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## LEADERSHIP VALUES IN BOOK *IDHOTUN NASYIN* BY SHEIKH MUSTHAFA AL GALAAYAINI

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**Abstract.** In essence, all humans are leaders, but most of them forget or do not know anything about what their responsibilities are to be a leader. The authority and power given to a leader is not light in the eyes of God, often the temptation of Satan with the lure of worldly profits has turned the motivation of leaders away from the common goal. There are many leaders who attend without reflecting the figure of a leader they should be, it can be seen that there are leaders who are far from the people's expectations, do not care about the fate of the people below, and almost never think about serving the community. So far, there have been a lot of misunderstandings about the meaning of leadership, in general, people see the leader as a mere position or position. In this regard, a research was conducted in the *I'dhotun Nasyiin* book with the formulation of the problems (1) How are the values of leadership education taught in the *I'dhotun Nasyiin* book?, (2) What is the relevance of the leadership educational values in the *I'dhotun Nasyiin* book with contemporary leadership context? This type of research is library research (Library Research). Data collection is done by collecting data or materials related to the theme of discussion and problems, which are taken from library sources. As a result, many people are pursuing to become a leader by justifying many ways to achieve this goal. a) the leader must be humble and simple (b) the leader must have a helpful attitude (c) the leader must be patient and maintain emotional stability (d) the leader must believe in himself (e) the leader must be honest, fair and trustworthy, (3) The leadership values contained in the book *I'dhotun Nasyiin* are very relevant to the current (current) leadership context and have similarities in use with various rational statements regarding educational materials, educational methods, and educational goals.

**Keywords:** values, leadership, *i'dhotun nasyiin* book

### INTRODUCTION

Islam as a mercy for all human beings, has put the issue of leaders and leadership as one of the main issues in his teaching. Several guidelines or guidelines have been outlined to give birth to leadership that is pleasing to Allah SWT, which brings benefit, saves people in this world and in the hereafter.

Leaders who are loved and trusted and followed by their followers are leaders who have the ability to solve their problems. These can be personal, public, or problems related to a person's personal life, social community, economic and political issues.

The progress of the group or organization is very dependent on the leader. A leader will be said to be successful if in carrying out his leadership process, he has a clear vision and mission. So that in carrying out the leadership process it will be in accordance with the direction that has been planned.

Leadership is an unavoidable element in this life. It is human nature to always form a community. And in a community there is always a need for a leader. The leader is the person who is used as a reference in the community. Leaders are people who provide vision and goals. In a group, say an organization, if you don't have a goal, it's the same as disbanding the organization. This even goes on to the state level. And only the leader is able to organize and direct all that. And

the history of leadership theory explains that the leadership exemplified by Islam is the best model. The leadership model known as *Prophetic leadership*, which is a real example of the greatest person in the history of humanity, namely Rasulullah SAW.

The phenomenon of today's life that is increasingly depraved morally and mentally. It's like, it's getting harder and harder to find a *good leader*. Many leaders present without reflecting the figure of a leader they should be, in fact there are leaders who are far from the people's expectations, do not care about the fate of the people below, and almost never think about serving the community. Because their leadership is based on personal desires and prioritizes group interests.

For a long time, Muslims who make up the majority of the population in Indonesia have longed for an Islamic leader in the life of the state and society. Islamic leadership here is a leadership attitude based on Islamic norms such as being fair, trustworthy, tabligh and so on. Even though in Indonesia the Muslims are the majority, the Islamic attitude in leadership has not been seen in everyday life so that we can easily see the appearance of untrustworthy Muslim leaders, even being dragged into the political pattern of "justifying immediately" (Zaenudin, 2002: 7). Based on the above phenomenon then Writer pushed study more carry on about "*Leadership Values in Kit ab I'dhotun Nasyiin by Sheikh Mustafa Al-Ghalayaini*".

## RESEARCH METHOD

Referring to the description above, the problems that will be discussed are as follows:

1. How are the values of leadership education taught in the book *I'dhotun Nasyiin*?
2. How is the relevance of the values of leadership education in the book of *I'dhotun Nasyiin* to the context of today's leadership?

