

# ***Sholat Jamaah* as Miniature of a Concept of Islamic Leadership**

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Abstract: The purpose of this paper is to offer the rules of *sholat jamaah* (congregational prayer) as one of the reference systems of Islamic leadership and to know what character should be owned by an Islamic leader based on the concept of an *imam* in *sholat jamaah*. This research will use literature review method by collecting various sources based on Quranic verses, al-Hadith, and previous literature. The study expands the verse of Quran Surah 21:73 about leaders and principles of leadership based on QS Al Maidah: 51, 55, 57 and Hadith: "every one of you is a leader, and every leader will be held accountable". The three principal traits of leaders are strong, fearful, and gentle. Priest (*imam*) as a leader must pay attention to the condition of the subordinate before, after, and during performing the prayer (perform the duty). *Makmum* as a subordinate should always follow the *imam* (leader) command. If the priest is guilty, *makmum* may remind and even fix it in a polite manner, in the spirit of goodness. When the leader cannot continue, it can be replaced by others who also have some criteria with the leader.

## **1 INTRODUCTION**

Basically, leadership is '*amanah*' (a trust) that will be accounted by Allah SWT. Therefore, Islam has outlined some of the principles associated with leadership. Leadership is the process of directing and influencing members of an organization. The Prophet's hadith from Abdullah ibn Umar states that "every one of you is a leader, and every leader will be held accountable" (Beekun, Rafik Issa, and Jamal, 1998). Hence, we are at least responsible for what we choose and do.

Islam is a perfect religion. The perfectness of the Islamic teachings is expressed directly by Allah SWT in QS 5:3. Leadership also includes being discussed in the Islamic teachings. Hence, the paper will try to reveal the miniatures of Islamic leadership based on the rules regarding '*sholat jamaah*' (congregational prayer).

## **2 PROBLEMS**

The issue of an increasingly complex society requires good management that begins with choosing a good leader.

- What kind of leadership is recommended in Islamic teachings?

- What character should an Islamic leader have?

## **3 THEORETHICAL BASIS**

### **3.1 Islamic Leadership**

Islamic leadership is seen as one that assists the individual in attaining happiness in both the worlds. (Ahmad and Ogunsola, 2011). Leadership is a mandate that requires character and certain qualities. With the character and nature of a person will be judged worthy to hold the mandate of leadership. Leadership is a process of shared influence. It is social and relational in nature and is ultimately shaped by the nature of followers and the prevailing values and beliefs. (Ali, 2009).

Leadership in Islam (Beekun, Rafik Issa, and Jamal, 1998) is rooted in belief and willing submission to the Creator, Allah SWT.

### **3.2 Moral Basic of Islamic Leadership**

Beekun, Rafik Issa, and Jamal (1998) explains that the duty of a leader is to do all the commands in *dienullah* (Islam). "And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, the establishment of prayer,

and giving of *zakah*; and they were worshippers of Us". (QS 21:73)

### 3.2.1 Iman (Faith in Allah)

The meaning of faith here is a belief in the oneness of Allah (tawhid) and Prophet Muhammad as his messenger.

And it is not proper for a believer and not for a believer, if Allah and His Messenger have established a statute, there shall be for them a choice (of the others) concerning their affairs. And whoever disobeys Allah and His Messenger, then he is perverted, a real heresy. (QS 33:36)

### 3.2.2 Islam

Islam is the achievement of peace with Allah, within oneself and with the creation of Allah. Through willing submission to Him.

### 3.2.3 Taqwa

Taqwa is the fear of Allah and the feeling of Allah's presence.

### 3.2.4 Ihsan

Ihsan is the love of Allah, as motivation to work toward attaining Allah's pleasure.

## 3.3 Principles of Prophet Muhammad's Leadership

Khan (2012) revealed regarding the principles of prophet Muhammad's Leadership as follows:

### 3.3.1 Start with the Most Likely (Easiest)

Based on the Hadith of 'A'ishah which means, "Every time the Prophet is asked to choose between two things, will surely choose the easier," HR Bukhari.

### 3.3.2 See the Strength in Weakness

In the Quran Surah 94: 5-6 God says, "There is with it the simplicity of it, and indeed with it there is convenience." This means that in every problem there must be a way out and an opportunity to solve it.

