

The Concept of Caliph/Leader in Islam: Examination of the Story of Prophet Daud AS and Prophet Sulaiman AS

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Abstrak

This article discusses and analyzes the concept of khilafah/leader in Islam taken from the story of Prophet David AS and Prophet Sulaiman AS as a prophet and previous leader in Islamic history. The purpose of this article is to provide literacy and understanding to the Islamic community in order to choose leaders who have a just nature, wise, always grateful for the blessings of Allah Swt and also have sufficient competence in various sciences so as to create *baladun thayyibatun warabbun ghafur*. Based on the results of the study, it is known that to be a good leader and loved by the ummah, a leader must have a just nature, and be able to solve problems with wisdom and wisdom in accordance with the provisions in Islam. In addition, a leader must also have more than enough knowledge, because in leading a region and society, problems will definitely arise from various sides that require good knowledge to be able to overcome them. Because by solving problems in accordance with Islamic teachings will create a conducive situation in the community.

Keywords: Concept, Caliph, Leader, Islam

INTRODUCTION

to attract and make people obey and obey him with a sense of happiness, sincerity and without any sense of coercion in carrying out the orders of the leader. In addition, in carrying out his leadership a leader must also have a fair nature, critical of all things and able to provide benefits and certainty to the community.¹ In relation to the Qur'an, the term leadership is often In English, the term leadership is often referred to as "*Leadership*", the term leadership in English can be interpreted as a combination of a person's skills in captaining an organization or other designations, these abilities can be in the form of abilities in various fields of science, the presence of good authority, the existence of traits that reflect a leader, has a vision and mission that can always intersect with a concept that comes from guidance and guidance on the truth by Allah SWT. In carrying out his leadership, a leader must be able to bring benefit to the community and keep it away from harm. in other words, leaders should not commit injustice at any level, whether it is injustice in knowledge and action, or injustice in decision making and implementation.²

¹ Syaiful Sagala, *Pendekatan Dan Model Kepemimpinan* (Jakarta: Prenadamedia Group, 2018). hlm.44

² Bashori, "Gaya Kepemimpinan Kepala Madrasah Dalam Meningkatkan Mutu Layanan Pendidikan (Studi Kasus Di MAN Godean Sleman Yogyakarta)," *Jurnal Pendidikan Islam*, 2016, hlm 1689–1699.

According to Sedarmayani, a leader is someone who is able to influence other people to do or not do something as desired. The word leader reflects the position of a person in a certain hierarchy in an organization, who has subordinates, because the position concerned gets formal powers and responsibilities, as well as rights and obligations.³

Meanwhile, in Arabic terms the word khilafah/leadership is a verbal noun form that indicates an active subject or actor, who is hereinafter referred to as the caliph/leader. Therefore, the word khilafah means a set of actions/behaviors carried out by someone, where that person is called the caliph/leader. Referring to the above understanding, it can be concluded that there can be no leadership or in Arabic called khilafah without a leader or caliph.⁴

The term leader in the Qur'an is mentioned and interpreted in various terms, including caliph, imam, *ulil amr*, and prophet. Basically, each of these words has the same meaning, namely "leader", which means a person who supervises, leads or heads. But we need to understand that some of these words may have different meanings when associated with different contexts.

In Lisan al-arab the word khalifah means *al-lafdzi yustakhlafu mimman qablahu* which means: "the one who is appointed in place of the previous one". If we trace, then the plural form of this word is *khalā'if* as the word *karimah* if we trace then the plural word is *karā'im*.⁵ Whereas in Lisan al-Arab the word imam means *man u'tumma bihi min ra'is wa ghayrihi*, which means everyone who is followed, whether it is a leader or something else. If traced deeper, then the plural form is *aimmah*, but some people read it as *ayimmah*. As mentioned in the Qur'an Allah SWT says, *fa qatilu aimmat alkufr* which means fight the leaders of the disbelievers or their warlords.⁶

While the word *uli al-amr* is composed of two words, first the word "*ulu*" which means the one who has. It should be noted that this word is unable to stand alone unless it is attached to another word, such as *ulu ba'ts shadid*, *ulu karam*, and others. Allah SWT in the Qur'an which reads: *wa uli al-amr minkum*, Abu Ishaq argues that what is meant is the companions of the Prophet SAW and his knowledgeable followers. But there are also those who interpret the word *ulim amri* in the verse as the leaders (*umara'*). With this meaning, there is an obligation to obey the leaders when the leaders in question have religious knowledge and take the word of people who are knowledgeable, as well as calling for *ma'ruf* and forbidding things that are *munkar*.⁷

