

# THE ISLAMIC PERSPECTIVE OF NON-MUSLIM LEADERS IN INDONESIAN MUSLIM MAJORITY COMMUNITIES

**Ali Abdul Wakhid**

*Universitas Islam Negeri Raden Intan Lampung  
Sukarame, Bandar Lampung, Lampung, Indonesia  
E-mail: aliabdulwakhid@radenintan.ac.id*

**Mohd Shahril Bin Ahmad Razimi**

*Utara Malaysia University  
06010 Sintok, Kedah Darul Aman, Malaysia  
E-mail: shahril@uum.edu.my*

**Moh. Mukri**

*Universitas Islam Negeri Raden Intan Lampung  
Sukarame, Bandar Lampung, Lampung, Indonesia  
E-mail: moh.mukri@radenintan.ac.id*

**Is Susanto**

*Universitas Islam Negeri Raden Intan Lampung  
Sukarame, Bandar Lampung, Lampung, Indonesia  
E-mail: issusanto@radenintan.ac.id*

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## Abstract

The leader is a key component of the government system. Referring to the Prophet Muhammad and his companions' leadership attributes as described in many literatures, a leader must be a Muslim who is *istiqamah* (consistent), trustworthy, honest, and fair. Another issue comes when the leader is not Muslim but has a trustworthy, honest, and fair character in carrying out his leadership responsibilities. This article tries to give answers to these issues through many sources of literature, particularly leadership for the Indonesian Muslim community, which has a Muslim population of 231.06 million (86.7 percent) (according to The Royal Islamic Strategic Studies Center/RISSC). According to the findings of this study, the leader serves as a substitute for the Prophet in world and state affairs. As a result, the legislation enabling non-Muslims to handle Muslim affairs is prohibited, because non-Muslim leaders will be unable to implement it for the Muslim community. His leadership will put his group's interests over the Muslim group's. Although scholars disagree in their opinions on non-Muslim leaders, some scholars restrict the selection of non-Muslim leaders since they share beliefs with helpers and leaders. Some other scholars agree that non-Muslim leaders can exist in Muslim-majority territories because they no longer fit the contemporary context.

**Keywords:** Non-muslim leaders, muslim majority communities, and islamic perspective

## A. Introduction

A leader is someone who can persuade and motivate others to work toward a shared objective.<sup>1</sup> Leadership is the capability of a person to lead cluster of individuals for the completion of a certain specified mission.<sup>2</sup> Leaders are rare human choices, but their position in society is a factor of the success and achievement of the goals set out. Although it is not the sole criterion for success, the fact is that without a leader, a community organization would remain stagnant and tend to wander aimlessly. The ability of the leader to motivate all members to achieve goals determines whether a community organization succeeds or fails.

Leadership is one of the most important things and principles in Islam. After the Prophet Muhammad's death, the companions of the Prophet realized the necessity of leadership in Islam. They had to postpone the burial of the great Prophet's body in order to finish the selection of the new leader who would take his position, ensuring that there would be no leadership vacuum.<sup>3</sup>

Leaders are frequently referred to as *Imamah* or *Khilafah*.<sup>4</sup> The title is granted to the Head of State in Islam, even if the given title is distinct in terms of the emergence and the background that ties to it. However, they all refer to the same person and have the same meaning that point to individuals in certain roles.

*Imamah* is a title/position given to replace the prophetic role in preserving religion and ruling the world. *Imamah* is sometimes described as a large state that regulates religion and world affairs. However, it is more accurate to state that *Imamah* is a substitute for the prophet in upholding religion.<sup>5</sup> The second title, "*Khilafah*," does not require this sort of explanation because of its pronunciation, but its importance emerges from the historical significance of its occurrence, which is only recognized through the implications that it bears in Islam. The first reference was made of Abu Bakr RA., who was chosen to succeed the Prophet after *Bai'at As Saqifah* to lead the Muslims and ensure their welfare. According to Ibn Khaldun, he was given the title of *khlafah* (successor or replacement) because he took over the Prophet's leadership.<sup>6</sup>

In Islam, political leadership aspires to carry out the prophetic mission of upholding religion and governing the world. 2019 was a political year in Indonesia in which the election of the country's top leader was held. The national political situation during that time was getting warmer. The issue of non-Muslim leaders was one of the issues that used to come up. Clashes of opinion between groupings with various objectives became increasingly unstable after the rise of supporters from inside Islamic circles who carried non-Muslim as the prospective leaders. Some argued that this group put Islam aside. They constructed an argument using different reasons, such as

<sup>1</sup> Sobry Sutikno, *Pemimpin Dan Kepemimpinan* (Lombok: Holistica, 2014), 9.

<sup>2</sup> Muhammad Yousaf Jamil, "Islamic Perspective of Leadership: A Role Model for Today's CEOs," *Journal of Islamic Thought and Civilization* 05, no. 02 (October 2015): 25, <https://doi.org/10.32350/jitc.52.03>.

<sup>3</sup> Khozin Abu Faqih, *Haruskah Dakwah Merambah Kekuasaan?* (Jakarta Timur: Al-I'tishom, 2009), 27.

<sup>4</sup> Ali Mohammad Jubran, "Educational Leadership: A New Trend That Society Needs," *Procedia - Social and Behavioral Sciences*, Proceedings of the 4th International Conference on Leadership, Technology, Innovation and Business Management (ICLTIBM-2014), 210 (December 2, 2015): 29, <https://doi.org/10.1016/j.sbspro.2015.11.325>.

<sup>5</sup> Ahmad Djazuli, *Fiqh Siyasah* (Bogor: Kencana, 2003), 88.

<sup>6</sup> M. Dhiauddin Rais, *Teori Politik Islam* (Jakarta: Gema Insani Press, 2010), 78.

claiming that an infidel (unbeliever) but an honest leader is preferable to a Muslim one who is corrupt.

Muslims should also elect a Muslim leader. This is in line with Allah SWT's words in Surah al-Maidaah verse 51: *O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.* (Surah Al-Maidah: 51)

According to the verse above, one of the requirements for selecting a leader is by electing the one who is in the same *aqidah* (belief), which indicates that a Muslim must select another Muslim rather than a non-Muslim. The statement that it is preferable to choose an infidel leader who is fair over a Muslim leader who is corrupt seems overly dramatic and contradicts the verse above. Islamic requirements, on the other hand, take precedence over legal requirements. The selection of a leader cannot be made at random because in managing religion and the state, the leader will be in charge of many aspirations and serve many people.

