Determination of Islamic Leadership: Amanah, Fatonah, Tabligh, Siddiq

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Abstract: Termination of Islamic leadership:**:** Amanah, Fatonah, Tabligh, Siddiq are scientific literature review articles. **Objective** Writing this article to establish the influence hypothesis or the role between variables that will be used in further research, within the scope of Human Resource Management and Leadership. **Article Writing Method** is method *library research,* sourced from online media such as *Google Scholar, Mendeley* and media *online* other academics. **Analysis** qualitative descriptive**. results of this article** are: 1) Amanah has an effect on Islamic Leadership; 2) Fathanah influences Islamic leadership; 3) Tabligh influences Islamic leadership; 4) Siddiq influences Islamic leadership.

Keywords: Islamic Leadership, Amanah, Fatonah, Tabligh.

INTRODUCTION

Leadership is the competence of a leader to coordinate, foster morale, direct people as subordinates or members in the educational field for a common goal. A leader must be able to work together to provide motivation to people who are frustrated in actions and decisions that result in irregularities in carrying out tasks. (Mar'atul, 2018: hal 69). In addition, leadership is also defined as a process of influencing other people within the organization or outside the organization. (Muhammad Ramli, 2017: p. 133)

Meanwhile, leadership in Islam does not only cover the aspects put forward by previous researchers, but leadership in Islam needs to be examined as exemplified by the Prophet, where his power is always in balance with the*shura*or deliberation, by implementing it in each*kegiatan seperti kenegaraan, peperangan, maupun kemaslahatan umum. (Hidayat et al., 2020)

Leadership in Islam is similar to conventional leadership except in its religious, moral, and human roots. Religious and moral spirit (fear and love of God) dominated leadership during the Prophet's (s.a.w.) and the Four Caliphs' reign. (Ahmad & Fontaine, 2011)

Apart from that it is necessary possessed in leadership, namely the characteristics possessed by the Prophet Muhammad SAW who always had the main characteristics, namely:*Shiddiq, trust, tabligh*and Fathanah. As for leadership in Islam, if it carries out the

traits exemplified by the Prophet, automatically leadership in Islam will work according to the goals achieved. (Muhammad, 2021)

Islamic leadership is a hot topic discussed by various sectors. Both the industrial sector, the trade sector, the agricultural sector and the government sector.Islamic leadership adheres to the principle that the world is a way to plant good seeds which will then be harvested in the hereafter. The world is only a temporary journey that all ends in the hereafter. (Eki et al, 2020:1-14)

Based on the background then **writing purpose** This article is to build hypotheses for further research, namely to formulate: 1) Termination of Trust in Islamic Leadership; 2) Fathanah's Termination of Islamic Leadership; 3) Termination of Tabligh against Islamic Leadership; 4) Siddiq's Termination of Islamic Leadership.

METHODS

In this study, researchers used descriptive qualitative methods and library research. By reviewing based on previous research related or relevant to this research. Researchers collect data sourced from the application *Google Scholar* and using *Mendeley*as a reference bibliography. Qualitative research articles must use consistent methodological assumptions, so as not to raise questions by readers. One of the reasons for conducting this research is that it is exploratory (Ali, H., & Limakrisna, 2013).

RESULT AND DISCUSSION

Results

Based on the background, objectives and methods, the results of this article are as follows:

Islamic leadership

Leadership in Arabic is called Khilafah. The principle of leadership based on the Qur'an and the Sunnah is not a newly distinguished right in society. However, the right emphasizes to us more about the return of the thoughts of the heart and conscience that are sourced from the Qur'an and Sunnah and applying them to all aspects of life. (Muhamad Ekhsan and Roni, 2020:265–75)

Leadership in Islam also serves as a bridge used by leaders to influence their members' attitude and behaviors to achieving organizational objectives (Adlouni and Sweidan, as cited in Ali, 2007).

Hughes et al. (2002) explained that leadership is not only a certain position, but a complex processes which involved the interaction between external leadership and his partners / employees within the organizational circumference, the motivation and the framework can not be separated.

