

Syahwat Management, Tabarroja, Leadership Ethics Education In Islamic Perspectives

Iswan¹⁾, Herwina Bahar²⁾

Muhammadiyah University of Jakarta, Department Faculty of Education
Jln. KH. Ahmad Dahlan, Cireundeu-Ciputat, Kota Tangerang Selatan, Indonesia
email:iswanfipumj@gmail.com, email:wina_bahar@yahoo.com

Abstract- Syahwat (lust) can be interpreted as the tendency of the soul to what it wants; *nuzu'annafs ila ma turiduhu*. In the Qur'an, the word syahwat (lust) is sometimes intended for the desired object, but in another verse it is used to refer to the potential of human desire comprehensively. If the impulse of syahwat is followed by paying attention to moral values, so it will change into a destructive impulse of lust. Therefore the role and function of ethics education in leadership is expected to be able to control negative things or abnormal desires that must be controlled by each individual, through common sense which is more rational. *Tabarroja* is a fi'tsulatsi mazid with the addition of two letters, the origin is *ba-ro-ja*. In Arobiya's speech, Ibn Madzur said: everything that looks clear and prominent, it is predicated as *baroja*. That is why the splendors made are more highlighted through the desire that can be called *burujun* because of its prominence, the clarity and height. The role of ethics education is very important. In islamic view, leadership is seen as a mandate that must be carried out according to norms and ethics that we believe to be the center of self-control, so the leader will be able to leave negative things. A national leader is essentially carrying out the mandate of Allah SWT, as well as the mandate of the people or society. Taking *amanah* means taking the consequences of managing responsibly according to expectations and needs. The role of ethics education in Islamic leadership is always improved in a sustainably way, while the leadership of someone who is given a mandate is not property rights, which it can be enjoyed by the one who hold it. Therefore in islamic views, there are two dimensions of leadership perspective. These are upholding religion and taking care of world affairs.

Keywords: *Syahwat Management, Ethics Education, Leadership Islamic Perspective*

1. Introduction

The definition of syahwat/lust in islam is a desire of the soul about what to be desired by someone, for example want to become a president, governor, or mayor. In a simply way, it can be interpreted as the desire of the soul in human beings. This is a natural thing for man kind to have desire or lust in a certain limits. Whereas, according to the language, the word hawa is derived from the word *al-Hawa*, is *min'ulwin saqatha* or falling from top to bottom, *al-mailu* (desire and pleasure), and *al-Hubb* love or loving. Some terms like *ala hawahu* means according to his taste, match his willingness or pleasure that man is unable to control his desire or lust. *Ittaba'a hawahu* means following and obeying the desires of his lust, and *fil-Hawa* is as an example of man kind who will always have desire to love the opposite sex, which is accompanied by his lust.

Leadership in Islam is seen as a mandate. A leader in an organization essentially is carrying out the mandate from Allah SWT, at once with mandate of people he leads or the wider community. Amanah (mandate) contains the consequences of managing responsibly according to the expectations and needs

of its members. Therefore, leadership is not a right of ownership that can be enjoyed by the one who is given the trust in an organization.

Islam views that ethics education is very important and become a priority. To achieve the priority, someone have to carrying out the mandate of leadership as the main tasks. These are uphold religion and take care of world affairs. As reflected prayers that always favored by every moslems; *Rabbanaa atinaa ... (Oh our Lord, give us kindness in the world and in the hereafter)*. The essence of leadership in islam perspective is as a *khodimul ummah* or a servant. A leader also have to be able to keep his *muruah* and protect those (people) he leads. Based on this philosophy, a leader must serve people he leads with full of love and sincerity. Regarding the leadership philosophy, it can be said that power in any form is really a mandate from Allah SWT, which will being taken into account one day. Morality and ethics must be a solid basis in the implementation of a mandate of power, so the leader will not fall into the abuse of authority of its power, not arrogance to follow his own will, and not always try to accentuate his lust as a mandate bearer.

