

PRACTICAL AND THEORETICAL STUDY TO CHOOSE A LEADER IN INDONESIA

Sadari Ahmad

INISA Shalahuddin Al-Ayyubi Tambun

Email: suff_asect@yahoo.com

Issues *sara* (ethnicity, religion, race and inter-group) through several media have become the channels of interests of future leaders in Indonesia, thereby this leads to conflict. The question is to which direction (*quo vadis*) will the leadership in Indonesia be directed? Especially in today's conditions, religion becomes an *elan vital* in this multi-ethnic and multi-religion country. Religious interpretations always identify *sara*, which is the embryo of the disintegration of the nation. There are three factors of failure of the communicated religious interpretation: *firstly*, the emphasis is only on the transfer of religious knowledges without transformation of religious values and morals to the community; *secondly*, the lack of emphasis on the cultivation of moral values that support interfaith harmony; and *thirdly*, the lack of guidelines or content to get to know and learn religious or other beliefs that live in the midst of community life. Therefore universities, government and the Indonesian Ulema Council (MUI), which have the authority must immediately instill multireligion and multicultural values to the community as early as possible. Therefore, it is necessary to immediately formulate a theory and guide to nationality praxis to serve as a reference in determining future leaders in Indonesia. This article offers five scientific principles as the cycle for future leaders, namely putting forward the five principles: monotheism, love, justice, levels, mortal.

Keywords : Ethnicity, Race, Islamic Communication, Leadership and Indonesia

INTRODUCTION

Ethnicity, race, religion and sectarianism have recently become public issues in the process of choosing candidates for leadership in Indonesia. If a leader cannot accommodate and control this huge volume of power, then the inevitable will happen, attacks, boycotting, killing and destroying one another even impacting in latent danger which will cause the disintegration of the nation.

Ethnicity, race, religion and sectarianism (ERRS) issues have been spread through the Islamic communication (propaganda) in the choice of leadership candidates in Indonesia. Conflict and violent actions contain ERRS issues, including religion which continues to be an unfinished problem in this multi-ethnic, multi-religious country. The reality of diversity which has become the nation's unique character is not understood as a natural plurality of the nation, and in some cases often acts as a trigger for conflict.

Religion is believed by many to be a problem solver, but it has not been able to provide solutions to continually developing humanitarian problems. On the other hand, religions also trigger horizontal conflicts between their followers. Radicalist movements and religious fundamentalism, which have led to suicide bombings and violent terrorist actions, are the most significant examples of how religions have become sources of chaos. And now, ERRS issues have entered the arena of debate over the choice of candidates for leadership.

Leadership candidate election using Islamic propaganda communication which identifies ERRS issues will impact in latent danger, which will in turn lead to disintegration of the nation and trigger a number of violent actions in the name of religion (anarchy). Religious propaganda communications can be used to indoctrinate and strengthen the community's ethnicity, religion, race, and sectarianism which will support and strengthen the electorate and choose the leader candidate they want. However, diversity of expression is influenced very much by the pattern and information process of the religion practiced. The delivery of religious propaganda communication, which is mainly carried out by educational institutions, both boarding schools and schools, tends to be exclusive, monolithic and can encourage fanaticism and the belief that other groups not sharing the same faith are enemies.

There are several factors which can cause the failure of Islamic propaganda communications to develop an awareness of pluralism and multi-culturalism. Firstly, this type of communication focuses on the process of transferring religious knowledge rather than on transferring both religious and moral values to society. Secondly, a lack of enthusiasm in implanting those moral values which support sectarianism, such as love, affection, friendship, solidarity, compassion, and being helpful, peaceable, and tolerant. Thirdly, there is no module or content for understanding and studying other religions and beliefs which exist in the midst of society.

Actually government and educational institutions have a very important role to play in implanting multi-cultural and multi-religious values in society at an early stage. In the context of religious propaganda

communication, they have to consider this vital role in the process of forming diversity of behavior in society and they need to come up with a religious propaganda communication system which is oriented toward developing an inclusive understanding in society, with an expression of awareness of how important it is to appreciate, respect, and work together with other religions.

The religious propaganda communication system should no longer be aimed at individuals according to their religion, but rather collectively and based on mutual interests. Until now communities have acquired religious knowledge in accordance with their religion. Now it is time for each community to obtain any materials regarding other religions and beliefs which are present in their lives, and which contain a history of growth, basic teachings, and the diverse practices of all religions and beliefs that have developed in Indonesia.

With such communication propaganda materials, people can also determine their own religious belief (not have it based on descent), and can learn to understand plurality based on critical reasoning, teach openness, tolerance and be non-exclusive. ERRS issues focus on four discussions, which are: 1) ethnicity²⁴, 2) religion²⁵, 3) race²⁶, 4) sectarianism.²⁷

In the process of choosing leaders from the lowest level, through the medium level up to the highest, through the communication of propaganda, these four discussion topics become a vehicle to win their interest. On the basis of ethnicity, every leader would state that his/hers is the best, thereby igniting tribal warfare.

The same applies to religion, in Indonesia there are six acknowledged religions. These are: Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism; when those religions are in dispute, it can ignite misguided jihad, which often happens in the name of religion, with factions attacking one another in the name of their god, whereby religion has become a scapegoat. Next come race and sectarianism which have also become vehicles for individual leaders to strengthen their interests.

²⁴ Tribes are groups of people colonized with all existing norms were adhered to.

²⁵ Religion is a belief or faith in God Almighty (Almighty), theology, law, din. See M.D.J. Al-Barry, *et.al*, *Kamus Peristilahan Modern dan Populer 10.000 istilah* (Surabaya, Indah, 1996), 12.

²⁶ Ras is a group of people or animals coming from the same lineage and characteristics of different fenotipnye. See, M.D.J. Al-Barry, *et.al*, *Kamus Peristilahan Modern dan Populer 10.000 istilah.*, 364.

²⁷ Inter-Group is a group of people that one community but established new communities in the name of interests that followed.

That's how it is today, where a leader is required to convey the importance of not discriminating on the basis of ERRS (ethnicity, religion, race and sectarianism) but how the four elements are mixed together and framed looks like a beautiful painting, transforming it into "Bhineka Tunggal Ika "(unity in diversity). In the teachings of Islam, propaganda encourages people to do good and forbid evil, it is the command of Allah, therefore this command must be followed by a leader when delivering his/her manifesto²⁸, as proposed in Qurán : Ali-Imran (3) : 104 i.e,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And if some among you are calling on a class of people to be virtuous, sent to do good and prevent evil; they are the lucky ones. "

In the above verse Allah wills there to be a community group that calls upon the Ma'Ruf/the good: namely the actions which bring us nearer to God; and forbid the evil actions that keep us from Him. (Allah). Based on these verses, there is a need for a propaganda mission dedicated to those who will become leaders in Indonesia, by making a national propaganda module for prospective leaders in Indonesia.

A prospective leader, when proselytizing does not necessarily have to master the full knowledge of Islam, and then just do the task of making propaganda, that opinion is wrong. Even the Prophet Muhammad ordered his people to make propaganda, even if only a piece of verse, as the Prophet says in the Hadith, "Convey from me even one verse".