Islamic leadership is a leader who has a principled nature in blending Islamic teachings and practicing them in daily life both within the individual and in their environment according to the guidance of the Prophet Muhammad SAW. (Ali, A. Y: 1985)

Islamic leadership is leadership based on the Al-Qur'an and Hadith. The principles of Islamic leadership are stated as an ideal worker because his knowledge comes from the Al-Qur'an and Hadith. (Rezy and Atina, 2015: 399 The main task of a leader in Islam is to lead people in giving prayers and worship, to maintain the interest of his subordinates with justice and to carry out organizational activities in a disciplined and systematic way. (AlSarhi et al., 2014 ; Jubran, 2015).

Leadership is interpersonal influence that is directed through the communication process towards certain achievements. In line with Frisika, that leadership is the power to influence someone, either in doing something or not doing something. Leaders combine the needs of their employees with the needs of the company. (Masdar, 2019:89–106).

Leadership is defined as a person's ability so that he gains respect, recognition, trust, obedience and loyalty to lead his group in living together towards the ideals. (Kartini, 1982: p. 50) leadership paradigm in Islam consists of two parts. (Putri et al, 2016:185–200)

1. The formalistic legal paradigm, namely leadership carried out by Muslims, the principles used are also Islamic, the symbols used reflect Islam. This is regardless of whether his way of leading adheres to Islamic principles or not.

2. Substantial essential paradigm, namely leadership in which there are Islamic values that are practiced in managing an organization, such as maintaining trustworthiness, honesty, fairness, deliberation, sincerity, responsibility, and so on. This is done regardless of whether the people involved are Muslim or non-Muslim.

Shidiq

Honesty means the compatibility of something with facts. Among them is the word "rajulun shaduq (very honest)", which has a deeper meaning than sadiq (honest). Al-mushaddiq is a person who justifies your every word, while ash-shiddiq is a person who constantly justifies other people's words, and can also be a person who always proves his words with actions. This statement is in accordance with the story of Prophet Isa's mother, where Allah SWT said: Meaning: "Al still the son of Maryam, was only a Messenger who, indeed, several messengers had passed before him, and his mother was a very righteous person, both of whom used to eat food[433]. observe how We explain to them (the people of the Book) the signs of (Our) authority, then observe how they turn away (from paying attention to Our verses)." (Q.S. Al-Maidah: 75)

Honesty is the main requirement for a leader. Society will respect a leader if he is known and also proven to have high qualities of honesty. Leaders who have the principle of honesty will be the foundation of hope for their followers. They are very aware that the quality of their leadership is determined by how far they gain the trust of their followers. 10 A leader who is sidiq or honest in other languages will be easily accepted in the hearts of the people. The honesty of a leader is judged by his words and attitude. The attitude of an honest leader is a manifestation of his words, and his words are a reflection of his heart.

Rasulullah SAW is described as ash-shadiqul amin (honest and trustworthy), and this quality was known by the Quraysh before he was sent as a messenger. Similarly, Prophet Yusuf (as) is also described by him, as Allah SWT says: Meaning: "(after the servant met Yusuf He exclaimed): "Joseph, O people who are very trustworthy, Tell Us about the seven fat cows that were eaten by the seven skinny cows and seven ears (of wheat) the green and (seven) others that are dry so that I may return to those people, so that they will know it." (Q.S. Yusuf: 46)

Caliph Abu Bakar also got the nickname ash-shiddiq. All of this shows that honesty is one of the most important life behaviors of the apostles and their followers. And the highest position of honesty is "ash-shiddiqiyah" That is submission to the messenger as a whole (both inner and outer) and accompanied by perfect sincerity to the Messenger of Allah SWT. Imam Ibn Kathir said, "To be honest is a very commendable character, therefore most of the Companions never tried to lie either during the Jahiliyyah or after converting to Islam. Honesty is a characteristic of faith, just as lying is a feature of hypocrisy, so whoever is honest will be lucky." (Tafsir of Ibn Kathir 3/643)

In Al-Qur'an surat At-taubah: 119, Allah SWT instructs Muslims to always be with honest people. Allah SWT said: Meaning: "O you who believe, fear God, and be with the righteous." (Q.S. At-Taubah: 119)

Honesty is a valuable capital for every human being in carrying out all activities, as well as a leader or leader who leads his employees to apply the nature of honesty in providing a job such as:

a. Honest in words Honest in words or verbally means reporting or giving information according to what is or is based on the reality of what happened.
b. Be honest in your actions Honest in deeds or honest in determination and charity means carrying out a job in accordance with what is pleasing to Allah and carrying it out on an ongoing basis.

