

Humanistic Islamic Leadership: A Thematic Hadith Study on the Prohibition of Tyranny in Political and State Governance Contexts

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Abstract:

The humanistic type of Islamic leadership emphasizes the application of human values, justice, and the principle of deliberation in the realm of politics and state administration, as illustrated in various traditions of the Prophet Muhammad PBUH. The Prophet himself has provided an example of prophetic and humanistic leadership, where he always prioritizes deliberation, pays attention to individual needs, and upholds noble morals in every political decision making. Nowadays, many countries are experiencing serious problems related to abuse of power and violation of human rights. Therefore, the prohibition against tyranny found in the hadith is not only normative but also serves as an ethical and practical basis in building a just, inclusive, and humanity-oriented government. This study aims to examine thematic traditions that discuss the prohibition of tyranny in the context of politics and state administration. Through a qualitative analytical approach, this study identifies and analyzes the traditions that emphasize the importance of just and responsible leadership and reveals the negative impact of tyrannical practices on people's lives.

Keywords: Leadership, Humanist, Politics, State Administration

Abstrak:

Jenis kepemimpinan Islam yang humanis menekankan penerapan nilai-nilai manusiawi, keadilan, dan prinsip musyawarah dalam bidang politik dan administrasi negara, sebagaimana tergambar dalam berbagai tradisi Nabi Muhammad SAW. Nabi sendiri telah memberikan contoh kepemimpinan yang prophetic dan humanis, di mana beliau selalu memprioritaskan musyawarah, memperhatikan kebutuhan individu, dan menjunjung tinggi moral yang mulia dalam setiap pengambilan keputusan politik. Saat ini, banyak negara menghadapi masalah serius terkait penyalahgunaan kekuasaan dan pelanggaran hak asasi manusia. Oleh karena itu, larangan terhadap tirani yang terdapat dalam hadis tidak hanya bersifat normatif tetapi juga berfungsi sebagai dasar etis dan praktis dalam membangun pemerintahan yang adil, inklusif, dan berorientasi pada kemanusiaan. Studi ini bertujuan untuk mengkaji tradisi-tradisi tematik yang membahas larangan tirani dalam konteks politik dan administrasi negara. Melalui pendekatan analitis kualitatif, penelitian ini mengidentifikasi dan menganalisis tradisi-tradisi yang menekankan pentingnya kepemimpinan yang adil dan bertanggung jawab, serta mengungkap dampak negatif praktik tirani terhadap kehidupan masyarakat.

Kata Kunci: Kepemimpinan, Humanis, Politik, Administrasi Negara

Introduction

In the era of globalization and rapid advancements in information technology, society has become increasingly critical of leadership and governance. News about the abuse of power, oppression, and injustice frequently dominates the media. Many leaders fall into tyrannical practices, using their authority to suppress political opponents, neglect human rights, and prioritize personal interests over the welfare of the people. The impacts of tyranny and misuse of authority are far-reaching, as they can potentially cause damage to institutions and governmental structures.¹ Thus, society becomes the primary victim when fundamental human rights—such as the right to life, freedom of thought, religion, expression, and legal protection—are neglected. Without safeguarding these basic rights, social welfare becomes difficult to achieve.

This phenomenon raises an important question: why has just and humanistic leadership become increasingly rare in today's political landscape? One of the answers is that many leaders are driven more by personal ambition, group interests, or oligarchic pressure than by a moral calling to serve the people. Positions of authority are no longer viewed as a trust (*amanah*) that must be accounted for before God and the public, but rather as tools for self-enrichment or consolidating power. Mahmud Yunus states that when a leader fails to uphold their trust with sincerity and instead engages in widespread betrayal, it becomes an alarming sign indicating that the nation is heading toward ruin and losing its sense of security within society.²

In the context of globalization and the rapid flow of information, public criticism of leadership practices and governance has intensified—including scrutiny of abuse of power, political tyranny, and human rights violations. From an Islamic perspective, rejection of tyrannical practices is not only a political demand, but also a moral obligation clearly embedded in the Qur'an and *hadith*; leadership is understood as *amanah* (trust) and every form of *zulm* (oppression/injustice) is strictly prohibited.³

¹ Aura Nasya, Madhani Harahap, and Irwan Triadi, “Dampak Penyalahgunaan Kekuasaan Oleh Pejabat Negara,” *Jurnal Ilmiah Multidisiplin* 1, no. 5 (2024): 336–44, <https://doi.org/10.62017/merdeka>.