2. The definition of Syahwat (Lust)

The word *syahwat* comes from the Arabic. It is *syahiya-syaha yasyha-syahwatan*. In *lughawi* means liking something. Meanwhile, the definition of *syahwat* is the tendency of the soul to what it wants; *nuzu'annafs ila ma turiduhu*. In the Qur'an, the word *syahwat* sometimes intended for the desired object, but in another verse it is used to refer to the potential of human desire comprehensively. In Qur'an, the word *syahwat* is used to referring the things that related to sexual lust, as follows:

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

Meaning:

"Verily you come to men to release your lust (to them), not to women, instead you are people who beyond limits (QV. 7:81)".

Furthermore, one of the verses among them which mentions the existence of lust on human beings is in human sight, a love for something desirable, for example: women, children, wealth, accumulating wealth, etc. They use it as world jewelry. Those are the pleasure of human life in the world which sometimes we as humans do not realize that life in the world is only temporarily nothing is eternal.

Man kind will always have a lust to maintain their existence. One of the ways is become a politician in order to reach the throne or leadership. In line with human existence that have noble character, their peace of soul will avoid them from conflict-based and give calmness for those he leads, so that work productivity will be maximized. We as humans certainly have limitations from all aspects; so don't forget that as a *Khalifah* (caliph) on earth, it is a right to prepare an eternal place to return. The place is heaven. The followings are the word of Allah SWT:

فَلَا أُوتِيكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Meaning:

"It is made beautiful for the human (sight) of love for what is desired, these are: women, children, children of many types of gold, silver, chosen horses, cattles and fields. Those are the pleasure of life in the world: and with Allah is a good place to return (heaven)". (Qur'an3:14)

The interpretation of the verse above mentions the word *Syahwat* or lust as the desire of humans who have souls. In the verse above, it is clearly emphasized that basically humans have a tendency to enjoy women/opposite sex, such as sexual, children, pride, wealth, arrogance and usefulness, good vehicles of comfort, and benefit, livestock, pleasure and others.

Thus, the tendency of humans about sexual pleasure, property, and comfort, according to the Qur'an is its nature as a human to being happy when they get the things mentioned above, then for those who failed to get them will suffer. So for those people, their soul capacity has not been fully willing to accept them and since the lack of fulfillment of lust can drive a deviant behavior to themselves. Thus, things that are desirable are always more dominant.

2.1. Syahwat Management

Syahwat/lust is the nature of human beings and they feel beautiful if their lust is fulfilled. Thus, lust becomes the driving force of human behavior. It will take and give influence to undeniable someone's nature. It is maintaining its regeneration. For example, if a person is hungry or thirsty, his behavior always leads to a place where food and drinks he wants can be obtained. If the sexual lust is dominant, the behavior also leads to things that give sexual satisfaction and so on. Human behavior is strongly influenced by the lust of what is dominant in him. For example is sexual lust, political lust, lust to maintain leadership, lust of property objects, lust for comfort in fostering a happy household, lust for self-respect, lust of enjoyment, etc. *Syahwat*/lust are like children. If released, they will do anything without control because children only follow the urge of satisfaction, do not understand responsibility. If educated and directed, even animals can be controlled.

Syahwat, if it is spoiled, it will encourage the extravagant of life, full of hype, glamorous, hedonic, etc. For example, in the view of Buddhism, there are known teachings on how to control *syahwat* with the concept of samsara. The formulation is as follows: *life is samsara or (misery/suffering that is always afflicted by distress)*. Samsara is caused by a desire, to eliminate samsara is done by eliminating, and to eliminate the desire must follow the eight ways of truth, namely; right understanding, right mind, right speech, right action, right livelihood, right effort. Whereas, in Islam the method of controlling *syahwat* is carried out by systemic management in the teachings which are packaged in the *shari'ah* and morality, as follows:

- 1) Sexual lust control, carried out with the advice of marriage, covering parts of body, prohibition of promiscuity with the opposite sex, and fasting. Single life is not recommended because it is against its nature as a person who must maintain the continuity or cycle of his offspring.

