

# Prophetic Leadership: The Leadership Model of Prophet Muhammad in Political Relation of Social – Ummah

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DOI : 10.14421/jpi.2017.62.371-396

Received: 5 April 2017

Revised: 12 September 2017

Approved: 21 November 2017

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## Abstract

*The leadership practiced by the Prophet Muhammad in the early days of Islam's birth in Madinah was a prototype of the next Muslim leadership. Therefore, it is not excessive to say that leadership in Muhammad as the bearer of Islamic mission is the masterpiece of Muhammad the founder of the foundations of Islamic leadership, which can make Madinah labeled al-Qur'an as, "Baladun thayyibatun wa rabbun ghafūr" a good country in the pleasure of Allah. The order of the Medina state is described as "the best, just and civilized society," later termed, "civil society." The Madani community building, proved aḥīh unravels the political and social problems-the current state of affairs. Thus, it is necessary to reflect on the prophetic leadership, in order to become a role model for Islamic leadership in the present context, to solve the problems of disintegration national and disintegration.*

**Keywords:** Prophetic Leadership, Politics, Social Engagement

## Abstrak

*Kepemimpinan yang dipraktikkan Nabi Muhammad pada masa awal kelahiran Islam di Madinah merupakan prototipe dari kepemimpinan muslim selanjutnya. Oleh karena itu, tidak berlebihan apabila dikatakan kepemimpinan yang terdapat pada diri Muhammad sebagai pengemban misi Islam merupakan masterpiece dari Muhammad sang peletak dasar-dasar kepemimpinan Islam, yang dapat menjadikan Madinah dilabeli al-Qur'an sebagai, "Baladun thayyibatun wa rabbun ghafūr", yakni negeri yang baik dalam keridhaan Allah. Tatanan negara Madinah tersebut digambarkan sebagai "pola hidup masyarakat yang terbaik, berkeadilan dan berperadaban", yang kemudian hari diistilahkan, "civil society" (masyarakat Madani). Bangunan masyarakat Madani itu, terbukti sahīh mengurai problematika politik dan sosial-keumatan saat itu. Dengan demikian, diperlukan refleksi atas kepemimpinan kenabian (prophetic leadership) tersebut, agar menjadi role-model bagi kepemimpinan Islam dalam konteks kekinian, guna menyelesaikan berbagai problem disintegrasi bangsa dan perpecahan.*

**Kata Kunci:** *Prophetic Leadersip, Politik, Sosial Keumatan*

## Introduction

Muhammad is a figure of social leader, who develops leadership based on solid morality and portrays himself as a figure of noble character, exemplary in various dimensions. This morality is exemplified throughout his life to be able to invite people to follow his teachings with the willingness to sacrifice extraordinary, because he was sent to perfect morals (إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ).<sup>1</sup> According to Watt, the Prophet Muhammad is not only a reliable spiritual leader, on the contrary the state leadership and skilled administrator. In the context of the bearer of change, he was able to produce a significant revolution in Arabian way of life and thought.<sup>2</sup> This fact shows that he is the best role model in ethical leadership. Browse the character of the Prophet Muhammad in the model domain suggested by Trevino et al., found a concept building as a moral person, moral manager, and a moral servant (moral vicegerent),<sup>3</sup> has manifested itself in Muhammad. Moreover, the inherent character of Muhammad can certainly be used as the best model in the subject of actualizing the concept of ethical leadership (ethical leadership).<sup>4</sup>

<sup>1</sup> Malik bin Anas, *Al-Muwaa* (Beirut: Dar al-Fikr, 1998), hlm. 67 Hadith narrated by Jabir bin Abdillah.

<sup>2</sup> W. Montgomery Watt, *Muhammad: Prophet and Statesman* (London: Oxford University Press, 1961) Watt unraveling the three qualities of the Prophet's greatness, causing the spread of Islamic influence throughout the world: First, being able to see far into the future (visionary); Second, the wisdom of the head of state (statement); and Third, expertise as an administrator and in selecting people for delegation of work.

<sup>3</sup> The Prophet's self-nature does not make pride of the praiseworthy treatment of his fellow human beings, instead making him always tied to his creator. The nature of *zuhud*, *taqwā* and *tawaddu* is the nature of the self that lays itself as a very obedient servant of God (*ubudiyyah*). The nature of *zuhud* is meaninglessly unaffected by the pull of the world and prefers the afterlife to the pleasures of a perishable world. The nature of *tawaddu* "is shame and always glorifies God because it is so familiar with God's majesty. A person who *tawaddu* "will look lightly all the world's greatness such as rank, wealth, status and position, due to a high awareness of God's greatness. The nature of pious (*takwā*) means fear of God and encouraged by someone to know his God. 'Aidh bin 'Abdullāh Qarni al-, *Seolah Engkau Melihat Muhammad Shallahu 'Alaihi Wasallam*, terj. Nur Hasanuddin, (Kuala Lumpur: Crescent News Sdn. Bhd, 2010), hlm. 30.

<sup>4</sup> L.K. Trevino, L.P. Hartman, and M. Brown, "Moral Person and Moral Manager: How Executives Develop a Reputation for Ethical Leadership," *California Management Review* Vol. 24, No. 4 (2000): hlm. 128-142.

Moral qualities evolve along with the moral development stages experienced by the individual. Individuals who attain high moral development stages will choose ethical treatment consistently. This is because the choice of treatment is based on a mature and high quality argument. Therefore, Muhammad's leadership is a perfect ethical leadership, which summarizes the minallāh (relation with God) and the human relations (*hablun minanās*), can be manifested and conceived as the leadership of asking for the good deed and avoing the bad deed (*amar-ma'ruf nahi-munkar*) (أمر معروف نهي منكر), based on the principle of servanthood to God.<sup>5</sup> According to Mixwell's thought, Muhammad's leadership belonged to the leading category of leadership.<sup>6</sup>

Objectively human beings must see that Muhammad, is not an ordinary man in general, but furthermore he is extraordinary man, a prophet who must be blessed with various advantages. In the domain of prophetic leadership will be found that Muhammad got the gift from God by having extraordinary skills (*genius abqāriyah*), and great leadership (genius leadership). Thus, he is able to solve various problems of the people.<sup>7</sup>

According to Tina Yulistina, there are at least six conditions attached to the prophetic leadership (prophetic leadership) over the person of the Prophet, namely:<sup>8</sup> (1) A figure capable of absorbing a sense of impartial justice. Justice for him is the beginning of a prosperous society; (2) Lead with a touch of love, empathy and sympathy for all people. Once the love of his people, the last words before exhaling in the form of a knot of love; اللَّهُمَّ أُمَّتِي "He God, my peopel... my people... my people (*Allāhumma ummati...ummati...ummati*) (Oh God how the fate of my people will be). His love is also addressed by animals and nature, the proof of the region "*hima*" (nature reserve, haram land) Madinah and Makkah's unlawful land, can not kill animals and weed out a single grass; (3) Always say true (*siddiq*). In speaking he firmly put forward the

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<sup>5</sup> A more comprehensive discussion of the leadership concepts of this model is reviewed by G.M. Velasquez, *Business Ethics: Concepts and Cases*, Fifth Edition. Upper Saddle River, (New Jersey: Prentice Hall, 2002).

<sup>6</sup> Leading leaders, leaders with characteristics are born with leadership qualities John C. Mixwell, *Mengembangkan Kepemimpinan Di Dalam Diri Anda*, Terj. Anton Adi Wiyoto (Jakarta: Bumi Aksara, 1995), hlm. iv.

