

## THE CONCEPT OF “*KHALIFAH*” IN THE QUR’AN AND ITS RELEVANCE AS A LEADER IN ISLAM

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### Abstract

Humans have an essential role and function as caliphs on this earth. However, the figure of the caliph as a leader has begun to decline. This is due to the lack of knowledge about a caliph's nature and the obligations that must be carried out. This library research will explore the concept of caliphs in the plural and singular forms found in the Qur'an based on an analysis of thematic interpretation studies and its relevance as a leader in Islam. The results of this study state that the meaning of the *khalifah* in the Qur'an can be clarified into three, namely: the meaning of the *khalifah* as a general leader for all human beings, the meaning of the *khalifah* as a leader that is specific or addressed to a nation or generations, and the meaning of the caliph which is individual, namely to the Prophet David. In addition, this paper can also provide insight into the values or principles of the *Shari'a* contained in the meaning of caliph so that it can be a reference and

is expected to be a motivation to produce a leader who understands the concept of *khalifah* and can implement his rights and obligations.

**Keywords:** *Concept, al-Qur’an, Khalifah, Leader, Islam*

### Abstrak

Manusia memiliki peran dan fungsi yang penting sebagai *khalifah* di bumi ini. Akan tetapi, figur *khalifah* sebagai pemimpin sudah mulai menurun. Hal ini dikarenakan berkurangnya pengetahuan mengenai hakikat seorang *khalifah* dan juga kewajiban yang harus dilakukannya. Tulisan ini merupakan penelitian kepustakaan (*Library Research*) yang akan mengungkapkan konsep *khalifah* dalam bentuk jamak dan tunggal yang terdapat dalam al-Qur’an berdasarkan analisis kajian tafsir tematik dan relevansinya sebagai pemimpin dalam Islam. Hasil penelitian ini menyatakan bahwa makna *khalifah* dalam *al-Qur’an* dapat diklasifikasikan menjadi tiga yaitu: makna *khalifah* sebagai pemimpin yang bersifat umum untuk seluruh manusia, makna *khalifah* sebagai pemimpin yang bersifat khusus atau ditujukan kepada suatu bangsa atau generasi, dan makna *khalifah* yang bersifat individu yaitu merujuk kepada Nabi Daud. Selain itu, tulisan ini juga memberikan eksposisi tentang nilai ataupun prinsip syariat yang terdapat dalam makna *khalifah*, sehingga dapat menjadi acuan dan diharapkan dapat menjadi motivasi untuk melahirkan seorang pemimpin yang paham akan konsep *khalifah*, serta mampu menerapkan hak dan kewajibannya.

**Kata Kunci:** *Konsep, al-Qur’an, Khalifah, Pemimpin, Islam*

### Introduction

Humans are one of God's creatures with a noble role and function on this earth, namely as *khalifah* or caliph.<sup>1</sup> The word *khalifah* was given to a person or leader after the Prophet Muhammad SAW died, namely *Khulafāur al-Rasyidn* as the Prophet's successor in leadership and carrying out state duties. Some *mufassir* interpret the caliph as a substitute for Allah. Still, the caliph of Allah here is not a substitute for Allah in managing His creatures but is interpreted as a person who implements Allah's laws and Shari'a in the world, prospers the earth, does not cause damage to it, and enforces its truth.<sup>2</sup> God destines every human being as a leader, from small groups such as families, organizations, groups, villages, and cities, to countries.<sup>3</sup> Even when traveling, it is expected that there is a leader in it. Because it is the leader who will

<sup>1</sup> *Al-Qur’ān al-Karīm*, al-Baqarah: 30.

<sup>2</sup> Al-Hāfiẓ Ibnu Kaṭīr, *Lubābu Al-Tafsīr Min Ibni Kaṭīr*, vol. Juz 1 (Kairo: Mu-assasah Daar al-Hilal, 1994), 100.

