



THE ANALYSIS OF M. QURAISH SHIHAB'S INTERPRETATION OF A LEADER IN TAFSIR AL-MISBAH

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Abstract

This research intends to explore various values of Islamic teachings that can be used as a code of ethics for the character of a leader in the perspective of the Qur'an according to Tafsir al-Misbah by M. Quraish Shihab. This research is a qualitative research in the form of library research. The primary data sources used are the Qur'an and the book Tafsir al-Misbah by M. Quraish Shihab. Meanwhile, the secondary data sources used are various scientific literature that is relevant to the core object of this research. This research includes conceptual research with a philosophical-normative approach. Meanwhile, the nature of this research approach is descriptive- analytical and prescriptive. The results of this study show that there are various characters that must be instilled by a leader that can be used as leadership character values, such as Siddiq (honest), Amanah (trustworthy), Tabligh (conveying), and Fatanah (Intelligence). Efforts to form leaders with character can be done with mental exercise, habituation, example, and the environment.

Keywords: *Character, Leader, Tafsir al-Misbah.*

Introduction

Leadership issues are a discourse that is always interesting to discuss. Islam views the leadership as one of the most urgent issues. History has recorded that the problem which was disputed when the Prophet Muhammad SAW died was about Leadership. Even the Prophet Muhammad SAW said: "If you consist of three people, then appoint one of them as a leader (HR. ath-Thabrani)"

Based on the above Hadith, it is clearly described that a leader is treated in various things that can regulate and direct so that there is no

power struggle or chaos. With the presence of leaders, of course, it can be easily organized and regulated, so that the welfare of the people can be achieved. Then who is the figure that can be used as a reference or role model? Of course, this figure is the Prophet Muhammad SAW who is full of value, even his success in leading has been accredited by various circles of society at that time.³

Siti Aisyah was once asked about the description of the morals of the Prophet Muhammad SAW, Siti Aisyah replied, "the morals of the Prophet Muhammad SAW are the Qur'an". The point is that all the teachings in the Qur'an are reflected in their behavior. So it is appropriate for Allah SWT to praise the Prophet Muhammad SAW, As implied in the Qur'an, surah al-Qalam verse 4:

Then the question arises, what about the morals of the leaders in this country, on the one hand, the community can be proud because not a few leaders have the qualities of honesty, nobility, kindness to their people and care as well as love and affection for religion. However, on the other side it is also shows that the community is also often shown by the behavior of leaders who are entangled in various criminal, sexual, pornographic and corruption cases. Based on data from 2014-2022, there have been more than 1000 corruption cases entangled as perpetrators of various types such as Judges, Heads of Institutions or Ministries, Echelons, and the Private Sector.⁵ and it is a very concerning thing for this country. Leaders who are supposed to be the role models for their people instead show a bad example. Moreover, the fact that this country is a population where the majority of the people are Muslims. Does Islam not teach about the procedures of how to behave a good leader, so that answers can be found to solve problems and provide solutions related to leadership problems in this country, Indonesia.⁶

Therefore, the researcher tried to write a scientific article entitled

"M. Quraish Shihab's Interpretation of the Character of a Leader in Tafsir al-Misbah" which aims to provide Muslims from various circles with an understanding of how the character of a leader. Whether the character of a leader must always be an example (Role Model) and charismatic, or occasionally have a strict and harsh character towards his people. Then, in this study, the researcher tried to study the interpretation of M. Quraish Shihab in Tafsir al-Misbah which was then studied with other related verses and strengthened by literature studies from various books and scientific articles as a form of actualization of the character of a leader. Based on the above background, in this scientific research, an elaboration will be carried out regarding how the brief biography of M. Quraish Shihab, the discourse the character of a leader in Islam. Then, how is the analysis of M. Quraish Shihab's interpretation of the character of a leader in the tafsir al-Misbah.

