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SURAT PENCATATAN

CIPTAAN

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Nomor dan tanggal permohonan	:	EC00202059659, 15 Desember 2020
Pencipta		
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Alamat	:	Griya Tirto Indah Gg II No.62 RT 01/RW VI Kel.Tirto Kec. Pekalongan Barat , Pekalongan , JAWA TENGAH, 51119
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Kewarganegaraan	:	Indonesia
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Leadership in Islamic Business Ethics Perspective

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A. Introduction

Leadership is a task that Muslims have both individually and socially. Therefore, the balance between individual and social tasks in the soul of a leader is absolutely absolute. It shows how the morality of business leaders is practiced, namely efforts to realize the balance between material and spiritual well-being.[1] In this case Islam has clearly commanded in the verses contained in the Qur'an as in QS Al- Furqon: 74,

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And make us leaders of the pious."

Similarly, in QS An-Nisaa' : 59,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ

And obey Allah and obey the Messenger, and the messengers among you."

Leadership function is also needed in the business world, because all business decisions must be related to the needs (benefit) of the people. Thus, being a businessman means carrying out leadership duties. There is a growing impression in society, that the business world is a dirty world, full of deceit and violation of norms. It is highly unlikely to link it to ethical issues. If so, talking about business ethics what else is associated with the Religion of Islam feels far-right. It is not surprising that the phrases "business is dirty" and "business is immoral". This phrase is true when viewed cases of violations of business ethics such as, bribing to win tenders, manipulating the scales to reap more profits, manipulating receipts to earn commissions, using harmful materials for consumers to reduce production costs, placing porn ads to boost sales volumes, suppressing labor wages as low as possible, getting rid of business opponents in dirty ways and other examples that often occur in the business world. But that doesn't mean the business is dirty. It is in this context that moral control is required.

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[1] Pusat Pengkajian dan Pengembangan Ekonomi (P3EI), *Ekonomi Islam,* (Jakarta: Raja Grafindo Persada, 2012), p. 55-56

Tauhid occupies a very important position in Islamic business ethics. Tawhid gave birth to two consciousnesses in each Muslim. First, everyone must realize that mini-style is a creation of Alloh SWT that is intended for human welfare and at the same time Alloh SWT as the absolute owner. In this case the Qur'an gives a very firm explanation that all-natural resources or in the language of economics called production factors are the property of Alloh SWT which is absolute. While human ownership is relative. The implication is that the Qur'an's guidance on lawful and unlawful property is important for human beings to adhere to because of their benefits to man himself. Second, the motivation of human creation into this world is to serve Alloh SWT and every service done by man will be considered as a worship. Internalization of these two consciousnesses in Muslims will have an influence on their business activities.[2]

Man is the caliph on earth. As the caliph of God and the doer of history on earth, man must reflect on his will in accordance with His ethical principles. Man, with all his behavior becomes the center of the teachings of the Qur'an. There are three things that are the basis of Islamic ethics, namely, Faith, Islam and *Taqwa*. Faith requires proof of charity, and on the contrary faith is the foundation of charity. The Qur'an has associated faith with charity, when talking about faith itself. On the contrary, the Qur'an also affirms that good deeds -- which God truly and appreciates -- are based on faith. So, faith which is a matter of conscience and mind, must be one or unity that cannot be separated from charity. Good works are an existence of faith. While the nature of faith will be reflected in the good deeds done by a believer in his life. If a man loses one of them, his conduct is not controlled.[3]

Human life is increasingly sophisticated with the involvement of technology that greatly facilitates between humans, both consumers, traders, manufacturers to meet their needs. The existence of digitalization in the financial sector, production and marketing increasingly pamper people in interacting. This development must be grateful as well as aware, because it can also have a less good impact on human life, such as the existence of human trafficking (human trafficking business), narcotics business, transaction fraud, delivery fraud, fake reviews of a product, the use of false accounts and so on. These kinds of business

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[2] Azhari Akmal Tarigan, (2015). *Dari Etika ke Spiritualitas Bisnis*, Medan: IAIN Press, p. 9-10 and 11.
[3] Amin Syukur, (2004). *Tasawuf Sosial,* Yogyakarta: Pustaka Pelajar, p. 124.

misdemeanors show the lack of leadership aspects of these businesses. Ignorance or ignorance of ethical leadership greatly jeopardizes the operation of a business.