In academic studies, research on the concept of caliph / leader in Islam has certainly been carried out by many previous researchers, such as research conducted by Tuti Munfaridah with the title leadership in Islam (analysis of Al-Ghazali's thought) which concluded that in the political context, there are two types of relationships between leaders and their subjects, first in terms of vertical relationships that require a leader or to obey the commands of Allah SWT and stay away from all His prohibitions. second, in terms of horizontal relationships, leaders and rulers have a responsibility to their people to help them build a just and prosperous society based on religious morality. Second, in terms of horizontal relationships, leaders and rulers have a responsibility to their people to help them build a just and prosperous society based on religious morality.⁸ Furthermore, in the journal al idarah by Arifin Zain with the title khilafah in Islam, this study concludes that the Caliph or leader is a representative or someone who is assigned to replace the prophet Muhammad SAW after the apostle died, the replacement here can be

³ dkk Lelo sintani, *Dasar Kepemimpinan* (Temanggung: Yayasan Cendikia Mulia Mandiri, 2022).hlm.9.

⁴ Ajat Sudrajat, "Khilafah Islamiyah Dalam Perspektif Sejarah," *Jurnal Informasi* , 2009, 2.hlm.2.

⁵ Ibn Manzhur, *Lisan Al-Arab*, 1st ed. (Beirut: Daar Shadir, n.d.).hlm.82.

⁶ Ibn Manzhur.hlm22.

⁷ *Ibid*. Hlm.23.

⁸ Tuti Munfaridah, "Kepemimpinan Dalam Islam (Analisa Pemikiran Al-Ghazali)," 2012, <https://doi.org/https://doi.org/10.21580/wa.v14i1.hlm.353>.

interpreted in relation to religious and state affairs. Furthermore, Khalifah can also be interpreted by someone who obtains and runs the title as the head of religion and king. In addition, the position of a sultan or head of state in Islam as the representative of Allah SWT on earth can also come from the meaning of the word Khalifah.⁹ Furthermore, research conducted by amir sahidin with the title Review of the Concept of Khilafah Al-Mawardi (Descriptive Study Analysis) concluded that Al Mawardi requires the concept of khilafah to be based on his understanding of *maqāsid syarī'ah*, because by understanding *maqāsid syarī'ah* the policy of a caliph can give birth to laws that are beneficial to society both in the world and in the hereafter.¹⁰

In contrast to some of the previous studies above, this research focuses on the concept and criteria of a caliph/leader in Islam by referring to the Qur'an surah shad verse 26, and the story of the successful leadership of the US prophet sulaiman who led the ummah based on qualified knowledge. This is deemed necessary because Indonesia is a country with the largest Muslim population in the world, this is reinforced by a statement that states that until 2020 it is estimated that the Muslim population in Indonesia has reached 229 million people.¹¹

With the large Muslim population in Indonesia, it is certainly expected that the leadership in Indonesia is also in accordance with the Qur'an, although currently in Indonesia there are still many leaders whose policies are often contrary to the concepts in the Qur'an, such as deciding a case unfairly, making policies that are not beneficial to the community. Especially considering that the year 2024 is a year of democracy for the people of Indonesia, so this paper is expected to be able to provide education to the people of Indonesia about how the concept of leadership in Islam by looking at the history of previous Islamic leaders, namely the prophets and apostles, especially Prophet David AS and Prophet Sulaiman AS.

Departing from these problems, in order to make the focus of this research, two research questions are formulated such as how is the concept of caliph/leader in Islam based on QS shad verse 26? And what is the basic foundation of the leadership of the prophet Sulaiman AS? Where this question will attempt to examine the concept of leader / caliph in Islam that can be used as a reference in leading a region and society in accordance with the provisions of Islam.

