

## The Ideal Leader in the Perspective of Hadith

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**ABSTRACT:** Changes in time affect changes in the condition of the state and society. For example, there will be elections for both central and regional leaders in Indonesia soon. Because each political party names one of its cadres as the country's top official, today's election of leaders is an incredible gambling arena. This research tries to examine the perfect leader from a Hadith-based perspective. The Al-Qur'an, Hadith, journals, and books about leadership were employed as the key data sources for this research using the inductive content analysis approach. The study results demonstrate that the definition of a leader in Islamic guidance should encompass the concept of a helper because a leader is in charge of protecting the people he leads and makes an effort to assist and save them when difficulties or disasters occur. A leader is also in charge of everything that occurs and exists in their territory and the affairs of the people it leads. A group selects a leader to guide the members toward achieving a common objective. The ideal leader is humility, the nature of being open to criticism, honesty, and trustworthiness, acting reasonably, commitment to the struggle being democratic, devoted, and serving Allah SWT.

**KEYWORDS:** Ideal Leaders, Leadership, Al-Qur'an, Hadith

### I. INTRODUCTION

In a Muslim-majority country, the Al-Qur'an and Hadith are the guidelines for carrying out their lives (Jaya, 2019; Nuridin et al., 2021). The Al-Qur'an shows that humans are burdened with prospering the earth (Irfan, 2019). The task is to place every human being as a leader (Hamdiah, 2021). Everyone must lead, starting to lead himself (Dewi et al., 2020), by doing good for himself and others (the community and the surrounding environment, both animate and inanimate) to achieve life's goal in the form of safety, happiness, and prosperity in this world and the hereafter. Every human being must control himself both in social life and as a creature of Allah who is obligated to convey responsibility for all behavior and deeds as long as humans live on earth.

This responsibility will be even heavier if someone becomes a leader in the life of society, nation, and state. This responsibility becomes heavy because the essence of leadership has two dimensions. The first is the accountability that must be conveyed to the people he leads (Jaelani & Suharyat, 2022). The second is his accountability to Allah regarding his sincerity and ability to follow and carry out Allah's instructions and the example of the Prophet Muhammad in leading (N. I. Kholil, 2022). These two dimensions will combine to become one unit. If the second responsibility has been carried out properly solely because of Allah SWT, then the first dimension is also fulfilled. Thus, it is clear that leadership is related to a vertical relationship with God (*Hablum Minallah*) and a horizontal relationship with others (*Hablum Minannas*) (Ishomuddin, 2019).

Human being a leader takes work. Accountability is enormous, both vertically and horizontally. Therefore, studying leadership is very important to balance human behavior. This study aims to analyze the ideal leader according to the perspective of Hadith.

### II. METHOD

The method used in this research is inductive content analysis method with primary data sources from Al-Qur'an, Hadith, journals and books related to leadership. The stages in determining the research data are

- Selecting verses from the Qur'an, Hadith, books, and journals according to the keywords, namely leadership, and leadership;
- Selecting literature based on the meaning of the contents according to the research topic;
- Perform topic suitability analysis;
- Next, provide conclusions on the reading the author has read.

### III. RESULTS AND DISCUSSION

#### A. Hadiths about Leaders

The following are some hadiths in Arabic about leaders. First according, Sahih Muslim Kitab al-Imarah, chapter of Khiyar al-A'immah wa Syiraruhu (Muslim, 2003):

## The Ideal Leader in the Perspective of Hadith

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ  
يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ زُرَيْقِ بْنِ حَيَّانَ عَنْ مُسْلِمِ بْنِ قُرْظَةَ عَنْ عَوْفِ بْنِ  
مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ  
وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشَرُّ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ  
وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا تُنَادِبُهُمْ بِالسَّيْفِ فَقَالَ لَا  
مَا أَقَامُوا فِيكُمْ الصَّلَاةَ وَإِذَا رَأَيْتُمْ مَنْ وَلَا تَكُمُ شَيْنًا تَكْرَهُونَهُ فَانْكُرُوهُمَا عَمَلُهُ وَلَا  
تَنْزَعُوا يَدًا مِنْ طَاعَةٍ