This research is a library research (Library Research). The data collection technique that the author uses in this research is to find and collect books that become the primary data source, namely the *Idhotun Nasyiin* book and secondary data, namely the *Idhotun Nasyiin* translation, *Leaders and Leadership* books and other relevant books and books. After the data is collected, a systematic review is carried out in relation to the problem under study, so that data/information is obtained for research materials.

## RESULT AND ANALYSIS

### 1.1. LEADERSHIP IN ISLAMIC PERSPECTIVE

Leadership is a process of social interaction to influence. The technique is influencing parts of the organization. In this case, it is a deliberate behavior carried out by someone to regulate activities, work and ways of relating in a group/organization/institution, in order to achieve the desired goal (Karim, 2010:14).

In the complete Indonesian dictionary, leadership comes from the word "pimpin" which means guidance, guidance, leading results. Leadership is the act or deed of a person that causes another person or group to move towards certain goals. A person is said to be a leader if that person can influence the thoughts, feelings, and behavior of others, both in the form of individuals and groups to achieve a certain goal. The meaning of the word "leadership" is closely related to the word "leading". The word lead implies the ability to mobilize all existing resources in an organization so that they can be utilized optimally to achieve the stated goals.

If the literal meaning presented above is related to the verb, namely to lead, then there are still other literal meanings attached to the word or concept. Other meanings related to this literal understanding can be explored from the aspect of the subject or the party who is the actor in leadership. This means that leadership must also be understood from the perspective of leadership actors, who are called *leaders* (leaders), namely people who carry out activities or activities to lead. A leader is a person who carries out leadership or can be understood as *a person who leads others a long way guidance* (Utomo, 2008:10).

The essence of sending the Apostles to humans is actually only to lead the people and bring them out of darkness into light. There is no ummah that exists except Allah sends people who correct the creed and correct the deviations of the individual ummah. So that the true meaning of leadership in Islam is to create a caliphate on earth, for the realization of goodness and reform (Madhi, 2001:1-2).

In Islam, leadership is identical with the term <sup>4</sup>caliph which means representative. The use of the word caliph after the Prophet's death touches also the meaning contained in the word "<sup>5</sup>nir" (which is plural *umara*) or ruler. Therefore, these two terms in Indonesian are called formal leaders. However, when referring to the word of Allah SWT in Surah Al-Baqarah verse 30 it reads:

وَأَذَّأَل رَّبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالِ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"Remember when your Lord said to the angels: "Indeed I want to make a caliph on earth." They said: "Why do you want to make (caliphate) on earth a person who will do mischief on him and shed blood, even though we always glorify with praise You and sanctify You?" God said: "Indeed I know what you do not know."

So the non-formal position of a caliph cannot be separated anymore. The words of the caliph in the verse are not only addressed to the caliphs after the prophet, but are the creation of Prophet Adam (as) who is referred to as a human being with the task of prospering the earth which includes the task of calling others to do good and prevent evil deeds. In addition to the word Khalifah, the word *Ulil Amri* is also mentioned which has the same root as the word *Amir* as mentioned above. The word *Ulil amri* means the highest leader in Islamic society.

The two main roles of leadership according to the Islamic perspective are the leader as a servant (*servant leader*) and the leader as a protector/guardian (*guardian leader*). The first role is as a public servant, namely the leader in charge of maintaining the welfare of the community and guiding them to goodness. Furthermore, the second role is as a community protector whose duty is to protect their community from colonialism and threats (Nashori, 2009:3).

## 1.2. LEADERSHIP VALUES IN THE BOOK OF I'DHOTUN NASYIIN

### 1. Meaning Leadership in book I'dhotun nashiin

Leadership according to Sheikh Mustafa Al-Ghalayaini "It is impossible for the ummah to have a solid and strong, peaceful and prosperous state, unless among them there are leaders, heads, advocates, mentors and so on with meaning. The task of these people is to move their ummah when their ummah is in a state of paralysis and helplessness, to straighten them out, both visible behavior or morals and manners when they deviate and deviate, to pull them when they fall and to show them the right path when they are in trouble. lost state. Those are the four main tasks for every leader of the ummah" (Al-Ghalayaini, 2002:145).