It is neither *sara'* nor prejudice if there is no blessing for future non-Muslim leaders amid the majority of Muslims. Muslims and non-Muslims have equal political rights before the law. However, a Muslim is preferable to a non-Muslim in electing a future leader since Muslims are the only ones who believe in Islamic law, whereas non-Muslims simply assist in enforcing it.<sup>7</sup> In the context of the above, *umara* and *ulama* are duty bearers of the caliphate, which means they are the bearers of Allah SWT's mandate in maintaining and carrying out His mandate.<sup>8</sup>

Discourse about khilafah (Islamic State) has long been run until now. The current debate/discourse explains Khilafah (Caliphate), which is an Islamic teaching that must be applied to Muslims. On the other hand, it is understood as a historical fact because it contrasts with the Indonesian national political system.<sup>9</sup> Departing from the aforesaid circumstances and viewing the phenomena that exist in Indonesia now, the authors are interested in researching in-depth linked to the subject of non-Muslim leadership in Muslim communities in Indonesia from an Islamic viewpoint. Therefore, these issues will be thoroughly examined in this study. Authors utilized various sources of literature to achieve research objective, particularly literature related to leadership for the Indonesian Muslim community, which has a Muslim population of 231.06 million (86.7 percent) (according to The Royal Islamic Strategic Studies Center/RISSC)

## B. Literature Review

### 1. The Definition of the Leader

The term "leader" has numerous definitions, and many people have attempted to define it. Leaders are those who possess all of the advantages over others. Leaders,

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<sup>7</sup> Abu al-A'la Al-Maududi, *The Islamic Law and Costitution* (Lahore: Islamic Publications, 2000), 39.

<sup>8</sup> Imam Ghazali Said, *Solusi Hukum Islam: Keputusan Muktamar, Munas Dan Konbes Nahdlatul Ulama* (Surabaya: Diantama, 2006), 645.

<sup>9</sup> Afifuddin et al., "The Establishment of Khilafah and the Distortion of the Meaning of Jihad Islamic Teaching: Views of Pesantren Kyai," *Review of International Geographical Education Online* 11, no. 5 (September 18, 2021): 4349, <https://rigeo.org/submit-a-menuascript/index.php/submission/article/view/1375>; M. Jauhari, Y. S. Suryandaru, and R. Sugihartati, "Hilafah Dialectics and National Politics in Cyber Public Media," *Religious: Journal of Religious and Cross-Cultural Studies* 5, no. 6 (2021): 199-126, <https://doi.org/10.15575/rjsalb.v5i2.11343>.

according to ancient people, are individuals who are regarded the most knowledgeable about many aspects of the organization, and the leader must be skilled at it (good at hunting, capable, and brave in war).<sup>10</sup>

If it is linked to today's leaders, they do not need to be able to do duties in the same way that they did in the past, but they must have skills. Today's leaders only select an assistant who has the expertise that is relevant to what they lack.<sup>11</sup>

Both structurally and functionally, the terms "leader and leadership" are the same thing. It indicates that the words leader and leadership are a unified word that has a relationship, both in terms of meaning and words. Many books and articles have been written about the characteristics and nature of a leader from the time of the prophet to the present.<sup>12</sup>

Leadership may be defined in two ways: as the ability to move others, and as the ability to influence others. Leadership is just a technique, method, or procedure for persuading people to do something voluntarily. People can be influenced by a variety of circumstances, including threats, rewards, authority, or persuasion.

The term "leadership" is derived from the Indonesian word "*pimpin*," which means "directed." While the definition of the term "leaders" is "those who lead". Thus, leadership is a method of leading.<sup>13</sup> In terms of language, leadership is derived from the word leader. This term first emerged in the 1300s. The term "leadership" was first used in the 1700s. The study of leadership was centered on human nature theory until the 1940s. The scope of this theory is confined to identifying psychological, social, physical, and intellectual characteristics that separate leaders from non-leaders. It explained whether leadership is an inherited trait or skill.<sup>14</sup>

Leadership is described as "the capability to stimulate self-assurance and sustenance amongst persons who are desired to accomplish structural goals".<sup>15</sup> Or also as, "the practice of persuading others to recognize and come to an agreement about whatever and how it desires to be completed and the progression of expediting specific and cooperative determinations to realize collective intentions".<sup>16</sup>

If leadership is defined in a broader sense, the leader is the embodiment of that leadership. As a result, the leader may be defined as an individual who has a higher status than other members of the group and is therefore regarded as a leader. This enables a leader to occupy his position by providing formal or specific attributes.<sup>17</sup> Effective leaders, according to Veithzal Rifai, are flexible, aware of themselves, groups,

<sup>10</sup> Ngalm Purwanto, et.al, *Administrasi Pendidikan* (Jakarta: Mutiara, 2004), 38.

<sup>11</sup> Purwanto, et.al, 24.

<sup>12</sup> Ghalia Indonesia, *Pemimpin Dan Kepemimpinan*, 6<sup>th</sup> Publication (Jakarta: Ghalia Indonesia, 2008), 7.

<sup>13</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, 2<sup>nd</sup> ed., 10<sup>th</sup> Publication (Jakarta: Balai Pustaka, 2007), 967.

<sup>14</sup> Veithzal Rivai, *Kepemimpinan Dan Prilaku Organisasi* (Jakarta: Raja Grafindo Persada, 2003), 8.

<sup>15</sup> Tom J Sanders and Kimberly S Davey, "Out Of The Leadership Theory Jungle: A Proposed Meta-Model Of Strategic Leadership," *Proceedings of the Academy of Strategic Management*, 1, 10, no. 1 (2011): 41, <https://www.proquest.com/openview/0f5d371b8ddd79af31248c3a90177c06/1?pq-origsite=gscholar&cbl=38771>.

<sup>16</sup> Gary A Yukl and Wendy S Becker, "Effective Empowerment in Organizations," *Organization Management Journal* 3, no. 3 (December 1, 2006): 210-31, <https://doi.org/10.1057/omj.2006.20>.

<sup>17</sup> Rivai, *Kepemimpinan Dan Prilaku Organisasi*, 9.

and situations, capable of informing subordinates about all problems, smart and wise in using their authority, as well as adept in using general supervision where the subordinate is able and willing to complete work within a specified time limit.

## 2. The Legal Foundation of the Leader

Islam is a universal religion that is meant for all human beings on earth and could be implemented at any time at all.<sup>18</sup> The Qur'an, as Muslims' legal foundation, governs all elements of life, including leadership. The term "leader" is typically split into two terms in the Qur'an. The first is *Khalifah*, as stated in *Surah al-Furqan* verse 74 of the Qur'an<sup>19</sup>: *They are those who pray, "Our Lord! Bless us with pious spouses and offspring who will be the joy of our hearts, and make us models for the righteous."* (*Surah Al-Furqan: 74*).