Trust

The nature of Trust has the meaning of being trusted, impossible to be treacherous. One of the important commitments that must be built besides honesty is trustworthiness or the commitment to maintain trust. (Mohammad Subhi and Dhea, 2021)

Trust is a mandatory quality that a leader must have. By having a trustworthy nature, the leader will always maintain the public trust that has been placed on his shoulders. Community trust is in the form of surrendering all kinds of affairs to leaders so that they are managed properly and for the common good. Trust is a responsible attitude.

If a matter is handed over to him, surely people believe that it will be carried out as well as possible. Therefore, Allah's Apostles are certain to be trusted and never betray their Lord and also their fellow human beings. Allah SWT confirms in the letter Asysyu'ara 'verse 106-107: Ministry of Religion Translation 2019 "When their brother (Noah) said to them, "Why are you not pious? Indeed, I am a trustworthy Messenger (sent) to you." (Q.S. Ash-Shu'ara':106-107)

Trust is closely related to responsibility. A trustworthy leader is a responsible leader. In an Islamic perspective, the leader is not a king who must always be served and followed by all kinds of wishes, but the leader is khadim.As the Arabic proverb says say "sayyidulqaumi khodimuhum", the leader of a community is their servant. As a helper, the leader must give up time. Energy and mind to serve the people. Leaders are required to let go of individualistic traits that are only selfish. When he becomes a leader, he is an agent of the people who always has to do all kinds of work for the prosperity and security of his people.

Fathanah

The nature of fathaanah means intelligent or clever, it is impossible for the Prophet to be stupid or ignorant. The Apostles of Allah can be ascertained as someone who is intelligent, has intellectual power and perfect reasoning power. Allah SWT confirms in the letter Al-Anbiya 'verse 51: Ministry of Religion Translation 2019 51. Verily, We have truly bestowed upon Abraham guidance before (Moses and Aaron) and We have known him.

A leader must be intelligent because in addition to carrying out the assigned tasks, a leader must be able to overcome any situation. A leader must have intelligence above the average of his people so that he has self-confidence. The leader's intelligence will help him in solving all kinds of problems that occur in society. An intelligent leader is not easily frustrated with problems, because with his intelligence he will be able to find solutions. A smart leader will not let the problem last long, because he is always challenged to solve problems on time.

Leader intelligence is of course supported by high knowledge. Knowledge for intelligent leaders is the fuel to keep moving on the wheels of their leadership. An intelligent leader is always thirsty for knowledge, because for him only with faith and knowledge will he have a high degree in the eyes of humans and creators. As the word of Allah SWT:

Meaning: "O you who believe, when it is said to you: "Be spacious in the assembly", then be spacious and Allah will surely give you space. and when it is said: "Stand up", then stand up, surely God will elevate those who believe among you and those who are given knowledge to several degrees. and Allah knows best what you do." (Q.S/ Al-Mujadilah: 11)

Leadership according to Rivai also has several important characteristics that describe Islamic leadership as follows: (Vethzal, 2004:202)

1. Loyal; Leaders and those they lead are bound by loyalty to Allah SWT.
2. Objective; Leaders see organizational goals not only based on group interests but also in the wider scope of Islamic goals.
3. Adhering to Islamic law and morals; A leader is bound by the rules of Islam, can be a leader as long as he adheres to the commandments of Sharia. When managing his affairs he must be obedient to Islamic etiquette, especially when dealing with opposition groups or people who disagree.
4. Trustee; accept power as a mandate from Allah SWT accompanied by great responsibility. The Qur'an instructs leaders to carry out their duties for Allah and show kindness to their followers It is. Not arrogant; Realizing that we are small, because the big one is only Allah SWT, so Allah is the one who can be arrogant. So that humility in leading is one of the characteristics of leadership that should be developed.
5. Discipline, consistent and consistent; As the embodiment of a professional leader who will stick to his promises, words and deeds, because he realizes that Allah SWT knows everything he does no matter how he tries to hide it