Humans are social beings who become leaders for themselves and become leaders for others. Being a leader means being someone who has more responsibility in life.

Allah's law (Sunatullah) has stipulated that in every form of creature created by Allah, there must be someone who leads and someone who is led. Some are regulated and some are regulated. This is so that the thoughts do not overlap and the desires do not intersect, which results in rifts in harmony, breaking the strings of affection, fading unity and discord (Al-Ghalayaini: 149).

Every group that does not have a leader that they can turn to as a place to complain about their difficulties, just as they are riding a naughty wild horse (vehicle), on a pitch dark night (in a state of panic and confusion over the difficulties they face).

The leaders of each nation are the spirit of their unity in the life of society and the state. If the leaders are corrupt, then the people and nation will be corrupted, and if they are good, then the people or nation will be good too. Because, the people will stand tall, strong and prosperous, when the leaders of the people move it. If they (the Ummah) are weak, then they straighten it when it is bent, withdraw its hand when they are far away and guide it when it is lost (Al-Ghalayaini, tt: 150-151)

الانسان خليفة الله في الارض , واليه وكل امر عمراتها وتجويدها. فان احسن السير في مناكبها-فدبر ثنونها وعمر اقطارها. واستخرج خيراتها, واثار كامن ثروتها وسارفي في مناهج العدل فيها. ونشر العلم الصحيح بين سكانها, ولم يحد عن العمل بالانظوم التي سنّها الخالق سبحانه. كان خليفته فيها حقا. وظل بيده زمام اعمالها

" *Humans are the caliphs of Allah who are entrusted with Duty prosper and build Earth by him. If humans behave well throughout this earth, manage it well, build areas that need to be developed, produce their crops and cultivate their wealth in the best possible way, do justice in all matters, spread knowledge among the population and do not deviate from the regulations that have been set. ordained by the Creator, namely Allah swt, then such a human being is truly called the caliph of Allah swt and all matters relating to the control of tasks are in the hands of his authority.*" (Al-Ghalayaini, st:251).

On the other hand, whoever has bad behavior and is not good at carrying out the tasks assigned to him, according to Allah's laws and forgets what has been mandated, then such a human will be subject to what has been experienced by humans similar to him. The situation is completely reversed, if it was originally noble it turned into despicable. If it was originally high, the position turned back to low. If it was originally in power, then it is controlled (lost its power). If you are rich, you will become poor. What he has (in the form of honor and wealth) is taken away by Allah and bequeathed to others. The power that was in him was taken away by Him and given to someone else.

A good leader is a leader who is loved by the people or his subordinates. Therefore a leader should cultivate people's loyalty to his leadership and do not do anything that weakens their trust and their loyalty.

A leader is obliged to carry out his obligations to his people, by carrying out his duties honestly, must not run away from his responsibilities, and the people should be served fairly and thoroughly. At every step as a leader, Allah will give warnings to the Muslims to always be careful about what will be done as the vicegerent of Allah on earth.

Thus it can be concluded that leadership according to Sheikh Mustafa Al Ghalayaini is someone who is able to direct, influence, guide, serve and protect other individuals in the process of achieving goals, and there is a cooperative effort that does not deviate from the rules that have been outlined by Allah swt in accordance with Al -Qur'an and Hadith to achieve the desired goal together.

## 2. Leadership Values in the book *I'dhotun Nasyiin*

Sheikh Musthafa Al Ghalayaini with his thoughts in the book *Idhotun Nasyiin* emphasizes morals, ethics and society. This book contains guidance for the younger generation of Muslims, so that they become individuals who are clean from uncommendable traits, have noble character and understand, as he behaves, in dealing with all events experienced by his nation.