*“Has told us Ishaq Bin Ibrahim Al-Hanzali that: has told us 'Isa Bin Yunus that: has told us Al-Auza'i from Yazid Bin Yazid Bin Jabir from Ruzaiq bin Hayyan from Muslim Bin Qarazah from 'Auf Bin Malik from Rasulullah SAW. has said: "The best of your leaders are those you love and they also love you, those who pray for you and you pray for them. While the worst of your leaders are those you hate and they hate you, whom you curse and they curse you too." It was said: "O Messenger of Allah, if so, shall we not overthrow him with the sword?" He said: "No, as long as they establish prayer among you. If you see in your rulers the ugliness that you hate, then hate only their bad deeds and never disobey them. "*

The second according, Musnad Ahmad bin Hanbal Kitab Baqi Musnad al-Ansar, Hadith chapter 'Auf bin Malik al-Asyja'i al-Ansari (Hanbal, n.d.):

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ أَدَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنِي  
عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ قَالَ حَدَّثَنِي زُرَيْقُ بْنُ مَوْلَى بَنِي فَزَارَةَ عَنْ مُسْلِمِ بْنِ  
قُرْظَةَ وَكَانَ ابْنُ عَمِّ عَوْفِ بْنِ مَالِكٍ قَالَ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ أُمَّتِكُمُ مَنْ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ  
وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ وَشَرُّ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ  
وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قُلْنَا يَا رَسُولَ اللَّهِ أَفَلَا تُنَادِبُهُمْ عِنْدَ ذَلِكَ قَالَ لَا مَا أَقَامُوا لَكُمْ  
الصَّلَاةَ أَلَا وَمَنْ وُلِّيَ عَلَيْهِ أَمِيرٌ وَال فَرَأَهُ يَأْتِي شَيْنًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَنْكُرْ مَا  
يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ

*“Abdullah had told us that his father had told him: had told us 'Ali Bin Ishaq, he had said: 'Abdullah had told us, he had said: had told me 'Abdurrahman Bin Yazid Bin Jabir, he had said that Ruzaiq, a slave from Bani Fazarah from Muslim Bin Qarazah, who was the son of 'Auf Bin Malik's uncle, had told him, he said that he had heard Rasulullah SAW. said: "The best of your leaders are those whom you love and they also love you, whom you pray for and they also pray for you. While the worst of your leaders are those you hate and they hate you, whom you curse and they curse you too." We said: "O Messenger of Allah, shall we not overthrow him then?" He replied: "No, as long as they establish prayer among you. you know! Whoever among you finds an elected emir, and finds him committing an offense against Allah, then deny (not justify) his immoral act, and do not disobey him." "*

### B. The Authenticity of the Hadith about Leaders

The study of the authenticity of this hadith is an important stage (Supriyadi et al., 2020). Based on the assumption that it is only possible for good understanding to occur with certainty that what is understood is historically authentic (Wasman, 2014).

In contrast to the Al-Qur'an, it is an authentic scriptural text because the transmission of the Qur'an is textual (Zarkasyi, 2011). The Qur'an is an in-verbatim revelation that is the same as the words spoken for the first time because it was written immediately after the revelation under the supervision and correction of the Prophet himself (Safrudin Edi Wibowo, 2022). At the same time, the hadith underwent a long historical journey before it became a textual discourse like in the books (Muhtador, 2016). Hadith is still experiencing oral transmission, then practice transmission has just entered the stage of the tradition of writing transfer.