<sup>7</sup> A Hasjmy, *Nabi Muhammad Saw Sebagai Panglima Perang* (Jakarta: Mutiara Sumber Widya, 2009), hlm. 155.

<sup>8</sup> Tina Yulistina, "Kepemimpinan Model Nabi," accessed January 14, 2016, [www.pikiran-rakyat.com](http://www.pikiran-rakyat.com).

principle, "If can not say true and honest then better silence". (4) Consistent with upholding *amānah*. He never promised unless the promise was truly fulfilled (*al-Amān*); (5) Has brilliant intelligence (*fathānah*). Every word contains meaning, virtue, and become proof (*hujjah*) about his intelligence; (6) Always be transparent (*tablīg*). In conveying every truth and straightening errors, in a wise manner, word of polite and solid logic. Thus, prophetic leadership is a model of leadership played by a choice of God (Prophet), to guide the Islamic community (*ummah*) from the way of *ẓulumāt* to the path of flash (*nūr*). The leadership model of Messenger is leadership based on faith and truth.<sup>9</sup>

The above description can be the underliner that Muhammad's prophetic leadership model is ethical leadership, in which he is blessed with noble ethics. Unlike the Western ethical leadership model that builds only human relationships, in Muhammad's ethical leadership model, human relations and the Creator can be manifested. The relationship can then control humans in carrying out the role of a moral person (moral person) and moral manager (moral manager) with more perfect. In doing so, Muhammad's ethical leadership model is more pragmatic than the Western leadership model, which is only two joints; moral man and moral manager. In reality, he invites followers toward moral practice and at the same time his followers exercise morals as voluntary choices, which have strong ties to each individual (*reinforcement*).

### Prophetic Leadership's Authenticity in Demographic Review

The question why the Prophet who was sent from Arab Land, interesting to be studied? Importantly understood, the Arabs have a clean soul (holy) and have not been tarnished with bad ideas that the purpose is so

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<sup>9</sup> Nourouzzaman Shiddiqi describes this with a beautiful phrase: "Prophet Muhammad as leader, united the divided joints without cultural achievement, became a society of faith and cautious and outstanding achievers, not because of miracles and using extraordinary roads. the lesser wars of the Muslims of the Quraysh were able to defeat them, not by miracles alone, but more because of the Prophet's successful leadership of faith, piety, loyalty and fighting spirit to defend the truth and defend the right, in addition to the help of God" Nourouzzaman Shiddiqi, *Jeram-Jeram Peradaban Muslim* (Yogyakarta: Pustaka Pelajar, 1996), hlm. 102.

difficult to erase, unlike the Romans, Persians and Indians.<sup>10</sup> Arabs have culture *muruwah*,<sup>11</sup> like giving honor to guests, giving asylum to anyone who asks for protection, feeding and drinking to the desert caravans and appreciating heroism, likes to defend the persecuted and deliberate in all matters, proved they have a deliberation institution (*Dārun-Nadwah*).<sup>12</sup>

Arab society are realistic, serious people, dare to be frank and decisive, not to deceive themselves or others. They live simple earth and even lack. Their mind's ability is not squeezed by dazzling philosophy, because of their periods of war, adventure and heroism. They also grow and thrive in excitement towards independence, equality (equality), love of nature and simplicity.<sup>13</sup> The existence of Arab land is free from outside political and cultural influences of Islam. That way, the Islamic foundations laid down by Muhammad in Makkah and Medina are pure religions, and not influenced either by the development of the surrounding religions or the political power surrounding them.<sup>14</sup>

Makkah is also a haven for trade caravans, who come and go to the commercial city center, as well as all commercial facilities including lodging. In Makkah there are strategic markets for exchange of merchandise from various parts of the world, such as from Central Asia, Sham, Yemen, Egypt, India, Iraq, Ethiopia, Persians as well as Romans.<sup>15</sup> So no wonder, the city of Mecca called the Qur'an "Ummul Qurā" (large commercial center) which became the lifeblood of society. Arab land is also a connecting link between East and West, so it is reasonable to be the place of delivery of the message of God (*Ilāhi*) to address all mankind in various corners of the world.<sup>16</sup>

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<sup>10</sup> M. Quraish Shihab, *Membaca Sirah Nabi Muhammad Saw Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Sahih*, Second Edition (Jakarta: Lentera Hati, 2012), hlm. 127.

<sup>11</sup> Muruwah are the main virtues or codes of conduct of life, of positive and commendable qualities that are potential as a civilized nation. Muruwah among other courage, heroism, generosity, loyalty, patience and honesty. Karen Armstrong, *Muhammad Sang Nabi: Sebuah Biografi Kritis*, translation: Sirkit Syah (Surabaya: Risalah Gusti, 2003), hlm. 60.

<sup>12</sup> Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Rajawali Pers, 2010), hlm. 12.

<sup>13</sup> Abū Hasan Ali an-Nadwī, *Islam Dan Dunia*, terj. Adang Affandi, Second Edition (Bandung: Angkasa, 2008), hlm. 21.

<sup>14</sup> A. Syalabi, *Sejarah Dan Kebudayaan Islam*, Second Edition, translation. Muchtar Yahya (Jakarta: Djaya Murni, 1993), hlm. 22.

<sup>15</sup> Abdurrahmān Syarqanī asy-, *Muhammad Sang Pembebas*, translation. Ilyas Siraj (Yogyakarta: Pustaka Pelajar, 1998), hlm. 8-10.

<sup>16</sup> Shihab, *Membaca Sirah Nabi Muhammad Saw Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Sahih*, hlm. 129. Husain Kamaludin, chairman of the Department of Civil Engineering at

Arabic community was famous for his skill in the field of literature (language and poetry). This factor, which later in history<sup>17</sup> contribute greatly to the development and spread of Islam, in the future.<sup>18</sup> The Qur'an itself commands an apostle to convey his *risālah* with the language of his people,<sup>19</sup> As for the Prophet's *risālah* (Muhammad) his Arabic scriptures, it becomes realistically his carrier *risālah* comes from there.<sup>20</sup> Makkah is also a very interesting city, where the place from different cultures merged into one, as if there is no difference between them, whose arrival also has a pilgrimage destination to the black stone (*Kaaba*), not just a trade.<sup>21</sup>

The Arabs are pagans, but still sanctify the black stone (*Kaaba*).<sup>22</sup> There has not been touched by many civilizations, they are stubborn, not knowing hypocrisy and sharp tongue.<sup>23</sup> In addition, their position is strong despite being suppressed. For example Bilal bin Rabah and Ammar bin Yasir, are not willing

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Riyadh University, said: "Makkah is the center of the earth's sphere or the center of the earth He begins his writing by calculating the distance of every place on Earth with the city of Mecca. That is to prepare practical and inexpensive graphical tools, determines the direction of the Qibla, and it turns out that the Makkah is located in the middle of the world, and has reached the knowledge and wisdom of Ilāhiyyah (ma'rifat) in choosing Mecca to be the place of Baitullāh and the point of departure of the *risālah* samawi. Abū Hasan Ali an-Nadawi, The Completed History of Prophet Muhammad (Sejarah Lengkap Nabi Muhammad; puh), translation. Muhammad Halabi, et al, twelfth edition (Yogyakarta: Darul Manar, 2012), p. 47.

<sup>17</sup> The history of etymology (language meaning) in the Indonesian language derived from the Malay language, which takes from the word "al-syajarah" from Arabic, which originally means tree. Then flourish again, which means pedigree, origin or history. Sidi Gazalba, *Pengantar Sejarah Sebagai Ilmu* (Jakarta: Bhrata Karya Aksara, 1981), hlm. 1.