Leadership is a competency that must be possessed by human beings, the mandatory degree indicates how important leadership is to the sustainability of human life. The sustainability of human life depends on many things including the guarantee of stability, comfort and security of natural resources and human resources. Leadership becomes a tool to ensure the effective and efficient use of natural resources and human resources. Therefore, it is necessary for a leader who is able to manage his leadership potential well and responsibly. 2 (two) aspects of leadership is an important indicator to see the credibility of a leadership. In the hadeeth of Rosulullah saw it has been confirmed that "Every one of you is a leader, and every one of you will be asked about his leadership".

Being a leader is a very prestigious thing, therefore the position of leader can be said to be very strategic both socially, politically and religiously. Indonesia's population of almost 270 million requires a leader figure of good character, hardworking, trustworthy and innovative so that the outward and inner needs of heterogeneous Indonesian society from both ethnicity and religion can be met properly. Processing of natural resources in the form of agriculture, plantations, mining, fisheries, marine, forestry, and so on is vulnerable to the emergence of conflicts of certain parties who are contesting and resolving each other for personal and group interests.

Work also involves emotions that are a core element of one's self. The concept of a person over himself is closely related to motivation, behavior and psychological health. Therefore, the meaning of work becomes an important element in self-identity.[4] Religion is considered to be a positive for its society, can be seen from the parameters of religious behavior of individuals' daily religious behavior. For an individual, religion is expected to play a role in providing guidance in improving the quality of religion (spiritual stages). For collective-community, religion is expected to play a role in improving the quality of life of the community (social stages). If religion has played a positive role for its adherents, its people, every day, in Islam are said to be *al-insan al-kamil* (the perfect man). Celebrating Chinese New Year and Eid al-Adha, in essence, has important meaning in increasing the level of

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[4] See Susan Cartwright and Nicola Holmes, (2006). "The Meaning of Work: The Challenge of Regaining Employee Engangement and Reducing Cyinicsm", *Human Resource Management Review,* 16, p. 199-208.

spiritual-religious and collective-awareness of society. In fact, all religions have an important concern for the quality of religious or individual piety of their adherents, as well as the quality of collective-societal religion.[5] This is where Islamic ethics, it is necessary to study the theoretical leadership in business to conform to the principles of Islamic ethics as well as to maintain the sustainability of human life.

B. Leadership and Ethics

Leadership is a good thing. Therefore, leadership must be done in a good way, as well as for a good purpose. Leadership aims to create a better civilization, including in the business field. Business activities are part of human civilization since ancient times in human life, because from the beginning of life every human being is faced with efforts to meet the needs of life in order to survive. The practice of doing business eventually developed to adjust the capabilities and knowledge of human beings themselves, until in this global era and technology, businesses are growing and much is done online (e-commerce). However, there are often violations of ethics in doing business both offline and online (cyber-crime). This is what is regrettable, where actually business people have leadership responsibilities both individually and socially should avoid illegal business practices. Because the impact of a moral act will not only plunge itself into sin and criminality, but will also sacrifice others widely, such as dissatisfaction, material loss, environmental damage and so on.

Ignorance or deliberateness of a company leader so as to violate ethics is closely related to the inability of the leader in doing self-control, because by being able to control himself, then the human being will be able to account for all his actions to the environment and to Allah SWT. In this case, Dawam Raharjo explained that human life relies heavily on the concept of self-control. Islam is a teaching that advocates self-control. Self-control is actually a key factor in the concept of human resource development. Control begins by identifying definite weaknesses and personal strength. In the development of human resources, positive elements in the human personality are developed, while the negative elements are controlled or if necessary, prevented.[6]

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[5] Abdullah Idi, (2015). *Dinamika Sosiologisi Indonesia, Agama dan Pendidikan dalam Perubahan Sosial,* Yogyakarta: LKiS, p. 277.

