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Posted by Ribby Ahmad on November 23rd, 2011 · 4 Comments ON THE BASIC THEORY OF LEADERSHIP OF ISLAM AUTHOR: Mujammi Abd. Musyfie Lc, LEADERSHIP RIGHTS LEADERSHIP is not a power, not a position and an institution to be proud of. Leadership is not a trading commodity. The right of leadership from an Islamic point of view is a mandate that must be properly exercised and accounted for not only in the world, but also against God later on. Leadership, which is not performed professionally and proportionately, is a traitor of God and His Messenger. As the prophet said (pbuh): من ولئ من منتر المسلمین Meaning: No leader is asked by God to lead the dead while he cheats against his people, unless God forbids him to smell in heaven. (RS. Muslim) Leadership should not be sought let alone contested, except under certain conditions for the wider benefit. Allaah Messenger said: حله الحنفه من راع بسترعبي اللل رعبيسيونت يوم يوم بوت ووت وووو اه لال ال بموت ووو اه لال ال ال بمولال ال نم نم بموت وو اه لال ال ال ا حرم الللل علبل را (RS. Judge) He said: He betrayed God and His Messenger. (RS. Muslim) Leadership should not be sought let alone contested, except under certain conditions for the wider benefit. Allaah Messenger said: اعنه الامارل لمن سللا انه هائن وانا لحييوم المام meaning: I will certainly not give this leadership to the person, who seeks, Indeed, that leadership is trust, and it will bring suffering later in the day of resurrection. The phenomenon of grabbing and even leadership in trade deals, as we often see on the political stage today, testifies to our lack of understanding to give birth to leaders who really maintain confidence and oreusize the benefits of ummah. Each of us has the potential to be a leader, as Raulullah Hadith says, but not everyone can be a leader because of his difficult and difficult duties. Being a leader is not automatically something is the best and may be everything, but the leader still needs a correction from anyone because it has the support of all the components of ummah. In his first political speech since his baptism as Caliph Abu Bakr al-Ra. Saying I was appointed your leader, but that doesn't mean I'm the best of you, if you see me walking the right way, then help me and help me if you see me pathetic then straighten me out. Urgency of leadership : Religious leadership in social life is a very important way to achieve common goals. We hardly fall into the history of human life is the work and great mind that can be achieved without leadership. Therefore, in organising human life, dynamic and interactive, of course, requires a leader tasked with carrying out, leading and working towards this goal. God sent His Messenger to pin ummah so that he could escape from darkness into the light of life. With leadership, ummah or communion always exists and progress towards goodness and reform. اللد ارسللا ف ل حم رسول ان ان اعدوا اللل واجنبوا Meaning: And in fact we sent Rasu to every ummah that they worship God alone and know thaghut. (Al-Nahl: 36) So much leadership, so the Prophet (pbuh) ordered us to appoint a leader even in the least community and the goal was very simple. He said: If there are three of you on one trip, let them appoint one of them as leader. (RS). Both Dawood) In addition, Islamic scholars have also taken leadership issues seriously and particular attention, as they believe that leadership is one of the supporting capabilities of religion. Shaykh al-Islam Ibn Taymiyah said in his book Siyasa Shar'iyah: It is important to know that leading human affairs is the greatest commitment to religion because it will not be a vertical religion other than leadership. Of course, the needs of Adam's son will not be perfect, except for hours, because they need each other. In Jama'ah it's really a leader. In education leadership (Qiyadah Tarbawiyah) Imam Ghazali said: A student must have a guidance teacher (mursyid) who can throw a bad akhlaq out of him and replace him with a good akhlaq, he must also have a sheikh who can educate and show him in the manner of Allah Ta'ala.. We must all recognise that the crisis surrounding this sa'at ummah is only the weakness of education (Qiyadah Tarbawiyah) leadership and the loss of educators (Murobbiy), who are leaders and leaders who are educators. Another proof of the urgency of leadership in Islam is that the prophet's (pbuh) companions are more likely to take care of the prophet's command sequence than to take care of the prophet's funerals. Leadership positions: In the history of Islamic diversity, many terms are used to refer to the leader. The term actually reflects the task that the supervisor should perform. The term includes: CALIPH, etymologically means substitute or successor, and the corresponding is the prophet of change and subsequent duty (pbuh). Thus, the task of leadership is to continue the treatise held by Alanjo Messenger task. Imam, etymological priest means to observe and obey and illustrate. In one hadith Allaah Messenger said: جعل الامام لي Means: In fact a person is a priest to follow. These are hints that pinner duty must be respected and obeyed. AMIER, amier language means you need to order or be told. The term was first popularized by Umar ibn Khaththab RA. It describes that the leader is a man who is willing to be commanded and ordered by people for their benefit. Therefore, it is the duty of the Islamic leader to serve ummah not the one who serves ummah. Allaah Messenger says: سيد اللوم شادمهم Means: the leader of the people is their servant. RA'IN, the meaning of language is shepherd, the shepherd's duty is to care, care and pay full attention to the shepherd, and it is the duty of the leader to whom he leads. Qaa'ID, the meaning of language is a guide, a guide that means that the leader is the head of ummah and their guide on the right path, performed by God., and not keep ummah away from God's way. LEADERSHIP FUNCTION: Leadership in Islam performs a strategic and oprastic function. The strategic function of the leader is:: 1. Helpers who help achieve the goals and goals of worshippers. 