METHOD

This method is optional for original research articles. The method is written descriptively and should provide a statement about the research methodology. It should provide the reader with an overview of the methods used. This method is optional, only for original research articles. This research is a type of library research by reading, quoting, and analyzing various literature related to this research. The nature of this research is descriptive analysis. This method is used in order to be able to understand and provide a clear picture of the problems associated with the content of this research, namely in relation to analyzing the concept of caliph/leader in Islam based on QS Shad verse 26 and the story of Prophet Sulaiman AS. Data collection techniques in this research are through literature studies, collected through literature studies, documents and by studying the provisions of the concept of caliph/leader in Islam based on QS Shad verse 26 and the story of Prophet Sulaiman AS. The data analysis method used in this research is content analysis which means describing something that becomes the object of research critically through literature study. Which aims to explore the research not only in terms of language but also in terms of the context that accompanies it. So, through this kind of analysis method, the author will be easier to select and sort the library data that has been collected and

⁹ Zain Arifin, "Khilâfah Dalam Islam" 3, no. 1 (2019): 41–55, <https://doi.org/10.22373/al-idarah.v3i1.4802>. hlm.41-55.

¹⁰ Amir Sahidin, "Telaah Atas Konsep Khilafah Al-Mawardi (Studi Deskriptif Analisis)," *Jurnal Penelitian Medan Agama* 12 (2021): 72–81.

¹¹RedaksiIB, "Data Populasi Penduduk Muslim 2020: Indonesia Terbesardi Dunia," <https://ibtimes.id/data-populasi-penduduk-muslim-2020-indonesia-terbesar-di-dunia>, 2020.

be able to produce data analysis that is more objective and systematically arranged in examining the concept of caliph/leader in Islam based on QS Shad verse 26 and the Story of Prophet Sulaiman AS.

RESEARCH RESULTS

The meaning of leader/Caliph in the Qur'an

In Arabic and the Qur'an, the word "leadership" comes from the word "pimpin" and the person who leads is known as خَلِيفَة (khalifah). The word khalifah comes from the word خَلْفَ (khalf) which means behind. This meaning can be seen in QS Al-Baqarah [2]: 255. From خَلْفَ (khalf) many other words can be formed, such as خَلِيفَة (khalifah) which means successor, خَلَفَ (khilaf) which means forgetting or mistaking, and خَلَفَ (khalafa) which means replacing.¹²

In the Qur'an, the word خَلْفَ (khalf) and its derivatives are mentioned 127 times, while the word خَلِيفَة (khalifah) alone is mentioned twice, namely in QS. Al-Baqarah [2]: 30 and QS. Shad [38]: 26. Apart from the mufrad (singular) form, the word خَلِيفَة (Caliph) also appears in two plurals, namely خَلَائِف (khala'if) and الْخُلَفَاء (khulafa'). The word خَلَائِف (khala'if) is found four times, namely in QS. Al-An'am [6]: 165, QS. Yunus [10]: 14 and 73, QS. Fathir [35]: 39. The word الْخُلَفَاء (khulafa') is found in QS. Al-A'raf [7]: 69 and QS. An-Naml [27]: 62. The word خَلِيفَة (Khalifah) linguistically means "successor", this meaning refers to the original meaning, which is "behind". It is called خَلِيفَة (Caliph) because the one who replaces is always behind or is behind, after the one he replaces.¹³

It should be noted that, in the Qur'an there are two contexts that accompany the word khalifah. First, is the context related to the Prophet Adam AS found in QS. Al-Baqarah [2]: 30. The context of this verse shows that the purpose of making humans as caliphs on earth is in order to prosper it or build the earth to be better, and this is in accordance with the provisions that have been set by Allah SWT when sending Prophet Adam AS to earth. Second, is the context relating to Prophet David AS enshrined in QS. Shad [38]: 26. In the context of this verse, Prophet David AS was made caliph by Allah SWT in order to lead a particular people and manage a predetermined area.

So, by looking at the two contexts that accompany the word caliph above, we can understand that there are differences in the context of leadership given by Allah SWT to the prophet Adam AS and the Prophet David AS, where the Prophet Adam was sent by Allah SWT to be the caliph on the surface of the earth at large and the Prophet David AS became the caliph in a particular region and people. namely the land of Palestine. But it should be understood that in managing the territory, a caliph should not be arbitrary or follow his lust as mentioned in QS. Shad [38]: 26 and QS.¹⁴

According to Quraish Shihab, there are other parties with Allah SWT in the process of appointing Prophet David AS, namely the Children of Israel. Whereas in the process of appointing prophet Adam AS there are no other parties participating but only Allah SWT, considering that prophet Adam AS was the first human being on this earth.¹⁵

According to Muhaimin et al, basically the function and tugas of a caliph / leader is to carry out the law of God and to call people to goodness and keep people away from all evil, the meaning of caliph in this case is someone who replaces a previous leader because he cannot be present or dies, or is sick and or is unable to carry out his duties as a leader. As the story of Caliph

¹² M. Quraish Shihab, dkk. *Ensiklopedia Al-Qur'an: Kajian Kosakata*, 2nd ed. (Jakarta: Lentera Hati, 2007). hlm.451.