[6] Dawam Raharjo, (1999). *Islam dan Transformasi Sosial-Ekonomi,* Yogyakarta: lembaga Studi Agama dan Filsafat, p. 324.

Thus, ethical leadership requires a person's ability to manage the potential of good and bad in him in order to carry out his duties and responsibilities properly. This is for the creation of good relationships between businesses, as well as between business people and their environment. For as it is known that every human being has an instinct to connect with each other. The relationship will produce a pattern of association called a pattern of social interaction. The association produces views on good and evil. The views are human values, which then greatly influence the way and mindset. For example, a person who emphasizes material factors more, then his/her mindset tends to be materialistic.[7]

C. Leadership and Business

Intrinsically, business is a typical human affair, therefore the business attracts everyone without exception. Business is always related to what is most valuable or the most valuable in humans. The thing that is valuable and valuable that always want to be improved is nothing but life. In order to stay alive, especially so that his life is more qualified or more prosperous, human beings will certainly move all the power and abilities that have. Sometimes he has to use various tactics and strategies to improve his quality of life, at least maintain his life. At this level, the business then is a verb, not a noun. Business is a human effort to avoid suffering or destitution and to draw closer to comfort or economic well-being. Business is a verb, a movement from destitution to prosperity.[8]

Leadership in business has a transcendent dimension. Therefore, leadership is a mandate that must be done properly and does not violate the rules of Islamic law. Islamic guidelines on business management do not allow Muslims to work at will regardless of halal and haram elements. Deceptive acts of relationships, consumers, cheating, perjury, plagiarizing trademarks and so on are clearly not allowed. Islam has given a line between the allowed and the not allowed businesses, with the general interest, such as likes and likes, so that no party feels harmed or wronged in transacting. Enforcing moral values in the life of trade and business must be personally realized by good businesses.[9] Allah has stated unequivocally in the Qur'an, surah

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[7] Soerjono Soekanto and Budi Sulistyawati, (2015). *Sosiologi Suatu Pengantar,* Jakarta: RajaGrafindoPersada, hlm. 101.

[8] Azhari Akmal Tarigan, (2015). *Dari Etika ke Spiritualitas Bisnis, Telaah Isu-Isu Aktual dan Masa Depan Pendidikan Tinggi Ekonomi Islam,* Medan: Perdana Mulya Sarana, p. 5.

[9] Veitzal Rifai, Amiur Nuruddin, Faisar Ananda Arfa, (2012). *Islamic Business and Economic Ethics, Mengacu pada Al-Qur'an dan Mengikuti Jejak Rasululloh SAW dalam Bisnis, Keuangan dan Ekonomi,* Jakarta: Bumi Aksara, p. 26-27.

An Nisa: 29, "O you who believe, do not consume your neighbor's wealth in vanity, except by means of business that is like one of you. And do not kill yourselves.".

In business it takes a leadership figure based on spirituality. Without high spirituality, business activities will be out of control and damage the harmony of life together, both the life of fellow human beings and human life with the surrounding nature. Spirituality is actually inseparable from religion. When studying spirituality, but separating it with religion, there are two possibilities that can apply: to become *zindiq* (heretical-believing in *klenik* and shamanism) or to be a theosophy-who deepens the philosophy of spirituality. The discourses of spirituality develop, but there is no implementation. No outline of the action (*frame of implementation*).

Spirituality is generally understood as the need for man to relate to something greater than man himself. Spiritual abilities include the goodness, truth and beauty of human life itself.[10] The spiritualistic paradigm of understanding human life is not only limited to the presence of the body on earth, but human beings are spiritual beings or *ruhaniah* human beings. There will be life other than on earth today. Alloh SWT reminds people not only the body but also the spirit. Spiritualistic paradigm makes its adherents consider that everything that happens is a decree of Alloh SWT, therefore this life must be grateful. Trials, shortcomings and sufferings are treated patiently and with fortitude and return everything to Alloh SWT, because everything is His, including himself. Adherents of this paradigm view his life in the world affects his life in the hereafter (holistic). Everything done in the world is seen and judged by Alloh SWT, who will be asked for his answer in the hereafter. Thus, with this paradigm man will not be exposed to stress, life becomes peaceful which of course greatly affects his quality and he always brings policies derived from chastity (*virtus ex sanctus)*. With spiritualistic paradigm, one has connectedness with Alloh SWT that brings the view of life so that he becomes calm and always brings policies derived from chastity.[11]