For this reason, before entering the stage of interpretation and understanding, this problem of authenticity and originality must be resolved first. To gain a proper understanding of the hadith, it is necessary to find indications that are relevant to the text of the hadith in question, which can be known through *ijtihad* (Zakiyah et al., 2020). However, this indication-seeking activity was only carried out after it was clearly known that the relevant hadith had the quality of being valid (Khon, 2022).

## The Ideal Leader in the Perspective of Hadith

### C. Analysis of Sanad of the Hadith about Leaders

Imam Muslim, in the *Muqaddimah* (introduction) of his book, states that the hadiths included in his book of hadith are agreed upon as valid. This does not guarantee that all the hadiths in the book of hadith, including those about the worst leaders while upholding the prayers that are narrated, are valid.

Therefore, in assessing the quality of the hadith studied in terms of its Sanad (Sahab, 2018), it uses the assumptions of other hadith scholars who validate it, among the scholars who authenticated the hadith narrated by Imam Muslim from Dawud Bin Rusyaid, namely Al-Albani, Al-Suyuti and Al-Bagawi (Aminudin, 2015).

### D. Analysis of Matan of the Hadith about Leaders

Matan hadith research in this section is not the same as *Ma'ani Al-hadith's* efforts. This Matan research seeks to examine the truth of the text of a hadith (information), namely whether the Matan hadith really (originally) comes from the Prophet SAW (Ismail et al., 2014). As for the activities included in the Ma'ani hadith, it seeks to understand hadith and *syarah*, not to seek the validity of a Matan (Dahlia, 2019).

If Matan hadith is observed and analyzed, then what is conveyed in it can make sense. A leader who loves and prays for his people and vice versa with his people who also love and pray for him can be called the best leader (Abbasi et al., 2010). A leader's love for his people will be in the form of care and concern for those he loves, namely the people he leads, in the form of efforts to prosper the lives of his people. By seeing the amount of attention and effort that leaders put in for the sake of their people, of course, the people will love them too. Therefore, it is unsurprising that both parties pray for and support each other.

Likewise, the worst leaders will be hated by the people themselves, as a result of their actions that do not carry out the mandate they carry, and even make the people suffer. Leaders can do this because they do not love the people, instead they hate the people they lead. Thus, the contents of Matan in terms of reason are acceptable

Furthermore, when viewed from the perspective of the pronunciation, there are some differences when the *Muqaranah* method (comparison) is applied between the pronunciation of each hadith editor. This comparison is not only intended as an effort to confirm the results of existing research, but also as an effort to examine more closely the composition of the *Matan* which can be more accountable for its originality coming from the Prophet SAW (Nawawi, 2021). The comparative activity of the pronunciation of this hadith resulted in the following results.

- In the hadiths narrated by Muslim from Dawud Bin Rusyaid, Ishaq Bin Musa Al-Ansari and Mu'awiyah Bin Salih have the same editorial, meaning there are no differences in pronunciation. This means that the hadith has been narrated *lafzi*.
- Another hadith editor that is similar to the one narrated by Muslim from Dawud Bin Rusyaid is the hadith narrated by Ahmad Bin Hanbal from 'Ali Bin Ishaq and the hadith narrated by Al-Darimi from Al-Hakam Bin Al-Mubarak. However, the difference in the pronunciation of the words does not change the meaning, so this can be tolerated.
- The hadith narrated by Muslim from Ishaq Bin Ibrahim al-Hanzali is indeed similar to the hadith narrated by Muslim from Dawud Bin Rusyaid, but it contains the additional words of Bi Al-Syaif which is not mentioned in other narrations or additional (*ziyadah*). The word can be interpreted as an affirmation of the word *Afala Nunabizuhum* and does not change the meaning. This addition can also be called *Idraj*. If the addition is the interpretation of the narrator, not from the Prophet SAW.
- The hadith narrated by Ahmad Bin Hanbal from the Yazid line mentions a different editorial with the addition of the *Khiyarukum* pronunciation in the hadith Matan (Kurniati, 2015). The following is the editorial:

حَدَّثَنَا يَزِيدُ قَالَ أَنْبَأَنَا فَرَجُ بْنُ فَضَالَةَ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ مُسْلِمٍ بَنِ  
قُرْظَةَ عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُكُمْ  
وَأَخِيَارُكُمْ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ  
وَشَرَارُكُمْ وَأَشْرَارُكُمْ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ  
وَيَلْعَنُونَكُمْ قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُقَاتِلُهُمْ قَالَ لَا مَا صَلَّوْا لَكُمْ الْخُمْسَ إِلَّا  
وَمَنْ عَلَيْهِ وَالْإِرَاةُ يَأْتِي شَيْئًا مِنْ مَعْاصِي اللَّهِ فَلْيَكْرِهْ مَا أَتَى وَلَا تَنْزِعُوا  
بِهَا مِنْ طَاعَتِهِ.

The editorial of the hadith above can be said to be a hadith which is narrated in meaning (history of Bi Al-Ma'na). This history of Bi al-Ma'na is permissible as long as it does not change its meaning. Whereas in the hadith narrated by Ahmad Bin Hanbal this does not change the meaning, it just adds that the good and bad criteria of a leader are the same as the good and bad criteria of people in general. However, because this hadith has a weak Sanad because one of the narrators named Faraj Bin Fa is considered *daif* (Ramle, 2016), then automatically the addition (*ziyadah*) (Anuar, 2017) in this hadith cannot be accepted, even though it is not contradictory.

## The Ideal Leader in the Perspective of Hadith

### E. The Phenomenon of Leadership

The phenomenon of leadership exists worldwide (Mendenhall, 2017). Talking about Indonesia is not spared from talking about Islam in Indonesia (Madakir et al., 2022). Although, it is only for statistical, demographic and sociological reasons that Muslims are the majority in Indonesia (Liddle & Mujani, 2007; Pratomo & Kuswati, 2022). Therefore, every vision of Indonesia is basically a vision of Islam in Indonesia.

As stated by the second President of Indonesia, Suharto, in his state address on 16 August 1966, the Republic of Indonesia based on Pancasila is not a religious state but not a secular state (Abdillah, 2015b; Farih, 2019; Riantono, 2021). The Indonesian state does not have an official religion (Shunhaji, 2019). Although almost 90% of the entire Indonesian nation is Muslim (Cammack, 1989), but Islam is not the official or state religion. In accordance with People's Sovereignty, the source of law in Indonesia is the will of the people through legislative institutions (Azmi, 2017). The head of state is an ordinary citizen who is directly elected by the people and approved by the People's Consultative Assembly as the head of state, not from among the Ulama or clergy (Karim, 2019). Thus, it is clear that the Unitary State of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution (UUD) is not a religious state (Erwinsyahbana, 2012; Sukirno, 2021).

The State of Indonesia is also not a secular state (Nurhayati, 2013), it can be seen that there is a government agency that deals with matters of life and religious harmony, known as the Ministry of Religion (Ruslan, 2020). Secularism in practical politics is the rejection of state or government interference in the religious life of the people and, at the same time, the rejection of the interference of religious figures or institutions in state or political life. In other words, there is a separation between religion and state (Abdillah, 2015a). Meanwhile, when observed, the life of society, nation and state in Indonesia shows the positive role of religion in it. Even the Indonesian nationalist figure, said that in the history of Indonesia's struggle for independence, religion has actually been the engine of revolution, the driving force behind the struggle for independence (Royani, 2020).

Indonesia's position as a middle ground between a religious state and a secular state is considered by some to be an attitude that does not take a stand. According to some groups of Muslims in Indonesia, Indonesia should become an Islamic state and be guided by the Al-Qur'an and Hadith, because the majority of the population is Muslim. But on the other hand, both from Muslim and non-Islamic circles, there are those who say that Indonesia should become a democratic country, because if it is an Islamic state, the aspirations of all levels of society will not be accommodated. Even now, the discussion on the issue of an Islamic state still leaves a polemic that doesn't go away.