The targets of propaganda differ in many ways in various communities, including those of disadvantaged people; such differences include: social background, economic and educational levels, each of which requires a different strategy when presenting propaganda to them. Allah says in Qur'an. an-Nahl :125 i.e,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call upon (men) to the way of your Lord with wisdom and good lessons and deny them in a good way. Your God he knows more about who strayed from his path, and he even knows the people who receive guidance. "

²⁸ http://nurdinmappa.wordpress.com/2010/05/05/strategi-dakwah/05_Rabu
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The development and modular planning of national propaganda for future leaders in Indonesia should be encouraged by colleges in cooperation with the government and the Indonesian Ulema Council (MUI), in order to reduce the differences that exist, and to automatically strengthen the Unitary Republic of Indonesia from Sabang to Merauke.

Wherever a prospective leader is, be it in an urban area or in a disadvantaged community area, he will of course have to convey to his followers and remind them of the dimensions of ethnicity, religion, race and secularism in the context of national values.

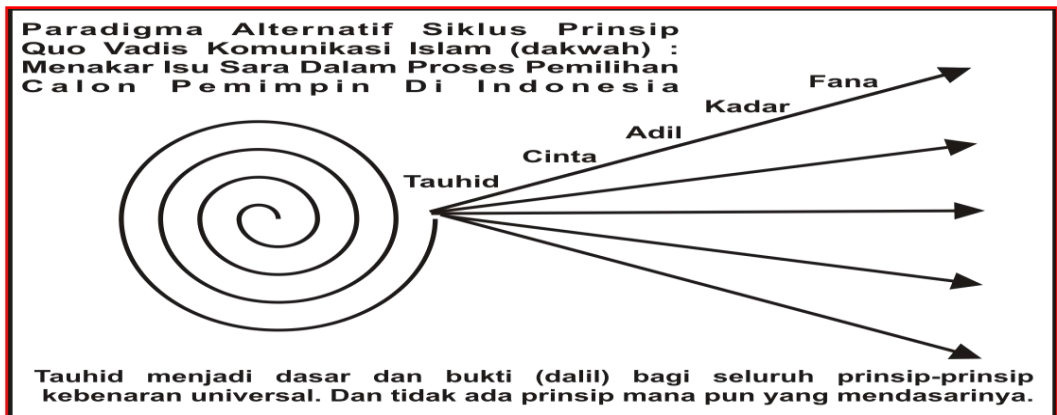
Thus the research in the article about a national propaganda module for potential leaders in Indonesia, is needed in order to guide and align the forms of differences of understanding 'of the ethnicity', 'of the religiousness', 'of the race' and 'of the secularism' that had been developed in the community. For this task the universities, in collaboration with government and with the Indonesian Ulema Council (MUI), are authoritatively required to promptly formulate and realize this national propaganda module.

This article demonstrates the urgency to measure all the types of religious understanding which have been usurped by certain elements in the name of religion and converted into radical forms such as by jihadists, terrorists, missionaries (worship recruiters) and caliphates (Islamic state), etc. These rebellious and radical forms which abuse religion, if tolerated would pose a latent danger and damage the nation building, unitary state of Indonesia.

In more detail, the function of this article is to re-assess the propaganda which has been presented to the public, as the propaganda submitted no longer reflects the integrity of the nation. The propaganda communication delivered was biased towards ERRS elements. The concept offered in this article is a successful team leader candidate who is also able to voice the interests of the five principles, namely the principles of 1) Belief in one God, 2) Love, 3) Justice, 4) Measure, and 5) Temporal, as shown below²⁹:

Alternative Paradigm of Quo Vadis Principle Cycle of Islamic Communication (Propaganda) : To measure the ERRS (Ethnicity, Race, Religion and Sectarianism) issues in the process to choose a leader candidate in Indonesia.

²⁹ Ahmad Thoha Faz, *Titik Ba : Paradigma Revolusioner dalam Kehidupan dan Pembelajaran*, cet.1 (Bandung : PT Mizan Pustaka, 2007), 218.



Belief in one God, Love, Justice, Concentration, Transience. Tawheed (belief in one God) becomes a base and evidence (theorem) for all universal truth principles. And there is no principle based on it.

The five principles are like a cycle, the ways of which can be different, but the principle should be the same, therefore it will be described more clearly, in a subsequent discussion.

DISCUSSION

Principle I (first): Tawheed (belief in one god) as the basis for Leadership in Indonesia

The way to realise a national propaganda guide for prospective leadership candidates in Indonesia to be accepted by society, without any element of ERRS is by providing a better understanding and guidance for prospective leaders in Indonesia, among others translating the appropriate ‘principle of tawheed’. So that differences in the name of religion are not a crucial issue, because every religion has a role to play in inculcating moral values and good manners, and the source of values and good morals of course comes from God (Allah, Most Gracious, Most Merciful).

The Indonesian nation, based on the ideology of Pancasila, recognizes five religions, but then there has been the addition of a new officially recognized religion, namely Confucianism, which brings the number to six: Islam, Protestantism, Roman Catholicism, Hinduism, Buddhism and Confucianism. But with more than 500 ethnic groups, it is a fact is that in this country at least, there are so many beliefs that we cannot neglect to include them. According to national statistics, the proportions between religion and other beliefs are listed in the table below:

Table

Proportion of religious affiliations and beliefs in 1981 (%)³⁰

No	Religion	Percentage (%)
1	Islam	87.6
2	Protestantism	5.0
3	Roman Catholicism	2.3
4	Hinduism	1.9
5	Buddhism	0.9
6	Confucianism	In 1981, it became considered a religious belief in Indonesia
7	Other beliefs	2.3

From the table above then, what should be done by a prospective leader in Indonesia? Surely a leader should stick to national issues, even though the leader himself adheres to one of the six recognized religions. In this article, we will focus on those leaders who embraced Islam, and this is a representation of other religions, the so called principle of Tawheed (Belief in one God), as the first cycle in the process of leadership.

Enshrined in Qurán al-Ikhlás (112): 1-2, "He is Allah, the One; Allah the One in whose hand is everything" a Muslim leader must be able to embody the principle of faith in one God from the beginning to the end and everything between. Because all the principles of truth start and end with the principle of faith in one God, there is a belief that true consciousness or truth, which is in fact the most fundamental, is one and cannot be divided. The fact of external reality is plentiful, but the real truth is one.

Tawheed also means absolute conviction in the existence of God only. This belief is very basic and natural. So, what is necessary and should be done by every human being and more specifically by a leader in the electoral process for leadership is directing *quo vadis* (where are we going?) Islamic communication (propaganda) on awareness and growing approach to faith, and not try to prove it with the introduction of sense or reasoning. Therefore, we are not likely to realize the most fundamental belief - that is something we encounter immediately without reasoning.

The universe, despite being a God spot phenomenon, is not evidence³¹ or a proposition, but simply a manifestation of His power that

³⁰ Koentjaraningrat, *Pengantar Antropologi II*, cet. 1 (Jakarta : PT. Rineka Cipta, 1998), 193

inspires self-awareness of His presence and His oneness. The highest truth is taken for granted on the basis of faith, and does not need to be proven. The presence or absence of the universe does not affect anything in the presence of His oneness. On the contrary, His existence proves, or is the foundation of, the existence of the universe. In a Hadith Qudsi, Allah says, "I was proof to myself, and I do not have anything that would be evidence of Me" (*Ana yustadlilu bi wa ana la yustadlilu 'alalayya*).