- 2) Control of the stomach's lust, carried out with these advices; do not eat unless hungry and stop eating before you are full, besides compulsory and sunnah fasting.
- 3) Control of lust for wealth, carried out with a simple lifestyle and the obligation to pay *zakat*, the advice of give *infaq* and *sadhaqah*. Simple life is not identical with poor, simple is to consume according to the standards of universal needs. So, people can have as much as possible but what is consumed is just what is needed according to standard needs.
- 4) Control of lust leadership, controlled by the emphasis that in essence a leader is a servant of a large number of people who are led.

The role of ethics education is through the process of field service, leaders who adhere to the principle of giving protection and welfare to the people who are led. *Syahwat* control of prestigious, controlled with awareness of function that the car is a means of transportation, clothing is a protective body and *aurat* cover, the house is a place to live and rest, property is a tool to reach virtue. People attracted to the opposite sex are natural, so they are not reprehensible. If following up with an approach, proposing / applying and getting married, then it becomes a virtue. They will get blessings and virtue, but if following up with seducing, blowing and raping or committing adultery, then the lust has changed to what is in the Qur'an called *hawa*, which in Indonesian becomes *hawa nafsu*.

A person's desire is very different from one another but all humans have lust to be leaders or even want to remain in power. It is all the lust of politics and the desire to maintain being a leader. This can be said to be natural, human, and not despicable to realize his desire as a human is in line with his nature. The impulse of lust if followed by paying attention to moral values, then it turns into a destructive desire for lust. Therefore, the role and function of control to negative desire or abnormal desires must be controlled through common sense and more rational. *Hawa nafsu* is coupled from two words; *Hawa* and *nafsu*, the both of them are two completely different words.

The word *Hawa* means desire or willingness. This word is more identically with term *.syahwat*. Thus, this term is more appropriate if it is equated with the word *syahwat*. *Syahwat* means everything that is desirable, favored, and liked. For example, something that attracts the heart and encourages sexual desire. As the Word of God, in Surah Ali Imran 14 as follows:

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمُنَآبِ

Meaning:

"It is made beautiful to (the view) of humans the love of "Syahwat" (what is desirable), namely: women, children, a lot of treasures of gold, silver, chosen horses, livestock and fields. That is the joy of living in the world and in the sight of Allah is a good place to return (heaven)" (Q.V. Ali Imran: 14).

Syahwat insanah, which is controlled by sense, it will always be inclined towards positive things. While positive things will channel lust on the *halal* things. *Syahwat hayawaniah*, which is not controlled by sense, it will always be inclined towards negative things. While negative things will channel lust to forbidden things. Although it is in the form of a human, but when his lust is controlled by

appetite, it is classified as animal lust. Meanwhile, the definition of *syahwat* is the tendency of the soul towards what it wants.

Syahwat can also mean desire, and desire is having millions of kinds and colors, just how we as humans use lust for good and evil. *Syahwat* is also related to everything but it does not have to be connocated with sex. It is a desire or tendency towards something that he desires or attracts his heart until he will try to reach it, if we are unable to overcome it, then this lust will lead to negative actions or most people call it in Bahasa is *hawa nafsu* or *nafsu birahi*. This lust is something that encourages people to do something, for example: Grilled fish arouses appetite, so it's not a bad lust. The difference is that lust controls human behavior, while the "lust" we mean here is encourages you to do something. Then, If it is connected with surah Ali Imron, *hubbus syahwat*, then lust is connected with love of *hubb*.

According to Imam Isfahani, the *Syahwat* is an impulse in human beings that wants to be fulfilled immediately and the Qur'an puts *nisa*, the number one woman, then the world. In accordance with the definition of *hawa* and *syahwat* that caused many people fall into a low row. While, the definitions of *nafsu* or lust according to language are: *An nafs*, the plural is *anfusun-wa nufusun*, which means soul, self or spirit in man. *An-Nafsiyyu*, which means the inner soul, inner, or spiritual soul, and *An-izz* means soul. Based on the understanding of lust *syahwat* means the soul which is part of the spirit of man is basically noble and clean. So, the essence *syahwat* / lust with *hawa* has a very different meaning. Actually it becomes less appropriate if we often call *hawa* identical with *syahwat* and lust.