² Subhan Mubarok, “Prinsip Kepemimpinan Islam Dalam Pandangan Al-Qur'an,” *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2021): 1–12, <https://doi.org/10.57163/almuhafidz.v1i1.2>.

³ Mira Fauziah, “Prophetic Ethics and the Foundations of Islamic Leadership,” *El-Sunan: Journal of Hadith and Religious Studies* 3, no. 1, (2025).

Thematic studies of *ḥadīth* (*mandū‘i*) offer a suitable methodological framework for examining how the prophetic tradition formulated prohibitions against tyranny and affirmed the humanistic character of leadership. By collecting and categorizing *ḥadīth* that focus on aspects such as the prohibition of oppression, the obligation to uphold justice, the obligation of trustworthiness, and mechanisms of leadership accountability, researchers can map out consistent normative messages in traditional texts—as well as assess how thematic emphases differ between *hadith* collections or classical interpreters.⁴

Empirically and conceptually, previous research divides contributions into two broad groups: (1) theoretical studies that reconstruct the foundations of prophetic leadership ethics (*amanah*, *shūrā*, *adl*), and (2) *mandū‘i* studies that identify and analyze collections of *ḥadīth* on the prohibition of *zulm* in socio-political contexts. An example of a work representing the first approach is a study of prophetic ethics that places moral responsibility and accountability at the core of Islamic leadership—this study uses authentic *ḥadīth* collections and classical *ṣayrīh* to construct a normative argument. In the *mandū‘i* realm, several articles apply thematic *ḥadīth* collections to examine *amanah*, *shūrā*, and the prohibition of oppression with the aim of offering practical guidance for governance reform and corruption prevention.⁵

Based on these studies, a *mandū‘i* study on the prohibition of tyranny will: inventory thematic *hadīths* about *zulm*; examine the wording, *sanad*, and historical context of each *hadīth*; group the *hadīth* according to sub-themes (e.g., prohibition of tyranny by rulers, protection of the people, moral/legal sanctions against oppression); then synthesize the normative implications for contemporary humanistic leadership models. In other words, this approach is not merely a textual reconstruction, but also offers an ethical-practical foundation for the reform of governance that rejects tyranny.

This article employs the thematic *hadīth* method as its research approach. The thematic method is a technique that gathers *hadīths* which discuss the same topic. This

⁴ Chaliddin Chaliddin & Munawar Khalil, “The Importance of Trust and Deliberation In Leadership From A Hadith Perspective,” *Siyasah Wa Qanuniyah* 3, no. 1 (2025).

⁵ Nur Chanifah, Abu Samsudin, & Ibnu Hajar Ansori, “Quranic Leadership: The Effort to Realize the Integrity of Leaders in Preventing Corruption,” *International Journal of Educational Management and Innovation* 5, no. 1 (2024).

method also provides an explanation and interpretation of the issues being examined.⁶ The data used in this study are qualitative, consisting of descriptive data rather than numerical figures. The sources of data include both primary and secondary references. The primary sources consist of the *Encyclopedia of Hadith of the Nine Imams* and *Hadis Soft*, both of which contain hadiths along with their chains of transmission (*sanad*). Meanwhile, the secondary sources include hadiths that discuss the theme of leadership. Data collection was carried out through articles, journals, books, and online hadith search engines to facilitate locating hadiths relevant to the chosen theme. Data analysis was conducted through several stages, namely: inventory, classification, interpretation, and library research.