The second is *Khilafah*, as described in *Surah al-Baqarah* verse 30 and *Surah Shad* verse 26 of the Qur'an<sup>20</sup>: *Remember when your Lord said to the angels, "I am going to place a successive human authority on earth." They asked Allah, "Will You place in it someone (Khalifah) who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."* (*Surah Al-Baqarah: 30*).

Leadership in the sense of *Khilafah* is derived from the words *khalafa*, which means to lead, and *Khalifah*, which means leader.<sup>21</sup> This is according to Allah SWT's statement in *Surah al-Baqarah* verse 30. Choosing a leader is a legal requirement based on these numerous passages. According to Muhammad Quraish Shihab's "Tafsir al-Mishbah," this verse represents Allah SWT's message to the angels regarding His purpose to create mankind on this planet. This message becomes extremely essential for the angels since they will be tasked with a variety of human-related responsibilities. Some will be in charge of keeping track of human acts, while others will be in charge of guiding them. This message might be part of the process of creating the universe and preparing it to comfortably accommodate the first human (Adam). The angels then heard Allah SWT's purpose, and they inquired about the purpose of creation. They had a feeling that this *Khalifah* (person) would ruin and spill blood.<sup>22</sup> Based on their prior experience, they made this assumption. Their query concerned the name of *Khalifah* for

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<sup>18</sup> Ahmad Rafiki and Kalsom Abd Wahab, "Islamic Values and Principles in the Organization: A Review of Literature," *Asian Social Science* 10, no. 9 (March 1, 2014): 3, <https://doi.org/10.5539/ass.v10n9p1>.

<sup>19</sup> Zainah Anwar, ed., *Wanted: Equality and Justice in the Muslim Family* (Selangor, Malaysia: Musawah, 2009), 99, [https://arabic.musawah.org/sites/default/files/WANTED-EN-2edition\\_0.pdf#page=107](https://arabic.musawah.org/sites/default/files/WANTED-EN-2edition_0.pdf#page=107).

<sup>20</sup> Zainah Anwar, 99.

<sup>21</sup> Ridwan Yahya, *Kepimpinan Dalam Al-Qur'an* (Bandung: Remaja Rosdakarya, 2009), 62.

<sup>22</sup> Other creatures, notably the Angels, rejected humans as caliphs (*khalifah*) on Earth (Adam) during the creation process. They thought of themselves as superior to humans. In essence, they believed that humans would only cause difficulties on this planet, as they had done in the past. The angels reasoned that Nur was the source of their creation. Other beings known as the Devils stressed the same point. They believed they were superior to humans because they were made of fire, whereas people were made of clay. The existence of mankind dismayed the devils, because they (devils) were not considered His representatives to guard the Earth. Because of this, Satan swears to God, mankind would be disturbed throughout the ages. See Achmad Chodjim, *Membangun Surga*, 1<sup>st</sup> Publication (Jakarta: Serambi Ilmu Semesta, 2004), 174.



the creature that Allah SWT would create.<sup>23</sup>

According to Ibn Kathir, Imam Al-Qurtubi, and other scholars, this passage proves the necessity to create *Khilafah* to settle human conflicts, assist oppressed people, enforce Islamic law, and avoid widespread crime and other unsolvable issues. Without the presence of an *imam* (leader), these issues will not be resolved.<sup>24</sup>

The above statement is the opinion of most scholars. Furthermore, this is consistent with the *hadith* narrated by Abu Daud from Abu Hurairah:

*The Prophet said: When three are on a journey, they should appoint one of them as their commander. (Hadith narrated by Abu Daud from Abu Hurairah).*<sup>25</sup>

In addition, the following is the *hadith* transmitted by Imam Bukhari and Imam Muslim: *The Messenger of Allah as saying: Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them, and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock. (Hadiths narrated by Bukhari and Muslim).*<sup>26</sup>

This *hadith* is related to leadership because it concerns life. According to this *hadith*, every human being is a leader, even only for himself and his family. If you wish to lead on a greater scale, you must practice a lot to be able to lead yourself and your family. If you can't do it, don't try to lead since you'll never be able to establish a peaceful environment in a country.

Leadership is a requirement that someone is accountable not only in this life but also in the hereafter. As a result, early people (those who came before us) used to be scared of being leaders since there were so many responsibilities to carry. Even if they wanted to accept it in the end, they felt it was akin to getting a disaster (problem). It is stated in verse 26 of *Surah Sad*: *We instructed him: "O David! We have surely made you an authority in the land, so judge between people with the truth. And do not follow your desires or they will lead you astray from Allah's Way. Surely those who go astray from Allah's Way will suffer severe punishment for neglecting the Day of Reckoning."* (*Surah Shad*: 26).

Allah SWT appointed Prophet David to be a *Khalifah* and a judge among people because he possessed power. Humans must therefore pay attention and obey him. Then Allah SWT told Prophet David about the laws that should be taught to humanity. Allah taught him: "First, make a judgment (of a matter) among people in the most equitable manner feasible, as in the creation of the heavens and the earth." This is the most important legal rules in law enforcement. "Second, resist the need to follow your desire. It implies you can't make decisions based on your lust or punish people for the sake of the world's interests". Following your passion will undoubtedly lead you to the fires of hell, as Allah SWT warns: "since it will lead you astray from Allah's path". It indicates that pursuing one's desires leads to digression and deviation from the true meaning of life. "Indeed, those who deviate from Allah's path will get a terrible penalty, since

<sup>23</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al Qur'an*, Volume I, 2<sup>nd</sup> Publication, Edisi Revisi (Jakarta: Lentera Hati, 2017), 140.

<sup>24</sup> M. Hasib Ar-Rifa'i, *Kemudahan Dari Allah, Ringkasan Tafsir Ibnu Katsir*, 5<sup>th</sup> Publication (Jakarta: Gema Insani, 2009), 104.

<sup>25</sup> Abu Daud, *Sunan Abu Daud*, Juz Tsalis (Beirut: Dar al Kutub, tt.), 495.