¹³ *Ibid*, hlm 451-452.

¹⁴ *Ibid*, Hlm 453.

¹⁵ M.Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al Quran* , vol. 11 (Jakarta: Lentera Hati , 2009).hlm.370.

Abu Bakar AS Sidq who was appointed as a substitute for the Prophet Muhammad SAW in leading humanity to continue to be on the right path and stay away from all existing evils, because as stated in the hadith of the Prophet Muhammad SAW: ¹⁶

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ ؛ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْمُرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

which means, "Abu Sa'id al-Khudri r.a. reported, "I heard the Messenger of Allah say: "Whoever of you sees an evil, let him change it with his hand, if he cannot, then with his tongue, and if he cannot, then with his heart. Such is the weakest of faith" (HR Muslim).

Therefore, a caliph or in Indonesian called a leader must be able to act firmly in his leadership, but should not be separated from the laws set by Allah SWT, besides that a leader also should not follow his lust in leading the ummah, because the lust can lead someone to misguidance and by following the provisions of Allah Swt deliver a leader and his ummah to prosperity. Thus, Islam will be able to compete and appear to be a perfect religion anywhere on the surface of this earth.

Nabi Daud AS

History records that the full name of Prophet David AS is David bin Yisya, Prophet David AS is one of the thirteen brothers of Prophet Abraham AS. He lived and settled in the city of Beitlehem, which is the hometown of Prophet Isa AS with his father and thirteen siblings. While other sources mention that the full name of Prophet David AS is bin Isha bin Ubaid bin Bu'az bin Salmun bin Hashun bin Aminadab bin Aram bin Hashrun bin Farish bin Yahudza bin Ishaq. This source states that it is estimated that the prophet David AS was sent in 1010 BC in Palestine, and he died in Baitul Maqdis. History also records that during his lifetime, Prophet David had a son named Sulaiman, who would later become his successor. Prophet David AS is someone who comes from the descendants of Yahudza bin Ya'qub bin Ishaq bin Ibrahim al-Khalil, when viewed from his appearance, prophet David AS is a figure who has a posture that is not too high, has blue eyes, thin hair but has a pure and clean heart. So that Allah SWT awarded him with a kingdom and prophethood because he was considered capable of becoming a prophet and lover of Allah SWT. In addition, because his nature was so good he was loved by the Children of Israel who obeyed the teachings he brought.¹⁷

Leadership of Prophet David AS

History records that the story of the leadership of the US prophet David is immortalized in one verse of the Qur'an, namely in Surah Shad verse 26 which reads:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

Means: "We said", O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account" . (QS.Sad [38]:26)

¹⁶ Sutiah, dan Ali N. Muhaimin, *Paradigma Pendidikan Islam Di Sekolah* (Bandung: Remaja Rosdakarya, 2008).hlm.31.

¹⁷ Husaini, "Nabi Daud Alaihis Salam Sebagai Sosok Hakim Yang Bijaksana," <https://ms-aceh.go.id/berita-artikel-galeri/artikel/180-nabi-daud-alaihis-salam-sebagai-sosok-hakim-yang-bijaksana.html> , n.d.

As we know, Prophet David AS was not only a prophet but also a king to his people. This verse is a proposal regarding the obligation of Muslims to elect and appoint a supreme leader who will unite all Muslims and lead the people to implement the laws of Allah on this earth. The scholars have also established the conditions that must be met by the leader in question, the first is to be able to be fair to the people, have sufficient competence in the field of science, be able to act as a judge and mujtahid, be free from physical defects, sufficient experience and not show favoritism to enforce the laws of Allah SWT.