Citing the words of Ibn 'Athailah Al-Sakandari,³² "Much different from those who postulate the existence of God showing the presence of nature is the man who postulates that the universe shows the existence of God. People who postulate that the existence of God shows the presence of nature, are those who know the truth and put it in place so that sets their things from the start. While people who postulate that the existence of nature shows that there is a God, cannot come to God. If God is supernatural, then we need to hypothesize to know him. Or God is far away, so the presence of nature can be evidence of His existence.

From the principle of unity described above, it is clear that a prospective leader has to really be able to understand and support the realization of the conduct and competence to be assigned to him. Due to the basic principles of faith, a leader has to achieve the highest levels which are close to God (*taqarrub ilallah*). God is projected as a source of truth, and the manifestation of the truth conveyed through Islamic communication (propaganda), so that any religion would respond with an open mind.

Through the institutions that exist in society, an aspiring leader can convey his ideas with the basic principles of faith. Institutions that already exist in the community for example: (1) Mosque. (2) Madrasah (schools) and kuttub, (boarding schools). (3) Study and Islamic enlightenment (taklim). (4) The Islamic courses (training). (5) Agencies of spiritual guidance. (6) Agencies of Islamic consultation. (7) Musabaqah Tilawatil Quran, etc.

Every community with a variety of characters, of course, will try to be smart, serious, patient, diligent and earnest to react. Design and propaganda guidelines for future leaders in Indonesia, will make an offer that is both theoretical and practical and which must be agreed by all parties, so that at the beginning when preaching the vision and mission of leadership, he/she must instill the principle of monotheism.

³¹ Ahmad Thoha Faz, *Titik Ba : Paradigma Revolusioner dalam Kehidupan dan Pembelajaran*, cet.1 (Bandung : PT Mizan Pustaka, 2007), 219.

³² Ibnu 'Athailah al-Sakandari (Wafat 709H), a prominent Sufi imam who is also an expert in hadith and fiqh Maliki Hali. He was a contemporary and never dialogue with Ibn Taymiyya (Died 728 H).

The submission of the propaganda is only theoretical, but in practice it depends on field conditions. For example regarding the schedule, the rules of the game, the key themes and the plot will be the reference. Although it looks technical but in adult experience, discovering the needs becomes an important principle. Because the propaganda is a learning process that should be tailored to the needs of those participants who are the subjects of learning.

Society also has daily activities, therefore the designation of time must also be formatted properly, so that preachers offer a timetable which has been pre-arranged (the design). Usually, a schedule which has been tested many times will not be so far from the needs of the participants. But if there is free time, it is better that the needs of the materials are actually mined from the experiences of people in everyday life relating to the issue of nationality.

Strategies and approaches are also very important steps for the preacher. As different societies have unique cultures and lifestyles, due to living in remote villages or far inland, it could also be possible that in addition to being a disadvantaged area, it could also be a haven for the smuggling of narcotics, weapons and even harbour extreme ideologies. Therefore, the strategies and approaches become scores of success in preaching.

One preaching strategy is an ability to master the local language, as two-way communication will be difficult if they don't understand each other. The approach taken is culture studies (cultural studies). With language proficiency and knowledge of local culture, a preacher will be able to readily convey his/her messages. The motto: Unity in Diversity remains the basic principle for preachers, every individual society is different but still one nevertheless, i.e. the objectives within the framework of the unitary state of Indonesia.

Indonesia is known as a country with the characteristics of a religious community. These very strong religious beliefs can even adversely affect the norms, values, culture, and daily behavior of their adherents. Even our own constitution expressly recognizes the consistency of religiosity. Article 29 paragraph (1) declares that the state is based upon belief in the Almighty, and paragraph (2) declares that the state guarantees the freedom of all residents to have their own religion and to worship according to their religion or belief.

Below are verses in the Qur'an that need to be preached in order to realize the national values of the people in disadvantaged areas. Jurisprudence in national propaganda invites them to understand the Constitution of the Republic of Indonesia in 1945, in order that they be

reinforced with an understanding of Islam that is rooted in the Qur'an and Sunnah.

There are some key words in the preamble of the 1945 Constitution which must be described and duly finished propaganda guidance, among others: the Preamble, independence, rights, struggle, thanks to God, the One, humanity, unity, democracy and justice.³³

A preacher should be able to preach and also lay out the verses and the hadiths below, in order to manifest national values, among others:

Qurán Verse Index In Manifesting The National Values

NO	QUR'AN INDEX
1	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ , فَكِّ رَقَبَةٍ , أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْعَبَةٍ , يَتِيمًا ذَا مَقْرَبَةٍ , أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ
	Do you know what Aqabah is? It is freeing people imprisoned, colonized or feeding those orphaned or poor in difficult days (<i>Qurán, Al-Balad (90) : 12-16</i>)
2	ع أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ
	Do you (Muhammad) want to force the people until they believe? (<i>Qurán, Yunus (10) : 99</i>)
3	لَا إِكْرَاهَ فِي الدِّينِ صَلَّى قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
	There is no compulsion in religion: because it is clear which ones are good and which are bad. (<i>Qurán Al-Baqarah (2): 256</i>).
4	فَدَلِّلْكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ صَلَّى فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ صَلَّى
	Such is Allah your Lord, the Truth; then there is nothing after that truth, aside from falsehood. (<i>Qurán, Yunus (10) : 32</i>)
5	الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ
	The truth is from the Lord, You must not be those who are doubtful. (<i>Qurán, Ali Imran (3): 60</i>)
6	فَوَيْلٌ لِلْمُصَلِّينَ , الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ , الَّذِينَ هُمْ يُرَاءُونَ , وَيَمْنَعُونَ الْمَاعُونَ
	Woe to those who pray (ritual piety): who forget the essence of prayer; even flaunt it; and are reluctant to help their neighbor. (<i>Qurán, al-Ma'un (107): 4-7</i>).
7	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ع إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ ع إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
	O mankind, We have created you from a male and a female and made you a nation - peoples and tribes that ye may know each other. Surely the noblest of you with Allah is the most pious among you. Lo! Allah is Knower, Aware. (<i>Qurán, al-Hujurat (49): 13</i>).

³³ Masdar Farid Mas'udi, *Syarah Konstitusi UUD 1945 dalam Perspektif Islam*, cet. ke-1 (Jakarta : Alfabet, 2010), 3-43.