As Al Ghalayaini in his speech written in the book *Idhotun Nasyiin* there are values of leadership education, it can be seen from several criteria for the characteristics of a good leader, namely as follows:

### 1. Humble and simple

The word of God in QS. Luqman:18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And don't" you look away your face from human (because arrogant) and don't you walk in advance Earth with arrogant. Verily Allah does not likes arrogant people again proud self" (Surah Luqman: 18).

From the verse it is clear that no matter how much we are superior to others, we are still small creatures before the Creator, so we should always be humble. In his speech delivered by Sheikh Mustafa Al-Ghalayaini which has been quoted in the book *Idhotun Nasyiin*,

ايها الناشئ. بالاعتدال ولا تدع الشيطاني طرفي الامر سبيلا اليك. فخير الامور اوسطها لان فيه الفضيلة. والفضيلة نجعة الرائدين

"O young generation, hold on to moderation (medium). Don't let the devil push you to be too much (extreme) or too less (conservative). Because the best thing is the middle, because in it is glory, and that glory is what those who want a noble life are looking for" (Al-Ghalayaini, tt:174).

Simplicity is the middle attitude in every problem. According to general rules, everything that has exceeded the maximum limit, what happens is the opposite. In this case, Sheikh Mustafa Al-Ghalayaini illustrates that piety that exceeds the limit actually creates a sense of misgivings in the heart.

A good leader should never be arrogant or also feel he knows better, is smarter than others. Know that every human being has their own weaknesses and strengths, so there is no right at all for a leader to be arrogant. A good leader should also be simple, for example a lifestyle that is not excessive and luxurious because it will result in jealousy and hurt his subordinates.

#### 2. Like help

Indeed, your attitude and efforts to do good to others means that you have instilled (engraved) a love in that person's heart, which cannot be erased, unless you do evil to him. But a person who has a noble heart and good character is unlikely to do evil deeds after he has done good.

If you do good to the whole community, it means that you are like a person who builds a monument and a stage (pulpit) of love in every day of each member of the community that cannot be forgotten as long as the community still exists. This means that your kindness or good service to the community will be remembered by them forever, as long as they are still alive (Al Ghalayaini.; 220-221).

A leader should always be ready to help his subordinates, also should always listen to the difficulties conveyed by his subordinates. That way, the leader will be considered a good protector and guide.

#### 3. Patience and emotional stability

In carrying out every action and making a decision, the role will (logic) occupy the most important position. Because without involving reason, then the results to be obtained will certainly not be in accordance with what is expected. An intelligent person always takes into account the good and bad aspects of the action. This is very different from people who prioritize ego (lust) rather than reason. As a result, when he encounters a difficulty, he becomes a very confused human being, always has a restless heart, does not have a good spirit and even tries to retreat to avoid the difficulty.

In this case, a leader must at least be patient, not easily disappointed, be able to control himself in dealing with his subordinates and must be able to regulate his emotions. That way, this patient nature will make subordinates feel safe, do not feel pressured and do not feel afraid. According to Sheikh Mustafa Al Ghalayaini in his book *Idhotun Nasyiin*, he said :

ان الرجل العاقل من يصبر على الخطوب ويقابلها رابط الجأش لا من يقابلها مشهورا لا يستقر على حال من الفلق

*"Indeed, a person with perfect understanding is one who is patient with all kinds of difficulties, and is able to face them with a steadfast and steadfast heart. People who have perfect intelligence are not people who are easily confused when faced with difficulties and are always restless"* (Al Ghalayaini, tt:5).

The soul of an intelligent person in it must have a calm and patient nature or character. He tried calmly in getting rid of the disaster that befell him and was not confused in preventing the disaster. As for the souls of stupid people, they are always confused whenever they face difficulties, even if they are very small. Because, he had believed, that he could not face it and could not resist it. He felt unable to free himself from the problems he faced. That is the difference between two human souls (Al Ghalayaini, tt:6). Allah swt will reward those who are patient in educating their souls and will elevate their rank, equal to the degree of those who receive guidance and save them from their unclear position.