Because of it has already been used and standardized in Indonesian. The term lust in the minds of Indonesians is exactly the same as lust and *syahwat* dominating each other and trying to beat one each other. Whereas in the translation of *al-Qurthubi*, it is stated that what is meant by *the person who restrains himself from his lust* is the person who is self-defeating from immoral acts and forbidden acts. Sahal Friends r.a. said: *That leaving lust is the key to opening heaven's door*. In connection with this verse, Abdullah bin Mas'ud r.a. said: *you are in an age where humanity prioritizes truth (al-Haqq) above its desires, and there will come an age when humans put their desires above truth, so we protect from such times*.

Verily Allah Ta'ala promises the reward in this verse that for anyone who is able to lead his soul and be able to control his lust. Fasting or in the Arabic *Shoum* or *shiyam* which comes from the word *shama*, *yashumu*, *shawman-wa syiyaman*, which means holding back and curb. According to the definition, it is clearly said that fasting has aim to hold the soul from lust. This is in line with the Word of Allah Ta'ala, the *an-Naziat* verse 40 above. Through fasting we will learn and train ourselves how to control lust or desire. When fasting outwardly, it appears that we will refrain from eating and drinking, whether *halal* or *haram*.

While in an inner way (*bathiniyah*), fasting will train the powerful soul in order to be able to controlling and holding back lust. Therefore, Rasulullah SAW called fasting as a shield, namely the shield of the soul from the lust or *hawa nafsu*. Especially in the holy month of Ramadan fasting is used as a media that must be implemented for Muslims to train their souls and hold their lust. Rasulullah SAW said: Bright your heart with fasting, light your soul with hunger and thirst, knock on the door of heaven in hunger too. The reward of the fasting person is like seeing in the way of Allah. In fact, there is no charity that is loved

by God other than hunger and thirst. While people who fill their stomachs will not be able to enter the empire of heaven (heaven) and are not able to feel the sweetness of worship. There is no truth, he shouted. Nothing is absolute, only reality has to change. Never static for all times and places. When a muslim sees with his mind without being affected by hawa, everything will appear as the essence. But people seldom can see this way, because *hawa* is overpowering lust, and lust is very difficult to escape from the power of *hawa*. Even because it is so hidden and difficult to understand, humans cannot feel the presence of hawa. Only people with superior understanding can find out the existence of hawa in their lust. They consider the consequences carefully and not careless in all actions. It is different with people who are weak in mind and soul, they will be mastered by lust, it cannot be accepted by common sense. *Hawa* will plunge them into bad and despicable actions, but because his heart was blind, drifting in the *hawa*, they were not aware of the various bad things he had done. Fighting lust is the hardest type of war. Every Rasulullah SAW is chosen man of Allah SWT who had obtained a position on the side of Allah because they were completely away from all kinds of lust.

For the right person, it is always based on the truth since truth is the opposite of evil. They are well aware that how much they approach lust, so much as that they become far from Allah SWT. Because of that, in all their behaviors, they are eating, sleeping, talking, etc. They only do it to the extent of need (*dharuri*) only. In their view everything that exceeds the limits of need is part of lust.

3. The definition of Tabarruj

Tabarruj is a form of *qiyasi*. It comes from the verb *tabarroja* (*tabarroja yatabarroju tabarrujan*), with *wazan: tafa'ala yatafa'alu tafa'ulan*. *Tabarroja* is a *fi'tsulatsi mazid* with the addition of two letters, the origin is ba-ro-ja. In Arabiya's speech, Ibn Madzur said: Everything that looks clear and prominent, it is predicated as baroja. That is why the splendor of palaces is called *buruujun* because of its prominence, clarity, and height. Then, in front of the word baroja added the letter ta' after that the *ain fi'il*, it was only *tasydid*, so it changed to *tabarroja*. In the book *Al-Jadwal fii i'robil Qur'an wa Shorfihi* are said that *tabarroja* is *attakallufu fii idzhaari maa yukhfaa*, it is: forcing themselves or exerting the ability to reveal something hidden, because *wazan tafa'ala* shows the meaning of *takallufu* self-imposed.