### 3.3.3 Switching Places (*Hijra*)

*Hijra* here not only migration (move) from Mecca to Medina, but is more intended to find a more comfortable place to uphold Islam.

### 3.3.4 Turn Enemies into Friends

In history, we know that Rasulullah SAW was repeatedly made to suffer by the unbelievers, but he always replied with kindness. This is what makes them conscious and ultimately embraced Islam, in the Qur'an Surah 41:34 Allah says, "And it is not the same good with evil. Repel (evil) in a better way, so that the one who feels hostility between you and him will be a faithful friend. "

### 3.3.5 Turn the Deficiency into More Value

After the Badr's war, there were about 70 prisoners whom they were educated. The Messenger of Allah asked every prisoner to teach literacy to 10 Muslims, then he will be released. This is the first school in Islam, where all teachers are enemies.

### 3.3.6 The Power of Peace is Higher than the Strength of Violence

At the time of the Meccan conquest, many war criminals whose words were very painful, but the Prophet did not punish him, even just saying, "Go away, you are free." This is wonderful manners, and finally they embrace Islam.

### 3.3.7 Not Making Dichotomous Thinking

A leader must say everything clearly so that the lead has only one interpretation of what the leader said.

### 3.3.8 Bringing War to a Separate Land

The war that took place between Muslims and Gentiles was carried out on separate grounds. It is clear that we need special place and time to solve the problems. As well as only involving people who have conflict.

### 3.3.9 Gradualist, not Radical

According to the Hadith narrated by Al Bukhari, Aisha once said that the Quranic verses that descended at first were about heaven and hell. After the human heart becomes tender, then down orders to stay away from Zina and Liquor. It is clear that to change society, Islam prefers evolution rather than revolution.

### 3.3.10 Be Pragmatic in Controversial Terms

During the implementation of the *Hudaibiyah* treaty, Prophet SAW wrote on behalf of Muhammad Rasulullah, but this was rejected by the Quraysh

delegation. Finally, the words were changed to Muhammad son of Abdullah.

### 3.4 Leader

#### 3.4.1 Leader Refer to QS Al Maidah: 51, 55, 57

Do not take the Jews and the Christians as allies; take who have believed - those who establish prayer and give *zakah*, and they bow; do not take who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers.

#### 3.4.2 Leadership's Traits

Leadership's traits in Islam are: the person who helps you and loves you, who believe with all the pillars (except for tactics), who founded the *sholat* (worshiper), who pay *zakah* (pay attention to the poor) and who *ruku'* (obey God and the Law) (Hamidy, 2008).

#### 3.4.3 Criteria of Imam

Criteria of *Imam* are: the most memorized person of the Qur'an, the most intelligent person to read the Quran, the most understanding the Sunnah of the prophet, the first person to emigrate, who first convert to Islam, and older people (Sukandy, 1986).

#### 3.4.4 Characteristics of Leadership

The most prominent characteristics of leadership are: *al-quwwah* (strong), *al-taqwa* (God-fearing) and *al-rifq* (gentle). This nature is also very emphasized by the Prophet Muhammad. With this nature, leaders will be increasingly loved and not feared by the people.

Islamic leadership is not dictatorial or oppressive, this goes against the shuratic principles of foundational Islam, and the principle of *ijma*, or consensus. Nor can Islamic leadership rely for its legitimacy on wealth, family, tribe or tradition. (Almoharby and Neal, 2013)

## 4 RESULTS AND DISCUSSION

### 4.1 Sholat jamaah and Leadership in Islam

Prayers, are a worship consisting of sayings and deeds which are opened with *takbir* and closed with *salam*. (Syakir Jamaluddin, 2009)

The legal requirements for prayer are: already in time, holy from *najis* and *hadas* (both large and small), close the aurat and facing the direction of the Mosqueil *haram*.