Tabligh

The ability to communicate is the third quality that must be possessed by a true leader. Leaders are required to open up to their people, so they get sympathy and also love. The openness of a leader to his people does not mean that the leader must often vent about all the obstacles he is facing, but the leader must be able to build the trust of his people to communicate with him. Rasulullah Saw was once visited by a pregnant woman who claimed to have committed adultery. The woman conveyed her regrets to the Apostle and hoped to be given a sanction in the form of stoning. This happened because as a leader Rasulullah SAW opened himself up to his people.

One of the characteristics of the strength of a leader's communication is the courage to state the truth even though the consequences are severe. In Arabic terms, the expression is known, "kul al-haq even though kaana murran", say or convey the truth even though it tastes bitter.

Tabligh has the meaning of conveying things that come from Allah SWT. It is impossible to "kitmaan" namely hiding everything that comes from Allah SWT. In the letter Al-Ma'idah verse 67 Allah SWT confirms: Ministry of Religion Translation 2019 "O Messenger! Convey what your Lord revealed to you. If you do not do (what is commanded) it means that you do not deliver His message and God does not protect you from (interference) of humans. Truly, God does not guide the disbelievers." (Q.S. Al-Ma'idah:67)

The nature of tabligh is very much needed by a company leader and is related to the trustworthiness of all information related to the work of a leader who must convey it. Tabligh can also be interpreted as accountable, or open to judgment. Accountability is related to an attitude of openness (transparency) in relation to the way we are accountable for something before other people. Thus, accountability is an inherent part of credibility. The better and truer the accountability we have, the greater the credibility savings as a result of people's trust in us. (M. Chabib, 1996: 129)

Relevant Research Results

Review relevant articles as a basis for establishing research hypotheses by explaining the results of previous research, explaining the similarities and differences with the research plan, from relevant previous research as shown in table 1.

Table 1: Relevant Research Results

No	Authors (year)	Previous research results	Equality With articles This	difference with This article
1	Muhammad Bukhari Muslim Mahridi (2022)	The Influence Of Islamic Organizational Culture, Islamic Leadership, And Islamic Human Resources Competence On Employee Performance At Tsanawiyah Madrasah Negeri Barito Selatan, District Barito Selatan	Have in common Discuss about Islamic leadership	More focused Discuss Employee performance
2	God Ayu Monika,	Determination of principal leadership, organizational culture, teacher work ethic and work motivation on teacher performance at the Harapan Tourism High School Denpasar	Have in common Mem Discuss leadership	More focused Discuss Teacher work
3	Wahyu degrees Shobastian	Islamic leadership in improving employee performance: mini literature review	Have in common Mem Discuss Islamic leadership	More focused Discuss Teacher work
4	N. Karuna	Determination of transformational leadership, work ethic and job satisfaction on the performance of elementary school teachers in cluster I, Buleleng district	Have in common Mem Discuss leadership	More focused Discuss Teacher work
5	Moh. takwil	The leadership of Islamic education in al-Ghazali's thought	Have in common Mem Discuss Islamic leadership	More focused Discuss Al Ghazali's thoughts on leadership in Islam
6	Hidayat revelation	Leadership in an Islamic perspective	Have in common Mem Discuss Islamic leadership	More focused Discuss About leadership in Islamic perspective

Discussion

Based on the results, the discussion of this article is to review relevant articles**,** influence analysis between variables and make conceptual thinking research plan:

The Influence of Trust on Islamic Leadership

Amanah is all religious duties or burdens that cover worldly and hereafter matters addressed to humans. In terms of language, amanah comes from Arabic which means safe, honest, or trustworthy. (Ibn Kathir, 2013) Meanwhile, according to the Big Indonesian Dictionary (2013) trust is something that is entrusted to others, loyal, and trustworthy. Trust is a trust given to someone to be carried out to those who are entitled. (Amirin, 2007:1- 11) A trustworthy person is a person who can carry out the assigned task.