2. Dynamicator that moves and polishes jama'ah towards the goal you want to achieve. 3. Moral force, or moral force, which can maintain jama'ah cohesion and resolve conflicts and disputes that may arise in jama'ah. Although the operational function of the leader is: 1. Organizer, who organizes and maintains contacts and attachment of worshippers. 2. A manager who has various potential jama'ah then be used for the purpose of worshippers. 3. Administrators who organize, supervise, evaluate the results achieved by worshippers. achieve even more objectives. EFFECTIVE LEADER CHARACTERISTICS: The leader will be effective in fulfilling his tuganya if he has the following qualities: Have a clear purpose and be sure that he or she can perform. That faith was reformed for the man he led. By constantly showing them great effort and motivation, they will increase the morale that ultimately increases the productivity of worshippers. Calm and able to restrain himself, regardless of the faces of the leader, he must calm down and abstain, as illustrated by Abu Bakar RA. Upon hearing the death of the prophet(s), he immediately came to the prophet's house (pbuh) and opened a veil covering his face and kissed him and said: What a beautiful death is, as beauty Then he went out to the people and said. O men who worship Muhammad, he is dead. then God is alive and never dies. اللل اللم علر ععمعلم ومن بللل عيب فلي. but the apost. If the messenger passes earlier, whether he dies or is killed, you turn your back on him, which turns his back, and he cannot bring mudharat to God at least, and God will reward those who are grateful. Ali Imron: 144 Ali Imron: 144 Ali Imron: 144 Ali Im Responsible, meaning that the leader must feel that what he has is the trust of God and ummah, thus encouraging him to properly exercise his leadership. This trait will add confidence to the ummah he leads in his leadership ability and create authority in ummah, which then ushers him as a top figure and the moral strength in the middle of society he leads. Recognising workers and members will have a significant impact on the creation of harmony through cooperation and will encourage its members to work better and innovate. Getting to know employees and members will make it easier to control your work in close proximity and know the facts firsthand. Their recognition will also create openness and transparency between leaders and leaders. Umar ibn Khaththab RA has always looked after its subordinates and beed to the leaders: Non-divisive Muslims advance toward destruction in order to expect prey. And do not give them a position against it to investigate. For them and know the source (Ath-Thabari: 3/9) Deft and innovative (Mubadarah and ibdaa'). This means that an effective leader must be quick and decisive in taking action, because the leader's doubts will have negative consequences and cause anxiety to his subordinates. Set an example and sample. These qualities have had a significant impact on the effectiveness of their leadership. History recognizes that the success of the prophet's (pbuh) leadership is in his example, not in the number of instructions. Wisdom says: Who wants hard work and serious work from their material, then he should be the first example of his work. EXECUTIVE CONDITIONS: Given the above leadership positions and functions are so complex and frustrating, then becoming a leader are necessary for certain conditions to fulfill the task and function. These concepts : Have great moral integrity (mandate, shiddiq, correct patience) Or intellectual intelligence (fathanah, basthatan fil ilmi) concoclinative and interactive with others. (New Delhi) Do emotional intelligence and social sensitivity (azizun aaihi maa anittum, harisun alaikum,ro'uf rahiem) Perform perfectly physically (basthatan filmi) Have courage and responsibility. - No, no, no, no. Forged and trained with many years of life experience. (tarbiyah and tajribah Aridhah) And others. LEADERS, PRESIDENTS AND LEADERS: managers, presidents or leaders are certainly not the same, there are differences between the three aspects. Do we belong to the manager? Let's look and look at the table below. The comparative aspect of the President of the Election Guide is chosen by worshippers on the basis of spontaneous recognition of members. The choice is due to the system, not to the spontaneous result of recognition. Incoming rapture. Goals Work to achieve the goals mandated by worshippers. Work to achieve personally selected goals in your best interests. The goal is to gain a material advantage or position. Members of the members choose a leader and become his followers. We cannot say subordinate as followers because they do not accept the authority of their elders. We are not talking about its members as followers or subordinates. The powers of the head (government) are a spontaneous choice of the assembled members. The authority of leadership consists of the external power of jama'ah. Sometimes selected from older or senior members. The leader's relationship works in a melting and interstious manner with his followers. There is a conscious gap and social distance between the head and the subordinate. Relationships are managed by programs/projects and are linked to work. CLOSING : The main leadership of Islam theory, I hope that our initial capital will understand even deeper leadership in the Islamic ocean, that we are better prepared to exercise leadership powers wherever and when we are. Frankly, we all miss the emergence of salafus shale leaders such as Abu Bakr, Umar ibn Khaththab, Usman ibn Affan and Ali ibn Abi Thalib RA. Only let us ponder the phrase below from the organization's management expert Daniel Boorstin: The world today has leaders, but they are under the shadow of celebrities. Leaders are known for their achievements, and celebrities are known for their fame. Leaders reflect the possibilities of human nature, and celebrities reflect the possibilities of the press and the media. Celebrities are people who make news, and leaders are people who make history. of 7 January 2010

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