Short Biographer Of M.Quraish Shihab

M. Quraish Shihab is a great thinker of contemporary Islam. His full name is Muhammad Quraish Shihab, but it is more popularly known as Quraish or Shihab. He was born on February 16, 1944 M in Sindrenreng Rappang Regency (Sindrap), South Sulawesi. Shihab was born and raised in a simple family environment and was very religious. His father, Habib Abdurrahman Shihab, was a devout Muslim, a scholar of interpretation, and a former rector of the State Islamic Institute (IAIN) Alauddin Makassar and participated in establishing the Indonesian Muslim University (UMI). Her mother's name is Asma Aburisyi, a woman who is devout in religion. Currently, Shihab is accompanied by his beloved wife named Fatmawati, and is blessed with five children, each named Najeela Shihab, Najwa Shihab, Nasyawa Shihab, Nahla Shihab and Ahmad Shihab.⁷

Shihab completed his basic formal education at Ujung Pantai Elementary School. When he was a teenager, Shihab was sent by his father to a boarding school at the secondary level at the Darul Hadith al-Faqihiyyah Islamic Boarding School in Malang, East Java, to deepen his Islamic studies. In 1958, his father sent him to al-Azhar, Cairo, to continue his education at the faculty of Ushuluddin majoring in Tafsir and Hadith. Until 1967 he won the LC degree (S1 Level). Not only that, he continued his education to the next level, and in 1969 he managed to earn an M.A degree in the same major, namely Tafsir and Hadith.⁸

In 1980, M. Quraish Shihab returned to Cairo, Egypt to continue his studies at al-Azhar University. In 1982, he managed to get a Doctor of Philosophy degree in the field of Qur'an sciences with the highest score of Summa Laude accompanied by a first-class award (Mumtaz ma'a Martabat al-Ataraf al-Ula). With this achievement, he was recorded as the first person from Southeast Asia to earn a Doctor of Philosophy degree in Qur'an sciences from al-Azhar University, Egypt. After completing his education in Egypt, he restarted his career which found a task as a lecturer at IAIN Jakarta at the Faculty of Ushuluddin in the field of Tafsir and Ulum al-Qur'an until 1998.⁹

As a Muslim scholar, Shihab was very productive in writing to convey his ideas and thoughts. Some of the works that he has produced, including: Tafsir al-Misbah, Tafsir al-Quran alKarim: Tafsir of Short Suras Based on Order, Insight of the Quran: Tafsir Maudhu'i on Various Problems of the Ummah, Feminist Tafsir M. Quraish Shihab: Strands of Gems for My Son: The Message of the Quran for the Bride, Lantern of the Heart: Stories and Wisdom of Life, Philosophy of Islamic Law, al-Manar: Its Privileges and Weaknesses, Critical Studies of Tafsir al-Manar, Dishes of Tahlil Verses, and so on.¹⁰

Leadership Discourse In Islamic Perspective

Definition Of Leader In Islamic Perspective

On a macro level, not everyone is obliged to be a leader in the concept of nation and state. However, on a micro level, everyone is a leader, at least in leading himself. Islam recognizes that everyone is a leader. As recorded in a saying Nabi Muhammad Saw: "Each of you is a leader and will be held accountable." The above hadith indicates that the potential to lead must be possessed by everyone and will be held accountable in the future. Islam gives high appreciation to leaders who have a just character, because they are among the seven people who will receive shelter on the Day of Resurrection. In the Qur'an there are several terminology in the language of the word leader.

First, Imamah, the words Imamah are found no less than 12 times in the realm of the Qur'an, as contained in QS. al-Baqarah verse 124, QS. at-Taubah verse 12, QS. Hud verse 17, QS. al-Hijr verse 79, QS. al-Isra verse 71, QS. al-Anbiya verse 73, QS. al-Furqan verse 74, QS. al-Qashash verse 5, QS. al-Ahqaf verse 12, and QS. As-Prayer Break: 24.¹¹ The scholars define the word Imamah as every person who can be followed and shown forward in various matters. As for what can be followed, it is only humans, but also books and so on. However, do not forget that something that can be followed is divided into two types, namely in terms of good and bad.