Spirituality is also associated with various natural realities of thoughts and feelings that are adikodrati, non-conflicted, and tend to be "timeless & spaceless". Including the types of spirituality are God, jinn, demons, ghosts, spirits, moral values, aesthetic values and so on.

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[10] Benaouda Bensaid, Salah ben Taher Machouche an Fadila Grine, *Religion,* ISSN 2077-1444, Vol. 5, 179-198, DOI 10.3390/rel5010179.

[11] Sakam, Wahfiudin & Abdul Latif, (2014). *Bersama Tuhan Menggenggam Dunia, Panduan Konsepsi dan Aplikasi Spiritualitas Kerja,* Jakarta: Radiks Spiritual Capital Specialist, p. 13-15.

While religious spirituality (religious spirituality) concerns mental causality (consciousness), feelings, morality, and other noble values derived from religious teachings. Religious spirituality is Divine, not humanistic because it comes from Allah SWT.

Spirituality causes people to have universal values to know honesty and trust in living life. The Godfearing are those who are responsible, trusting and loving. In the person who is godly, there are characteristics that have a vision and mission, remember and pray, be patient, tend to good, have empathy, have a big spirit, and have the nature of serving in the social life of the community, and feel the presence of Allah SWT.[12]

Religiosity and Spirituality are two different things, but complement each other. Religiosity is often fixated on religious symbols and ritual practices, while spirituality is the core of religion itself, namely one's connectedness with Allah SWT, which directly affects his morality. Ideally, a religious person is a spiritualist. However, in reality, we often see a person's religiosity is not balanced with his spirituality. Examples of unbalanced religiosity and spirituality can be seen the phenomenon of Umrah and Hajj in Indonesia.[13] Seyyed Hosein Nasr (1975) assessing that human beings tend to be greedy, because in humanities sciences in general, and science that is interested in humans, namely science that is expected to provide insight into the typical intrinsic nature of human beings, is not at all morally charged. Modern man only rebelled against God, shaved himself off the moral charge, and kept him away from religion.[14]

Social phenomena everywhere show us, it turns out that the impulses of power appetite have trapped a person into incapable of self-awareness honestly to measure self-capacity, both related to intellectuality, morality, and capability in carrying out public power fairly and correctly, so that many people dare to falsify diplomas that show how low intellectual honesty, as well as doing money politics that shows low political ethics. Power has become transformed, no longer a public mandate that must be carried out fairly and correctly for the

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[12] Syahrul Akmal Latif dan Alfin el Fikri, (2017). *Super Spiritual Quotient (SSQ), Sosiologi Berpikir Qur'ani dan Revolusi Mental,* Jakarta: Gramedia, p. 149.

[13] Wahfiudin Sakam, (2014). *COME, Connected Meaningful Excellent,* Bandung: Mizan Publika, p. 33-34.

[14] Abdul Kadir Riyadi, (2014). *Antropologi Tasawuf, Wacana Manusia Spiritual dan Pengetahuan,* Jakarta: LP3S, p 201.

benefit of the people, but has shifted into a tool for its own selfish interests by drawing a clear line, who is removed and who is not, by measure based on the selfish interests of that power.[15]

If a human being has been caught in such a condition, then his mental state or soul is experiencing pain. Whereas Islam leads people to have a healthy soul or mental, both *uluhiyah, rububiyah, ubudiyah, and khuluqiyah*. What is meant by *uluhiyah* intelligence is the ability of fitrah as a servant to do vertical interaction with his God; He is the All-knowing, the All-wise. This intelligence is what makes a person able to keep away from the attitude of associating With Allah SWT. (*Shirk*) and disbelief in Allah.'.