#### 4.1.1 Analysis of the Legal Requirements for Prayer

- **Already in Time**

The Prophet SAW not only advocated prayer on time, but also at the beginning of time. This can be marked with azan (the calling of the call to prayer) or can be seen on the schedule of prayers. Prayers at the beginning of time show high discipline. We can see people who are disciplined and not with the alertness come to Mosque when the azan reverberates. Azhan is not only considered as a marker has entered the time of prayer, but is a call from the Supreme Leader to meet immediately. Hence, in carrying out the duties of the organization, high discipline will reach the target in a timely manner.

- **Holy from *Najis* and *Hadas* (Large and Small)**

The sacred is the body, clothing, and also the place of prayer. We are also strongly recommended to keep the smell of others (pilgrims) from the odor caused by our bodies. Both body odor due to sweating, and bad breath from eating food with a stinging smell. The prophet strongly advised his *ummah* to use the *siwak* (brush our teeth) before *wudlu*. It reminds us to respect the rights of others to get fresh air and to perform the prayers calmly. We are forbidden to disturb others with the smell as well as by deeds.

The sacred cloth and body of the *hadas* are the responsibility of the individual. The sanctity and cleanliness of the place of prayer (*masjid*) is a shared responsibility. Hence, it is necessary to cooperate all pilgrims to realize a clean and holy Mosque.

Within the organization, realizing maintaining a good name is the task and responsibility of all members of the organization. Do not let the organization be fouled or infiltrated by ideas or treachery that destabilize the organization.

- **Close the *Aurat***

Close the *aurat* is to use clothes that can cover (not thin) and good condition. Based on the Quran Surah 7:31, Allah commands us to use good clothes every go to the Mosque. As for

the limits of *aurat*, we can find it in some *hadith saheeh*.

Closing *aurat* means closing shame/error. It is especially a disgrace that should not be displayed or shown to others. Similarly, if we see a congregation whose *aurat* is not completely covered, we are advised to tell him.

That is, ignorance/error, the lack of members of the organization, everyone has to cover, no need to bring up his past, in achieving organizational goals.

- **Facing the Direction of the Masjidil Haram**  
In the Qur'an Surah 2:144 God commands to face the holy Mosque. That is, with the knowledge possessed, everyone who prays tap into the Holy Mosque as Qiblat. This shows the need for unity of purpose and endeavors to achieve that goal. This is under normal conditions. When an emergency - in conditions of war, on the way, or when not knowing the direction, we are allowed to face anywhere, as recommended by the leader.  
That is, when the way to achieve that goal is too difficult, it is permissible to use a different method, of course still in order to realize the ultimate goal.

## 4.2 Sholat Jamaah Procedures

The procedure of *sholat jamaah* are: Sholat fardhu congregation should be held in the Mosque; prior to *takbir*, the priest is advised to face his *jamaah*, paying attention and tidying their *shaf*; *Muqim* may congregate to the traveler who cut short (qashar) the prayer, with the condition must perfect the number of rakaat itself, after the priest *salam*; If the priest is already in *takbir*, then *makmum* must immediately do the *takbir* and do not ever precede and dismiss the movement of the priest; *makmum* should pay careful attention to the reading of the priest; if the *jamaah* is heterogeneous, the priest should read a short letter, adjusted to the condition of the pilgrims; if there is a *Masbuq* (belated), he should follow the last priest's movement at any position; if the *imam* forgets in the prayer movement, the *jamaah* is reminded by saying '*subhanallah*', if the priest forgot his reading, he'll be reminded of reciting the passage; everyone is prohibited passing in front of the person who is praying; and after the prayer, the priest should face the *jamaah* (Syakir Jamaluddin, 2009).