8	<p>قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَّٰلِكَ يَفْعَلُونَ</p> <p>He said: "Surely when kings enter a country, they would destroy it, and make the inhabitants noble so vile; and so too will they do. (Qur'an. an-Naml (27) : 34).</p>
9	<p>وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ</p> <p>And those who strive for (seeking the pleasure) We, really will show them our ways, and Allah is with those who do good. (Qur'an. Al-Ankabut (29): 69)</p>
10	<p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ</p> <p>Indeed, those who believe that only those who believe (faith) in Allah and His Messenger, then they do not hesitate and they struggle (jihad) with their wealth and their lives in Allah's way. That those people are right. (Qur'an. Al-Hujurat (49): 15).</p>
11	<p>وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَا طِبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا</p> <p>And the servants of the Merciful God that (is) those who walk on the earth with humility (Qur'an, al-Furqan (25): 63)</p>
12	<p>وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ</p> <p>And fight in the way of Allah those who fight you, (but) do not transgress limits; for Allah loves not those who exceed the limits. (Qur'an. Al-Baqarah (2): 190).</p>
13	<p>وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ</p> <p>And if one amongst the Pagans ask thee protection, then protect he so that he could hear the word of God, then, Send him to the place that is safe. Because they are a people who do not know. (Qur'an, at-Tawbah (9): 6).</p>
14	<p>فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ</p> <p>"So Which favors of your Lord will ye deny?" (QS.ar-Rahman (55): 13)</p>
15	<p>لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ</p> <p>"Except ye be thankful, I would add (favors) unto you, and if ye deny (My favor), verily My punishment is severe." (Qur'an, Ibrahim (14): 7)</p>
16	<p>وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَاسْخَرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۗ فَأَنَّى يُؤْفَكُونَ</p> <p>"And Indeed, if you ask them:" Who created the heavens and the earth and subjected the sun and the moon? "of course they will say: "Allah" ... (Qur'an, al-Ankabut (29): 61)</p>
17	<p>قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ</p> <p>"Say:" Who gives you sustenance from the heaven and earth, or who Authorized (created) hearing and vision, and who issued a living from the dead and the dead from the living, and who manages all affairs? "Then they will answer: "God" ... (Qur'an, Yunus (10): 31).</p>

18	<p>وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى</p> <p>"..And Those who take protectors other than Allah (say):" We do not worship them only that they get closer to God with Us close enough "... (Qur'an , az-Zumar (39): 3).</p>
19	<p>قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ صَلَّى أَيَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ۚ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا</p> <p>"Say: 'Call upon Allah or summon Ar-Rahman, the name of whichever you call upon, He has the Al asmaaul Husna (the names of the best) and do not harden your voice in your prayers and do not too much lower it and seek middle ground between the two "... (Qur'an, al-Isra '(17): 110).</p>
20	<p>وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّ مَتَّ صَوْمِعُ وَيَبِيعُ وَصَلَوْتُ وَمَسَجِدُ يُذَكِّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ</p> <p>"..And Had Allah not refute the (malignancy) of some people with some others, would surely have been torn down monasteries, churches, Jewish synagogues and mosques, wherein is called the name of Allah .. ." (Qur'an, al-Hajj (2): 40).</p>
21	<p>وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ , لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ</p> <p>"We never sent a Messenger before you lest We also revealed to him:" Behold, there is no god (the right) but I, so worship ye shall all I ". (Qur'an. Al-Anbiya '(21): 25).</p>
22	<p>وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ الْأَنْعَمِ ۗ فَالِهَكُمْ إِلَهَ وَحِدٍ ۗ فَالِهَ , أَسْلَمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ</p> <p>"And for every nation have We shariá/ask to do a slaughter (sacrifice), that they may mention the name of Allah over the beast of cattle that have been given by God to them, your Lord is the Lord Almighty, because it left; you surrender to Him. and give good news to people who are submissive (to Allah), (Qur'an. al-Hajj (22): 34).</p>
23	<p>وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّ مَتَّ صَوْمِعُ وَيَبِيعُ وَصَلَوْتُ وَمَسَجِدُ يُذَكِّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ</p> <p>"..And Had Allah not refuse (malignancy) some people with some others, would surely have been torn down monasteries, churches, Jewish synagogues and mosques, wherein the name of Allah .. ." (Qur'an, al-Hajj (2): 40).</p>
24	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَىٰ آلا تَعْدِلُوا ۗ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ</p> <p><i>O believers, be you people who always uphold (the truth) for Allah, bearing witness with justice; and do not let the hatred of a people push you to be unfair. Acting just: nearer to piety; and fear " Allah, indeed Allah knows what you do. (Qur'an, al-Maidah (5): 8).</i></p>
25	<p>وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ</p> <p>And do not curse gods whom they worship besides Allah, lest they use crude words about Allah in revenge knowledge (Qur'an, al-An'am (6): 108).</p>

26	<p>الذی أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ صَلَّى وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ , ثُمَّ جَعَلَ نَسْلَهُ صَلَّى مِنْ سُلَّةٍ مِنْ مَاءٍ مَهِينٍ , ثُمَّ سَوَّاهُ وَنَفَعَ فِيهِ مِنْ رُوحِهِ صَلَّى وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ</p> <p>"That makes everything that He created as well as possible and began the creation of man from clay; 8. then He made his offspring from the quintessence of despised water.; 9. He then completed and breathed into it the spirit (creation) His ... "(Qur'an, as-Sajda: 7,8,9).</p>
27	<p>وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْصِيلًا</p> <p>"And Verily We have honored the children of Adam, we carried them on land and at sea, We gave them sustenance from the good things, and We favored them with a perfect excess over many that We have created. (Qur'an. Al-Isra '(17): 70).</p>
28	<p>مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ , مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ</p> <p>"Therefore we set (a law) for the Children of Israel that whoever kills a human being, not because people were (killing) another person, or for causing corruption in the earth, then as if he has killed all mankind. and whoever saved a life, then as if he saved the life of all human beings ... "(Qur'an, al-Maidah (5): 32).</p>
29	<p>وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ</p> <p>"How Firm Hold you to the rope (religion) of Allah (in this case, the ideals of social justice) together (congregation) and do not crumble/spread." (Qur'an, Ali Imran (3): 103).</p>
30	<p>وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ صَلَّى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ صَلَّى إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ</p> <p>"..And use Mutual assistance in (doing) goodness and piety, and don't use mutual assistance in sin and transgression .." (Qur'an, al-Maidah (5): 2)</p>
31	<p>وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللُّغَاتِ وَالْوَسْطِ وَالْوَلَوَاتِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ</p> <p>"And among His signs of power is the creation of the heavens and the earth and divergent languages and skin colors. Verily in this there are signs for people who understand. "(Qur'an. Ar-Rum (30): 22).</p>
32	<p>يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ</p> <p>O mankind, We have created you from a male and a female and made you a nation - peoples and tribes that ye may know each other. Surely the noblest of you with Allah is the most pious among you. Lo! Allah is Knower, Aware. (Qurán, al-Hujurat (49): 13).</p>
33	<p>لَا يَبْهَتِكُمْ اللَّهُ عَنِ الدِّينِ لَمْ يُقْتَلَوْكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا</p>

إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allah does not forbid you to do good and apply fairness to those who fight you because of religion and not (also) expel you from your homes. Indeed, Allah loves those who are just. "(Qur'an, al-Mumtahanah (60): 8).

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

34 "And let none of you are calling a class of people to virtue, sent to the ma'ruf and prevent it from being evil; they are the lucky ones. "(Qur'an, Ali Imran (3): 104).

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُ هُمُ الْفَاسِقُونَ

35 "You are the best people born to men, sent to the ma'ruf, and prevented from being evil, and having faith in God. Had the Book believed, it would have been better for them, among them there are believers and most of them are people who are wicked. . "(Qur'an, Ali Imran (3): 110).