Results and Discussion

Humanistic Islamic leadership is a model of leadership that places the people at the center of every virtue and political action. The term *humanist* derives from the word *human* with the suffix *-ist*, referring to a follower of humanism. Humanism itself is a philosophical doctrine that prioritizes the appreciation of human dignity and essence in an ideal manner. This school of thought first emerged in Italy around the mid-second century or the 14th century CE. Humanism developed during the Renaissance and continued to evolve, eventually becoming a foundation of modern thought, including in fields such as history, philosophy, literature, and education.⁷ In Islam, humanism cannot be separated from the concepts of *habl min al-nās* (relations among human beings) and *habl min Allah* (relationship with God). Thus, humanism within the Islamic framework is the effort to position human beings honorably and uphold human values, grounded in religious principles.⁸

Humanistic Islamic leadership integrates divine (*ilāhiyyah*) and humanistic (*insāniyyah*) values in the exercise of authority based on the Qur'an, Hadith, and the

⁶ Maulana Ira, "Studi Hadis Tematik," *Al-Bukhari : Jurnal Ilmu Hadis* 1, no. 2 (2019): 189–206, <https://doi.org/10.32505/al-bukhari.v1i2.961>.

⁷ Saifullah, "Renaissance Dan Humanisme Sebagai Jembatan Lahirnya Filsafat Modern," *Jurnal Ushuluddin* 22 (2014): 133–44.

⁸ Uswatun Hasanah, Muhammad Budiman, Yodi Fitradi, Dewi Fitriya, KEPEMIMPINAN ISLAM TEORI DAN APLIKASI, ed. Abd Salam Zakiah, Achmad Fadil, Nurkholis, (Tasikmalaya, Jawa Barat: EDU PUBLISHER, 2021).

thoughts of both classical and contemporary scholars. In establishing humanistic leadership, Islam emphasizes several interconnected core criteria. The first and most fundamental is noble character (*akhlāq al-karimah*). A leader must serve as a true example in conduct, for it would be inconceivable to lead others while lacking good character oneself.

A leader must also bear full responsibility for all duties and trusts placed upon them, as the Prophet emphasized that every leader will be held accountable. Furthermore, a leader must have compassion for the people, for instance by formulating policies that protect the weak and avoiding any form of violence in governance. Lastly, a leader must be both intelligent and wise. Intelligence alone is insufficient without wisdom. Many leaders are intellectually capable yet lack wisdom—they may calculate gains and losses mathematically but forget that those they govern are human beings with emotions. Decisions must be made with a clear mind but still grounded in moral conscience. This research identifies several thematic clusters of hadith relevant to leadership. The initial stage involved searching for hadiths using keywords such as “leader,” “leadership,” and “authority” across various sources including Hadis Soft, Hadis.id, and the *Encyclopedia of Hadith of the 14 Imams*. After conducting a thematic analysis of hadiths aligned with the topic *Humanistic Islamic Leadership: A Thematic Hadith Study on the Prohibition of Tyranny in Political and Governmental Contexts*, a total of 20 hadiths were identified as samples. Following the coding and thematic grouping process, the 20 hadiths were categorized into three major leadership themes, each consisting of three to four subthemes, the details of which are presented in the table below.

No	Themes / Sub-Themes of Hadiths	ID Code
Definition and Urgency of Leadership		
1.	Definition of a Leader a. Every person is a leader b. A leader as a protective shield	Shahih Bukhari 2232 Shahih Muslim 3428
2.	The Urgency of Leadership a. A position will become a source of regret in	Musnad Ahmad 9415

	the Hereafter b. A position is not an expression of ambition c. Prohibition of giving a position based on affection d. Obeying the leader is equal to obeying Allah e. Listening and obeying the leader f. Being patient with the leader g. Offering greetings to the leaders h. Prohibition of overthrowing legitimate authority	Shahih Bukhari 6616 Musnad Ahmad 21 Sunan Ibnu Majah 2859 Shahih Muslim 1846 Shahih Bukhari 6530 Sunan Daruqthni 1342 Shahih Bukhari 6660
Characteristics of Good and Bad Leaders		
1.	Characteristics of a Good Leader a. A Just Leader b. A leader loved by the people c. A leader who receives Allah's shade on the Day of Judgment	Sunan Tirmidzi 1250 Shahih Muslim 3447 Shahih bukhari 660
2.	Characteristics of a Bad Leader a. An irresponsible leader b. A misguided leader c. A leader who misguides others d. A leader who is inconsistent e. A leader who deceives the people f. A lazy leader g. A leader who neglects the trust	Sunan Abu Daud 2559 Shahih Bukhari 98 Sunan Darimi 211 Shahih Bukhari 6569 Shahih Bukhari 6618 Shahih Muslim 205 Shahih Bukhari 6617MN