The intelligence of *rububiyah* is the ability fitrah of a servant in the case of, among others:

(a) Maintaining and guarding himself from things that can destroy his life both on earth and in the sky or in the world until the hereafter (QS 9: 112).

(b) Educating and teaching yourself to be a servant who is good at discovering the essence of identity (*Nur Muhammad*) and the essence of self-image (*Insan Kamil*), with the power of science *laduni* (QS. 18: 65),

(c) Leading and guiding the physical and spiritual self together in totality to be able to submit and obey Allah SWT and be able to provide protection to themselves and their environment (QS 2: 157; QS 20: 8).

(d) Heal and purify yourself from diseases and disorders that can weaken and even destroy the potential of the soul, mind, *qalbu* and the senses in capturing and understanding the intrinsic truths by committing complete repentance and self-improvement (QS 4: 108).

Ubudiyah intelligence is the ability of one's fitrah in applying worship sincerely without feeling compelled and forced, but makes worship a very primary need and is food for the spiritual and soul. *Ubudiyah* intelligence is a gift from God in the form of ability and skill to apply a very sincere and automatic attitude of servitude, either in their own or group circumstances, either overtly or covertly, either vertically or horizontally, either under any circumstances, anywhere and anytime.

Intelligence khuluqiyah is the ability fitrah a person in behaving, behaving and looking commendable as Rosulullah SAW. Words that come out of the oral contain truth and wisdom,

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[15] Musa Asy'arie, (2005). *Islam, Keseimbangan* Rasionalitas*, Moralitas, dan Spiritualitas,* Yogyakarta: LESFI, p. 140-141.

soft speech, polite and detached from expressions that can contain reproach and wretched self and others. Similarly, attitudes, deeds and appearances become good example and goodness and truth are real and a good and true reality for anyone who looks at it. And whosoever reaches the level of his piety with patience, keeps away from the commandments and accepts His trials, preserves His rights out of fear of piety and goodness, Then Allah will always be present and dwell in his own existence, identity and self-image. In such conditions *khuluqiyah* intelligence will exist to the surface of deeds, traits, characters and appearances. Intelligence is also able to manage, maintain and maintain all behaviors and attitudes together with the behavior and attitude of Allah SWT.

From the point of view of religious psychology, the low height or thick mental thinness of a person in using religious norms when dealing with the solutions he faced daily. It could also be that he did not use religion at all in his life. At the level of knowledge, human belief in religion is what makes it give birth to certain attitudes and behaviors. Both in connecting himself with supernatural forces, especially to his God, as well as to efforts to develop the natural environment. The level and type of morals including one's morals, bigotry in practicing worship "*ubudiyah*" directly "*mahdah"* and "*mu'amalah*" community "*ghairu mahdah*", approach and development of science and culture in his community will always be related to the background of his belief in the teachings or revelations of religion that he made as the center of his role model.

The quantity of religious aspects known and practiced by a believer and the specificity of the "quality" of worship. All of these are also called religious awareness or religious consciousness. The quantity and quality of religious practice "religious awareness" is related to the reality of one's life. Whether it is about the economy, society, worldly safety, health and strange events that go through in the life of the person concerned is called "religious experience" or "*Religious experience*".[16]

Indications of mental or mental health is the presence of a perfect psyche, namely a calm, peaceful and meek soul (*muthmainnah*), because it has been in a very sterile environment or space and time of beings and matter, devils, jinn, demons and humans; a spacious, free and spacious soul unfettered by matter, for it is in a space and timeless and

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[16] Rusman Tumanggor, (2014). *Ilmu Jiwa Agama, The Psychology of Religion,* Jakarta: Prenadamedia Group, p. 24.

timeless; and the soul that has obtained the title and dignity, namely the soul *nubuwah* (prophetic), the soul *rasuliyah* (apostolic) and *Waliyah* (guardianship).[17]