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

36 "They believe in Allah and the final day, they had to ma'ruf, and prevent it from being evil and hasten to (do) the various virtues; they were Including the righteous. "(Qur'an: AH 'Imron 114).

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

37 "But no, by your Lord, they (in effect) do not believe until they make you judge in the case that they cannot agree, then they do not feel in their hearts some objection against the verdict you gave, and they receive the fullest." (Qurán, an-Nisa '(4): 65).

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْتَوَدُّوا إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْتَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

38 Allah sent you to convey the message to those who deserve it, and (told you) if it establishes the law among men that you assign to the fair. Verily Allah gives his best teaching to you. God is All-hearing, All-seeing. "(Surat an-Nisa '(4): 58).

Control is an attempt to measure the impact of success, but it can also measure the negative impacts which arise, in other words control is a power filter on the consequences that have occurred in proselytizing activities in the community. While evaluation is intended to get feedback

from the community in order to improve the next proselytizing activities, such evaluation is not meant to judge, good or bad.³⁴

A. Principle II (second): Love as a basis for Leadership in Indonesia

As a prospective leader in Indonesia, one should build the spirit from the hadith al-Bukhari, "when God created His creatures, He wrote in his book on His throne and He ascribed to himself, "Surely my love has exceeded my anger ". The inspiration from this hadith is, that love should be the basis for any policy which will one day be the responsibility of a leader. This is the principle of love, so that love becomes a reason and a blueprint for the creation of man and the natural universe and its entire contents. There are two names for God, ar-Rahman and al-Rahim, which both refer to the meaning of love or affection, encapsulating the whole meaning of His great name (Asmaul Husna). He serves as the archetype for the creation of nature and all creatures.

Furthermore, the caliph (leader) on earth is chosen to act in his name. Thus, a leader becomes the instrument of His Love spreading it widely to all corners of nature and communities that he leads. Like a faucet, a leader becomes damaged when deciding to disconnect himself from sources of affection (*ar-Rahman al-Rahim*) and fails to flow to the world. A leader must have the wisdom that inspires his followers toward the good in the world and in the hereafter.

Wisdom, said the Prophet is beyond prophetic truth. Anyone who has been awarded wisdom, has been awarded abundant goodness (Qur'an al-Baqarah (2): 269). "Wisdom is a treasure of the people who believe, no matter where it comes from, he is entitled to have it'," said' Ali ibn Abu Talib " If a leader is without love, this world will freeze. Life runs well and beautifully because of love, and everyone can participate in it. The opportunity to do great things seldom arrives, but there are so many little things around him to care about.

The way of preaching that must be understood by a leader is that the clear concept to be understood is that planning precedes execution. Therefore only a leader with great vision can make history. With a strong and clear visualization, they can see it and experience it before actually doing it. They have arrived (in their mind) before leaving, the task has been completed before it has begun. It is evident that the clearer the picture of a visionary leader, the higher the degree of confidence to

³⁴ Husein Muhammad, Faqihuddin Abdul Kodir, Lies Marcoes Natsir, Marzuki Wahid, *Dawhrah Fiqh Perempuan : Modul Kursus Islam dan Gender*, cet. ke-1 (Cirebon : Fahmina Institute, 2006), 301

succeed. In addition, to a clear picture, it will be easier for a leader to prepare all that is necessary or required for the realization of that vision.

When a leader candidate is inspired by great goals, then his entire mind is capable of breaking boundaries. When the mind exceeds boundaries, leader consciousness extends in all directions. Great vision is not only manifested in achievements, but to encourage the potential of His caliph to break the surface. Conversely, without a clear goal or vision, intelligence will only take a leadership candidate into a whirl of confusion and laziness. Without goals, the life of a leader will always be just chaotic data with no meaning.

A leader who does the most important thing in his life always formulates his goals from what he has already done. He will formulate clear goals, because there will be many things that can disrupt and deflect from his original purpose. If the aspirations are clear (creation by the mind), undoubtedly the path will be brightly lit (creation in external reality). Earnest belief in something that has not yet materialized, means a leader has created it. Therefore, a leader must throw his cap over the fence first, i.e. to put clear objectives first, then, he will be encouraged to recover the cap, which is to achieve his aims.

Here are some questions posed by a leader: What is the purpose of my creation and of this world? If I succeed, my name will be mentioned everywhere. What does all of that mean to me? I may repeatedly fail, and every time I try I will always reap disappointment. What does all of that mean to me? What is the ultimate goal of my leadership this second, this hour, this day, this week, this month, this year, ten years, my entire life? Probably many people either nearby or far away from us, are currently lying helpless, with a disease that cannot be cured. If so, what is the meaning of death for us?

When a leader has started to obtain a picture of the answer to the questions above, it means the leader has begun to grasp the ultimate goal and see the finishing line, which is determined earliest in his mind. Furthermore, all the ways to achieve the goals require sacrifice. The universe is so broad that the life of one person can only be recognized by the size of his sacrifice. However, the sacrifice can only be justified if it's something that is believed to be of seriously greater value than could be sacrificed.

For that a leader with the principle of love should explore the potential that exists in the community, then a leader in the propaganda must consider the following matters: (1) The geographical location of the

community, (2) Does the area have considerable potential worth to diexploitasi. But taking into account the potential impact on the development of the planning region (especially against physical development). (3) The potential of natural resources are abundant both in the plantation sector, agriculture and fisheries are not used optimally. (4) Is the land for development activity is still relatively untapped area. By extracting the potential that a leader must be involved directly unconditionally, so it is not just a concept but a direct plains on plains action

On the principle of love in it is a principle of monotheism, both of these cycles should be passed by a candidate leader. True love will only appear from the true self. A prospective leaders may not be able to give true love, which is pure from any strings attached, if a leader does not first empty ourselves of properties ego (selfishness). Therefore, ego clog and pollute the stream of mercy from Him. Ego must be burned first to make a leader capable of goodness without limits. Thus, before a leader can get into love as the merging of the fish into the water.

As the highest activity, love requires the highest source also: Tawhid. An understanding of monotheism (ie, that only He Absolute and man nothing, that reality is the unity of the whole inseparable) is a prerequisite for maintaining and understand the purity of love. When the existence only of zero, which does not rely on ourselves let alone others, then ourselves completely dependent on him. When the caliph able to bestow love to the world, as God bestowed love to man. Armpits so love will not recede. To world, love is giving and giving, and only to the man hoping to be loved or given. "If God wanted to reveal his gift to you," said Ibn 'Ata Allah, "then he attribute his actions as deeds."

B. Principle III (third): Justice: Understanding the paradoxical teachings Dakwah Islam

To answer Quo vadis (about to where) communications Islam (da'wa)? answer is geared towards the principles of justice, having surpassed the principle of monotheism and love. The event the election process in Indonesia's future leaders must ensure the principles of justice in every authority, reminded of the words of Allah, QS al-Rahman (55): 7-9, which means "God has raised the heavens, and He put balance (equilibrium) suoya you do not exceed the limits on the balance sheet. Establish the equilibrium bi *al-qisth* and do not reduce the balance sheet."