In line with al-Fairuz Abadi's view in *al-Muhith Tabarrojat*: *adzharot zinataha lirrijal Tabarrojat* is a woman who excessively displays her jewelry to men. Whereas Ar-Roghib said in *al-Mufrodat; al-Buruj* was the palace of *al-Qushur*, its single form was *burjun*. According to the Big Indonesian Dictionary (KBB), *adorning is defined as an attempt to beautify yourself in with clothes or other beautiful things, dress up with beautiful and attractive makeup*. Adorning is not prohibited in Islamic teachings, because it is a human instinct. The notion of adorning in Arabic is contained in the meaning of *Tabarruj* which according to Imam al-Bukhari means the act of a woman who exhibits all her beauty. The origin of the word *Tabarruj* itself is taken from the word *al-buruj* which is a towering castle or palace building.

In *Lisanul Arab*, it is said that: *at-Tabarruju: idzhaaruz zinatati wa maa yustad'a bihi syahwatur rijali*, meaning: *Tabarruj* means showing of jewelry and anything that can attract men's lust. If it is seen from *Tabarruj's* contextual

language, the performance of beauty by women where the show can attract men's attention from the aspect of lust. So, when women look in such a way, either with jewelry worn, excessive preening, with clothing or with excessive jewelry, so that attracts the attention and lust of men, then it is called as tabarruj in the sense of language. This meaning is also by Syara nash '. Ibn Jarir Ath Thobari quoted the interpretation of the word tabarruj in Sura al-Ahzab verse 33, as follows:

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

Meaning:

"And keep to stay in your house and do not adorn and behave like those of the former Jahiliyyah and establish prayers, give zakat and obey Allah and His Messenger (Rasulullah SAW). Allah intends to remove sin from you, O Ahlul Bait and cleanse you clean as clean". (Q.S 33:33)

It is said that in fact tabarruj is revealing something that is luxurious and showing the beauty of women for men. Then it was said, that *tabarrojatil mar'atu*, vv: *tasyabbahat bihi fii idzhaaril mahaasiin*, meaning *tabarrojatil maratu* is a woman who resemble herself like the palace in terms of revealing various beauties. Furthermore, tabarruj is a masdar-formed noun from tabarroja. If tabarroja means showing jewelry or beauty, then at tabarruj is the name of the jewelry performance or beauty activity itself. Saying al-Jauhariy in Ash shihah: at *Tabarruj: idzhaarul mar'ati ziinatahaa wa mahaasinahaa lir-rijal*, which means: Tabarruj is a show of jewelry and various beauty of women who can teasing men.

4. The definition of Ethics

In Etymology, derived from Greek is Ethos, which means the character of decency or custom habits. Ethics is usually consistent with moral words which are Latin terms, Mos and in the plural Mores, which also means a person's customs or way of life by doing good deeds of decency, and avoiding bad things. Ethics and morals are more or less have the same understanding but in daily activities there are some differences. It is morality for the assessment of actions carried out, while ethics is for the assessment of the prevailing values system. Furthermore, Ethics or in ancient Greece: ethikos means arising from habits. It is something where and how the main branch of philosophy that studies value or quality is the study of moral standards and judgments. Ethics includes analysis and application of concepts such as right, wrong, good, bad, and responsibility. Because of ethics and morals influence to one each other, both of them certainly have a close relationship with the norms prevailing in society.

Norms as a form of embodiment of growing ethics and morals which arise and develop in society. These norms can be different from one region to another. Although each region has different norms but the same goal. It is to regulate community life that has ethics, morals, and norms in it. The law acts as a guard so that ethics, morals, and norms in society can work well. If there is a violation of ethics, morals and norms, so the law will play a role as a sanctioner. If we discuss norms, ethics, and law, of course we cannot release in terms of moral since the meaning of ethics can be equated with morality. Moral comes from Latin *Latin mos* which means customs. In an organization or institution that has built a system that adjusts organizational / cultural traditions in a very fundamental context and part of cultural characteristics, customs that adopted from religious values.