In his speech sheikh musthafa al-ghalayaini convey :

فالى الصبر على تهديد نفوسكم ادعوكم : فان عاقبة ذلك نجاح الدارين . وسعادة الحياتين و الفوز بالحسنين

*" I call on all of you to be patient in educating your souls. For indeed it causes happiness in this world and the hereafter"* (Al-Ghoyalaini, tt:7)

#### 4. Believe in yourself alone

The western nation will not progress and will not achieve progress in the fields of civilization, views and government, except after they educate their young generation to be free to think and believe in themselves.

Sheikh Mustafa Al Ghalayaini said that:

متى نشأ الولد فليعوده ابواه الاعتماد على نفسه في كل امر من اموره. حتى اذا شب كان رجلا يخدم الامة خدمة الرجل القوي القادر ومتى كثر مجموع الشبان المتكئين علي اعضاء انفسهم تكونت منهم امة صالحة لان تكون وراثة الارض

*if a child has started to think, then both parents must accustom the child to be independent in all his affairs, so that when he reaches the age of a teenager, he will become a person who loves to serve his nation, like the dedication of big and strong people. When the number of young people who are used to living independently is increasing, it is from them that a good and worthy nation is formed to become the heir of the earth* (Al Ghalayaini, tt: 293).

The leader must have confidence that he is capable and can lead with what he has and he must believe in himself for his abilities. Everyone can measure their own abilities, therefore do not force the will to occupy a position if someone is not capable of that position.

#### 5. Honest, fair and trustworthy

It should be remembered that the axis of belief lies in each individual member of the Ummah. If the level of honesty and nobility of the soul in the people is great, then the trust between them is also great. And if the level of these two noble qualities is low, then the trust between them is also very low and the work order becomes complicated. All of that can disturb the peace and happiness of all people. In his speech Sheikh Mustafa Al-Ghalayaini gave a message saying:

تعودوا، معشر الناشئين، صدق القول والعمل، وألزموا انفسكم الإباء والإفاء بالودع تكن الثقة بكم طوع يمينكم. ومتى نلتهم ثقة الناس بكم. كنتم من المظحين. واياكم ان تضعفوها. فانكم بالثقة تعيشون.

*"O generation young, get used to it honest (true) in speak dan charity. force it \_ yourself fulfil promise, you will get trust da if you has get trust from society, then you are among the happy people. Be careful, don't until you underestimate trust, cause with trust capital that's you bus live"* (Al Ghalayaini, tt:209).

A good leader according to the Prophet, is a just leader (*imamun akilun*), that is, putting things in their place (Mubarok, 2003:12). A leader should be open and frank with his subordinates so that there are no misunderstandings at work and must have a good example (*uswatun hasanah*) and his words must be accounted for.

The impact of a leader's leadership will have enormous implications for his subordinates. If the decision is right, then the goodness will be felt by his subordinates, but if it is wrong then the subordinates will suffer because of it.

From the description above, it can be understood together, that in carrying out the leadership process, at least there are conditions that must be met so that the leadership process can run as planned. It is true, it is very difficult to fulfill the requirements to be a leader according to existing theories, but leaders must try their best in order to obtain maximum results as well.

### 3. Leadership Requirements in the book *I'dhotun Nasyiin*

Being a leader is not an easy matter, the leader must meet certain requirements in order to run the leadership wheel to the fullest. The requirements of a leader are everything that must be fulfilled by a leader so that in carrying out the leadership period it can run smoothly and be more respected by his subordinates.