### 4.2.1 Analysis of Sholat jamaah Procedures

- **Implemented in the Mosque**  
We have to choose a right place and most worthy to establish an organization.
- **Before Takbir, the Priest is advised to Face Makmum**  
Before starting the activity, the leader must see the condition of his subordinates first. Is the subordinate really ready and occupy their respective place.  
The Islamic-modelled organization should not only cater to the economic needs of employees but should also provide support for their social and spiritual needs. For instance, the observance of congregational prayers at workplace helps to close ranks and create trust and acquaintance with each other resulting in social relationships that extend beyond the workplace. (Ahmad and Ogunsola, 2011)
- **Muqim May Congregate to the Traveler**  
*Muqim* can congregate the traveller who qoshor prayer and then completes the number of rakaat itself, after the *salam* of the *imam*; a leader has not always the person who is domiciled at the organization was founded. The important, leader is the people who best understand the best way to achieve organizational goals.
- **After the Priest Takbir**  
*Makmum* must *takbir* immediately and never dismisses the movement of the priest; for the sake of achieving the goals of the organization, subordinates must be disciplined and perform his duties immediately, not procrastinate. Focus on the task, no need to reduce or add things that are not needed.  
The formation of effective leader-member relations requires an objective assessment of the position of the leader, which excludes the idealization of his or her personality and role, which is not easy to achieve because the majority of the leaders are idealized by their followers to a lesser or greater extent (Ansari et.al, 2007)
- **Makmum Should Pay Careful Attention**  
*Makmum* should pay careful attention to the reading of the priest. *Makmum* follows the movements and the priest's reading while watching; Subordinates in running the activities always pay attention to the rules set and direction of the leadership. So, the organization's goals will be achieved.

The leadership task is to build a culture in which conflict is handled through healthy and creative dialogue. Sometimes, the first step to improving these relationships lies not in challenging the leader's behavior or policies, but in showing care and concern for the leader. (Chalief, 1997)

- **If the *Makmum* are Heterogeneous**  
The priest should read simple verses, adjusted to the condition of *makmum*. Leaders should know well the conditions the followers. A leader prohibits giving too much task, over the ability of his subordinates. Hence, subordinates will feel heavy and forced to work.
- **If there is a *Masbuq* (Belated)**  
He should follow the last priest's movement at any position; new members of the organization should follow the rules that already exist and participate in the success of the program that is running.
- **If the *Imam* Forgets**  
If the *imam* forgets of the prayer movement, the *makmum* will remind by saying *subhanallah*. If the priest forgot his reading, the *makmum* will remind him by reciting the passage; when the leader made a mistake, the subordinate remind the leader in a subtle and unfavorable way. Hence, the leader will realize his mistake without feeling offended.
- **Anyone is Prohibited from Passing**  
Anyone is prohibited passing in front of the person who is praying; when the program is running, as much as possible all members of the organization dispels or withstand existing disruptions, so stay focused on achieving organizational goals.
- **After the Prayer**  
After the prayer the priest should face the *makmum*; after the program finishes, the leader should pay attention to the condition of his subordinates while doing the evaluation.  
In addition, if the priest can't continue his prayer, because of hatred or other things, the prayer must be continued with the replacement priest by one of the congregation that is closest to the position of the priest. That is, when the leader is absent, and can't continue running the organization, it may be a change of leadership. The person who replaces the leader is recommended to be the closest and knows more about the organization.

No leadership process should be regarded as a permanent structure, but only as a temporary balance of power, always connected with specific situational circumstances, implying the rotational nature of the leader's and the follower' roles. (Stojanovic, 2016)

## 5 CONCLUSIONS

The most prominent characteristics of leadership are three namely, *al-quwwah* (strong), *al-taqwa* and *al-rifq* (gentle). In running the organization, an Islamic leader must follow the principles of Prophet Muhammad SAW and also the principles of Islam.

Terms and Criteria for Being a Leader are 1. The Most Excellent People understanding law and regulations, meaning must have a broad insight and knowledge about the organization he leads. 2. The Most people understanding the *Sunnah* and *Wara* ', the most guarded person in order not to fall in the matter of *syubhat*, so that all policies are taken all in order to obey Allah SWT. 3. Older People, meaning people who are experienced in their field with consideration can be more reliable and responsive to overcome the situation and possibilities that will occur in the organization.

The main purpose of Leadership in Islam is to reach *Ridho* Allah SWT. In realizing that goal needs to be supported by all members of the organization. The rule between the leader and the followers is very clear as prescribed in the congregational prayer. *Imam* as a leader should pay attention to the condition of the subordinate before, after, and during performing the prayer (perform the program). *Makmum* as a subordinate must always follow the *imam* (leader) command. If the priest (leader) is guilty, the vice may remind and even fix it in a polite manner, in the spirit of goodness, and not humiliate let alone drop. When leaders can't continue, they can be replaced by others who also have some criteria with the leader.

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