5. Characteristics of Islamic Leaders

The development of roles and functions of management in the perspective of Islamic leaders, not just keeping the community, *al-Mawardi in al-Ahkam as-Sulthaniyah* calls the function of leaders is to maintain religion to enforce the law of Allah SWT. No matter how small or big the leadership are of a leader, the person is always carrying out a strategic role. This is because the leader will be determiner of direction and policy in an organization, the Hadith of the Prophet Muhammad: *All of you are leaders and responsible for the fate that he leads. Amir is the leader of the people, and is responsible for their safety.* Leading a nation is certainly different from leading a company, in terms of the capacity needed and the responsibilities of the company. Managerial ability is enough to lead an organization.

However, to lead a nation, it is really not enough just with the capital of managerial ability since leading a nation is not just building roads, bridges or buildings. But more than that, it is to build the people in a certain country. For example in Indonesia. The leader must be able to build Indonesian people with their pluralism. If there are some mistakes in managing it will have fatal consequences. Not only material loss and unresolved debt burden. The destruction of the nation's *aqidah* and morality destroys the nation's culture, which will continue to be inherited from generations to generation. Fixing the problem is not enough for one or two years, maybe not even one generation. If the problems only come for world affairs, perhaps it is understandable, but it is about the loss of the world and the hereafter.

Therefore it cannot be replaced with any amount of money. Leadership in Islam is seen in the mandate. A national leader is essentially carrying out the mandate of Allah SWT, at once with the mandate of the people. Amanah contains consequences of managing responsibly in accordance with the expectations and needs of the society he leads. Therefore, leadership is not a property that can be enjoyed by the way people like it. Therefore Islam views the task of leadership in two main tasks, namely upholding religion and taking care of world affairs. As reflected in the prayer that is always intended by every Moslem: *Rabbanaa atinaa... (O our Lord, give us good in the world and goodness in the hereafter).* Prophet Muhammad S.A.W, said that the leader is a servant for his people.

Therefore, a leader should try to continue to serve and help people move forward. Here are the characteristics of Islamic leaders:

- 1) Faithful (*Allegience*), Leader and his society are united on the basis of loyalty to Allah S.W.T.
- 2) Aiming at global Islamic (*Global Islamic Goals*). which he leads but also to the development of Islamic goals.
- 3) Obedient to Sharia Islamic teachings (Adherence to the *shari'ah* and Islamic Mannrers), Leaders must not violate Islamic laws and only carry out their activities based on adherence to the provisions of Sharia. In carrying out their duties, leaders must obey the teachings of Islam, especially when facing rivals or people who contradict with him. Furthermore, Altalib Hisham in his book "*Training Guide for Islamic workers*" there are several foundations of Islamic leaders:
 - a. *Shura*, it is the main foundation in Islamic leadership, the Qur'an explains that Muslim leaders are obliged to consult those who are knowledgeable or can give advice, as follows: Prophet Muhammad, also regulated in the Qur'an in the lead followers, as follows;

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning:

“It is because of the mercy of Allah that you are gentle with them from your surroundings. Therefore, please forgive them, ask forgiveness for them, and strengthen determination, then put your trust in Allah. Verily Allah likes those who trust him. (surah al-Imran159).

Shura also regulates the leaders of Islamic organizations in the process of making decision. In addition, Shura also regulates a code of ethics for a leader in determining group goals but of course not all things a leader does must be based on shura. Routine matters can be carried out in accordance with the policies that have been decided together. This must be carried out by each line based on: ability, needs, human resources and scope. The leader must make decisions based on the provisions in Shura. The leader must not manipulate and stick to the tongue to impose his opinion or to violate the provisions of Shura, some of the criteria for leadership in the view of Islam include:

- b. *Fair*, a leader must lead fairly without regard to race, color, origin, or religion. Al-Qur'an instructs Muslims to always be fair even in the face of those who oppose them, as the word of God in Surah an-Nisa is as follows:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا
يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning:

“Verily Allah tells you to convey the message to those who have the right to receive it, and (to command you) if you set a law among men so that you will justly establish. Verily Allah gives the best teaching. Yes to you. Verily, Allah is all-listening and all-seeing.” (Surah 4:58).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا

Meaning:

“O people who believe, be you who truly uphold justice, be a witness because of Allah even if it is against yourself or the mother of your father and relatives. If he is rich or poor, then God knows better. So do not follow lust because you want to deviate from the truth. And if you turn around (words) or are reluctant to be a witness, then surely Allah knows all that you do. Surah an-Nisa (QS.4: 135).