According to Sheikh Musthofa al-Ghoyalaini in his book, says that:

ولا يكون الرئيس رئيسا حقا، حتى تتوفر فيه شروط الرئاسة من العقل والعلم وصحة الوجدان والمروءة والشهامة وطهارة السريرة وحسن السيرة والكرم والبذل الجم في سبيل إحياء الامة ونشر العلم في رعيها. فمن نهج هذا المنهج وقام بهذه الاعباء والا فهو علي الوجاهة والرئاسة والزعامة و الشرف طفيلي دخيل

*"A leader that not yet bias considered as true leader, except he has fulfil terms leadership, namely thinking smart, insightful spacious, good his opinion, bias control self, mighty, clean or sincere his heart is good his demeanor, generous, a lot give help finance for welfare people and active spread knowledge knowledge to all remote corner the place stay people. Whoever traces his journey like that and able carry not quite enough answer heavy as that, then he new bias called as "character" leader true". If there are people who do not meet these requirements to become a leader, then that person is stupid, but claims to be smart and wants to be a leader, because he is just crazy about rank"* (Al-Ghalayaini, tt:151)

#### 4. Typology of Leadership in the book *I'dhotun Nasyiin*

Love for leadership positions (ambition to be a leader) is a very dangerous eastern disease, while competing or competing for leadership is a chronic eastern disease. Likewise, every time a leader appears, there is bound to be jealousy towards him in the hearts of his people and the feeling of revenge on the soul is getting hotter. Then they fought each other, vilified the leader, poured all the power they had to bring him down, declared openly opposed (to be in opposition) and blasphemed him openly.

If the leader is a true leader, then he does not pay attention to the attacks and ignores them. Instead, he is even more determined to continue what he has planned, trying to create prosperity for his people, regardless of obstacles, upheavals and difficulties and does not want to collect masses to show their strength. On the other hand, if the leader is shaken the first time he gets a challenge, then he is a person who is weak in spirit and spirit. Naturally, such a person does not want to be the leader of his nation (Al Ghalayaini, tt:156).

According to Sheikh Musthafa Al-Ghalayaini, the leadership position is not like something that can be bought and not like clothes, which if someone wears it, then someone already gets it, then he is considered a leader. Indeed, the leader is the spirit of the people or the nation, every nation is led by people whose establishment is not clear, the government is controlled by ignorant people and their leaders or figures are made up of people who are lowly and have despicable character, then the nation it is positively dilapidated, chaotic and finally destroyed (Al Ghalayaini, tt:157-158)

Such leadership will not be realized, except in people who have known noble qualities, do not act negatively, have pure ideas, are firm in heart, have high ideals, are clean in promises (without wanting reciprocity), intelligent in mind, physically strong, friendly, clean personality, clear morals, clean lineage from moral defects, responsive to the demands of the people, and work hard for their interests and progress. Whoever has the characteristics and personality as described above, then he will certainly lead and rule the crowd, all his words and advice must be heard and obeyed by the people, has authority and a high position among them (Al Ghalayaini, tt:159).

Dilapidated leadership can be seen from a group of people, who if they fail in their efforts (fulfilling their ambitions) to seize power (from a leader who is actually already good), which they want, then they begin to rise up to provoke the people in the name of religion, even though this group is actually the most corrupt. disobey religion. They are easy to call others as infidels, atheists, heretics and wicked.

## CONCLUSION

A leader is someone who is able to direct, influence, guide, serve and protect other individuals in the process of achieving goals, and there is a cooperative effort that does not deviate from the regulations that have been outlined by Allah swt in accordance with the Qur'an and Hadith to achieve the desired goals. wanted together.

The above definition provides an analysis that the leader is the spearhead in providing clear directions and goals, which are to be achieved together. Therefore, the leader must behave according to his status or position and role as a person sitting at the forefront. He must really be an example and a place of reflection for the people he leads.

The values built from the leadership education of Sheikh Mustafa Al Ghalayaini in the book *Idhotun Nasyiin*, can be seen from several criteria for the characteristics of a good leader, namely as follows: First, the leader must be humble and simple; Second, the leader must have a helpful attitude; Third, the leader must be patient and maintain emotional stability; Fourth, leaders must believe in themselves; Fifth, leaders must be honest, fair and trustworthy.

Power is not the only thing to be proud of forever, therefore, when someone becomes a leader, be a leader who is honest, trustworthy, intelligent, always conveys information to his followers, so that it is in accordance with the leadership system of the Prophet Muhammad, so *that baldatun toyibatun wa robbunghoffur is realized*.



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