By having a trustworthy nature, the leader will always maintain the public trust that has been placed on his shoulders. Public trust is in the form of submitting all kinds of affairs to leaders so that they are managed properly and for the common good. In bearing the mandate of leadership, Rasulullah saw. It is strictly prohibited to all leaders to take everything that is not rightfully theirs.

The nature of this trust is necessary in carrying out the task, therefore a leader or Leader who leads his employees applies the nature of trust such as:

1. Right Promise

Promise fulfillment is one of the Key Performance Indicators in trustworthiness. For a leader, the indicator of fulfillment of promises is an important aspect of work activities, a

small example is always trying to arrive on time according to the schedule specified in the Company's Standard Operating Procedures (SOP). And as an example of being honest in action, the leader promised to help employees who were sick or had problems during the work process such as material shortages that had to be informed directly to the wirehouse (materials management) department and the leader did it.

2. Transparent

The nature of trust is based on the second indicator, namely transparency, transparency is implemented so that suspicion does not arise. Transparent can also be interpreted as open, the meaning of being open here is reporting all activities to both superiors and subordinates.

The Influence of Tabligh on Islamic Leadership

Etymologically, tabligh comes from the verb "ballagha-yuballighutablighan". Which means deliver. According to the view of M. Natsir tabligh means ballagha, which means conveying perfectly, as in the sentence ballaghul mubin which means conveying clear information, in such a way, that it can be accepted by the mind and can be grasped by the heart, then can be digested by both. (M. Natsir, 1999:10)

Meanwhile, in terms of tabligh which is put forward according to several opinions, namely:

1. M. Bahri Ghazali in his book Communicative Da'wah says that tabligh is an activity of conveying messages of Islamic religious teachings. In the tabligh activity there are elements of invitations, appeals, calls, so that the person called is willing to change his attitude and behavior in accordance with the teachings of the Islamic religion that he embraces. (Effendi Faisah, 2009:52)

2. According to the Encyclopedia of Islam, tabligh means conveying Islamic teachings received from Allah SWT to mankind to be used as guidelines and implemented in order to obtain happiness in the afterlife.

The nature of tabligh means communicative, argumentative, bli-wisdom, in delivery and true (with weight) in every utterance. An Islamic leader or business person must also be able to communicate his vision and mission correctly to his employees, and must be able to convey the advantages of his product without having to lie and deceive customers. He must be a good negotiator who can speak the truth and bil wisdom 'wise and on target' to his partners and his sentences are always qaulan sadiidan 'correct and weighty conversations'. God spoke.

"O you who believe, fear Allah and speak the truth (qualan sadiidan) and Allah will correct your deeds for you and forgive you your sins. Whoever obeys Allah and His Messenger, then indeed he has obtained a great victory." (al-Ahzab: 70-71). "

Therefore, let them fear God and let them speak the true words (qaulan sadiidan)". (an-Nisa: 9).40 The word of God above explains how a person should speak the truth according to what is available and they should not make things up or exaggerate in their words.

Siddiq's Influence on Islamic Leadership

Siddiq is a characteristic of honesty/truth that is possessed by humans, and always underlies speech, belief, and actions based on Islamic teachings without any intentional conflict between words and actions. (Irawan, 2017:37)

Honesty is a noble Islamic teaching. This applies to all muamalah activities, especially to buying and selling transactions and financial institutions in the form of services or goods. Honesty does not come from outside, but comes from within the heart which constantly knocks and gives light to always do good. In the context of running an Islamic business, it is not only true in words/ utterances, but also required to be right in all actions. (Ahmad Tabrani, 2006:71)

Honesty is the opposite of lying and it has the meaning of conformity of something as with facts. Among them is the word "rajulun shaduq (very honest)", which has a deeper meaning than *Sadiq* (Honest). *Al-mushaddiq* namely people who justify your every word, meanwhile *ash-shiddiq* is a person who continues to justify people's words, and can also be a person who always proves his words with actions. In the Qur'an it is mentioned (about the mother of Prophet Jesus):

Meaning: Al masih, the son of Maryam, was only a Messenger who had indeed passed before several Messengers, and his mother was a very righteous person (Al-Maidah Ayat 75).