Second, the term "caliph" is widely used in Islamic literature on Islamic history. These included Abu Bakr who was referred to as the "caliph", as well as Umar bin al-Khattab, Uthman bin Affan, Ali bin Abi Talib, and the Umayyad and Abbasid dynasties. In the Qur'an, as in Al-Baqarah verse 30, al-An'am, al-A'raf verses 69 and 74, Jonah verse 14, an-Naml verse 62, Fathir verse 39, and Shad verse 26, there are the words of the Caliph. The word "caliph" is derived from the root word "kha'," "La," which means

"successor" or "heir." According to al-Munawwir, the meaning of the word "caliph" is divided into two. First, a caliph is defined as the leader of a state or government. Second, caliph is the role played by humans on Earth. In terminology, al-Munawwir divides the meanings contained in the word. The caliph became two. First, the Caliph is defined as the head of state or head of government in the past. Second, the Caliph is the function of humans on earth as a creation of Allah SWT.¹²

The third term used for the word leader is Ulil Amri. Ulil Amri's terminology has different interpretations, some interpret it with heads of state, governments and scholars, while if you look deeper than the root of the word Amri, it is a masdar form of the word Amara-Ya'muru which means to order or order or demand someone to do something. Thus it can be interpreted as the power or owner of the right to order something. A person who has the power to order something means that the person concerned has the authority to regulate and control the situation.¹³

Fourth, another word that more firmly refers to the ruler or king is the word Malik. The root of the word Malik consists of three letters, namely Ma Lam and Kaf, which means strong and healthy. From this word was formed the verb MalakaYamliku which means the authority to have something. Strictly speaking, Malik is a name for everyone who has abilities in the field of government politics.¹⁴

The above definitions show that the terminology appeared in history as a name for government institutions to replace the prophetic position in religious and political affairs. Based on several terminology related to the leader, Islam adheres to a flexible system, namely a political system that can accept various forms of government.

Factor Causing Leadership Crisis

The Prophet Muhammad saw was once asked by a Bedouin Arab about as-Sa'ah (the Day of Resurrection) and the Prophet Muhammad SAW

replied: "If the mandate has been wasted, then wait for the time (of the Resurrection). The man asked again:

What does that mean? The Prophet Muhammad SAW replied: If a matter is handed over to a non-expert, then just wait for its destruction. (HR. Bukhari)."¹⁵

The above hadith indicates that the person who gives the mandate and the person who is given the mandate must know the meaning and understand their respective duties and responsibilities so that everything can run well, succeed in this world and in the hereafter. In the above hadith, two important things can also be drawn. First, if the mandate is handed over to people, then wait for its destruction, in other words, it is forbidden to give trust to people who cannot be trusted (treachery). Second, leave the affairs to the members. Have the ability in their field. These two aspects are two things that are interrelated, in addition to someone having integrity and also having the ability to hold control.

M. Quraish Shihab offers four aspects that need to be honed for personal and community life, namely physical, intellectual, emotional and spiritual aspects. Usually these terms are known as IQ (Intelligence Quotient), EQ (Emotional Quotient), SQ (Spiritual Quotient), and AQ (Adversity Quotient) terminology.¹⁶

By having these four aspects, there is also a high possibility of avoiding destruction, as hinted by the Prophet Muhammad SAW in the above Hadith. Developing the four potentials above will also avoid the two factors that cause leadership crises, namely weak integrity and capability, so as to avoid four types of leadership criteria. The crisis is as follows:

Underdevelopment Crisis

Although there are good methods or ways in the Qur'an and Hadith, the problem is who will carry them out? Are the people who don't know it? It is true that the Prophet Muhammad SAW said: "The time has come for

knowledge to be taken away from people so that they are unable to do anything". Therefore, it is very necessary to have a leader who is able to raise the crisis of underdevelopment and backwardness so that it can be followed by others.