<sup>18</sup> P Hayat, "Kondisi Arab Sebelum Islam," accessed April 29, 2016, <http://www.mail-archive.com/ppdi@yahooogroups.com>.

<sup>19</sup> Referred Q.S. Ibrahim [14]: 4; وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِیُبَيِّنَ لَهُمْ "We did not send an apostle, but in the language of his people, so that he could explain them plainly."

<sup>20</sup> Q.S. Futsilat [41]: 44; وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُضِّلَتْ آيَاتُهُ أَعْجَمِيًّا وَعَرَبِيًّا "Those who deny the Qur'an when it comes to them, (surely woe), and verily the Qur'an is a glorious book."

<sup>21</sup> Soebardi and Harjoso, *Pengantar Sejarah Dan Ajaran Islam*, Sixth Edition (Bandung: Binacipta, 1986), hlm. 7.

<sup>22</sup> Al-Bukhari, *Sahih Al-Bukhari*, n.d. Hadis narrated by Abdullah bin Mas'ud.

<sup>23</sup> Referring Q.S. al-Ahzāb [33]: 19;

فَإِذَا جَاءَ الْحُوفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورًا أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْحُوفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ

"When it comes to fear, you see them looking at you with their eyes turned upside down like the one who fainted because they will die, and when the fear is gone they will revile you with a sharp tongue while they are grasping for good."

to utter a *kufir* phrase, although religion provides opportunities to pretend as long as the heart remains faithful.<sup>24</sup> Thus it can be understood, that the apostolic problem is the right of the authority of God alone, not others. For this reason, when the figures of the Makkah polytheists questioned the Prophet Muhammad, why were they sent not from their clan? Allah also asserts "He knows better where to place the apostolic task".<sup>25</sup> Their doubts, because they did not understand that the Prophet as their messenger was actually a gift, and whose problem and where the messenger was God's own right. When they do not understand that essence, it becomes a heretical community.<sup>26</sup> Thus it can be concluded, that the election of the Apostle came from the Arabs, because they are people who have superior natural qualities (*muruwah*). Makkah at that time, was a trade center where it became a strategic link between the West and the East, so it was possible that the advocates of Allah's will came from there.

### Prophetic Leadership's Authenticity in Individual Quality Review

The next interesting question to examine, the question of why the sending of the consciousness and enlightenment of all forms of life's indeterminacy is Muhammad, not others? Qurish Shihab puts forward his reasoning, "That he is a figure of attraction".<sup>27</sup> As is known, before coming Islam at least there are two major political forces (political domination) in the Arabian Peninsula, the Byzantine empire (دودمان البيزنطية), and the Persian

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<sup>24</sup> Q.S.an-Nahl [16]: 106; مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ "Whoever disbelieves in Allah after He has faith (he has the wrath of Allah), except those who are forced to disbelieve His heart is still calm in faith."

<sup>25</sup> Referring Q.S. al-An'ām [6]: 124; اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

<sup>26</sup> Referring Q.S. al-An'ām [6]: 125;

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

"Whoever Allah wills will give him guidance, He will lay down his breasts for Islam and Whoever Allah willed his perversity, Allah will make his chest tight again narrow, as if he were climbing the sky. That is how Allah inflicts torment on unbelievers."

<sup>27</sup> In one of his books, he writes, "If you want to get the message across the corner, then you should stand in the middle, and on the path that facilitates the message. Avoid places where there are forces that can hinder or feel disadvantaged by the spread of your ideas, then choose a messenger sympathetic, authoritative, and capable, so that the main attraction." M. Quraish Shihab, *Lentera Al-Qur'an: Kisah Dan Hikmah Kehidupan*, Second Edition (Bandung: Mizan, 2003), hlm. 312.

empire (دودمان فارسیة). The Byzantine (Roman) Empire of the Christians, while the Persian (Iran) empire of the Magi (worshippers of fire). These two supernatural powers, with each other fighting for influence in the Middle East.<sup>28</sup>

Imagine what happens when monotheism is echoed from another Roman or Persian empire? Mecca at that time there was no power center, each tribe to each other and fight for influence. In addition, traders and artists came to show off their wares or work. There met the caravans from all over the corner of South, North, East and West. In addition, the people of Makkah are also accustomed to trade travel to Rome and Persia. These factors then facilitate the propagation (*da'wah*) of Islam.

Viewed from the quality of the descendant (*nasab*), the quality of his descendant (*nasab*) comes from the selected offspring (مصطفى) and unbroken from Prophet Ibrahim to Bani Hashim.<sup>29</sup> The Qur'an reinforces this argument, through the words: "And (see also) the change of your body among those who bow down".<sup>30</sup> According to Ibn Abbas, the purpose of the verse is the

<sup>28</sup> Moenawir, "Peradaban Arab Pra-Islam," accessed April 29, 2016, <http://moenawar.multiply.com/journal/item/7> - ftm2 Meanwhile, on the other side of the world the phenomenon of paganism occurs there, Himyar Nation worshiped the sun, the Kinanah nation worshiped the moon, the Tamim nation worshiped the end of two months, the Lakhmah and Jazzam worshiped the planet Jupiter, the Tha-i worshiped the fast-paced clouds, the Asad Nation worshiped Mercury star. Seobardi and Harsojo, Introduction to History..., p. 7.

<sup>29</sup> Nabi saw said; "بعثت من خير قرون ابن آدم قرنا فقرنا حتى كنت من القرن الذي كنت فيه" I was sent from the descendants of the people of Adam the best in every period, until the period where I was born. "Bukhari, 3557. Another Hadith;

ان الله اصطفى من ولد ابراهيم اسماعيل واصطفى من ولد اسماعيل بنى كنانة واصطفى من بنى كنانة قريشا واصطفى من قريش بنى هاشم واصطفاني من بنى هاشم

"Allah SWT chose from the son of Ibrahim, Ishmael; choose from Ismail's son, Kinanah; choose from the son of Kinanah, Quraysh; choose from Quraysh, Banu Hashim; and chose me from the sons of Hashim. "Muslim, Sahih, IV: 1782. Hadi Wailah ibn al-Asqa'; Sayyid Husen Nasr, Beloved of Allah Muhammad, *third edition* (Jakarta: Raja Grafindo Persada, 1997), p. 3.

<sup>30</sup> Referring Q.S. asy-Syu'arā' [26]: 219; وَتَقَلَّبَكَ فِي السَّاجِدِينَ. From the quality of the descendants (*nasab*), the scholars agree that his descendant to Adnan there is no dispute and the genealogy is sahih (true). Martin Lings, Muhammad: The Prophet's Life Story is based on Classical Sources (Jakarta: Serambi Publisher, 2002), p. 65. From Adnan to Adam there is a difference among scholars. Ibn Hishamā, Hisyām, "Abd Mālik al-Muāfarī Ibn, as-Sirah an-Nabawiyah, (ed.) Mustafā" Abd al-Wāhid, (Cairo: al-Maktabah at-Taufiqiyah, t.t.), I: 1-2.

movement of the Prophet's sulbi (generation, descendants), continuously from *the sulbi* to the ancestor's ancestry from the Prophet Adam, Prophet Noah, Prophet Ibrahim, until he was born.<sup>31</sup>