The search for justice is one of human nature that should also be done by a leader, as the word of Allah QS al-Maidah (5): 8 "*i'dilu, huwa aqrabu littaqwa*" which means "done is unfair, it is closer to piety", as

well as according to the philosophers of ancient Roman times, M.Tullius Cicero (106-43 BCE) famous "*Fiat Justitia Fereat Mundus*" which means "*execute justice even if the sky is falling*". Justice is from the inside out, in accordance with the concept of confidence is more important than in accordance with the external reality.

Indeed the principle of justice is the real embodiment of the principle of love. "*Justice at its best*," said Martin Luther King, Jr., "is the love that straighten every thing that stands against love." Love requires an active attitude and full of initiative, always start from ourselves, here, today. In a society, which is nothing but a collection of individuals, any changes should "*ibda 'binafsik*" (start of self). Therefore, a leader must do a lot of human relations, prior to the interaction, universal law reads, "*What you do not want others do to you, do you do to others.*" After the action and would want to air-action, the law reads, "*retaliate hurt with fairness, and retaliate kindness with kindness*" (QSan-Nahl (16): 126).

In social interaction, a leader alike are encouraged to reach equilibrium (balance of justice) in a good way as possible. For example, in sisin prospective (leader), the Qur'an warns, "*and to those who beg, do not rebuke*" (Q.S adh-Dhuhaa (93): 10). The Prophet said, "Do not refuse the request although if you saw someone wearing a pair of gold bracelets." "*However, on the side of potential recipients, al-Qur'an praises those who need but are reluctant to beg*" (Q.S al-Baqarah (2): 273) , The Prophet warned, "*who's begging to reproduce what he has, in fact it only collects coals of hell.*" On both sides of the prophet asserts that, "The upper hand (the giver / leader), better than the hand under (requester / folk-led). "

As "objective language", unlike the case with affection or love that can only be recommended, justice must be done in the midst of social life. In other words, in the social life of a leader must prioritize justice of the virtues (*al-ihsan*) as a manifestation of love. In society, related to the influence of love, while justice with authority.

To understand the paradoxical teachings of Islam, explained that the ability to capture the full truth is a level of achievement that is the most difficult for humans. Therefore, the whole truth in the dimensions it contains a paradox. So one can only capture the integrity of the truth if he trained (and possibly teetering in advance) to see the paradox and trying to capture the essence of what is behind the appearance of it. Therefore, seeing the two opposite sides in a phenomenon necessary and will foster self-awareness is very large.

For example, in terms of propaganda and tolerance, it found two kinds of truths that seem paradoxical. One party must accompany truth

of Islam absolut. However, on the other hand does not deny the inevitability of religious pluralism as a social reality (Q.S al-Baqarah (2): 256, Surah al-Maidah (5): 48, QS Ali 'Imran (3): 20).

Another example, the Koran states that due to the attitude of persecution of community members, all members of society can be overwritten disaster (Q.S al-Anfal (8): 25). Another section is declared, that God will not inflict a disaster if there are still some members of the public who begged forgiveness from Him (Q.S al-Anfal (8): 33).

In Sufism, the discussion about the paradoxical truth that usually refers to the story of Moses with Khidr, which is a symbol of truth that is always fresh greens and never die (Khidr means green). In the story told by a prophet who could not stand and repeatedly protested see the teacher's behavior. That is, when he smashed the boat belongs to a poor fisherman, killing a boy who was playing, and enforce the tumbledown walls of houses in a village whose inhabitants being unfriendly.

New Moses understand his teacher odd behavior when obtaining an explanation when they had parted. Behind all the strangeness of it, there is a long-term goal that is not reachable reason Moses before. The fishing boat is poor undermined precisely in order to save it from robbers choose boats that were deemed to be good, boy killed because he would grow up to be criminals and make miserable parents, but parents are male-female righteous, and God will replace it with older children sacred walls of the house were tottering enforced because there in the property of an orphan who lives in the city and the property needs to be protected so that it can be used by the orphans and survivors of the disruption theft villagers degenerate.

Here the task a prospective leaders to conduct earth and sky equilibrium (balance or equilibrium). According to Mr. Chemistry, Jabir Ibn Hayyan, the fundamental principles of science called mizan meaningful balance or equilibrium (equilibrium). Equilibrium is one form of His justice that continues menjada and maintain the existence of the universe and itupu which should be preserved and maintained by the Caliph (leader) on this earth. In fact, a leader must translate the contents of the content of the Qur'an, because the Qur'an is derived based on the principle of truth (*al-Haq*) and balance (*al-Mizan*).³⁵

Communication processes Islam (*da'wa*) which is carried by the prospective leaders in Indonesia should be starting with the talent of a leader of his own, later with such talents to try to capture and embody the talents possessed by elements of society, so as to mobilize the economy and the nation's intelligence that better, just and prosperous. Talent will

³⁵ See, Q.S. Muhammad (47) : 17 dan Q.S. al-Hadid (57) : 25

develop at the end of a great thought to the elements of the community about what is to be achieved and what is capable in doing. A leader who increasingly hear about the various possibilities, the development effort can achieve its goals.

Special Talent Development Efforts in the community for example: (1) Enhancing the independence of people with different experiences. (2) Encourage and stimulate people to develop an interest. (3) Giving praise and reward / punishment against the results of operations of the community. (4) Providing facilities and infrastructure to actualize the talent that exists in society. (5) Support from the central government.

The role of a leader in preaching in fostering talent-based Environmental conditions for instance also be done through: (1) accept the state of society as it is. (2) see to it that people do not feel judged. (3) to understand the thoughts, feelings and behavior, put yourself in the situation, and see from a community perspective. (4) Freedom psychological. (5) provide opportunities for people to express their thoughts and feelings. (6) the right to determine the right choice for the development of his talent.

Empowerment activities conducted by leaders in collaboration with the University Tingga, the Government and the Indonesian Ulema Council (MUI) together in such both give priority in addressing the problems experienced by the community incapacity.

Priority one leader to cooperate because if done by itself and independently would not be effective and efficient, and far from expectations remember Indonesian people have heterogeneity, which is reflected from 13.670 island, divided for many geographic regions and ethnic groups, with an area which extend over 3000 miles long and 1,000 miles wide, this country can be considered the most unique with a number of ethnic groups is not less than 360 and more than 50 languages, pluralism of this country really had indisputable. Enormous diversity not only affects the heterogeneity of the landscape of the archipelago in terms of economic, social and political, as well the legal tradition.³⁶

C. Principle IV (fourth): Levels express the reality of prospective leaders in Indonesia

Allah Almighty says in Q.S. al-'A'la (87): 1-3, "complete the name of thy Lord Most High who created and perfected (His creation), and which determines the size (level) and give instructions. This verse is the basis for one leaders that the next ledge adhered to the principle of

³⁶ Ratno Lukito, *Hukum Sakral dan Hukum Sekuler*, cet. ke-1 (Jakarta : Pustaka Alvabet, 2008), 28.

concentration, all the natural and social phenomena can be understood and explained by the principle of equilibrium or his justice. The problem is, justice has a variety of faces on the external reality. For example, chickenpox (varicella) damaging the face, the water in the ocean lift the vessel and heat require objects. All that is included in his justice. How humans recognize and be the best among many options, it is more like a leader should be clever and smart to choose the best for himself and for the people they lead.