Effectiveness Crisis

The core of the real problem does not lie in quantity, but in effort and hard work. Man in the religion perspective is created from the dust of the earth and the spirit of God. From these two elements, in essence, humans have the same potential to advance, even it is said in the word of Allah SWT that Muslims are the best people. This is stated in QS. Ali-Imran verse 110:

"You are the best people born for man, telling the ma'ruf, and preventing from the unrighteous, and believing in Allah. If the holy book expert believe, it would be better for them, some of them are devout, and most of them are wicked people."¹⁷

In the sociological context, the meaning of this verse is a people who are united, shoulder to shoulder, moving dynamically under common leadership. This indicates that the crisis actually stems from weakness in giving influence, straightening out broken values and replacing them with correct values and helping each other to make them happen.

Crisis of Consciousness

The awareness of the value of leadership and that leadership is a heavy burden and trust. From this, comes the phrase "Leadership is not a privilege, but a responsibility, it is not a facility, but a sacrifice". When this awareness is lost, then the love of position and position and the effort to do it will also dominate humans, so that various ways are done for personal interests. In the end, leadership is used as a field to gain profits.

Crisis of Weak Leader Performance

One of the crises that has been passed is the weak performance of

the leader so that he is unable to realize Khairu Ummah (the best of the people) and if this happens, then his presence will not be Rahmatan Lil 'Alamin

Analisis

The Character of Leaders in the Perspective of the Qur'an

Character comes from the English word Character meaning behavior. Character is a collection of side dishes, good from a human child. In Islam, the character of a perfect leader has been exemplified by the Prophet Muhammad SAW, as recorded in QS. al-Ahzab verse 21, which has hinted at imitating him is included in leadership. Indeed, the Messenger of Allah (may Allah be pleased with him) is a good example for you (namely) for those who hope in Allah and the Day of Resurrection and he mentions Allah a lot."¹⁸

The Prophet Muhammad SAW is an example of a major leader. The leadership of the Prophet Muhammad SAW cannot be doubted, even by Western observers or researchers, and non-Muslims. Experts, after searching the Qur'an and Hadith, determine the qualities that must be present in the Prophet who is the leader of his people, namely Siddiq, Amanah, Tabligh, and Fatanah.¹⁹

Siddiq

Honesty will build the integrity of a leader. Integrity means that whatever a leader says, he will always carry it out. Honesty is the key word. Whoever has honesty will open the door of goodness. From one of the surveys, it is emphasized that integrity is the highest characteristic that must be possessed by leaders. A honest person can definitely be given a relieving trust. A store will be safe if it is guarded by a honest person. The shipment is guaranteed not to be damaged if it is held by a honest person. An Islamic leader must be honest, both to himself and to his followers so that he becomes an exemplary figure who is in line with his words and

deeds, because it will be a great sin if he is unable to adjust to his actions. This is recorded in the words of Allah SWT in QS. ash-Shaf verse 2: "O you who believe, why do you say something that you do not do?" The moral message of the above verse is none other than to encourage only words and deeds, because it is included in the great sin.

Trus

Amanah is the opposite of the word betrayed. Before receiving a mandate, one must realize that there are basic elements that must be met, namely competence, commitment, hard work, and consistency. Never accept a mandate if you do not have competence, then after receiving it, the commitment must be high and hard work must always be put forward. Allah SWT says in QS. an-Nisa' verse 58: "Indeed, Allah tells you to convey the mandate to those who are entitled to receive it, and (tells you) when you establish a law among men so that you may establish it justly. Indeed, Allah has taught you the best teaching. Indeed, Allah is the Hearer and the Seer."²⁰

In the Qur'an, the word mandate is repeated nine times, the meaning of mandate (QS. Yusuf verses 64 and 65), the mandate must be fulfilled (QS. al-Baqarah verse 283, ali-Imran verse 74, and an-Nisa' verse 58), shouldering the mandate (QS. al-Ahzab verse 27), betraying the mandate (QS. al-Anfal verse 27), the mandate of jinn (QS. an-Naml verse 39), the mandate in government (QS. Yusuf verse 54), trust in work (QS. al-Qashash verse 26), angelic mandate (QS. ash-Shu'ara' verse 139 and QS. at-Takwir verses 1-21) in the context of leadership, namely the mandate of power (QS. Joseph verse 51).²¹ Thus, trust is a moral and ethical ability that will be accountable and allows to build positive values and eliminate negative values. With this ability, humans are also expected to fulfill their duties as caliphs on earth.