From an ethical point of view, the prophet is a picture of perfect etiquette. 'Aisha the Wife, when asked about the quality of morals he revealed that: *كان خلقه القرآن* "His morality is the morals of the holy book (*Qur'an*)".<sup>32</sup> Allah SWT himself praised the quality of his morals with the expression of flattery, "And verily you (Muhammad) is truly virtuous character".<sup>33</sup> Mohammed's moral authenticity was also seen even before he became a Prophet, proving that the Arab community has called him trustworthy (*al-Amīn*).<sup>34</sup> This fact occurred at the age of 35 years, when with the Quraysh renovating the black stone (*Kaaba*) damaged by the flood. This incident uncovered the Prophet's extraordinary ways of unraveling and managing conflict.<sup>35</sup> In this case it should be underlined that even though the Prophet

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After conducting detailed and thorough research, Sulaiman al-Mansurfuri finally obtained the full Prophet Muhammad's passage through the narrated lines of al-Kalbi and Ibn Sa'ad, namely: "Muhammad bin Abdullah bin Abdul Mutalib bin Hashim bin Abdul Manaf bin Qushay bin Kilab bin Murrah bin Ka'ab bin Lu'ay bin bin Ghalib bin Fihri bin Malik bin an-Nair bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Muar bin Nizar bin Ma'ad bin Adnan bin Udad bin Hamaisa "bin Salam bin Auz bin Bauz bin Qimwal bin Ubay bin Awwam bin Nasyid bin Haza bin Baldas bin Yadriz bin Thabikh bin Jahim bin Nahish bin Makhi bin Aidh bin Abqar bin Ubaid bin ad-Da" a bin Hamdan bin Sinbar bin Yathrib bin Yahzan bin Yalhan bin Ar'awy bin Aidh bin Daisyan bin Aishar ibn Afnad bin Aiham bin Buqshir bin Nahits bin Zarih bin Sumay bin Muzay bin Iwadha bin Aram bin Qaidar bin Isma'il bin Ibrahim bin Tariq (Azar) bin Nahur bin Saru "(Sarugh) bin Ra"u bin Falakh bin Aibar bin Shalakh bin Arfakhsyad bin Sam bin Noah as bin Lamk bin Matausyalakh bin Akhnukh bin Idris as. bin Yard bin Mahla'il bin Qainan bin Yanisya bin Syaits bin Adam a.s Sulaimān Mansūrfurī al-, *Rahma Lil 'Alamīn*, t. t. 2 Vol. (Kairo: Dār al-Fikr, n.d.). II: 14-17

<sup>31</sup> Muhammad Ibnu Jarir Ṭabarī aṭ-, *Jami' Al-Bayān Fi Ta'wīl Al-Qur'ān*, vol. 5 Vol. (Kairo: Muassasah ar-Risālah, 2000), V: 287.

<sup>32</sup> Muslim, *Ṣaḥīḥ Muslim: Kitāb Adab*, t. t. (Beirūt: Dār Ihyā' al-Turāṣ al-'Arabi, n.d.), hlm. 746 Hadis narrated by 'Aisyah.

<sup>33</sup> Referring Q.S. al-Qalam [68]: 4; *وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ*

<sup>34</sup> Constancy of principle in favor of truth, honesty and sincerity in carrying out daily tasks, causing the community at that time gave him the title of "al-Amin". K. Ali, *Sejarah Islam: Tarikh Pramodern*, Third Edition (Jakarta: Raja Grafindo Persada, 2000), hlm. 29.

<sup>35</sup> Narrated, "They scramble to restore the Black Stone to their place, every group is about to do it, the battle of mouth, even the inevitable oath of war, they finally agree to hand over to the best man and then agree to hand over to the first person to enter the Ka'bah through the door Sadanah as-Syaibiyah, and it turns out that he is the one, so all of them mumble, "Now this is al-Amin (trusted), we are all willing and accept." He also asked for a piece of cloth, then took the Black Stone and placed it in the middle, then invited representatives of each

Muhammad was directly involved in the restoration of the (black stone) *Kaaba*, but during the dispute it seemed that he was moving away from the arena, so as not to contact directly in the conflict. On the other hand, it is evident that he before he became a prophet and had not been guided by revelation directly from Allah too, has been so wise and very skilled in bringing together disputants, and very wise in managing conflict (management conflict). Thus, his character before becoming a Prophet has proved great.<sup>36</sup> This is certainly a proof, his moral superiority is pure. Al-'Aqqad also argues:

"*Ahiliyyah* is not a *mukaddahah* of the Islamic presence, nor is the corruption of the world community which is the cause of the birth of virtue. It was not the Quraish tribe, not the Arabs or the Persian empire and the Emperor's grandeur who sent Muhammad to oppose Quraish's fanaticism. Even those who teach Arab society to denounce their hereditary traditions, or undermine the throne of the tyranny where the limits of the battle are self-defeating. Overall mentioned was the victim of Muhammad's presence. All are patients who heal unknowingly with their illness, and without them trying to achieve healing. That is the *mukaddimah* that *natijah* (out put, the result) is because *'Inayatullāh* (Power, Maintenance of God). "If the deniers want to convey about another interpretation, please. But they will have no interpretation, except that: Damage fixes damage, disease cures illness and causes walks on it, but then diverges and goes in the direction it should lead. Did the Prophet himself do all that, or did he do so because of *Inayatullāh*? The closest answer is the one who declares faith in the answer. Had it not been for the arrangement of Allah Almighty, then surely He would not prepare Jazīrah Arabia for this *risālah* of Islam, then drive all humanity into a new era."<sup>37</sup>

If flash back to the birth, it will be found a fact that he is the best human being prepared by God (*Allah Swt*), with various grace. At birth, there are some

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group raised the cloth headed to the place of the Black Stone, all taking part to lift it up to the pillars of the building, and then he proceeded to his original place. All were satisfied, the bloodshed could have been avoided. One of them said "How astonishing and amazing, as well as gloriously assigning a young person to be their dispute-breaker. For God's sake, he (Muhammad) will surely surpass them, and will certainly play a major role after this." Ibnu Kaṣīr, *Tafsīr Ibn Kaṣīr*, Terj. Bahrun Abu Bakr, Fifth Edition, vol. Vol. 5 (Bandung: Sinar Baru Algesindo, 2007), hlm. 989-993.

<sup>36</sup> Shihab, *Membaca Sirah Nabi Muhammad Saw Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Sahih*, hlm. 306.

<sup>37</sup> 'Abbās Mahmūd al-'Aqqād, *Mala' an-Nūr* (Kairo: Dār al-Ma'ārif, 1985).

extraordinary events and unseen (immateriality) as *irhāat*.<sup>38</sup> Among the forms of the *irhāṣat* phenomenon occurs when he is still in the womb.<sup>39</sup> Along with the birth of the Prophet, the previously dry vegetation suddenly green leaves, fruits cooked quickly, accompanied curved tree trunks to the ground making it easier for the owner picking. The animals belonging to the Quraysh, as if to be joyful for his birth, while the Jinn people also share the joy. On another occasion, Christian priests were seized with fear.<sup>40</sup>

This phenomenon of wonders and peculiar strangeness (*irhāat*), has been widely mentioned among them al-Gazali (1917-1996) in his fiqh, Sayyid Ja'far with his Maulid al-Barzanji and others, according to the author not to debated for those who believe it or not, or in the midst of it. At least we agree that he is an Apostle, who is given a variety of tangible evidence. Finally, the authors invite to understand that the occultation occurs solely by the great work of the power of God ('Inayatullāh), as a clear sign given to His chosen people.