<sup>26</sup> Imam Muslim, *Shahih Muslim*, Juz II (Libanon: Dar Al Kutub Bairud, tt.), 125.

they neglect the day of reckoning", Allah stated. The meaning of these statements is that those who stray from the road of truth and justice will face severe and painful retribution on the Day of Resurrection.<sup>27</sup>

This verse implies that one of the major tasks and obligations of a caliph (leader) is to preserve the rule of law fairly (*al-Haq*). This indicates that a leader cannot discriminate between one group and another when performing law enforcement and that a leader cannot carry out his or her leadership by following his or her own desires. Leadership is a noble duty because it is a responsibility in Allah's path (*fi sabilillah*).<sup>28</sup>

The verses above, as well as numerous others (Surah Al-Maidah: 48 and 49), are universal passages that apply to all Muslims. Enforcing Allah SWT's revealed laws means enforcing the law of government (*assulthan*) because the laws revealed by Allah SWT are completely applicable under that administration. Thus, these verses emphasize the importance of having a state to execute all Islamic law, or at the very least the concepts of Islamic law, within the state.

Furthermore, as Allah SWT says in *Surah al-Furqan* verse 74, the word *imam* is derived from the word *ammaya'ummu*, which implies leading to, supporting, or following. There are additional words that arise from the same root of the term, notably *humm*, which means mother, and *imam*, which also means leader because both mother and imam are role models, perspectives, and hopes. The word *imam* can also be interpreted as a mold. It's akin to using a mold to produce something that looks like the mold. As a result, an *imam* is interpreted as a role model.<sup>29</sup>

*Imamah* and *Khilafah*, according to Abu Zahrah, have identical meanings. He said that the *Imamah* is also known as a *Khilafah*. *Khilafah* is the greatest authority for Muslims. The *Khilafah* is also known as an *imam* who must be obeyed.<sup>30</sup>

*Surah al-Furqan* verse 74 of the *Qur'an* illustrates that it is permissible for someone to seek Allah SWT to be ordained as an *imam* (leader). Because he or she requested Allah SWT to be a leader, he or she must carry out his/her leadership following Allah SWT's will. What is prohibited is for people who seek positions but they are unable to perform them because they lack the necessary potential and aptitude.

### 3. Requirements of a Leader

In Islam, the leader is extremely essential because, in government affairs, the existence of a leader is a serious thing. Thus, there is a debate in Islam about the leader's viewpoint (*Khilafah* and *Imamat*)<sup>31</sup> and when this event happens. When the prophet Muhammad was still alive, all issues relating to worship, *muamalah*, criminality, and civility were turned up to the prophet. The dispute became a topic of

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<sup>27</sup> Wahbah Az-Zuhaili, *Tafsir Munir Fliqidah Wa Syariah Wal Minha*, Chapter 23 (Beirut: Darul Al-Fikri Al-Ma'sir, tt.), 187.

<sup>28</sup> Yahya, *Kepimpinan Dalam Al-Qur'an*, 15.

<sup>29</sup> Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al Qur'an*, 545.

<sup>30</sup> Ali Ahmad As Salus, *Aqidah Al-Imamah, Inda as-Syari'ah al-Isna 'Asyariyah*, (Terjemah), 7<sup>th</sup> Publication (Jakarta: Gema Insani Press, 2007), 16.

<sup>31</sup> The term *khilafah*, widely used by the Sunnis, is inseparable from *imamah*, the term which the ShiCis prefer. The concept arose very early in Islam and has continued to provoke discussion into the modern period. Fadzli Bin Adam, "The Concept of *Khilafah* According to Selected Sunni and Shi I Quranic Commentaries" (phd, University of Leeds, 2001), <https://etheses.whiterose.ac.uk/548/>.

discussion among Muslims after a day of the Prophet Muhammad's death. He died on June 8, 632,<sup>32</sup> after two weeks of illness.

During the Prophet Muhammad's death, Umar sought to keep the news hidden because he was scared of apostasy. Umar did it because the situation at the time indicated that many people had recently converted to Islam. He was concerned that they might leave the Prophet's teachings.

The term *Khalifah* was first employed in Islamic history by Abu Bakr al-Siddiq. The word *Khalifah* originates from the phrase *al-Khulafa 'al-Rashidin*, which means "successors of the Prophet Muhammad who were appointed to always be in the path of Allah". Abu Bakr al-Siddiq in his opening remarks referred to himself as the *Khalifah* of Allah's Messenger in the meaning of "successor of Allah's Messenger". The definition of the word *Khalifah* experienced a considerable change. If the word *Khalifah* had the initial meaning of "successor of the prophet" during the time of Abu Bakr, the meaning of *Khalifah* evolved with a subjective understanding (Allah's caliph) throughout the Umayyad and Abbasid periods, implying that a *Khalifah* is a representative of God.<sup>33</sup>

Following different occurrences that occurred after the caliphate, several scholars attempted to give a leader criterion by referencing the event of a leader who was previously led by four caliphs. As a result, there are specific leadership requirements.

According to Imam al-Mawardi, a leader/head of state must possess the following qualities:

- a. A leader must behave fairly (*al-'adalah*). This fairness is fundamental. Without *al-'adalah*, state leadership is not ideal.
- b. A leader must be knowledgeable (*al-'alim*). Extensive knowledge is required to support the head of state in conducting jihad and ijtihad. In the decision-making process, the ijtihad of the head of state is essential.
- c. A leader must have flawless hearing, sight, and speech, allowing him to accurately detect issues and provide appropriate solutions.
- d. A head of state must have a healthy physical condition.
- e. To govern people's lives and the public interest, a leader must have sufficient wisdom and understanding.
- f. A leader must have the fortitude to defend and safeguard Islam's homeland against hostile attacks.
- g. A leader must come of Quraish descent. This seventh requirement was deliberately revealed by al-Mawardi to perpetuate the power of the Bani Abbas which had been undermined by the Bani Buwaih and the Bani Fatimiyah who were Syi'ah.<sup>34</sup>

The prerequisites for leadership, according to Ibn Khaldun, are simply four: intelligent, fair, capable of carrying out responsibilities as head of state, healthy body

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<sup>32</sup> Nader Hashemi and Danny Postel, "Sectarianization: Mapping the New Politics of the Middle East," *The Review of Faith & International Affairs* 15, no. 3 (July 3, 2017): 3, <https://doi.org/10.1080/15570274.2017.1354462>; Efraim Karsh, *Islamic Imperialism: A History* (Yale University Press, 2013), 2; Fred M. Donner, *Muhammad and the Believers: At the Origins of Islam* (Harvard University Press, 2012), 11; Augustus Richard Norton, "Al-Najaf: Its Resurgence as a Religious And University Center," *Middle East Policy* 18, no. 1 (March 2011): 132, <https://doi.org/10.1111/j.1475-4967.2011.00478.x>.

<sup>33</sup> M. Din Syamsuddin, *Usaha Pencarian Konsep Negara dalam Sejarah Politik Islam*, dalam Asep Gunawan (ed), *Artikulasi Islam Kultural* (Jakarta: Raja Grafindo Persada, 2004), 118.