When 'Umar ibn al-Khattab heard the spread of an outbreak in one area of Sham are to be visited, plan a visit was canceled. One asked, "Are you running away from titrated (destiny) of God?" 'Umar replied, "I ran away from acts of God, with God's will, toward his destiny to another." The illustration was an explanation of the nature of content, so a leader must bring people to a better fate.

As His vicegerent prosperity of the earth impossible task fulfilled if not run the initial creation through imagination in mind. Furthermore, what can be considered should be "modeled" (ie clearly described inter-ethnic relations, between religion involved) to then find conclusions or solutions.

Whatever the nature or essence at a certain level the same. However, it always takes a different form from one era to another era, from one place to another. The closer a symbol to the world that experienced by recipients of the message, then grew louder it sounds. Therefore, without naming back more in line with the context, values of truth becomes difficult to understand or less pronounced and honed its meaning.

For example, "Islam" was not to be imposed only in one sense as the name of a particular religion. Otherwise, people will be confused if the prophet said Ibrahim is a Muslim straight (*the Muslim hanifan*) (Q.S ali 'Imran (67) and being the whole universe was air-Islam (*aslama*), Q.S ali 'Imran (83). Another example, if an idol just always identified statues of wood or stone, strict prohibition of idolatry sounds less touching the era milenium third. For the statues in the temple that doubles as a means of duping the mass and media shrouded to justify authoritarian regimes Namrudz have destroyed at the hands of Ibrahim.

However, every age has idols accordance with the characteristics typical of the era so it is always open to the emergence of new ibrahim-ibrahim. In his capacity as future leaders in Indonesia, it is required of a leader like Abraham to destroy idols that exist in contemporary times, for example in the form of idols eradicate corruption, injustice, ignorance, poverty and others.

Following up on this, a prospective leader must also be able to keep up with the times, so that his authority to eradicate idols can be overcome and known contemporaries with ease. One step is to spread propaganda konkritnya lewat media information technology (IT), source of controlling surveillance and repression must immediately be realized.

This is done because he saw a picture of the heterogeneity of Indonesian society, so as a means of empowerment through media Information Technology (IT) is unbelievably helpful and also as a form of assistance that propaganda can and must be done. With intermediaries media Information Technology (IT) community heterogeneity Indonesia scattered outlying remote areas that are difficult to reach and monitored, can run effectively and efficiently. In the national propaganda guide for prospective leaders in Indonesia can establish a network of research agreement (net working) also mutual friendship idea. Bids empowerment with information technology (IT), aims to support the advancement of society at large in parts of Indonesia.

Leaders in Indonesia should cooperate with universities, government agencies and also the Indonesian Ulema Council (MUI) through the Information Technology (IT), especially the internet which is already a part of human life. Internet serves as access to distribute propaganda and also get a variety of information data is needed. For example, which can be done by prospective leaders in Indonesia, namely in cooperation with the Indonesian Ulema Council (MUI) that have been providing for accessible sites, such as the Central MUI site: www.mui.or.id, MUI with the site: www.mui-dki.org.³⁷

Information technology (IT) has been so rapid advancement and became an integral part of community life. In a media information, media for the interpreter to convey the Da'wa al-Quran and Hadith continuously evolved since 14 centuries ago. Initially propaganda conveyed by media sound, leather and paper.

And this time, the delivery of propaganda in the process of future leaders in the Indonesia, unavoidable should already using media information technology (IT) and digital electronics. Why Interpreter Dakwah Need Information Technologist reason that the Hadith mentioned "*Wa khootibin naasa 'alaa Qodri' uqulihim*" - and talk to the people according their sense levels" reads one of the hadith of the Prophet. And "their sense levels" today is the danger of information technology (IT) department of electronic and digital world that has many advantages in terms of speed, distribution, as well as accuracy. On the

³⁷ Teddy Suratmadji, *Dakwah di Dunia Cyber : Panduan Praktis Berdakwah Melalui Internet* (Jakarta : Madani Institute, 2010), 26-28

basis of the hadith, Interpreters Propagation is done by a leader is to be no other choice but must adjust to the condition of the *ummah*.

D. Principle V (the fifth): Fana in the leadership process

Jalaluddin Rumi,³⁸ said, "what a relief to be empty then the Lord can live your life". The Final cycle which must be a leader that is by realizing the principle mortal. Fana meaningful return to monotheism. Namely, an awareness that the self and the world lived all forms of office is not nothing. Only One Who "Maha Benar". Mortal principle means, as stated Abu Bakr al-Siddiq, "inability to gain knowledge as well as in knowledge" (*al-'ajzu 'an al-idrak idrak*)

What are the main advantages of man so worthy of the title of caliph of God on earth? the answer, because humans are given the means not only to be able to know the world, but also get to know him. By these means, people can develop their own diverse artificial means so that man can expand its ability to recognize and manage the world. When God made man as caliph, and among humans also occur election of caliph (leaders), then surely the man who elected.

Examples of human ability that can be felt now, for example with infrared technology man can see the darkness and radar technology with a human can hear low frequency sounds such as that can be done by the bats. Although man was never able to create sophisticated creatures bat, but humans can learn and emulate.

However, the peak of human weakness is able to control themselves that led to the recognition of God - so that humans consciously become his servant. "Philosophy shallow makes souls inclined to atheism," said Bacon, "but deep philosophical deliver souls to the door of religion." This is where a candidate leader in on road preaching that all will return to the same destination and ends on direction equally, so sara issues such as ethnicity, religion, race and intergroup not a means of mutually justify each other but it should be understood it is a heterogeneous society that is within the scope of the state. So the scientific bids for a prospective leader is to kampagne five principles that have been discussed above, so it is a must to run the siklus as live pillar in the wheel of life keeps turning.

A prospective leaders should be aware that the supreme consciousness apply if the equilibrium has been achieved harmony between the self and the world. But conditions were unusually high awareness can still be shaken. Sincerity is higher than the highest equilibrium everywhere, because the sincere meaning only negates the

³⁸ Jalaluddin Rumi (1207-1273), a prominent Sufi poet and teacher of Persian.

point of self. Sincerity means being aware of himself as a leader who is only in the sense of point blank. If the man was dead, how could humans shaken? Therefore, sincerity or lack of self that must be achieved, the more prospective leaders, although most challenging business demands. Such self annihilation terminal, to borrow a phrase Sufism, called mortal.

However, it also means not feel sincere sincere. When a leader feels sincere (on awareness-outer), a leader still see his sincerity (in consciousness in). Sincerity ala-awareness beyond consciousness requires sincerity ala-in, which he did not see the sincerity, or allow sincerity. In terms of Sufism known al-mortal mortal. True sincerity that can only be achieved if done in totality "memfanakan" themselves.

Mortal self is not entitled to claim anything. Because only God who makes everything happen. Humans may not be able to forgive others, if he did not vacate his chest. Humans may not give alms, if she did not give him a fortune if only a little. That way the only way to immortality with the permission of Allah the Eternal again "Maha Sempurna" - Sufism called baqa terminal.

The third process of the above must be understood by a leader (caliph) in carrying position that is of transitory, ephemeral al-mortal, and Baqa, then concluded with the following sentence: *kunn bina, fafania 'anna, fabaqina when nahnu* (we were there with us, and our mortal than you, then baqa without us). A leader to realize that there is no eternal position again carried, for it to do periods of office in a process useful life journey, beneficiaries, and worth worship on the basis of sincerity.