### **The Authenticity of Prophetic Leadership in the Study of Miracles**

Muhammad is the best man God has prepared to be a Prophet by the gift of miracles (معجزات),<sup>41</sup> the extraordinary event that occurs in a Prophet, as a proof of his prophethood to be challenged to the doubt, in order to bring forth the same thing, yet they are unable to serve that challenge.<sup>42</sup> Miracles are extraordinary events that are irrational.<sup>43</sup> Miracles can be categorized into two parts: first, material-sensory, yet impermanent; second, imperial-logical, again

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<sup>38</sup> Irkhāat berbeda dengan mukjizāt dan khawāriq. Irhāat is an unlawful event (unusual) and applies to show the birthmark of a Prophet, which occurred before the prophethood. Mukjizāt is an extraordinary event that occurred with the help of God to His Prophet, after prophethood. Khawāriq is a case that applies in exceptional circumstances. Moh. Asri Silahuddin, "Mukjizat Nabi Muhammad Saw," accessed April 1, 2016, in <http://www.scribd.com/doc/16246615/>.

<sup>39</sup> One night before Muhammad's birth, the moon shone brightly, Aminah heard a voice (in a way): "Soon you will bear this prominent figure, if born pray for him to the Almighty One, of all the envy, and he named Muhammad Muhammad Tarik Ramadhan, *Rasul Zaman Kita* (Jakarta: Serambi, 2007), hlm. 293.

<sup>40</sup> Husain al-Baiḥaqī, *Dalā'ilun Nubuwwah*, vol. 1 Vol. (Beirut: Dār al-Fikr, 1990), I: 126-130.

<sup>41</sup> Q.S. an-Nisā [4]: 174; يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

<sup>42</sup> M. Quraish Shihab, *Mukjizat Al-Qur'an* (Jakarta: Lentera Hati, 2011), hlm. 23.

<sup>43</sup> Hamdani Bakran Dzakiey adz-, *Kepemimpinan Kenabian*, First Edition (Yogyakarta: al-Manar, 2009), hlm. 30.

provable throughout the ages. The miracles of the former Prophets are all of the first kind, meaning their miracles can be witnessed (reached) directly by the senses of society in which the Prophet conveys his *risālah*. All of them are material-sensory, at the same time limited to the location of the Prophet is located, and ends with the death of each of the Prophet. This is in contrast to the miracles of the Prophet Muhammad who are essentially not material-sensory, but are 'aqliyah (logical). Because of his nature, then he is not limited to a certain place or period. The miracles of the holy book (Qur'an) can be reached by anyone who uses his intellect whenever and wherever.<sup>44</sup> Through the holy book (*Qur'an*), we will discover the fact that Allah Almighty sends each Apostle, equipped with miracles as a reinforcement of his *risālah*. For example, Prophet Noah made a super-large boat and was rescued from the ferocity of the flash floods, having received a hint of God landed in the Jūdiy area (الجودي).<sup>45</sup>

Muhammad who was in fact the cover of the Prophets (*khātamun nabiyyīn*, خاتم النبيين), may be said to receive the best and greatest miracle among the other prophets. Indeed, no Prophet was sent to call upon the ummah unless supplied with miracles, but given to him in the form of revelation (al-Qur'an), is the greatest miracle.<sup>46</sup> However, what he hoped was not the honorable position or the glamour of the world, but hoped to be the most followers of the Prophets than any other prophets, on the Day of Resurrection.<sup>47</sup> What an extraordinarily noble obsession, remembering that if he had a will surely be granted by Allah SWT, surely all the attributes of luxury and worldly position would have been obtained.

Abu Sa'ad an-Nisaburi mentions that the miracles, which were given to the Prophet Muhammad amounted to 60, but some scholars say he has been awarded 3000 miracles and specificities. Whereas in the Qur'an itself, there are about 60,000 miracles.<sup>48</sup> Among the miracles of the holy book (Qur'an) is

<sup>44</sup> Shihab, *Membaca Sirah Nabi Muhammad Saw Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Sahih*, hlm. 406-407.

<sup>45</sup> Jūdiy Hill is in southern Armenia, bordering on Mesopotamia. The fossil was discovered by American scientists and Turkish scientists. Susiyanto, "Sang Nabi Pembelah Bulan," accessed March 3, 2016, <http://susiyanto.wordpress.com>.

<sup>46</sup> Muhammad Baqī al-Majlisī, *Hiyat Al-Qulūb* (Qum: Ansariyan Publications, 1997), hlm. 160.

<sup>47</sup> Muslim, *Ṣaḥīḥ Muslim*, I: 217. Hadith narrated by Abū Hurairah.

<sup>48</sup> Ahmad bin Muhammad al-Qaṣṭālānī, *Syahrū Mawāhibi Al-Ladunniyyah*, t. t., vol. 5 Vol. (Beirūt: Dar al-Fikr, n.d.), V: 206.

visible in terms of its language. The beauty of the language of the holy book (Qur'an) can be seen from the harmony of the verses that are mutually reinforcing (enter looking system), the sentence is specific, its Arabic literature (*balāgah*) is beyond the ability of reason (logic), its eloquence above all human expression, choice of pronunciation (*lafadz*) and in accordance with every circumstance, as well as other traits that show the perfection of the Qur'an.<sup>49</sup> The holy book (Qur'an) has a distinctive style of language that can not be imitated by any Arabic poet, because of the different beautiful arrangements with every arrangement known to them. They know the Qur'an uses their language and pronunciation (*lafadz*), but it is not poetry, prose or poem, and they are not capable of making it.<sup>50</sup> The Qur'an has narrated the previous Apostles so that it can be used as a decision (*hujjah*) for the Prophet Muhammad.<sup>51</sup> Sayyid Quthub argued:

"Allah Almighty desires to make the holy book (Qur'an) correspond to every generation and all people, not to man at any given time and to a particular people, unlike other miracles that are defeated, not subdued except those who witness it then afterwards, only become history records only. It is indeed the holy book (Qur'an), giving all its requests and treasures still not exhausted, even always new."<sup>52</sup>

The event of *Isra 'Mi'raj* is the greatest miracle for the Prophet after the holy book (Qur'an), and simultaneously serves as a test of the quality of the faith of the Muslims, who lived when the incident took place so that there was a return to the infidel post. On the contrary, his strong faith is increasingly convinced of his righteousness.<sup>53</sup> Related to this, Rahman gave a comment:

"This irrational experience includes His verse kauniyah, as a *hujjah* of his *risālah*. The same is true of his other religious experiences (Q.S. an-

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<sup>49</sup> Muhammad 'Alwi al-Maliki, *Keistimewaan-Keistimewaan Al-Qur'an*, Terj. Nur Fauzin (Yogyakarta: Mizan Pustaka, 2001), hlm. 14-15.

<sup>50</sup> Sayyid Aqil Husain al-Munawwar and Masykur Hakim, *I'jaz Al-Qur'an Dan Metodologi Tafsir* (Semarang: Dina Utama, 1994), hlm. 3.

<sup>51</sup> Q.S. an-Nisā' [4]: 165; *رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِقَلَّ يُكُونَنَّ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ* "As messengers of messengers and warners, in order not to excuse men, (to) refute Allah. after the sending of the apostles".

<sup>52</sup> Sayyid Qutub, *Fi Ilāl Al-Qur'ān*, Thirtieth Edition (Kairo: Dār asy-Syurūq, 1985), 19: 2584.

<sup>53</sup> Nasruddin Baidan, *Tafsir Maudhu'i: Solusi Qur'ani Atas Masalah Sosial Kontemporer* (Yogyakarta: Pustaka Pelajar, 2001), hlm. 249-250.

Najm [53]: 13-18). In that passage, the holy book (*Qur'an*) hints at the fact that he sees something at the furthest distance or on the horizon, and this shows, the experience contains an important element, namely "self-expansion."<sup>54</sup>

The explanation above can be understood, that the Prophet Muhammad equipped with various miracles to be used as a tool to strengthen *the risālah* it bears it. Nevertheless, that miracle given to him is the greatest, the most perfect, for he is the glorious Prophet, and *his risālah* for all humanity.