Another problem that also invites polemic is the problem of leadership in Indonesia (Faradits, 2021; Hasrawi et al., 2019). Some Muslims want the president of Indonesia to be a Muslim, while others do not require his Islam, but rather his capability to lead the nation, even though since Indonesia's independence, from the seat of the first president Sukarno to the fifth Megawati Sukarnoputri, it has never been occupied by anyone other than a Muslim.

In the first direct presidential election held on 5 July 2004, members of political parties and campaign teams for presidential candidates, both from religious and nationalist circles, intensively issued "fatwas" in the interests of their group. For example, regarding a female president, there are several Ulama in Indonesia who take part in political parties issuing their fatwa regarding the prohibition of a female president (Jamil, 2018; Ulum, 2014), while their political opponents come from the same religious organization.

However, what is important here is not whether he prays or does not pray. Because what is the importance of him doing the prayer in the form of just movement without appreciation, but he is acting unfairly? Compared to a non-believer who carries out his leadership fairly and responsibly, he is better than a Muslim who only thinks about his own interests. Thus, the value of justice upheld in society is prioritized.

The Indonesian people's rejection of Islamic teachings as the foundation of the state is not a democratic or undemocratic issue but rather about the labeling of Islam and their misunderstandings about Islam. The reluctance of some Indonesians to apply Islam in the life of society, nation, and state (politics) is because they think that Islam is cruel because of the application of Qisas laws, cutting off hands, stoning, and others, all of which are the result of misunderstanding and provocation from enemies of Islam that creates Islamophobia (Muslihan, 2016).

Suppose the Indonesian people dive back into Islamic teachings in the Qur'an and hadith. In that case, they will find that Islamic values contain and uphold egalitarianism, democracy, participation, and social justice, which are appropriate to be applied in human life in realizing a happy-prosperous life both physically and spiritually, which was proven at the time of the Prophet Muhammad. Religion is only used as a "complementary for sufferers". However, what is seen in Indonesia now, religion emerged when there was a national upheaval, and *Istigasah*, as a joint prayer or national repentance, was only held. As for the wheel of government that caused the upheaval, it trampled on the religious values themselves.

Indonesia's pluralism in terms of culture, language and religion (M. Kholil et al., 2022; Sumarna et al., 2021; Ulfa et al., 2021) is not much different from the conditions that existed in the Medina population plus the Muhajirin (Muslims who moved from Mecca to Medina) (Fauzi & Wahid, 2022). In fact, precisely because of this similarity, the Indonesian people should reflect on the life of Medina after the Hijrah, namely its democracy, justice and the value of equality that was upheld during the time of the Prophet (Maulana Nur Rohman & Ali Fathoni, 2022). If the Indonesian people consider Islam to be undemocratic and according



## The Ideal Leader in the Perspective of Hadith

to them the state ideology that Indonesia adheres to is democratic, then why does it feel like Indonesia is getting destroyed by the various negative upheavals that have emerged. The Indonesian people should have observed that the Prophet was appointed as leader in Medina not because of the conversion of the people of Medina who had not yet converted to Islam, but because of the credibility of his personality. Even when the Prophet acted as a leader, there were still many residents of Medina who remained firm with religion, namely Judaism and Christianity, and the beliefs of their ancestors (Yakub, 2019).

Until now, the Indonesian state has not receded from the chaos because justice has not been found in Indonesian society. There are still many social gaps that cause social jealousy among all levels of society (Syawie, 2011).

The problems in Indonesia are compounded by the weak rule of law in Indonesia (Webber, 2006). KKN (corruption, collusion and nepotism) which are increasingly rampant and openly carried out by people from the government (Blunt et al., 2012) and government are not thoroughly investigated, so that they are increasingly taking root and becoming a tradition. Government leaders have not taken any real action to deal with the various turmoils in the country, instead they only seem to be enjoying their presidential salary, which is enough to support 1,000 ordinary people, and traveling abroad as if they do not hear the screams of the nation's starving children.