Table 1. Themes of Hadiths

Definition and Concept of Humanistic Leadership in Islam

Linguistically, a leader is someone who plays an essential role in directing, motivating, and managing a group, organization, or society in order to achieve common goals. In the modern era, leaders are not only required to organize and make decisions, but must also be able to adapt to the rapid changes of the times,

technological advancements, and increasingly complex social dynamics. The term “leadership” in English etymologically carries the meanings of *being a leader*, *the power of leading*, or *the qualities of a leader*. From a linguistic perspective, the concept of leadership refers to the capacity and competence possessed by a leader in guiding those under their responsibility toward shared objectives. Wahjousumidjo defines leadership as an intrinsic attribute inherent in a leader, comprising three main aspects: (1) personality, (2) ability, and (3) capability. Furthermore, leadership is understood as a series of activities carried out by a leader that are organically integrated with their formal position as well as the behavioral patterns they demonstrate.⁹ According to Hamka, a leader is someone who not only governs but also guides and protects. An effective leader enables those they lead to stand firm, walk on the right path, rise again when they fall, and be prepared to face looming dangers. This means that a leader bears a great responsibility to maintain and direct their community so that it remains strong and secure.¹⁰

Leadership in Islam is a means to establish a just, prosperous, and morally upright society grounded in Islamic values. A leader in Islam serves as a role model and guide for the community, with the ultimate aim of attaining well-being in this world and the hereafter. This leadership position is often referred to as *imamah*, which is not merely a political office, but a trust (*amanah*) that carries profound moral and spiritual responsibility. According to Syed Abul A'la Maududi (1903–1979), leadership in Islam is not merely a position or authority but a form of service (*khidmah*) to society. For him, to be a leader is to bear a significant responsibility that must be fulfilled with justice, honesty, and sincere concern for the welfare of the people. A true leader, according to Maududi, prioritizes the interests of the people and strives to bring real benefit to their lives. Thus, leadership in Islamic teachings is conveyed both explicitly and implicitly.¹¹

⁹ Dona Nengsih and Milya Sari, “Meneladani Gaya Kepemimpinan Nabi Muhammad SAW Dalam Pendidikan Islam,” *Jurnal Inovasi, Evaluasi, Dan Pengembangan Pembelajaran* 4, no. 2 (2024): 217–22, <https://doi.org/10.54371/jiepp.v4i2.441>.

¹⁰ Zulkifli Mohd Yusoff, “PEMIMPIN MENURUT PANDANGAN HAMKA: SATU TINJAUAN DALAM TAFSIR AL-AZHAR (Leadership According to HAMKA: A Review on Tafsir Al-Azhar),” *Jurnal Al-Tamaddun* 8, no. 1 (2013): 17–38.

¹¹ Muhammad Arifin, “KONSEP KEPEMIMPINAN DALAM ISLAM: Karakteristik Pemimpin Ideal Menurut Al-Quran,” *AKADEMIK: Jurnal Mahasiswa Humanis* 3, no. 3 (2023): 151–60, <https://doi.org/10.37481/jmh.v3i3.616>.

Principles of Humanistic Leadership

The principles of humanistic leadership are clearly articulated in Islamic teachings, both explicitly and implicitly. This is evident in the Qur'an, particularly in Surah *Ṣād* (38): 26, as well as in the Prophetic traditions (hadith).

يَدْعُونَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاجْعُلْ كُمْ بَيْنَ النَّاسِ بِالْحُقْقِ وَلَا تَتَّبِعْ أَهْوَى فَيُضْلِلُكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضْلِلُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ إِنَّمَا نَسْوَى يَوْمَ الْحِسَابِ

“O David, We have appointed you as a ruler on earth; therefore, judge between people in truth and justice. Do not follow your desires, for they will lead you astray from the path of Allah. Indeed, those who stray from Allah’s path will face a severe punishment because they neglect the Day of Reckoning.”