### **Authenticity of Prophetic Leadership in Ma'um Doctrine Review**

Just as we are, the Prophets and Messengers of God are also human beings who have human nature. It's just that they receive revelation from God and are given perfect strength of faith. Therefore, if they are faced with the trials of the heavy faith of God in carrying out the mission as an Apostle, they can still successfully defend the faith. Even though the ordeal is so heavy that they complain about it. More explicitly, the explanation of the above rule can be understood in the following phrase:

"Among God's creatures, the most perfect of his faith and his belief in the promises of God are His Apostles. Every Muslim must believe in the perfection of the faith of Allah's Apostles. In other words, Muslims are obliged to believe that the Apostles are holy from all sins (ma'şum), both in terms of aqeedah and deed."<sup>55</sup>

Doctrine ma'um (معصوم) can be interpreted as preserved from the sins and the sins of the slightest. The Apostles as ordinary human beings can not be separated from the nature of erroneous or erroneous, but not to eliminate the nature of his ma'uman, because Allah always corrects errors and errors

<sup>54</sup> Fazlurrahman, *Islam*, terj. Ahsin Muhammad (Bandung: Pustaka, 2000), hlm. 6.

<sup>55</sup> Abd. Rahman Dahlan, *Kaedah-Kaedah Tafsir: Kaidah-Kaidah Penafsiran Al-Qur'an* (Bandung: Mizan, 1998), hlm. 251 A Prophet and an Apostle has a special nature that is different from most people, that is their distance from immoral acts, reluctance to meet the demands of his lustful pleasures, and constantly strives to avoid those qualities that can degrade his dignity. In other words, he has the nature ma'um, meaning purified of all sinful and immoral, because they are in fact a role model for mankind. Syamsul Munir Amin, and Hariyanto al-Fandi, Samsul Munir Amin, and Hariyanto al-Fandi, *The World Idol Muhammad Muhammad*, first edition (Jakarta: Amzah, 2008), p. 32.

committed by the Apostle, no matter how small.<sup>56</sup> In this context, the scholars agree that the Apostles were willing to carry the *risālah*, so they did not forget at all what Allah revealed, except something revised (*mansukh*). This also applies to the Prophet Muhammad.<sup>57</sup> Including Muhammad's ma'um, that Allah told the events that will be experienced through dreams. It's a test for humans, like a damned tree notice (الشجرة الملعونة) in the Qur'an, as a *hujjah* to frighten them.<sup>58</sup> Indeed God protects the Apostles in calling his people, when they do not want to believe in the *risālah* carried by the Apostles, then it becomes the right of God. Associated with his ma'um Muhammad, it can be found in the holy book of the Qur'an when Allah commands obedience to Him at once obedient to His Messenger.<sup>59</sup> Rahman gave an opinion:

"He doctrine of the sinlessness of the Prophet (ma'um), is the formal result of inner logic, a process that begins from the starting point of Islam. Although the Prophet sometimes consulted with his Companions, although his decisions were sometimes opposed by the people, and although the Qur'an once criticized, his authority remained binding. As long as he is alive, this authority is sufficient for one time, and time after time. After his death, authority can no longer be obtained, and must be transformed formally into an unwavering doctrine (infallibly). So any decision made during his lifetime, made no mistake after his death."<sup>60</sup>

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<sup>56</sup> Abu Muhammad FH and Zainuri Siroj, *Kamus Istilah Agama Islam* (Jakarta: Albama, 2002), hlm. 179.

<sup>57</sup> Q.S. al-A'lā [87]: 6-7; إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى "We will recite (Al-Quran) to you, Then you will not forget, unless Allah wills. Verily He knows the light and the hidden".

<sup>58</sup> Merujuk Q.S. al-Isrā' [17]: 60. According to Ibn Katsir, "It is a reinforcing worship that the cursed tree is the zaqqum, a tree that grows from the bottom of hell" Kašir, *Tafsir Ibn Kasir*. v: 92

<sup>59</sup> Merujuk Q.S. al-Nisā' [4]: 59; يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ "O ye who believe, obey God and obey the Messenger. "This verse is addressed to all believers: 1] The command to obey God, that is to keep his commandments and to stay away from his prohibitions, to obey God here is to follow the Qur'an, 2) The command to obey Muhammad He was sent with a message from God that must be obeyed, so obeying Muhammad is the same as obeying Substance Who sent him, Allah SWT" Muhammad Qurubī al-, *Al-Jāmi' Li Aḥkām Al-Qur'an*, vol. 3 Vol. (Lebanon: al-Risālah, 2006), III: 167.

<sup>60</sup> Fazlurrahman, *Islam*, hlm. 92.

It should be underlined, that the error is certainly not going to diminish his ma'um, because the mistake is something human.<sup>61</sup> Thus, the oversight is certainly different from what applies to ordinary people in general, because the subject is straightened out by God. Al-Qadhi 'Iyad also commented:

"The quality of ijtihād Muhammad can always be said to be true. However, it does not mean that the ijtihād of the Prophet is false (not erroneous). Only when that happens, then Allah through the Qur'an straightens it, as it is found in sura 'Abasa verse 1 and so on."<sup>62</sup>

In the above case, the writer wishes to invite to a contemplation, that the Prophet Muhammad was any ordinary human like any man in general, yet he is not the same as any other human being. He is a prominent figure, multidimensional, multi legitimated, but the highest in humanity, for he is a Prophet and messenger of Allah (Apostle). The facts that have been exposed above, however irrational, must be placed in place and portion. To borrow the opinion of French theologian Henri de Lubac, that mystical knowledge is his place in the soul, as well as his location philosophy of reasoning in the ratio, therefore the incident or oddity of the Prophet Muhammad is not an area for us to criticize but merely digested with knowledge of religiosity. Thus, that Muhammad's doctrine is protected from mistakes (ma'um), all of which are part of the authority and authority of Allah.

## **Prophetic Leadership: Social Political Leadership Model**

### **1. Prophetic Leadership; Political Leadership Model**

Medina is a beautiful and fertile city, located in Hijaz; 24-28o LU. and 39-36o BT. Before Islam came, Medina was known as "Yathrib".<sup>63</sup> The

<sup>61</sup> Nur Khalik Ridwan, *Islam Borjuis Dan Islam Proletar: Kontruksi Baru Masyarakat Islam Indonesia* (Yogyakarta: Galang Press, n.d.), hlm. 298.

<sup>62</sup> Al-Qaī 'Iyad, *Sirah Muhammad Junjungan Umat*, Terj. Ghufuran A. Mas'adi, vol. 2 Vol. (Jakarta: Raja Grafindo Persada, 1999), II: 166. Anyone who reviews the appearance of the Prophet Muhammad as a religious leader and or carefully examines the Qur'an as a document of his revelation experience will surely see a deep cohesion and a clear awareness, despite the many diverse historical circumstances and needs urgent faced, seen in the activity of the Prophet. and guidance of the Qur'an. Fazlurrahman, *Islam and Modernity (Islam dan Modernitas)*, translation. Ahsin Muhammad third edition (Bandung: Penerbit Pustaka, 2000), p. 14.