<sup>34</sup> Abu Hasan Al-Mawardi, *Al-Ahkam al-Sulthaniyyah* (Beirut: Dar al Kitab al Ilmiah, tt.), 165.



and all five senses, and descendants of Quraysh.<sup>35</sup> These are general requirements that Ibn Khaldun describes in his works. However, if you look at the history of Ibn Khaldun's administration, you'll notice that these criteria include not only the four but also a number of other factors.

According to A Ghazali, a leader (head of state) has both hard and noble duties and responsibilities. According to al-Ghazali, a leader (head of state) must meet the following criteria:

- a. A leader must be accountable. What a leader must understand are the boundaries and degrees of authority, as well as the negative consequences of power, which must be evaluated as quickly as feasible.
- b. A leader must recognize the ulama's advice. A leader must be willing to interact with the ulama and accept their recommendations. He must, however, be careful of fake ulama (deceitful ulama), who are primarily interested in worldly gain.
- c. A leader must treat his or her subordinates with respect. In general, it may be claimed that a leader (head of state) who is interested in and committed to upholding justice must control and instruct his officials and workers to do so. He must keep an eye on their health, as well as their families and children, along with their homes and lodgings. However, this control will be ineffective unless the leader is fair and takes care of himself, such as by managing emotional tension and anger.
- d. A leader does not defeat his rationality and religion. Likewise, rationality and religion must not comply with emotions and anger, but emotions and anger must comply with reason and religion.
- e. A leader must be respectful and modest. He or she may not be conceited. In every way, the head of state must feel equal to the common people.
- f. A leader must be unselfish in every action. You will be informed of any problems and events. As a result, you must imagine yourself as a member of the ordinary people, with others acting as your leaders. If you don't like something for yourself, no one among the Muslims will likely enjoy it. You have misled and fooled your people if you enjoy something for them that you don't like for yourself.
- g. A leader must have high loyalty. He or she should not ignore individuals who are standing at his / her door for some purpose. This is a concern that a leader must be aware of. If someone has come to you for interest, then you must not only concern yourself with sunnah worship because fulfilling the needs and interests of Muslims is far more important than sunnah worship.
- h. A leader must lead a simple life. A leader of state must be able to suppress lusty urges like wearing expensive clothing and eating delectable cuisine. In everything, a leader must be *qona'ah* (accepting everything that they have), because there is no justice without it.
- i. It is necessary for a leader to be kind. He or she must avoid harsh and hard characteristics as long as gentleness, tenderness, and wisdom are still possible.
- j. A leader must adore his or her subjects. In line with the needs and aspirations of religion, the head of state should endeavor to make the people happy and willing. "*The greatest of my Ummah are those who love you and you love them, and the worst of my Ummah are those who hate you and you hate them. They condemn you, and you curse them as well.*" the Prophet reportedly told his followers,

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<sup>35</sup> Ibnu Khaldun, *Mukaddimah Ibnu Khaldun*, Penerjemah: Tim Pustaka Al-Kautsar (Jakarta: Pustaka Al-Kautsar, 2010), 389.

- k. A leader must be honest in his or her intentions. It is forbidden for any authority to seek someone's happiness by doing something that is opposed to faith. Someone's anger is not regarded harmful if he hates or is furious because of something that is against the Shari'a'. Umar ibn al-Khattab famously stated, "*One day, over half of the people were in hate. Of course, those who are forced to relinquish other people's rights will be enraged*" However, in one scenario, winning both is impossible (both parties involved in a dispute). The most foolish individuals are those who abandon Allah's pleasure to pursue human pleasure".<sup>36</sup>

### C. Discussion: A Concept Analysis of Leaders in Islam and Non-Muslim Leaders in Muslim Majority Societies

#### 1. The Concept of Leaders in Islam

Leaders are something that must be upheld in human existence because human existence is prone to social, economic, political, and legal schisms without a leader. The people can aspire to uphold the rule of law, uphold justice, eradicate damage, and secure prosperity with the presence of a leader. People are responsible for upholding and choosing leaders through constitutional processes, which have been standardized and have become the consensus of the country concerned.

According to Islam, leadership is a mandate and obligation that is not only accountable to the members of the group that he/she leads but also answerable to Allah SWT.<sup>37</sup> In Islam, leadership responsibilities are not only horizontal-formal among people but also vertical-moral, i.e., responsibility to Allah SWT in the hereafter.<sup>38</sup> A leader can avoid official accountability for the people he or she leads, but he or she cannot avoid responsibility before Allah SWT. Leadership is not something that should be enjoyed, but it is a huge duty as well as a huge mandate that must be fulfilled to the best of one's ability. Allah SWT asserts: *The believers are also those who are true to their trusts and covenants (8). And those who are properly observant of their prayers (9). (Surah Al-Mukminun: 8-9).*

A leader must be trustworthy because he or she will be entrusted with responsibility. If a leader lacks the trait of trust, power and position will inevitably be abused for bad reasons. That is why the prophet Muhammad SAW also emphasized the importance of upholding the leadership mandate, as it will be held accountable both in this world and in the next.<sup>39</sup> As a result, leadership should not be viewed as a tool for dominance, but rather as a sacrifice and a mandate that must be carried out to the best of one's ability.

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<sup>36</sup> Imam Ghazali, *Al-Tibr al-Masbuk Fi Nashihat al-Muluk* (Beirut: Dar al Kutub Al-Ilmiyah, tt.), 181.

<sup>37</sup> Fadhliah M Alhadar and Adnan Rajak, "Karakteristik Gaya Kepemimpinan Perempuan dalam Organisasi Islam (Studi pada Universitas Muhammadiyah Maluku Utara dan Institut Agama Islam Negeri IAIN Ternate)," *Jurnal Manajemen Sinergi* Vol. 7, no. 1 (2019): 5, <http://dx.doi.org/10.33387/jms.v7i1.2591>.

<sup>38</sup> Bashori, Mardivta Yolanda, and Sonia Wulandari, "Konsep Kepemimpinan Abad 21 dalam Pengembangan Lembaga Pendidikan Tinggi Islam," *PRODU: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam* 1, no. 2 (June 2020): 114, <https://doi.org/10.15548/p-prokurasi.v1i2.1849>.

<sup>39</sup> Hamdiah Hamdiah, "Perilaku Kepemimpinan dalam Pandangan Islam," *Proceeding: Islamic University of Kalimantan* 1, no. 1 (April 29, 2021): 313, <https://ojs.uniska-bjm.ac.id/index.php/PIUOK/article/view/4731>.