As the basis of the Islamic community, in order to make the principle of justice be comprehensive, an Islamic organization needs to establish an Internal Legal Institution or Arbitration Committee to resolve legal problems in the organization. The people who sit in this institution are chosen people among those who are intelligent, pious and wise. How can we give leadership and guidance if we ourselves have no ability to implement it. This is one of the factors of success of a leader.

6. Conclusion

In Imam Ghazali's view, states that there are two factors that greatly determine the survival of a human being. They are *syahwat* or lust of the stomach and *syahwat faraj* or sex. The things above are very contrary to the views of Karl Marx (1818-1883) and Sigmund Freud (1844-1900), if according to them, the *syahwat* or lust of the stomach and *syahwat faraj* is the cause of the chaos in this world, because their foundation is very materialistic. Whereas Imam Ghazali, looking at these two lusts is the potential that humans have to maintain their survival since these lusts are a gift of Allah S.W. to humans, even all of life creatures, and what if humans do not have faraj lust, there is no desire to marry, while the lust of the soul, which encourages humans to have children so that regeneration occurs, needs to be remembered if there is no good management, then badness is obtained.

The role of sense must be play. Healthy sense can distinguish humans from other creatures. In general, leadership in Islam, things that can be used as an outline arranged in Shura: including the administrative and executive fields should be the responsibility of the leader. The field requires effort where the decisions that are urgent should be taken by the leader which is then explained to the group he leads both directly and through telephone conferencing (tele-conference). Group members or representatives who are led must be able to verify and obtain explanations for actions carried out by leaders without feeling reluctant or embarrassing. All policies taken should be carried out, long-term aims and decisions are largely determined by elected representatives by means of deliberation.

Verily, Allah intends to get rid of your sins, *O Ahlul bait*, and cleanse you as clean as possible. In language *tabarruj* comes from the word (*baraja*) which means born, appear or high. Whereas in Tafsir al-Misbah, when interpreting the letter of Al-Ahzab verse 33, stated that *tabarruj* comes from the word *baraja* which means to look and increase. It is understood also in the sense of clarity and openness because that is the nature of human being from the look and high, it will bring arrogance. This behavior certainly cannot be denied by us that in fact humans tend to have their nature as greedy human beings. Therefore, as a fortress to control lust is meant to. Man kind must be able to understand the nature of human life, as the servant of Allah (the Creator).

While, the view of ethics is a teaching that talks about the good and bad that become a measure of good or bad itself. In another term which also talk about good and bad that concern on human life relation to God, to fellow human beings, and nature. In terms of etymology, ethics derived from Greek; *ethos* which means morality or custom. In the general dictionary of Indonesian, ethics is defined as knowledge of moral principles. This definition of language shows that ethics have a role to determine human behaviour. The meaning of ethics in terms has been put forward by experts with different expressions according to their point of view. According to the scholars of ethics, it is the science that explains the meaning of good and bad, explains what should be done by humans, states the goals that humans must aim in their actions and shows the way to do what they should do.

Associated with leadership problems is understood as the power to move and influence people. Leadership as a tool and facility to persuade people or be willing to do things in a manner/joy. As a leader of the *ummah*, he must be able to formulate common interests above personal or group interests. It should be realized that the emergence of power is born on the basis of togetherness. Improving the quality of the *ummah*, improving praying facility, raising the level of life of the *ummah*, it will be more sympathetic than questioning things that are not meaningful in social life. If the leader has reached the *ummah's* heart, then the development effort will be obeyed by them because he has proven his loyalty to the people he leads.