Tabligh

Tabligh is the delivery of what must be conveyed. The vision and mission of a leader must be known by the person he leads and conveyed with the abilities possessed by a leader. True leaders realize the importance of communication. The way of communication must indeed be trained so that not only the content, but also the content is acceptable and can motivate the people he leads, so that it can invite change.²² As Allah SWT says in QS. ali-Imran verse 104: "And let there be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the wicked; they are the lucky ones.

Fattanah

Own the knowledge in the field he leads. "Kennis is Macht" that knowledge is power. With knowledge, a leader can determine the nation's ideals and can provide solutions when problems occur. As the Prophet Yusuf AS did as described in the words of Allah SWT Surah Yusuf verse 55: "Said Joseph, "Make me the treasurer of the state (Egypt); Indeed, I am a person who is good at guarding, and knowledgeable".

Al-Maraghi said that he met the king and asked to be given the power to manage and supervise the crops so that they could be managed. It is said that the Prophet Yusuf AS was forced to make this justification because it was for the benefit of his people. Because of the knowledge and intelligence of the Prophet Yusuf AS, he can provide solutions to the community. Predict the possibilities that will occur as well as provide solutions and prepare strategic steps to overcome future problems. Of course, this kind of intelligence should be what a leader should have to be able to solve problems that occur and will occur.²³ Thus, a leader must have a clear vision and mission, not only focusing on the life in this world, but also having a vision and mission for the hereafter life for those he leads.²⁴

Efforts To Form Leaders With Characters

The majority of leadership experts believe that leadership skills and the potential to become leaders should be instilled in the first seven years of a child's life. This is symmetrical with Islamic teachings that children from the age of seven have begun to be educated to perform prayers. To form the character of a leader in children, there are at least ways, namely:

- Soul Exercise

Human beings are inherently endowed with both positive and negative potential. In the context of soul training and lust control as practiced by the Prophet Muhammad SAW, for example, throwing stones in the stomach when hungry is a form of lust control, because in humans there is conscience and zhulmani and if there is a feud and it is won by zhulmani, it is lust that will reign.²⁵

- Habituation

The habituation method is a way that can be done to do positive habits. The essence of habituation is basically experience. In this context, the Prophet Muhammad SAW always made habits, such as the habit of feeding Jewish parents until he died. Habituation can be done through educational institutions. By doing habits in a routine, it will form a child's personality pattern.²⁶

- Exemplary

Exemplary is a very influential factor in the element of education. That means, exemplary is an effective thing to form character. Exemplary is also as explained in the Qur'an, surah al-Ahzab verse 21. Exemplary is a method of giving direct examples without saying much.²⁷

- Healthy Environment

The environment also has a great influence in shaping character. If in the past the environment was within the boundaries of a certain area, now the environment has become very broad, due to globalization and digitalization factors. As for the place that

Conclusion

Based on the description above, it can be concluded that in Indonesia still does not reflect the character of a leader who is in accordance with the leadership character of the Prophet Muhammad SAW who can be used as an example and exemplary in running the wheel of leadership. Through the study of the Qur'an in Tafsir al-Misbah by M. Quraish Shihab, there are various characters that must be instilled by a leader that can be used as leadership character values, such as Siddiq (honest), Amanah (trustworthy), Tabligh (conveying), and Fatanah (Intelligence). Efforts to form leaders with character can be carried out by exercising the soul, habituation, example, and environment. The Qur'an as a solution has provided an example of perfect leadership, so that to get out of the leadership crisis, it is necessary to cooperate with all parties.

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