DISCUSSION

A. Appointment of Prophet David AS as the leader/Caliph on earth

Allah SWT sent Prophet David AS to be a leader who continued the leadership of the previous prophets and became a judge for humans on the surface of the earth as he said **يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ**. Through this verse, the prophet David AS has the power and government that must be obeyed and obeyed by humans as his people. Furthermore, Allah SWT also gave Prophet David AS an understanding of the principles of law that must be taught to humans, including:

1. Enforcing the law as fair as possible as Allah's word contained in a fragment of verse from surah Shad verse 26 which reads **{فَإِتْلُكُمْ بَيْنَ النَّاسِ بِالْحَقِّ}**, from this verse comes an obligation for Prophet David AS to carry out the law in the midst of society / people at that time fairly. When he succeeded then the heavens and the earth became upright. This is the basic and most important legal principle.
2. Running the law objectively, as Allah's word contained in a fragment of verse from surah Shad verse 26 which reads **{وَلَا تَتَّبِعِ الْهَوَى}**, through this verse, then the prophet David AS must run the law objectively and not follow his lust, because, following lust is a behavior that derails and leads to hell. In the next verse Allah SWT says **{فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ}**, people who carry out their leadership laws following their lusts will fall into misguidance and deviation from the path of truth, which will result in misery for that person, and will get a painful punishment from Allah SWT on the day of reckoning.¹⁸

Ibn Abi Hatim narrated that Abu Zur'ah went to Walid bin Abdul Malik. Walid asked him: "Tell me, will the caliph be judged? Since you have read the Qur'an and understood it." He replied, "May I speak, O Amirul Mukminin?" "Speak, you are under the protection of Allah," said Walid. Abu Zur'ah continued, "O Amirul Mukminin, are you more honorable to Allah SWT or Dawud a.s.? Allah SWT had given David a combination of prophethood and caliphate, then Allah SWT warned David in His word:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

Means: "We said", O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account". (QS.Sad [38]:26).

B. Prophet David's leadership became one of the foundations of justice in Islam

¹⁸ Abdullah bin Muhammad, *Lubabut Tafsir Min Ibni Katsir, Terj. Abdul Ghofar Dan Abu Ihsan* (Jakarta: Pustaka Imam Asy-Syafi'i., n.d.).hlm.63.

In Islam, there is an institution that handles cases that occur among the people. This institution is called the judiciary or in modern terms is referred to as the judiciary. The judiciary is one of the main institutions and plays an important role in maintaining public order and this institution also seeks to make people obey and obey and respect the laws of shara'. Through the judiciary, shara' law has strong authority and is able to apply effectively in the community. This is because with the presence of the judiciary, truth will continue to be upheld and falsehood will be kept away from society as much as possible, and justice and equality and legal certainty can be felt by all levels of society.¹⁹

History records that the story of prophet David AS which has been immortalized by Allah SWT in the Qur'an in surah Shad is one of the foundations of justice in Islam, Wahbah Zuhaili stated that there are several verses in the Qur'an which are the basis of justice in Islam, one of which is the story of prophet David AS in surah Shad verses 22-26, besides that in several other surahs Allah SWT also said related to the judiciary, including:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

"We said", O David, indeed We have made you a successor upon the earth, so judge between the people in truth". (QS.Sad [38]:26)

In addition, there are similar verses in the Qur'an that form the basis of justice in Islam, including:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

"And judge, (O Muhammad), between them by what Allah has revealed and do not follow their inclinations and beware of them". (QS. Al-Maidah (5): 49)

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا

"Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate." (QS.An-Nisaa' [4]: 105)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives". (QS Al-Nisa [4]: 135).²⁰

It should be noted, that the basic rule of a law is to judge fairly and correctly as Allah says in surah shad verse 26 فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ besides that, another basic rule is that a judge should not hear a case, unless the case has been reported to him. If a legal case is reported to him, then he is obliged to judge it correctly and must not be prejudiced or take sides with the parties on any basis such as kinship, business, or friendship and so on. Through his words in surah shad verse 26 Allah has given understanding to the prophet David AS so that a judge does not adjudicate a case or a problem that comes to him based on personal knowledge. This is because if a judge resolves or handles or decides a case based on his relationship with the parties, then

¹⁹ Wahbah Az-Zuhaili, *Fiqih Islam Wa Adillatuhu*, ed. dkk. Abdul Hayyie Al Kattani, 8th ed. (Jakarta: Gema Insani, 2011).hlm.93.