This divine command conveys profound messages regarding the essence of leadership—messages that every human being should uphold, whether they are leaders of a family, an organization, a community, or a nation. These messages are closely related to the core principles of humanistic leadership, namely.

1. Respect for Human Dignity

A humanistic leader views every individual as a creation of God whose dignity must be protected. They uphold human dignity and human rights. Human rights are inherent rights possessed by every person, based on the principle that all individuals are created with equal dignity and entitlements. These rights are equally valuable, non-negotiable, and cannot be taken away under any circumstances. The primary purpose of human rights is to protect individuals from violence and tyranny. This principle aligns with the Islamic concept of *karāmah insāniyyah* (human dignity).¹²

2. Justice

The principle of justice holds a central position in leadership. Every leader must act objectively, impartially, and consistently uphold the truth without discrimination. Justice fosters trust and harmony within society. Therefore, trustworthy leadership is necessary—leadership that serves, protects, and acts with fairness. A good leader must be a role model and a pioneer in every step they take.¹³

¹² Oki Setiana Dewi, “Teologi Kepemimpinan Dalam Surat Al-Maidah 5,” *AL-KAINAH: Journal of Islamic Studies* 1, no. 1 (2022): 55–72, <https://doi.org/10.69698/jis.v1i1.6>.

¹³ Oki Setiana Dewi, “Teologi Kepemimpinan Dalam Surat Al-Maidah 5”.

3. Empathy and Social Concern

A humanistic leader possesses sensitivity toward the conditions and needs of their people. They do not lead merely from behind a desk, but remain present among the community, listening to their struggles and offering appropriate solutions. Prophet Muhammad (peace be upon him) exemplified this by always prioritizing the needs of the ummah over his own. In contemporary settings, humanistic leaders focus not only on organizational or business targets but also on ensuring the physical and mental well-being of their members or employees. They support work–life balance, give appreciation, and create a healthy work environment.

4. Transparency and Participation

Humanistic leadership promotes two-way communication and allows public participation in decision-making. In Islam, the principle of *shūrā* (consultation) reflects a leader's openness to the people's aspirations, enabling decisions that are wiser and more widely accepted.

5. Moral and Spiritual Responsibility

A leader is responsible not only administratively, but also morally and spiritually before God. In Islam, leadership is viewed as a trust (*amānah*) that will be accounted for in the hereafter. Therefore, a leader must avoid injustice, corruption, and manipulation in all forms.

Prohibition of Tyranny in Political and Governmental Contexts

Tyranny is a form of governance in which absolute power is monopolized by a ruler who does not uphold or respect the law. In tyrannical systems, power is preserved through oppression, violence, and legal manipulation to maintain dominance. Terminologically, the word *tyranny* derives from the Greek *tyrannos*. In English, it is known as *tyranny*. Meanwhile, in the tradition of Arab political thought, the equivalent concept is often expressed by the term *istibdād* (استبداد), which means

despotism or authoritarian rule—implying excessiveness, transgression of limits, and injustice. Aristotle defined tyranny as a form of monarchy that benefits only the ruler.

The prohibition of tyranny in the perspective of hadith emphasizes that all forms of injustice, abuse of power, and governance that oppress the people are strictly forbidden in Islam. The hadiths of the Prophet recorded in the *Kutub al-Sittah* affirm that leaders must be just, protect their people, preserve the trust entrusted to them, and avoid arbitrary actions. The Prophet described a leader as a *rā‘in* (shepherd), responsible for the well-being of those under his care—not as a ruler who acts tyrannically.