Leadership is also not about acting haphazardly, but about having the authority to serve, protect, and behave equitably. Leadership is a role model and a trailblazer in action. This form of leadership will emerge if it is built on a foundation of trust, sincerity, and justice values.

Everyone desires to have an ideal leader because he or she is the one who will propel the organization, institution, state, and nation forward. As a result, leaders are vitally necessary to achieve the people's welfare. It is unsurprising that if a leader is less capable, less than ideal, for example, mentally and physically handicapped, there would be a debate on whether he or she will be kept or removed.

In his work *al-Ahkam al-Sulthaniyah*, Imam Al-Mawardi mentioned the law and the aim of establishing leadership. "In the viewpoint of Islam, maintaining leadership is a requirement in the lives of community, country, and state", he added. Furthermore, he stated that having a leader (*imamah*) is critical, as *imamah* serves two purposes: First, *Likhilafati an-Nubuwwah fi-Harosati ad-Dinas*, a substitute for the prophetic duty to safeguard religion;<sup>40</sup> Second: *Wasissati ad-Dunnya*, to lead or control world affairs.<sup>41</sup> To put it another way, a leader's role is to instill a feeling of safety, justice, and benefits, carry out the commands of *amar ma'ruf* (commanding for good) and *nahimunkar* (forbidding evil), safeguard the people, and control and address communal issues.

A leader is a prominent figure who serves as a role model. The achievement of the *ummah's* benefit as the objective of Islamic education is highly dependent on the leadership style and qualities. As a result, a leader's credentials must encompass all of the traits that make leadership valuable to others.

Leaders must be trustworthy individuals. Fairness is one of the factors that contribute to trustworthiness. Justice must be sought not only for some groups, such as Muslims but for all individuals and even all creatures on our planet.<sup>42</sup> This is in line with the provisions found in Allah SWT's message in *Surah an-Nisa* verse 58: *Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing. (Surah An-Nisa: 58).*

The execution of the commandment is commanded in the passage above. It underlines the need of entrusting the mandate to the expert, typically the owner. The phrase "if you make a law among human beings" refers to the instruction to building the law justly. This implies that the command to do justice is given to all individuals.

To be able to manage leadership and accept responsibility, a leader must be knowledgeable and have common sense, intellect, wisdom, physical and mental talents.<sup>43</sup> As stated in *Surah an-Nisa* verse 83 of the *Qur'an*: *And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or those of authority among*

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<sup>40</sup> Yusuf Fadli, "Pemikiran Politik Islam Klasik (Studi Awal Atas Perspektif Kalangan Sunni)," *Journal of Government and Civil Society* 2, no. 1 (June 28, 2018): 98, <https://doi.org/10.31000/jgcs.v2i1.777>.

<sup>41</sup> Umar Sidiq, "Kepemimpinan Dalam Islam: Kajian Tematik Dalam Al-Quran Dan Hadits," *Dialogia: Islamic Studies and Social Journal* 12, no. 1 (June 1, 2014): 128, <https://doi.org/10.21154/dialogia.v12i1.305>.

<sup>42</sup> Raihan Putry, "Kepemimpinan Perempuan Dalam Perspektif Islam," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 5, no. 2 (December 29, 2015): 633, <https://doi.org/10.22373/jm.v5i2.627>.

<sup>43</sup> Putry, 633.

*them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few. (Surah An-Nisa: 83).*

The preceding passage means that if they convey information about security or fear to Allah's Messenger while he is among them, or to their leaders who believe in Allah, they would identify its essence and separate it from the gaps of contradicting and overlapping information. Leaders must be individuals who believe, are pious, and perform good actions; they must not be unfair, fasiq, vile-minded, or disregard Allah's commandments. A dictatorial leader is not a leader at all.

A leader must be accountable for carrying out the leadership order that was given to him and that is in accordance with his expertise. On the other hand, if the state and the people are governed by non-experts, the state and the people will be destroyed. As the Messenger of Allah (SAW) said, "If you entrust a thing to someone who is not an expert, wait for it to be destroyed one day".<sup>44</sup>

As Allah explains in the *Qur'an*, leaders must constantly follow the laws that Allah has established. *O, believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. This is the best and fairest resolution (Surah An-Nisa: 59).*

The passage above is an instruction to follow Allah, the Messenger, and Ulil Amri (*ulama and umara*). The phrase "Obey Allah" means that you must follow His book; the phrase "and obey the Messenger" means that you must follow the sunnah; and the phrase "and obey the Ulil Amri (leaders) among you" means that you must obey to what they commanded you in the manner of obedience to Allah, rather than disobedience to Him. If you disagree on something, you must return to the *Qur'an* and *Hadith*.

This verse was revealed when there was a dispute between a Jew and a hypocrite. This hypocrite requested Ka'ab bin Ashraf to be a judge between them, whereas the Jews requested that the Prophet Muhammad act as a judge between them. The two disputants then went to the Prophet, who declared the Jews victorious. The hypocrite refused to accept it, so he went to Umar and the Jew told him about the situation. "Was it right?" Umar asked the hypocrite. He said, "It was correct." As a result, Umar assassinated that person.

The Prophet Muhammad's leadership is inextricably linked to his presence, both as a spiritual leader and as a leader of the people.<sup>45</sup> His core leadership philosophy is exemplary. The Prophet Muhammad's characteristics of *Siddiq* (faithfulness), *Amanah* (trustworthiness), *Tabliq* (advocacy), and *Fathonah* (wisdom) reflect his examples.<sup>46</sup> These are the qualities of the Prophet Muhammad's leadership.

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<sup>44</sup> Muhammad bin Isma'il Abu Abdullah Al-Bukhori, *Al-Jami' Al-Shohih Al-Bukhori Al-Mukhtasar*, ed. by Musthafa (Beirut: Dar Ibnu Katsir, 1987), Nomor Hadits (6131) bab "Al-Amanah", 5/2382. Lihat juga pada bab "Man Suila 'Ilman Wa Huwa Musytaghilun Fi Hadisihi" Nomor Hadits (59).

<sup>45</sup> Elitya Rosita Dewi et al., "Konsep Kepemimpinan Profetik," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman* 5, no. 1 (June 6, 2020): 149, <https://doi.org/10.31604/muaddib.v5i1.147-159>.