²⁰ Wahbah Zuhaili, *Tafsir Al Munir Jilid 12*, ed.. Abdul Hayyie al Kattani, dkk 12th ed. (Jakarta: Gema Insani, 2005).hlm.177-178.

there is a possibility that his decision will not be objective and will favor one party and the other party will be disadvantaged. So that such a thing is prohibited because it contains suspicion among the people. Abu Bakr r.a. said, "If I saw a person committing an act for which the hadd punishment would be imposed, I would not judge him until someone else testified to the case."²¹

One of the foundations of Islamic justice can be learned from the story of Prophet David (peace be upon him) when he gave a decision on a dispute between two Muslims regarding the ownership of sheep, as Allah says in Surah Sad [38]: 22-25:

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعْىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ

"When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.". (QS. Sad (38): 22)

The story tells of two litigants who came to the prophet David to ask for a verdict by climbing the wall of the mihrab, which was set aside for him to pray. They climbed the wall and met David who was solemnly praying, worshipping Allah, and humming the Psalms. It should be noted that the time when the two men came to see the prophet David AS was at a time that was not actually a judicial schedule for the community. When they came the prophet David was afraid, because he thought they had come to kill him, because at that time it was a time when murder was rife even for prophets as it happened to the prophet Zacharias AS. The two men seemed to understand the concern felt by the prophet David AS and said "You don't need to worry, we are two parties to a dispute. Give us a fair judgment and guide us to the right and just path."

The dispute that was brought to the prophet David AS was a case related to the ownership of sheep where the first party had ninety-nine sheep, and the second party only had one sheep. But the first party said and asked the second party to hand over one sheep to him. And the second party was unable to defeat the first party's arguments throughout the debate. Then after the first party's explanation the Prophet David AS said, that the first party had wronged the second party by asking for his one sheep. "In a narration it is said that the prophet David was wrong in deciding this case because he had not listened to the clarification of the first party, because it is possible that the argument presented by the second party is not true. Then the prophet David realized and asked Allah SWT for forgiveness because of his prejudice and also for giving a decision on a case while he had not heard the testimony of the other party, even though that party was right. At that time the prophet David AS immediately repented and begged forgiveness to Allah SWT for his sin. And Allah SWT also forgave the mistake of the prophet David AD.²²

Wahbah Zuhaili said that in fact the mistake that made the prophet David AS beg forgiveness to Allah was, because he wanted to avenge the two people who came to him because he thought they would kill him, even though it was not like that. Until the prophet David finally realized that giving forgiveness was a more appropriate attitude for the prophetic position. And he repented and asked Allah SWT for forgiveness for his desire to retaliate.²³

Nabi Sulaiman AS

Prophet Sulaiman AS is one of the prophets sent by Allah SWT to the face of the earth, especially to the Children of Israel. Prophet Sulaiman AS was someone who was wealthy and

²¹ Ibid.hlm.179.

²² Wahbah Zuhaili. *Tafsir Al Munir jilid 12..* hlm 174.

²³ Ibid.hlm.175.

even known as the greatest king in the history of mankind. Therefore, in addition to calling the people to the path of the almighty, Prophet Sulaiman also provided protection to all his people. Prophet Sulaiman AS was not an ordinary person, he did come from a family of prophets and nobles. Therefore, he was a prophet who had a huge influence, both on the people in particular and on the Muslims in general.²⁴

Prophet Solomon AS was a prophet and king of the Children of Israel. He is the son of the prophet who also became the previous king, namely prophet David AS. Sources of information about the birth of prophet Solomon AS vary, some sources say that prophet Solomon AS was born around 975 BC and died 935 BC. While other sources say that the prophet Solomon AS was born in 989 BC and died in 923 BC. Of the two opinions, it seems that the latter opinion is closer to the truth. Because, the age of the prophet Sulaiman AS is not too long, only 66 years. However, many sources also say that the age of prophet Sulaiman AS did not reach 60 years. According to historians, prophet Solomon AS became king in the land of Kan'an for 40 years aka until he died. He died in Rahbaam, Bait al-Maqdis Palestine.²⁵

The full name of the prophet Sulaiman AS is Sulaiman (Sulaeman, Sulayman, Salomon) b. David b. Ishaed b. Uwaed b. Abir b. Salmun b. Nakhshun b. Awinadzab b. Aram b. Hashrun b. Faridh b. Yahudza b. Ya'kub b. Ishaq b. Abraham AS.²⁶ Prophet Solomon AS had a son or descendant named rahab'an Ruhba'am/Rehabean).