The upheavals that occurred in Indonesia were caused by the dissatisfaction of Indonesian citizens with the state of the nation and its state, which allowed injustice and even provided a smooth path for the enemies of the state who only wanted to exploit Indonesia's wealth. The Indonesian state can create ample justice with equal security and sustainable soil fertility. Moreover, because Indonesia is an agrarian country (Sukarman & Prasetya, 2021), there will not be such a significant upheaval like now, multidimensional crises, namely from the monetary crisis to the moral and trust crisis, will be resolved.

In the framework of reforming development in Indonesia, which, according to Amien Rais, has not ended and has only just begun, Indonesia has changed several systems in its administration (Shiraishi, 1999). For example, in the election, the President, initially elected by the MPR (People's Consultative Assembly) and the DPR (People's Representative Council) as the incarnation of the Indonesian people as a whole, was changed to a direct election system by the people. With the presidential election directly by the people, it is hoped that it can fulfill their aspirations.

The Qur'an has explained in the Al-Qur'an, Al-Maidah verse 55. The verse underlines that the characteristics of a good leader are: (1) Faith in Allah SWT, (2) Establishing prayers, (3) Paying zakat, (4) Submissive to God's rules and regulations. Shaykh Muhammad Mubarak in his book *Nizam al-Islam* (Al-Mubarak, 1997), mentions that there are four conditions for a person to become a leader, namely first, having a straight faith. Second, have broad insight. Third, have dedication to serve the people. Fourth, have a strong commitment to Islamic teachings. From this point of view, Muslims need to review and reconsider their choices.

If the nation's leader carries out his mandate properly and properly, meaning that he can act fairly, then of course the people will not oppose, on the contrary, they will support him. But when a leader makes a mistake, the people don't immediately oppose or even subvert him, because what might happen is that he did it when he made a mistake, which he doesn't want. Unity should come first. As long as law and justice are upheld, it means that state administrators are still carrying out their mandate properly, so that the people must obey them.

The author argues about the ideal leader in Islam in accordance with the leadership of caliph Abu Bakar, can be seen in table 1 below.

**Table 1. The ideal leader accordance the caliph of Abu Bakar**

Main Point	Explanation
Humility	In essence, the position of the leader is no different from the position of the people. He is not someone who should be kept special. He is just a person who must take precedence over the others because he gains trust in leading and carrying out the mandate. He is as if a servant of the people on whose shoulders lies a great responsibility that must be accounted for. And like a "partner" within certain limits not like "master and servant". Humility usually reflects friendship and kinship, whereas selfishness reflects arrogance and wants to win alone.
The nature of being open to criticism	A leader must respond to the aspirations of the people and be open to receiving constructive and constructive healthy criticism. It is not proper to regard criticism as blasphemy or for the person who criticizes as an opponent who will then bring him down with his power to tyrannize that person. But it must be treated as a "partner" with togetherness in order to straighten out the bad possibilities that have happened so far to build towards improvement and progress. And this is a true participation because no matter how great a leader is, it certainly requires the participation of the people and their partners. This is where the need for social-support and social-control. These principles of community support and control originate from Islamic norms which are fully accepted from the teachings of the Prophet