<sup>46</sup> Sakdiah, "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 22, no. 1 (2016): 38-44, <http://dx.doi.org/10.22373/albayan.v22i33.636>; See Fazalur Rahman, *Nabi Muhammad*

The Prophet Muhammad's teachings characters are both intellectual and spiritual. His guiding philosophy is to guide individuals in the direction of truth, goodness, development, and achievement. This is the finest scientific approach that has ever existed in the world, especially in the field of leadership and morals. His method can provide freedom of thought and not against the will of a free conscience. Everything that the Prophet SAW did seem right to the heart and is in line with human dignity. It also strengthens the human heart and intellect, as well as liberates individuals from the shackles that keep them blind. He is emotional intelligence and spiritual intelligence teacher.

Rasulullah SAW is an everlasting leader and role model for all people, whose impact will be remembered throughout history. He has set the groundwork for the development of a new human civilization on the planet. Allah's Messenger is an excellent example, in terms of courage, patience, and example in dealing with calamities.

## 2. The Islamic Perspective of Non-Muslim Leaders in Muslim Majority Societies

Non-Muslim leaders in Islamic societies appear to be a problem that has piqued the attention of many Islamic scholars from the time of Islam's inception to the present. It's possible that it will continue in the future. Allah SWT created people with various benefits and tendencies, including the ability to interpret a verse of the Qur'an that is distinct from another as a sign that they must hold on to.

Non-Muslims are referred to as infidels (*kafir*)<sup>47</sup> in the Islamic perspective since they do not believe in or accept Islam. As stated in numerous passages of the *Qur'an*, this concept encompasses Jews, Christians, and polytheists.

In Islam, Infidels are those who hide the signs of Allah SWT's grandeur and the truth that exists clearly in this universe. However, it's important to remember that the word "infidel" appears in the *Qur'an* throughout a variety of contexts.<sup>48</sup> The highest level of ignorance (*kufur*) is the denial of Allah SWT's existence or oneness. The next is a reluctance to carry out commands or follow His prohibitions, even though they do not deny His oneness or form. Last but not least, there is the lack of ungratefulness for His blessings, which translates to miserliness. Allah juxtaposes the terms thankfulness and *kufur* to show that *kufur* is the polar opposite of gratitude (miserliness).

There are five different kinds of *kufur*. The first category includes people who deny Allah SWT's existence, such as atheists and communists. The second group is individuals who are aware of reality but refuse to accept it. It might be triggered by

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*Saw. Sebagai Seorang Pemimpin Militer*, Terj. Annas Siddik (Jakarta: Bumi Aksara, 1991), 68; See Abdul Wahid Khan, *Rasulullah Di Mata Sarjana Barat* (Yogyakarta: Mitra Pustaka, 2002), 79; See M. Munir and Wahyu Ilaihi, *Manajemen Dakwah*, Cet. IV (Jakarta: Kencana, 2015), 58.

<sup>47</sup> The meaning of infidel can be seen in Juan Cole, "Infidel or Paganus? The Polysemy of Kafara in the Quran," *Journal of the American Oriental Society* 140, no. 3 (2020): 615-36, <https://doi.org/10.7817/jameroriesoci.140.3.0615>; Annette Laing, "'Heathens and Infidels'? African Christianization and Anglicanism in the South Carolina Low Country, 1700-1750," *Religion and American Culture* 12, no. 2 (ed 2002): 197-228, <https://doi.org/10.1525/rac.2002.12.2.197>.

<sup>48</sup> Moh Isom Mudin et al., "Mendudukan Kembali Makna Kafir Dalam Al-Qur'an Dan Konteksnya Secara Teologis, Sosiologis, Dan Politis," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, no. 1 (June 20, 2021): 43-44, <https://doi.org/10.37680/adabiya.v16i1.619>.



jealousy for the person who tells the truth.<sup>49</sup> The scholars refer to the third *kufur* as *kufur* of favors (*kufur ni'mah*), which refers to a lack of gratitude for Allah SWT's blessings, as suggested by His words, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe" (*Surah Ibrahim: 7*). The fourth *kufur* is *kufur* through abandoning or failing to carry out religious duties despite continuing to believe. This is in linewith His statement, "Do you believe in some of the Scripture and reject the rest?" (*Surah al-Baqarah verse 85*). The fifth is *kufur bara'ah*, which means disapproving and letting go, as His word "when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" (*Surah al-Mumtahanah verse 4*).

In the meanwhile, unbelievers (*kafir*) may be divided into three groups based on their attitudes toward Muslims. The first group consists of those who coexist peacefully with Muslims. They don't engage in activities that assist Islam's detractors, and they don't display any indicators that may lead to bias. This group has the same social rights and obligations as the Muslims. As stated in *Surah al-Mumtahanah* verse 8, there is no restriction on making friends and doing nicely for them. The Second is groups that fight or harm the Muslims in various ways. They should not be contacted, nor should Muslims have harmonious interactions with them. They are the ones that the verse forbids from being appointed as guardians. The third is the group that does not openly meet Muslims, but they have identified many signs in them that suggest that they do not empathize with Muslims, but rather with Islam's adversaries. Allah SWT commanded the believers to be cautious of them and not to be antagonistic to them.<sup>50</sup>

Faith and dedication to carrying out religious instructions are the most basic requirements for a leader to be termed fair. Leaders can't be fair if they don't believe in Allah, since *kufur* is a part of injustice. Therefore, fairness entails more than merely sharing equally. Fairness, on the other hand, entails putting anything in its proper position.<sup>51</sup> Equal is not always the same as fair. Fairness and equality are not always the same. An example is the office employees' pay that is not equal between one employee and another. This is not tyranny, but they are compensated based on their work and position.

It is forbidden to choose a non-Muslim leader since it is unfair. In most of the cases studied by the *fiqh* books, the legislation allowing non-Muslims to handle the business of Muslims is *haram*. For example, it is prohibited to enlist non-Muslims to fight insurgents, make him the executor of the death penalty, appoint him as an employee of Bait al-mal and a puller of *kharraj* (a type of tax), appoint him as a *wazir at-tanfidz* (a type of implementing team in a ministry in the classical Islamic state system), and have him look after the affairs of Muslims in general.

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<sup>49</sup> Nadzrah Ahmad, Sohirin Mohammad Solihin, and Ahmad Nabil Amir, "Analysis on The Issues of Faith in Tafsir Al-Quran Al-Karim," *KQT EJournal* 1, no. 1 (March 22, 2021): 25, <http://ejurnal.kqt.edu.my/index.php/kqt-ojs/article/view/11>.

<sup>50</sup> Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al Qur'an*, Vol. 3, 153-154; See Munawir Munawir, "Kepemimpinan Non Muslim Dalam Tafsir Al-Misbah Karya M. Quraish Shihab," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (December 6, 2017): 106-7, <https://doi.org/10.24090/maghza.v2i2.1573>.