The lineage of prophet Sulaiman AS if traced from prophet Adam AS is the 32nd order, he is also a descendant of the previous prophets of Allah SWT such as prophet Idris AS, prophet Abraham AS, prophet Isaac AS and prophet David AS. The complete genealogy of the prophet Sulaiman AS is as follows: Sulaiman AS son of David AS son of Isha bin Uwaibid bin Bu'az bin Salmun bin Hashun bin aminadab bin Aram bin Hashrun bin Farish bin Yahudza bin Ishaq AS bin Ibrahim AS bin Azar bin Nahur bin Saruj bin Ra'u bin Falij bin Abir bin Shalih bin Arfakhshadz bin Sam bin Noah AS bin Lamak bin Mutawasyilah bin Idris AS bin Yarid bin Mahlail bin Qainan bin Anusyi bin Syits bin Adam AS.²⁷

In the order of 25 prophets of Allah SWT that must be known by Muslims, prophet Sulaiman AS is the 18th prophet and he became a prophet and apostle after prophet David AS. At a young age, precisely at the age of 13, prophet Sulaiman AS was appointed king, replacing his parents, prophet David AS. Prophet Sulaiman AS inherited the kingdom from his father. He has a kingdom that is unrivaled to this day because the kingdom of prophet David AS in the hands of prophet Sulaiman AS is increasingly advanced and large. In fact, prophet Sulaiman AS also has knowledge that is not owned by other prophets and apostles who lived before or after him.

Regarding the year of the appointment of prophet Sulaiman as a prophet, one source says that prophet Sulaiman was appointed as a prophet in 970 BC. He was sent by Allah SWT in the location of Palestine and the Children of Israel. Prophet Solomon AS became a prophet for the Children of Israel but most of the Jews and Christians do not consider him a prophet but as a king.²⁸

The Leadership Story of Prophet Sulaiman AS

Since childhood, the Prophet Sulaiman AS has shown signs of intelligence. he has shown many extraordinary talents, especially in science and state administration. arenanya, it is not surprising that later the prophet Sulaiman AS was not only able to lead humans, but also led animals and spirits. Prophet Sulaiman AS has also demonstrated the ability and tenacity of his

²⁴ Ibnu Mas'ud, *The Leadership of Sulaiman* (Yogyakarta: Noktah, 2018).hlm.11.

²⁵ *Ibid*, hlm.12.

²⁶ Jihad Muhammad Hajjaj, *Umur Dan Silsilah Para Nabi* (Jakarta: Qisthi Press, 2008). Hlm.170-171.

²⁷ Ibnu Mas'ud. *The Leadership*., hlm.13.

²⁸ *Ibid*, hlm.14.

thinking, especially in decision making. Prophet Sulaiman AS often mediated various disputes that occurred between residents among the Children of Israel. He also often participated and accompanied his parents, namely prophet David AS in the trial to deal with various problems of the people of the Children of Israel. the participation of prophet Solomon AS in every issue is deliberately done as a regeneration process if one day prophet David AS died then prophet Solomon AS is expected to be able to replace prophet David AS so as not to feel overwhelmed or confused if one day the opportunity to become a leader has arrived.²⁹

Talking about the leadership of Prophet Sulaiman AS, there are many important things that we can note and use as inspiration. As it is known that Prophet Sulaiman AS is a great and charismatic leader, he only leads mankind but also leads other creatures of Allah SWT consisting of jinn animals and so on. One of the secrets of the successful leadership of Prophet Sulaiman AS is knowledge or science. Prophet Sulaiman AS is a king and prophet who highly upholds science. He was very in love with knowledge, his love of knowledge that led him to have unlimited knowledge, including being able to talk to animals. The secret of the leadership of the first prophet Sulaiman as Allah SWT explains in his Word in surah An-Naml verse 15 as follows:

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالِ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

"And We had certainly given to David and Solomon knowledge, and they said, "Praise (is due) to Allah, who has favored us over many of His believing servants." (QS. Al-Naml: 15)

In the verse above, Prophet David AS and Prophet Sulaiman AS have shown an example of a good attitude for a leader who when he gets the favor of the kingdom and power then they should be grateful and not boast because it is a test and trial from Allah SWT. That is the attitude exemplified by the prophets, otherwise what happens if an unbeliever is given power, then he will make them even more arrogant, even to recognize himself as God.³⁰