## The Ideal Leader in the Perspective of Hadith

	Muhammad SAW.
Honest and Trustworthiness	Honesty that belongs to a leader is the sympathy of the people towards him which can generate trust from all the mandates that have been entrusted. Leaders who are consistent with the mandate of the people are the key to progress and improvement. Caliph Umar bin Abdul Aziz was once visited by his son when he was in his office and then told him about his family and the problems that were happening at home. Immediately Umar bin Abdul Aziz turned off the light in the room and the child asked why the father turned off the light so he only spoke in a dark room. The father simply answered that the lamps we use are a mandate from the people which are only used for government purposes, not family matters.
The nature of acting fairly	Honesty that belongs to a leader is the sympathy of the people towards him which can generate trust from all the mandates that have been entrusted. Leaders who are consistent with the mandate of the people are the key to progress and improvement. Caliph Umar bin Abdul Aziz was once visited by his son when he was in his office and then told him about his family and the problems that were happening at home. Immediately Umar bin Abdul Aziz turned off the light in the room and the child asked why the father turned off the light so he only spoke in a dark room. The father simply answered that the lamps we use are a mandate from the people which are only used for government purposes, not family matters.
Commitment in the Struggle	The nature of never giving up and being consistent with a common constitution for a leader is important. Be firm and persistent in upholding truth and justice. Never be tempted by seduction and enthusiasm to be the first person in front of enemies who want to destroy the constitution that has been mutually agreed upon. Not as spectators in times of war.
Being democratic	Democracy is a "tool" to form a civil society, with the principles of everything from the people for the people and by the people. In this case the leader does not make any decisions before there is a consensus deliberation. Because the people's involvement in their leaders from a joint agreement will give satisfaction, so that whatever happens, good or bad, can be borne together.
Devoted and Serving to Allah SWT	In this life, everything will not be separated from the monitoring of Allah SWT, humans can try their best and as hard as they can, but what determines it is still Allah SWT. A leader's relationship with his God is no less important; namely by serving and serving Allah SWT. All of this in order to ask for help and blessing of Allah SWT alone. By always being devoted to Him, especially in upholding the five daily prayers, for example, a leader will receive guidance to avoid acts that are heinous and despicable. Furthermore, he will be able to control himself from these despicable acts, because by praying properly and correctly according to the guidance of Islamic teachings, he can prevent humans from committing heinous and unjust acts (Al Ankaboot verse 45). The trait that he must continue to actualize is to be pleased with what he has achieved. Gratitude when achieving a success and pushing it back to be more advanced, patient and trustful in facing every challenge and obstacle, and also patient and trustful when facing failure.

Based on Table 1, we can make a few references in choosing a leader from the series of requirements for a leader above. From an Islamic perspective, we can explore many other provisions for a good leader, both explicitly and implicitly, in the Qur'an and the Hadiths of the Prophet SAW.

The Al-Qur'an has provided an overview of the criteria for leaders who must be elected, namely as confirmed by Allah SWT in His word, which means: "And indeed We have written in the Zabur after (after We wrote in) the *Lawh Mahfuzh*, that this earth is the inheritance of My righteous servants" (QS Al-Ambiya ': 105). So those who have the mandate to take care of humans and their contents on this earth according to the recommendations of Allah SWT are only pious people, not people who like to cause damage to the earth and whose mindset and behavior are not approved by Allah SWT.

### CONCLUSIONS

Hadith studies the obligation to obey the authorities as the realization of the unity of the Muslim congregation and its protection, and the preservation of the relationship between the individuals of the community and their government, as well as order to be patient when encountering something that is not liked by the authorities. This attitude contains the prevention of rampant harm, ugliness, and rampant slander so that the people still hold on to each other as firmly as the walls of a building.

The ideal leader is humility, the nature of being open to criticism, honesty, and trustworthiness, acting reasonably, commitment to the struggle being democratic, devoted, and serving Allah SWT. Islamic law requires that governments carry out

## The Ideal Leader in the Perspective of Hadith

the will of the people. The failure to do so has resulted in instability and failures in Islamic nations, like Indonesia, where most people are Muslims. If the government and other state officials carry out all their duties fairly and responsibly following Islamic teachings, then what is created is a life of society, nation, and state that is physically and mentally prosperous and socially just for all levels of the people, as well as integrity and unity. The nation is optimistic that it will be established, not afraid of pressure and threats from other nations.

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