. Acknowledging and appreciating the efforts of subordinates cultivates a positive and productive

work environment, where individuals feel valued and motivated to contribute their utmost.

Moreover, fulfilling the entrusted responsibilities as a leader transcends mere execution; it necessitates a profound commitment to justice in decision-making. Leaders should consider the diverse perspectives and needs of their subordinates, ensuring fairness and equity in their judgments. This approach fosters trust and loyalty among team members, fostering a harmonious and cohesive work culture.

To establish a cohesive work culture, it is essential to draw inspiration from the teachings of the Qur'an. The Qur'an provides valuable insights on leadership, emphasizing the importance of embodying the principles of leading by example, contributing to progress, and leading from behind. These principles serve as a guide for leaders to effectively discharge their responsibilities and create a positive impact on their subordinates.

First and foremost, leading by example is a fundamental principle highlighted in the Qur'an. It encourages leaders to set a high standard of behavior and conduct for others to follow. By demonstrating integrity, honesty, and ethical behavior, leaders inspire their subordinates to emulate these qualities. This not only cultivates a sense of trust and respect within the workplace but also encourages employees to strive for excellence in their own work.

Additionally, the Qur'an emphasizes the concept of contributing to progress. Leaders are encouraged to actively participate in the growth and development of their teams and organizations. This involves fostering an inclusive and collaborative environment where everyone's ideas and contributions are valued. By empowering employees and encouraging their involvement in decision-making processes, leaders can harness the collective intelligence and creativity of their team members, leading to innovation and progress.

Furthermore, the Qur'an emphasizes the importance of leading from behind. This concept encourages leaders to support and uplift their subordinates, enabling them to reach their full potential. Leaders who adopt this approach prioritize the growth and well-being of their team members, providing guidance, mentorship, and opportunities for professional development. By nurturing a culture of continuous learning and personal growth, leaders can create an environment where individuals feel supported and empowered to achieve their goals.

In summary, the Qur'an offers valuable teachings on leadership that can contribute to the establishment of a cohesive work culture. By embodying the

principles of leading by example, contributing to progress, and leading from behind, leaders can effectively discharge their responsibilities, inspire their subordinates, and foster a conducive environment for collective growth and achievement.

CONSLUSION

These are some of the verses in the Qur'an that pertain to leaders and leadership. The underlying message in all these verses is that a leader, whether chosen by the group or intentionally assigned as a leader, should embody the principles mentioned by Ki Hajar Dewantara: "Ing Ngarso Sing Tulodo" (Leading by Example), "Ing Madya Mangun Karsa" (Contributing to Progress), and "Ing Tut Wuri Handayani" (Leading from Behind).

Fulfilling the entrusted responsibilities from a broad perspective entails effectively carrying out the entrusted duties as a leader, supported by a sense of justice in all decision-making processes. This approach transforms a leader into someone who is respected and loved by their subordinates, leading to successful leadership and facilitating the achievement of organizational or group goals.

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