<sup>63</sup> Yathrib is the first and oldest name to show the name of Medina. Yathrib came from one of the descendants of Noah a. who wandered from the Babylonian-Iraqi region, and then lived in the region. With the residence of Yathrib and his descendants there the place was called

name Yathrib is derived from the name of someone Yathrib bin Qa'id, an Arab of the Amaliyah family who ruled the regions of Bahrain, Hijaz, and Egypt. Medina has a strategic position like Mecca, many caravans come from Yemen and Syria covering the blessing.<sup>64</sup> The presence of Muhammad was indeed able to become a glue so that the brotherhood between Aus and Khazraj became sticky, also between the natives (*Ansar*) and the exodus (*Muhajirin*), and entered into a peace agreement with the Jewish community. Each tribe has an affinity with him. The Aus tribe once offered a place and help to the Prophet in Medina. The tribe of Khazraj admits that he is a candidate of Prophet like Prophet Isa, because they are brothers Waraqah bin Naufal.

After the Prophet moved to Yathrib, his arrival and Muslims in Medina changed everything, and shortly after the migration, he drafted the Medinah Constitution. Thus, Medina transformed into a state with the Prophet as head of state. By the death of the Prophet, the territory of this Islamic state covered almost all of Arabia, and Madinah was the capital.<sup>65</sup> Here the Prophet gave the Muslims of Makkah and Madinah on the basis of *aqidah* of Islamic brotherhood (*ukhuwah Islāmiyyah*), and the formation of the Islamic community (*ummah*), defined as the proclamation of the establishment of an Islamic state with the "Medina Charter" and Islam becoming stronger. Therefore, he carried out a strategic action after officially controlling Medina, namely to build internal unity by giving the people of the exodus (*Muhajirin*) and natives (*Anshar*). This step is done to avoid a repeat of the old conflict between them. In this way, it will close the possibility of the emergence of threats that undermine unity and unity within the Muslim body. This measure is apt to dampen the effects of social rifts generated by the various Jewish

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Yathrib. After the migration in Madinah, the Prophet Muhammad, changed this name, because the word Yathrib has a bad meaning, ie "cursed" or "dirty". However, among those who were anti-Islam (the hypocrites) at the time, still used the word. Abdullah Adzim Irsyad, *Madinah Keajaiban Dan Keagungan Kota Nabi*, First Edition (Yogyakarta: A+ Books, 2009), hlm. 64.

<sup>64</sup> Irsyad, hlm. 25-26.

<sup>65</sup> Soekama Karya and et.al., *Ensiklopedi Mini Sejarah Dan Kebudayaan Islam* (Jakarta: Logos, 1996), hlm. 81.

and hypocritical maneuvers that attempt to ignite a hostile fire between Aus and Khazraj, or between *the Muhajirins* and *the Ansar*.

Muhammad also sought to unite the vision of the followers of the Prophet in order to form a new political system and unite the entire Medina community. Meanwhile, in order for the building of harmony to become stronger, Muhammad made a convention with the Jews. In this context, the Prophet's skill in building a system that anticipates the future is apparent. In Medina, the Prophet along with all elements of Medina's population managed to establish a religious-political structure, namely: "State of Medina". In order to govern the wheels of government, all elements of the Medina community jointly signed a document outlining the provisions of coexistence, which came to be known as the constitution or the Medina Charter (*Mī'āq al-Madīnah*).<sup>66</sup>

The Medina Constitution is the legacy of the founding of the post-hijrah state of Medina, called المدينة المنورة (light-bathed city). This Charter sets the pattern of living together between Muslims and non-Muslims, in a plural society. This agreement is written in a document which according to experts is the first written constitution in the world, issued the first year of the Prophet hijrah (22 M).<sup>67</sup>

The enactment of the constitution becomes one of the evidence of his capabilities as legislator. The writing of the Constitution in the not so distant period after moving (*the hijra*) shows that the Islamic state has actually been designed before moving (*the hijra*). In the constitution were found general rules that can accommodate the rights and obligations of the citizens. The Charter contains the rights of minorities, among them the recognition of religious freedom, a freedom of respect for the diversity of religions and ensuring its adherents to practice their religion.<sup>68</sup> The main ideas in the Medina Charter, according to the research of both Muslim and non-Muslim scholars, are authentic. The main source is recorded in "History of Prophet", by Ibn Hisham. This Charter after careful examination and grouped by its main themes, consists of 47 Articles. His

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<sup>66</sup> Zubaedi, *Islam Dan Benturan Antara Peradaban* (Yogyakarta: Ar-Ruzz Media, 2007), hlm. 195-196.

<sup>67</sup> Karya, *Ensiklopedi Mini Sejarah Dan Kebudayaan Islam*, hlm. 320.

<sup>68</sup> Zubaedi, *Islam Dan Benturan Antara Peradaban*, hlm. 196-197.

preamble reads: "In the name of Allah the Most Merciful, the Most Merciful". It is a document from Muhammad that governs the relationship between believers and Muslims from the tribes of Quraish and Yathrib as well as those who follow, unite themselves, and fight with them".<sup>69</sup> Thus it can be inferred that the Prophet has played his central role in the political realm for his mission *rahmatan lil- 'ālamīn*.

## 2. Prophetic Leadership; Social-Leadership Model

The word society comes from the Arabic language viz *syarīkat* (شركة) which means group or collection.<sup>70</sup> As for Madani is another word from Medina, a city name in Arab Jazīrah, where Muhammad was born. In various traditions, Muhammad states that this name is preserved so that the name "*al-Madīnah*" (المدينة), then became famous and famous to this day.<sup>71</sup> There are keywords that can approach us to the concept of Civil society (*civil society*), namely "*ummah*" (أمة) and "*Madīnah*" (المدينة). These two qualitative qualities are the basic values for the formation of civil society. The word "*ummah*" for example, commonly coupled with certain properties and qualities, such as "*ummah Islāmiyyah*" (أمة الإسلامية), "*khaira ummah*" (خير أمة), "*ummah Muhammadiyyah*" (أمة محمدية) and others, is the main social order built by the Prophet after the hijra in Medina.<sup>72</sup> The word "*ummah*" in Arabic dictionary language shows the sense of community that has the same religious beliefs. In the Qur'an, the word "*ummah*" denotes a community having a certain solidarity base on the basis of religious, ethnic, and morality commitments.<sup>73</sup>

In the historical perspective, the Islamic community (*ummah*) built by Prophet Muhammad in Medina was intended to foster solidarity among the followers of Islam the exodus and natives (*Muhajirin and Ansar*). Especially for the muhajirin, the concept of Islamic community (*ummah*) is an alternative social system replacing the traditional social

<sup>69</sup> Karya, *Ensiklopedi Mini Sejarah Dan Kebudayaan Islam*, hlm. 322-324.

<sup>70</sup> Ahmad Warson Munawir al-, *Kamus Al-Munawir* (Surabaya: Progresif, 1984), hlm. 82.

<sup>71</sup> Muslim Nasution, *Tapak Sejarah Seputar Makkah Madinah*, First Edition (Jakarta: Gema Insani, 1999), hlm. 63.

<sup>72</sup> Al-Munawir, *Kamus Al-Munawir*, hlm. 95.

<sup>73</sup> Al-Munawir, *Kamus Al-Munawir*.

system, taliban and tribal abandoned because of embracing Islam.<sup>74</sup> This shows that the concept of Islamic community (*ummah*) has a social connotation, rather than a political connotation. The terms that are often understood as Islamic social ideals and have political connotations are "*khilāfah*" (خلافة), "*dawlah*" (الدولة) and "*hukumah*" (حكومة).<sup>75</sup>

If the concept of "*ummah*" is a software of Islamic social ideals, then the concept of "Madinah" is hardware. Madinah which means city, related and has the same root as the word "*tamaddun*" (تمدن), which means civilization. This blend of understanding brings an ideal perception, that Medina is the symbol of cosmopolitan civilization. It is no coincidence that the word "Medina" is also a place noun, from the origin of the word (الدين; religion). Such correlations show ideal ideals of Islam; the realization of a civilized cosmopolitan society as the physical structure of Muslims.<sup>76</sup>

<sup>74</sup> M. Din Syamsuddin, *Etika Agama Dalam Membangun Masyarakat Madani* (Jakarta: Logos, 2002), hlm. 95.