The meaning of the word (صديقة) is a person who is always honest. Honesty is the main requirement for a leader. Society will respect a leader if he is known and also proven to have high qualities of honesty. Leaders who have the principle of honesty will be the foundation of hope for their followers. They are very aware that the quality of their leadership is determined by how far they gain the trust of their followers.

A leader who *sidiq* or any other language *honest* will be easily accepted in the hearts of the community, on the other hand dishonest or treacherous leaders will be hated by the people. The honesty of a leader is judged by his words and attitude. An honest leader's attitude is a manifestation of his words, and his words are a reflection of his heart.

The Influence of Fathonah on Islamic Leadership

The nature of fathanah means intellectual, emotional, and spiritual intelligence. Fathanah is the fourth characteristic of the Prophet, namely his long mind, very intelligent as a leader who is always authoritative. In addition, a leader must also have stable emotions, not easily change in two circumstances, both in the golden age and even in a downturn. Solving problems agile and wise. The nature of a leader is intelligent and knows clearly what the root of the problem he is facing and what action he must take to overcome the problems that occur in the people. The leader must be able to understand exactly what are the parts in the system of an organization/institution, then he or she aligns these parts to match the strategy to achieve the side that has been outlined. (Sakdiah, 2015:45)

The fathanah character applied in automatic educational leadership in a madrasa or educational institution can run as desired because intelligent leaders can understand how the organization is being led, so that in solving problems leaders can know what actions to take. In addition, a smart leader can provide instructions, advice, guidance, opinions and views for his subordinates so that the madrasa he leads will not go astray.

Conceptual Framework

In accordance with the formulation of the problem for writing this article as well as a review of literature studies both sourced from books or Google and relevant articles, the framework for the article is obtained as below.
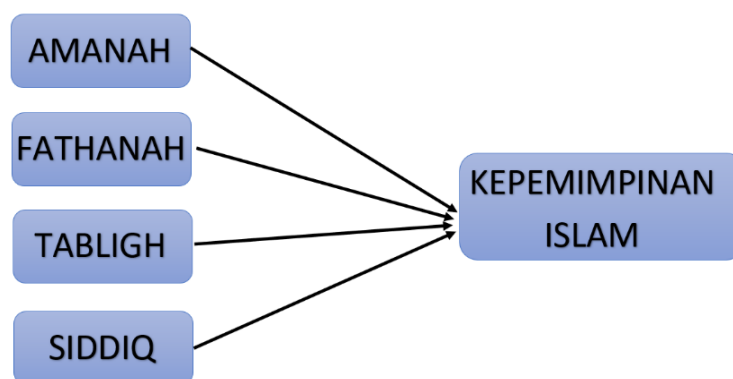
Gambar 1 : Conceptual Framework

Based on the theoretical study and review of the results of relevant articles and pictures of the conceptual framework, then: Amanah, fatahanah, Tabligh and Siddiq have an effect on Islamic leadership.

CONCLUSION

Based on the theory, relevant articles and discussion, hypotheses can be formulated for further research:

1. Amanah has an effect on Islamic Leadership
2. Fathanah influences Islamic leadership
3. Tabligh influences Islamic leadership
4. Siddiq influences Islamic leadership

Islamic leadership consisting of Siddiq, Amanah, Fatonah and Tabligh traits as exemplified by the Prophet Muhammad SAW based on the theories from the article above can improve employee performance both in terms of output quality, output quantity, efficiency and cooperation. Through mediation, the creation of an Islamic work ethic consisting of patience, sincerity, dedication and hard work is formed from an Islamic organizational culture that is influenced and implemented by Islamic leadership. It is the hope of researchers that every Islamic company truly adheres to upholding Islamic leadership so that employee performance can also be maximized, by not just focusing on organizational goals but making work worth worship and can strengthen faith and piety to Allah SWT and can compete globally.

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