The core meaning of all these terms points to a system of governance driven solely by the ruler’s personal will, without legal constraints, and without concern for the rights and welfare of the people. Such a leader falls into the category of a *zālim* (oppressor).¹⁴ This is further emphasized in a hadith of the Prophet:

حَدَّثَنَا عَلَيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مَرْوُقٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَدُنُّهُمْ مِنْهُ مَجْلِسًا إِمَامٌ عَادِلٌ وَأَبْعَضَ النَّاسِ إِلَى اللَّهِ وَأَبْعَدُهُمْ مِنْهُ مَجْلِسًا إِمَامٌ حَاطِرٌ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ أَبْوُ عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثُ حَسَنٍ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوِجْهِ¹⁵

*“In a narration reported from Abu Sa‘id al-Khudri, the Messenger of Allah said: “A just leader will be among those most beloved to Allah and placed closest to Him in the Hereafter. Conversely, an unjust ruler will be among those most detested by Allah and furthest from His mercy.” A similar narration is also reported from Abdullah ibn Abi Anfa. Imam al-Tirmidhi classified this hadith as *hasan gharib*, indicating that its chain of transmission is unique to this narration.”*

The hadith states that a leader who acts justly will be among those most beloved to Allah and placed closest to Him in the Hereafter. Conversely, an oppressive leader will be among those most detested by Allah and furthest from His mercy.

¹⁴ Achmad Umardani, “Pengaruh Tirani Terhadap Pemikiran Islam (Studi Analisis Pemikiran Muhammad Syahrur),” *Jurnal Hukum Islam* 17, no. 1 (2019): 40–59, <https://doi.org/10.28918/jhi.v17i1.1802>.

¹⁵ Abū ‘Isā Muḥammad ibn ‘Isā ibn Saurah ibn Mūsā al-Ḍaḥḥak al- Tirmiziy, Al-Jāmi‘ Al-Kabīr (Sunan Al-Tirmiziy), ed. Basysyār ‘Awad Ma‘rūf, vol. 3 (Dār al-Garb al-Islāmiy PP - Beirut, 1996) p. 11, <https://shamela.ws/book/7895>.

Although this hadith is classified as *hasan gharib*, it remains acceptable for use in matters related to *fada'il al-a'mal* (virtues of deeds). In another hadith, it is explained that a Muslim is obligated to obey his leader.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمِنْ بِعَصِيَّةٍ فَإِذَا أُمِرَ بِعَصِيَّةٍ فَلَا سَمْعٌ وَلَا طَاعَةٌ

“It is obligatory for a Muslim to listen and obey his leader, whether in matters he likes or dislikes, as long as he is not commanded to commit sin. If he is commanded to commit sin, then there is no obligation to listen or obey.”

This hadith is graded *sahih* by al-Bukhari. Its narrators fall within the levels of *jarh* classified as *thiqab*, *hafiz*, and *thabat*, and its chain of transmission is continuous. The meaning of this hadith is that as long as a ruler's command does not contradict the Sharia, a Muslim is obliged to obey him. This principle does not exist to justify injustice, but rather as a means to maintain stability and prevent chaos. Scholars explain that rebellion against authority—even when the ruler is unjust—often leads to far greater harm, such as bloodshed, loss of security, and the collapse of societal order.

Conclusion

This study concludes that humanistic Islamic leadership is inclusive, protective of the people's rights (*hāqq al-ibād*), and firmly rejects authoritarianism. Its core characteristics include *shūra* (consultation), transparency, and alignment with the interests of the oppressed (*al-muṣtaḍafūn*). These values are clearly reflected in the leadership practices of the Prophet Muhammad and the Rightly-Guided Caliphs, demonstrating that leadership in Islam is not merely a position of power but a moral responsibility grounded in ethical and just principles derived from the Qur'an and the Hadith. The ideal Islamic leader upholds justice, accountability, and respect for human rights while rejecting all forms of tyranny, fully aware that leadership is a trust (*amānah*) from Allah that carries a dual responsibility—toward the people being led and toward Allah Himself. The findings of this research indicate that Islamic values regarding anti-tyranny are not only theologically sound but also consistent with contemporary political principles such as democracy, human rights, and good governance. This

harmony gives rise to the concept of humanistic Islamic leadership—a leadership model that explicitly rejects despotism and affirms that true authority lies in serving the people, not in exploiting power for personal or group interests.

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