In general, the easiest factor to undermine human commitment to do good is money, because some people think money is everything. Whereas if understood correctly, money is important but not everything depends on money. The thing that is often forgotten is the creator of the material itself, Namely Allah SWT, while money is the material created by man. Money is recognized as power, even a power-over. It is from power that money is generated. Everyone who controls and has money will be able to buy power, even trade power. From this dirty practice will develop a conspiracy between business and power.[18] Money should be used to realize a noble life goal, namely building partnerships through mutually beneficial cooperation and achieving mutual welfare. Materialism, hedonism and consumerism are not the goals of ethically built businesses. It is related to human function in relation to property is only as the ruler while the real owner is Allah SWT. How far the limits of individual ownership are allowed and what should be given in the public interest, Islam does not provide a definitive benchmark, but Islam provides provisions that must be achieved balance based on hierarchy *dharuriyah*, *hajjiah* needs and *tahsiniyah* needs.[19]

Power has various forms and various sources. It belongs to the land and position is the source of power. Bureaucracy is also one of the sources of power, in addition to special abilities in certain sciences or on the basis of certain laws and regulations. So power is everywhere, in social relations as well as in social organizations. The nature of power can be manifested in symmetrical and asymmetric relationships. The power that can be found in social interaction between people and between groups has several main elements, namely: (a) Fear. Fear of a person (who is a ruler for example) gives rise to obedience to the will and actions of the feared person. Fear is a negative feeling because one submits to another person in a forced state. The one who fears to do all things according to his fear, this symptom is called matched dependent behavior, as described by William W. Lambert and Wallace E. Lambert (1965). Fear is a universal symptom that is found everywhere and is usually used as best as possible in a society that has authoritarian rule.

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[17] Hamdani Bakran Adz-Dzaky, (2015). *Konseling & Psikoterapi Islam,* Yogyakarta: Al-Manar, p. 461-508.

[18] Soerjono Soekanto dan Budi Sulistyawati, (2015). *Sosiologi Suatu Pengantar,* Jakarta: Raja Grafindo Persada, p. 228-236.

[19] Amin Syukur, (2004). *Tasawuf Sosial,* Yogyakarta: Pustaka Pelajar, p. 79-80

(b) Love produces generally positive deeds. Others act according to the will of the ruling party to please all parties. This means that there are meeting points between the parties concerned. Love has usually been internalized in a person or group of people. Efficient love should start on the part of the authorities. If there is a positive reaction from the controlled community, the power will be able to run well and regularly.

(c) Trust. Elements of trust can arise as a result of a direct relationship between two or more people who are associative. For example, B as the person who is controlled has a direct relationship with A as the holder of power. B believes fully in A that A will always act and act well. Thus, every desire A will always be carried out by B. It is very likely that B is not at all aware of the usefulness of his actions. However, since he has put his trust in the A, he will talk about things in accordance with the will of A who is the ruler so that A more trust B. in that example, the relationship that occurs is personal, but it is possible that such a relationship will develop in an organization or society at large. The question of trust is very important for the continuity of power.

(d) Worship. In the system of worship, a person or group of people who hold power has the basis of worship of others. The result is that any act of authority is justified or at least deemed to be true.

These four elements are means that are usually used by the ruler to be able to exercise the power that is in his hands. When a person wants to exercise power, it is usually done directly without intercession. Such a situation can generally be found in small and unpretentious communities, where the citizens know each other and have no known differentiation. But in a more complicated society, the relationship between the ruler and the controlled may be forced to be carried out indirectly.[20]

D. Conclusion

Leadership is a mandate that every Muslim must exercise. Leadership is responsible horizontally and vertically to build the welfare of the people in an inner and outward way. Ethics will help a person to realize his leadership avoided a bad conspiracy and based only on the lust of greed that will damage social relations and the surrounding environment.

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[20] Soejono Soekanto dan Budi Sulistyowati, (2015). *Sosiologi Suatu Pengantar,* Jakarta: RajaGrafindo Persada, p. 228-232.

Leadership in business is clearly needed so that the direction of human civilization development becomes more clearly respectable. Therefore, a spirituality dimension is needed to control the needs of figure leaders in every era of human life, including in the digital age where a high level of trust is needed by all parties.

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