<sup>51</sup> Husnaeni Husnaeni, "Kajian Hukum Islam Terhadap Kepemimpinan Gubernur Non Muslim Di Negara Kesatuan Republik Indonesia," *Jurnal Al-Dustur* 2, no. 2 (December 1, 2019): 165, <https://www.jurnal.iain-bone.ac.id/index.php/aldustur/article/view/505>.

Although there are exceptions to the prohibition in certain aspects that must be left to non-Muslims, either because no Muslims are capable of handling it or because it appears to be betrayal from it, this opinion cannot be used to legitimize the ability to choose non-Muslim leaders, because his authority, domination, and supremacy over the Muslim people, both in words and acts, is enormous and inevitable. Furthermore, fulfilling the responsibility of effective control, such as monitoring and preventing it from overpowering any Muslim, is impossible. The assumption of electing non-Muslim leaders as a political strategy to achieve greater interests for the Muslims is also unjustified. This, on the other hand, puts Muslims in jeopardy. Allah SWT stated: *O, believers! Take neither Jews nor Christians as guardians – they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrong people. (Surah Al-Maidah: 51)*

This verse was revealed regarding the situation of two people, namely: first, 'Ubādah bin āmit who broke away from the bondage of the agreement to defend the Jews and remained obedient to Allah and His Messenger. Second, 'Abdullah bin Ubay, a hypocrite figure who had close relations with the Jews. He says; "(I don't want to break away from my oath of allegiance to the Jews) because I fear a disaster that will require their help".<sup>52</sup>

This verse is also cited in different books of *fiqh siyasa* as a basic justification for Muslims not handing over their state affairs to non-Muslims, as Sayyidina Umar ibn al-Khattab and Umar bin Abdul Aziz did.

The prohibition on making non-Muslims as *awliya* 'as mentioned in the verse above, is stated with several confirmations, namely: first, there is a strict prohibition that states, do not take Jews and Christians as leaders. Second, the affirmation that some of them are leaders for others. Third, the threat to those who appoint them as leaders, that he belongs to their group and is an unjust person.<sup>53</sup>

Leadership is a crucial aspect of Islam. Challenge for Islamic leadership is to reconstitute the context of the organization. The leadership of Islamic organizations is faced with the traditional leadership challenges found in the extant literature.<sup>54</sup> For society to uphold truth and justice, each community must choose one fair *'amir* (leader), because the enforcement of justice is impossible to achieve without the power/authority of a religious leader who follows his religion's teachings. In Islamic terms, a leader has a position that determines the fate of the people he or she leads. Thus, in *fiqh al-siyasah*, a leader is referred to as *Khalifah al-Nubuwwah* – the Prophet's successor in matters of religion and state. As a result, a leader's system must be powerful. The ideal system and leader will lead to a prosperous and high-quality existence for the people.

Islamic leadership does not rely for its legitimacy upon traditional authority, but rather on rational-legal systems based on unity of purpose, acknowledgement of the

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<sup>52</sup> Wahbah Az-Zuhaili, *Tafsir Al-Wasīth*, Juz. I (Suriah: Dar al-Fikr, 2001), 469; See Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Quran al-Majīd Al-Nur*, Vol. 2 (Semarang: Pustaka Rizki Putra, 2000), 1098–1101.

<sup>53</sup> Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al Qur'an*, Vol. 3, 125; See Fatimah Askan, "Kepemimpinan Non-Muslim Dalam Wacana Tafsir (Studi Analisis Makna Kata *'Awliya'* Dalam Al-Qur'an)," *Al-Fanar: Jurnal Ilmu Al-Quran Dan Tafsir* 2, no. 1 (August 30, 2019): 36, <https://doi.org/10.33511/alfanar.v2n1.29-54>.

<sup>54</sup> Nezar Faris and Ken Parry, "Islamic Organizational Leadership within a Western Society: The Problematic Role of External Context," *The Leadership Quarterly* 22, no. 1 (February 1, 2011): 1, <https://doi.org/10.1016/j.leaqua.2010.12.012>.

one God, and the foundational example of Prophet Muhammad, whose referent and charismatic authority lives on in discussions of the sunnah and the hadith.<sup>55</sup>

According to Islam, the ideal leader figure is a Muslim who follows religious commands consistently (*istiqamah*) and is not dictatorial in his leadership. In Islam, leadership does not distinguish between state and religion, nor between *umara* and *ulama*. Leadership is a mandate given to individuals who are genuinely competent, qualified, and have clear and accurate tasks as well as fair, honest, and excellent morals, accept constructive criticism and work with *Ulama*. The fundamental requirement for a fair leader is to be trustworthy and obedient in carrying out religious teachings. Beyond that, it can't be labeled as a fair leader. The leadership is not only accounted to the people, but also Allah in the hereafter.

#### D. Conclusion

Based on the foregoing discussion and analysis, it can be concluded that: Ulama have different opinions regarding the permissibility of non-Muslim leaders. First, it is prohibited to elect non-Muslim leaders since they interpret the term "*awliya*" similarly to helpers and leaders. The second reason is that non-Muslim leaders are not permitted to lead in Muslim-majority communities since they argue that the term "*awliya*" is no longer appropriate in the contemporary context. In the perspective of Islam towards non-Muslim leaders in a Muslim-majority society, a leader is called the *Khalifah al-nubuwwah* which means the substitute for the Prophet to maintain the affairs of religion or the state. As a result, it is *haram* to allow non-Muslims to manage Muslim affairs. The law is the same as asking non-Muslims for assistance in fighting rebels and overseeing Muslim affairs in general. It is in line with *Surah al-Maidah* verse 51, which speaks of the Muslims' inability to allow non-Muslims leadership over their administrative matters. In social reality, a meaning becomes constructive. If this is proposed, no one will be trapped in endless debate and blame-shifting, which frequently leads to hostility.

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AAW, the first author, is responsible for developing research concepts, frameworks, data processing, and assessing the outcomes of theoretical studies and discoveries. MS, the second author, is responsible for giving contributions in the form of input in introducing the notion of a flow of thought to the introduction, theory, and results. MM, the third author, is responsible for giving a contribution to further analytical results, findings, and reference sources used. IS, the fourth author, is responsible to give a contribution to the collection of data that are relevant to journals as references (national and international), the compilation of research results based on

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<sup>55</sup> Darwish Almoharby and Mark Neal, "Clarifying Islamic Perspectives on Leadership," *Education, Business and Society: Contemporary Middle Eastern Issues* 6, no. 3/4 (January 1, 2013): 148-61, <https://doi.org/10.1108/EBS-02-2011-0008>.

the writing team's input, and the modifying of writing to the journal's template[.]

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