Based on these words, it can be seen that Allah *subhanahu wa ta'ala* has given knowledge to prophet David AS and prophet Sulaiman AS which means that the almighty has given prophet Sulaiman AS knowledge as the knowledge possessed by his father prophet Sulaiman AS is the son of prophet David AS and what Allah SWT tells in the Qur'an is guaranteed to be true that prophet Sulaiman AS has been given knowledge by Allah SWT. Prophet David AS witnessed for himself how intelligent prophet Sulaiman AS since childhood when the intelligence of prophet Sulaiman AS caused prophet David AS to have a premonition that prophet Sulaiman AS would later be appointed as a prophet. One proof of the prowess shown by the prophet Sulaiman AS as a child is his ability to find solutions or entrepreneurs of problems between two people who disputed at that time there were two people disputing before the prophet David AS who was the king of the Children of Israel, the two people were farmers and breeders they disputed about the farmer's pet complained about the farmer's goat that had damaged his crops so that the farmer demanded compensation in the tense trial that prophet Sulaiman AS managed to overcome the problem. The Prophet Sulaiman AS provides a solution that the farmer must compensate by regrowing the land that has been damaged and the farmer must also take care of the farmer's livestock when the farmer does the farmer's work at that point the green solution is given.³¹

In the Quran there is also another information that prophet David AS and prophet Sulaiman AS were both given wisdom and deep knowledge by Allah SWT Al-Anbiya verses 78-79:

²⁹ *Ibid*, hlm.15.

³⁰ Agus Rizal, *Al-Qur'an Dan Prinsip Ketatanegaraan Studi Kisah Nabi Sulaiman AS* (Banda Aceh: Lembaga Studi Agama dan Masyarakat Aceh, 2022).hlm.122

³¹ Ibnu Mas'ud. *The Leadership*, hlm.31-34.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

"And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement. And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that]." (QS. Al-Anbiya: 78-79)

Based on the story, it can be learned a lesson from the leadership of Prophet Sulaiman AS, namely that to become a wise and just leader, knowledge must be the main foundation. A leader must have extensive knowledge because if the leader is stupid or has no knowledge, he will only bring misfortune to his people.³²

Ibn Khaldun, an expert in Islamic education and philosopher, once set 4 requirements for leaders, one of which is that they must be knowledgeable or have adequate intellectual capacity, the reason is clear, because a leader is charged with enforcing the laws of Allah subhanahu wa ta'ala, besides that the leader must also be able to make ijtihad or be able to make the right decision when critical. With these responsibilities a leader must have adequate knowledge. By having adequate knowledge, a leader will be authoritative in front of his people. Because, knowledge will raise a person's degree both before humans and before Allah, this is confirmed by Allah in surah Al-Mujadalah verse 11 as follow:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do." (QS. Al-Mujadalah: 11)

The more knowledgeable a leader is the more able to understand the core problem with adequate knowledge a leader can make the right decision wisely and fairly as exemplified by prophet Sulaiman as therefore once again one of the keys to the success of prophet Sulaiman as in leading this lies in the knowledge he has.³³ Thus a little discussion about the secret of the leadership of the prophet Sulaiman as the first of the discussion, one of the secrets of the successful leadership of the prophet Sulaiman as is located in the knowledge or knowledge he has. With this knowledge, he managed to become a great charismatic and faithful leader who was loved and respected by his people from both the human and jinn nations. This knowledge also made prophet Sulaiman as the great king and the greatest in the history of power covering humans and jinn besides that prophet Sulaiman peace be upon him had abundant treasures and lived richly.³⁴

CONCLUSION

Based on the discussion and description above, it can be concluded that: the concept of caliph / leader in Islam based on QS Shad verse 26 is to carry out the law among humans with justice, with it, the heavens and the earth become upright. This is the basic and most important legal principle. Then in carrying out the law, do not obey the various desires of lust or because of worldly ambitions. Because, following lust is a behavior that derails and leads to hell. Then the

³² Ibnu Mas'ud. *The Leadership*, hlm.35.

³³ Ibnu Mas'ud. *The Leadership*, hlm.38.

³⁴ *Ibid*. hlm.44.

basic foundation of the leadership of Prophet Sulaiman AS is knowledge or science. Prophet Sulaiman AS is a king as well as a prophet who highly upholds science. he is very in love with knowledge, his love of knowledge is what led him to have unlimited knowledge, including being able to talk to animals. In addition, the regeneration process carried out by his father or Prophet David AS also played an important role in the success of the Prophet Sulaiman AS in leading the people, this regeneration process went well so that even in adolescence the Prophet Sulaiman AS often mediated various disputes that occurred among the population among the Children of Israel. And he also often participated and accompanied his parents, namely the prophet David AS in the trial handling various problems of the people of the Children of Israel.

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