<sup>75</sup> The word "ummah" is called 45 times in the Qur'an. Both in singular and plural forms. The mention of the Qur'an and the hadith indicates "Civil society". As a Civil society, the concept of Muslims is affirmed on the basis of religious solidarity and is a manifestation of moral concern for the existence and sustainability of society oriented towards Islamic values. Islam is a universal religion (rahmatan lil-'ālamīn), then Islamic values must bring good to the universe. This principle of royalty and universality demands an attempt to universalize Islamic values to become national or global values. The mention of "ummah" in the Qur'an and hadith is coupled with certain qualities and qualities. This shows "ummah", as a qualitative social community, has a relative value. That is, the embodiment of "ummah" in the diversity of the socio-cultural reality of Muslims can not be uniform and singled out. The embodiment of "ummah" will be highly dependent on certain socio-cultural realities. The "Ummah Islāmiyyah" built by the Prophet in Medina was a good model (uswatun hasanah), containing the ideal values of his time (7th Century). It may not be entirely relevant to the life of modern-day society (21st century). The Civil Society as the Islamic social ideal needs to have relevance to modernity and cultural dynamics. The term, "khilāfah", is called nine times in the Qur'an, but not all in the connotation of the political system, but in the context of the mission of human presence on earth. Therefore, the inclusion of the concept of "khilāfah" with political institutions has no theological basis. Similarly, the term "dawlah", which is defined by the state (nation state) and understood as a civil society that must be upheld, not contained in the Qur'an. The word "hukumah" interpreted by the government is also not contained in the Qur'an. The Qur'an does mention many forms of the root "hukumah" ie "hukamā", but in a different sense and context. The Qur'anic verses used to denote the existence of an Islamic government, as in the theory of "hakamiyah" (Ilāhi Government) are contained in sura al-Mā'idah verses 44, 45, and 47. However, it should be noted that the notion the words "yahkumu" in those verses do not show the concept of government" Syamsuddin, hlm. 96-97.

<sup>76</sup> Syamsuddin, hlm. 98.

Based on the notion of "society" and "Madani", the term "Medina society" can be defined as a collection of people in one area, where they live ideally, obey the established rules of law and society. Civil society is also called civil society (civil society), which is the pattern of life of just and civilized society, which in al-Qur'an, *بلدة طيبة ورب غفور*,<sup>77</sup> a good country in the pleasure of Good. The term of the Qur'an is in line with the meaning of the ideal society, in His forgiveness and His pleasure.

If observed, in Islam there are universal characteristics vertical (God), and horizontal (human). People are not limited to certain limits, the Islamic community (*ummah*) covers all areas where Muslims live. No matter what country in Arabic is called *dawla-it* is also defined under the Islamic community (*ummah*). No one shall be entitled to rule a nation, except with their approval and appointment. Therefore, the people themselves have the right and power to lift and reject.<sup>78</sup> Those who enter into the community are no longer indistinguishable from race, nationality and language. The view of the world of monotheism functions in the concept of this Islamic community (*ummah*), wherever Muslims live, will inevitably relate to non-Muslims. In the Medina treaty which makes the basis of the state for Muslims and non-Muslims, shows how the relationship between Muslims and non-Muslims (*ahl az-żimma*; أهل الذمة) should happen. Thus, the concept of an Islamic relational network, not only extends to non-Muslims alone, but to all mankind, it is all summed up in the spirit of monotheism that puts it all on the same level.<sup>79</sup> Here it should be underlined that he made the basis of the state with the Medina Charter (*Mī'āq al-Madīnah*), not with the Islamic Shari'ah (Al-Qur'an), so it can be accepted by non-Muslims.

Based on the locus of Madinah and Madani society discussions above, it can be concluded that Muhammad's prophetic leadership is related to two central issues: political and social-humanity. Related to political issues, namely in order to form the state of Medina, as well as the

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<sup>77</sup> Referring Q.S. Saba' [34]: 15.

<sup>78</sup> Tareq Y Ismael and Jaqueline S Ismael, *Government and Politics in Islam* (London: Frances Reprint Limited, 1985), hlm. 41.

<sup>79</sup> Toshiko Kerudo and Kazuo Shimogaki, *Kiri Islam, Antara Modernisme Dan Postmodernisme: Telaah Kritis Pemikiran Hasan Hanafi* (Yogyakarta: LKiS, 2003), hlm. 20-21.

purpose of social-humanity; creating a Civil society, a group of people within a country in which they live ideally, obedient to the established rules of law and society. Civil society is often termed civil society, whose understanding always refers to "the best way of life of society, justice and civilization", as termed al-Qur'an, that the life of the Madani society is in contact with "*Baldatun thayyibatun wa rabbun ghafūr*" a good country in the pleasure of Allah. Two dimensions in the above discussion can not be separated, because the state needs society and vice versa. According to the author, this is in harmony with the rules: الوسائل لها أحكام المقاصد (all the means of law are equal to the purpose), the goal of creating civil society by means of forming the state of Medina. Borrowing the statement of Imam al-Mawardi: الملك بالدين يبقى والدين بالملك أقوى (The power of religion is eternal and religion with the power of being strong).<sup>80</sup> In this case, the politics of the Prophet establishing the state of Medina was in the framework of strengthening the religion of Islam, in other words the Prophet's politics made bargaining position in the regional network of Islam. Thus, in the present condition, the prophetic leadership model can be used as a model of leadership in order to analyze the problems of *the* Islamic community (*ummah*) from the political and social angles of the people. This leadership model can be applied in order to knit the fabric of harmonious national life.

## Conclusion

Prophetic leadership is a model of leadership played by a choice of God (Prophet), to help mankind from the path of darkness (*ulumāt*), which means: ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, religious blasphemy, and others, toward the path of light (*nūr*), which means truth and science, for the development of human life. This prophetic leadership model is based on faith and truth. Muhammad's prophetic leadership model is ethical leadership, in which he is blessed with noble ethics. Unlike the Western ethical leadership model that builds only human relationships, in Muhammad's ethical leadership model, human relations and the Creator can be manifested. The relationship can then

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<sup>80</sup> Muhammad bin Habīb Māwardī al-, *Adāb Ad-Dunyā Wa Ad-Dīn* (Beirut: Wizārah al-Ma'ārif, 1923), hlm. 115.

control humans in carrying out the role of a moral person (moral person) and moral manager (moral manager) with more perfect.

Muhammad's leadership model is prophetic leadership, the moral person, the moral manager and the moral vicegerent, armed with an extraordinary gift (genius abqāriyah) and great leadership (genius leadership). The authenticity of prophetic leadership of Muhammad is undoubtedly in terms of demographics, individual qualities, miracles, ma'um doctrines or orientalist perspectives, and its outs can be reviewed by political and social-human studies, in which he forms a civil society.

Civil society is often termed civil society, whose understanding always refers to "the best, just and civilized society," as the Qur'an says: "*Baldatun thayyibatun wa rabbun ghafūr*", a good country in the pleasure of Allah. The politics of the Prophet formed the Medina state with the constitution or the Medina Charter as the basis of the state is in the framework of reinforcement of Islam, or in other words the Prophet's politics made bargaining position in the regional network of Islam.

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