CONCLUSION

Ethnicity, religion, race and intergroup (sara) is a public issue in today's era in the process of selecting candidates for leaders in Indonesia. If a leader cannot accommodate and control the strength of this large mass, it will inevitably lead to the occurrence of incidents, such as, attacking each other, boycott to each other, killing each other, destroying each other. This will give impact to the latent danger of disintegration of the nation. Issues of *sare* increasingly widespread through Islamic missionary (*da'wah*) in the process of selecting candidates for leaders in Indonesia. Conflict and violence with a nuanced of *sara*, including the religion, is still an issue that never let up in this multi-ethnic and multi-religious country. The reality of the diversity that is the unique character of nationality is not understood as a 'nature' of diversity of the nation. In some cases, it often appears as a trigger for a conflict.

Religion seemed to speak a lot of things believed to be the problem solver, but has not been able to provide solutions to the problems of humanity that continues to grow. In other words, religion is

also often a source of problems of horizontal conflict among adherents. Radicalism and religious fundamentalism that led to the suicide bombings and acts of terror violence is the most obvious example of how religion becomes a source of chaos. *Sara* issue today is the scene of debates, especially in selecting future leaders. Selection of candidates for the propagation of Islam leader through communication by identifying *sara* will result in a latent danger that leads to the disintegration of the nation, and will lit acts of violence in the name of religion (anarchists). Communication through religious outreach, they could be bombarded with doctrines to strengthen tribal, religious, race and intergroup community in supporting, strengthening the line and selecting candidates of leaders they desire. Anyhow, a person's religious expression is strongly influenced by the patterns and processes of religious information that he understands and live.

Communications of religious outreach delivery, especially those organized by educational institutions, whether Islamic boarding schools, *madrasah* (Islamic schools) and common schools, tend to be exclusive, monolithic, also may be able to lead a person to be fanatical and see other groups (that are not with the same belief) as the enemy. Those factors that cause failures of proselytism communication so that it is difficult to grow awareness of pluralism and multiculturalism, among others, where proselytism communication emphasis only on the transfer of religious knowledge rather than on the process of transformation of religious values and morals to the community. Proselytism communication is also lack of religious outreach emphasis on the cultivation of moral values (moral) that supports interfaith harmony, such as love, affection, friendship, solidarity, caring among fellows, helpful, peaceable, and tolerance, and subsequent communication itself religious Islamic missionary has been no module or cargo to know and study the religions or other beliefs that live in the midst of community life.

The government and educational institutions actually play a very important role in instilling multi-religious and multicultural values to the community on early stage. In the context of religious outreach, which should consider the vital role for the formation of religious attitudes in the community, it is necessary to initiate a system of religious outreach communication that is oriented to fostering an inclusive understanding of the community with an orientation to provide awareness about the importance of mutual appreciation, respect and cooperation with religion other religions.

Religious outreach system should no longer be aimed at individual persons according to their religions, but collectively and based on mutual interest. If to this present, the public acquires religious

knowledge in accordance with their religion, then it is time for the community to obtain religious materials and other beliefs that are present in their lives, which contains a history of growth, the basic teachings and religious practices of all religions and beliefs that develop in Indonesia.

With such religious outreach materials, beside the community can determine their own religion (not based on descent), they can also learn to understand the plurality based on critical reasoning, teach openness, tolerance, and not exclusive, but inclusive. *Sara* issues, focused on four discussions, namely: ethnic, religious, racial and intergroup. In the process of selecting the leader of the lower level, middle level to the highest level, through religious outreach four it is becoming a vehicle for winning their interest. On the basis of tribe, each leader will declare that it is his ethnic that is the best, so it will ignite other parts resulting in a war between tribes. Likewise, religion, in Indonesia there are six recognized religions namely Islam, Catholic, Protestant, Buddhist, Hindu and Confucian, when religion was disputed, it will fan the flames of jihad is misguided, this is what often happens in the name of religion, on the name of their god attacking each other, whereas religion has become a scapegoat for its own sake. The next is that race and intergroup also become vehicles for each leader to strengthen their group to call out for their interests.

That's what it is today, a leader is required to convey their interest not by discriminating based on *sara* (ethnicity, religion, race and intergroup). But how the four elements are mixed together and framed, so it looks like a beautiful painting, so it is transformed into a "Bhineka Tunggal Ika" (unity in diversity).

In Islamic teaching, outreach is to encourage people to do what is *ma'ruf* (good) and avoid *munkar* (the forbidden things). It is the command of Allah. Therefore, this command must be done by a leader in delivering interests, as proposed in the Q.S. Ali-Imran (3): 104, which means: "*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.*"

In the above verse Allah wills there is a community group that calls upon the *ma'ruf*, namely the works which bring us closer to God and forbid the *munkar*, namely all the works that keeps us from Him (Allah). Basing on these verses preaching the need for a mission dedicated to the leaders who will become leaders in Indonesia, namely by making the national Islamic missionary modules for prospective leaders in Indonesia. In doing Islamic missionary, a prospective leader does not necessarily have to master the science of Islam fully, and then just do the task of the missionary, that opinion is wrong, even the Prophet

Muhammad had ordered his people to do Islamic missionary even if only a piece of verse, as in the hadith of the Prophet's sayings "Convey from me although only one verse". Islamic missionary targets differ in many ways in various communities, including disadvantaged people, such differences include: social background, economic and educational levels, thus requiring a different strategy in delivering Islamic missionary to them. Allah says in Q.S. an-Nahl: 125, which means: *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."*

Development and planning of the national Islamic missionary module for future leaders in Indonesia this must be encouraged by the College in cooperation with the government and the Indonesian Ulema Council (MUI), in order to reduce the differences that exist, so it will automatically strengthen the Unitary Republic of Indonesia (NKRI) of Sabang to Merauke. Wherever a candidate a leader in both urban and underserved communities in the area though, of course, have to convey and remind the dimensions of ethnicity, religion, race and groups in a media for national values.

Thus the research in the article on modules of national Islamic missionary for potential leaders in Indonesia is needed in order to guide to straighten forms of differences and understanding of "tribes", "religion", "race" and "intergroup" that have developed in the community. For that purpose, the task of the College in collaboration with the government and the Indonesian Ulema Council (MUI), authoritatively required to have and promptly formulate and realize this national Islamic missionary module.

The very urgent thing in this article is to measure all sorts of religious understanding castrated by certain elements in the name of religion into radical forms, such as jihad, terrorists, missionaries (recruitment pilgrims), the caliphate (Islamic state), and so on. The forms of rebellion and radicalism argue that religion, if not tolerated will pose a latent danger and damage the nation building unitary state of Indonesia (NKRI). More details in this article, to review again about Islamic missionary-Islamic missionary which was presented to the public, given the Islamic missionary submitted does not reflect the integrity of the nation again. Religious outreach delivered leads to sara elements. The concept offered in this article is that an aspiring leader and his success team should utter interest by four principles, namely the principle of monotheism, the principle of love, the principle of justice, the principle of levels, and the principle of *Fana*.

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