References

- Al-Imam Abi Abdillah, Muhammad Ibn Ismail al Bukhari, *Shahih al Bukhari*, (Riyad: (1998), Baitul Afkar al Dauliyah li an Nasyri wa at Tauzi'), Hadis No. 2752.
- Al-Imam al-Hafiz Abi Al-Husain Muslim ibn Hujjaj al Qusyairi an Nisaburi, (1998), *Shahih Muslim*, Riyad: Darul Afkar al Dauliyah, Hadis No. 1824.
- Altalib Hisham, (1993), *Training Guide for Islamic Worker, Intenational Islamic*, Publishing House and The International of Islamic Thouht, Herndon, Virginia, USA.
- Asfuri Bahri, (2007), *Tabarruj dan Ikhtiyat*, <http://www.dakwatuna.com>. diakses tanggal 03 Maret 2018, pukul 08.36. WIB.
- Al-Qorni, Uwes, (2003), *Penyakit Hati*, Penerbit: PT. Rosda Karya. Bandung.
- Ahmad Warson Munawwir, (1997), *Kamus Al-Munawwir: Arab Indonesia*, Penerbit: Pustaka Progresif. Surabaya. Indonesia.
- Al-Halwani, Aba Firdaus dan Sriharini,(2002), *Manajemen Terapi Qalbu*, Penerbit: Media Insani. Yogyakarta, Indonesia.
- Aba Firdaus Al-Halwani, (1999), *Pesan buat Ukhti Muslimah: selamatkan dirimu dari Tabarruj*, Penerbit: LeKPIM. Yogyakarta. Indonesia.
- Bertens K, Tilburg Nederland, (2011), *Pengembangan diri, Inspirasional, Etika, Moral, Filsafat*, Cetakan XI, Penerbit: PT Gramedia Pustaka Utama, Jakarta.
- Bastaman, Hanna Djumhana, (1995), *Integrasi Psikologi Dengan Islam, menuju psikologi Islami*, Penerbit: Pustaka Pelajar. Yogyakarta, Indonesia.
<http://www.scribd.com/doc/8365104/PENGERTIAN-ETIKA>.Diakses pada hari Kamis, tanggal 01 Februari 2018 pukul 12.27 WIB.
<http://lhantank.blogspot.com/2012/10/bab-1-pendahuluan-dan-etika-sebagai.html>.Diakses pada hari Kamis, tanggal 01 Februari 2018 pukul 12.27 WIB.
- Imam Al-Mawardi, (2002). *al-Ahkaamush Shulthaniyah. Beirut: Darul Fikr.*
- Imam Al-Ghazâlî, *Minhaj al-'Abidin*, Beirut: Dar-al-Fikri, tth.
- Ibnu Khaldun, (1966). *Muqaddimah. Beirut: Draul Kutub Al-Ilmiyah*
- Imam Munawwir. *Asas-asas Kepemimpinan dalam Islam*. Penerbit:Usaha Nasional. Surabaya, Indonesia.
- Jauziy, Al-Imam Ibnul, (2003), *Terapi Mengatasi Penyakit Rohani*, Penerbit: Pustaka Anisah, Rembang, Indonesia.
- Mubarok, Achmad, (2000), *Solusi Krisis Keruhanian Manusia Modern: Jiwa dalam Al-Qur'an*, Penerbit: Paramadina. Jakarta. Indonesia.
- Nietzsche Fredrich, (2010), *Syahwat Keabadian*, Cetakan I, Penerbit: Komodo Book, Indonesia.

- Qayyim, Ibnu, *50 Cara Menepis Hawa Nafsu*, Terj. Kathur Suhardi, Dar al Falah, tth. Jakarta, Indonesia.
- Tafsir Al Qur'an Al 'Azhim, Abul Fida' Ismail bin Katsir Ad Dimasyqi, terbitan Muassasah Qurthubah.
- Tim Penulis IAIN Syarif Hidayatullah, (1992), *Ensiklopedi Islam Indonesia*, Jakarta: Penerbit: Djambatan, Anggota IKAPI.
- Tafsir Ath Thobari Jaami'ul Bayan 'an Ta'wil Ayil Qur'an, Abu Ja'far Muhammad bin Jarir Ath Thobari, terbitan Dar Hija.
- Umar Nasaruddin, (2014), *Tasawuf Modern*, Jalan Mendekatkan Diri Kepada Allah SWT, Penerbit Republika, Jakarta, Indonesia.
- Yahya, Iman ibn Hamzah, (2001), *Kiat-Kiat Mengendalikan Nafsu*, Penerbit: PT Remaja Rosdakarya. Bandung, Indonesia.