<sup>3</sup> Abi al-Husaini Muslim, *Shahih Muslim* (Beirut: Daar-ul-Kutub al-‘Arabiyyah, 261AD).

direct and show goodness, there will be no chaos, upheaval, or even bloodshed, but in this day and age, many leaders do not carry out their obligations as a leader should.<sup>4</sup>

Discussions in the al-Qur’an’s content are always current and never end, one of which is the content of the verse about the caliph, where the issue is explained in various texts and contexts. As a way of life, Al-Qur’an must be understood by mastering Arabic and knowing the translation. Getting the correct interpretation and reaching the spirit of the meaning of the Qur’an requires signs in the framework of the science of interpretation. The discussion on *khalifah* or caliphs has been reviewed several times in previous studies.

The research of Nurhadi and Mawardi Dalimunthe aims to find the fundamental differences and understanding of the concept of *khilāfah* according to Sayyid Quthub and Taqiyyuddin al-Nabhani.<sup>5</sup> This research discusses some of the legal bases for determining the caliph as a leader or ruler in an Islamic government, along with the pillars of the government system that is formed in it. However, the role of the caliph as a leader is not explained in detail. In another study, Arifin demonstrated several verses about leadership using different words in the Qur’an and al-hadīṭ, like the term *khalifah*, *mālik*, *wāli*, *ṣulṭan*, *uli al-amri*, and *imām*.<sup>6</sup> This study also discusses the Islamic government system and a little about the obligations of a leader and the obligations of the people to their leaders. In addition, discussions about leaders and leadership in Islam have also been widely discussed in previous research, such as the role of the caliph in the state system<sup>7</sup>, social transformation<sup>8</sup>, and education<sup>9</sup>. The study conducted by Surahman Amin<sup>10</sup> found that the editorial of the verses about the criteria of leaders is divided into *Makkiyah* and *Madaniyah* using the term *khalifah*, *imāmah*, and *ulu al-amr* along with its derivation in al-Qur’an.

<sup>4</sup> Oktavia Amanda, “Peran Kepemimpinan Pada Program Keluarga Harapan (Pkh) Desa Kadudampit, Kabupaten Sukabumi, Jawa Barat,” *JURNAL PENELITIAN PENDIDIKAN SOSIAL HUMANIORA* 7, no. 2 (November 7, 2022): 55–62, <https://doi.org/10.32696/jp2sh.v7i2.1514>.

<sup>5</sup> Nurhadi and Mawardi Dalimunthe, “Konsep Khilafah Menurut Sayyid Quthb Dan Taqiyyuddin Al-Nabhani Dalam Perspektif Syiasyah Syar’iyyah,” *PALAPA* 8, no. 2 (November 21, 2020): 244–84, <https://doi.org/10.36088/palapa.v8i2.769>.

<sup>6</sup> Arifin Zain, “Khilafah Dalam Islam,” *Al-Idarah: Jurnal Manajemen dan Administrasi Islam* 3, no. 1 (June 30, 2019): 41–55, <https://doi.org/10.22373/al-idarah.v3i1.4802>.

<sup>7</sup> Muzayyin Ahyar, “Almawardi Dan Konsep Khilafah Islamiyyah: Relevansi Sistem Politik Islam Klasik Dan Politik Modern,” *Al-A’raf: Jurnal Pemikiran Islam Dan Filsafat* 15, no. 1 (June 30, 2018): 1–26, <https://doi.org/10.22515/ajpif.v15i1.1123>.

<sup>8</sup> Furqon Furqon, “Peran Manusia di Bumi Sebagai Khalifah Dalam Perubahan Sosial,” *An Naba* 4, no. 1 (May 28, 2021): 1–13, <https://doi.org/10.51614/annaba.v4i1.66>.

<sup>9</sup> Ali Rif’an and Akhmad Said, “RELEVANSI MAKNA KATA ‘KHALIFAH’ DALAM KEPEMIMPINAN PENDIDIKAN ISLAM: KAJIAN TAFSIR TEMATIK,” *Piwulang: Jurnal Pendidikan Agama Islam* 5, no. 1 (September 30, 2022): 89–108, <https://doi.org/10.32478/piwulang.v5i1.1171>.

<sup>10</sup> Surahman Amin and Ferry Muhammadsyah Siregar, “Pemimpin Dan Kepemimpinan Dalam Al-Qur’an,” *Tanzil: Jurnal Studi Al-Quran* 1, no. 1 (October 13, 2015): 33–46, <https://doi.org/10.20871/tjsq.v1i1.21>; Subhan Mubarak, “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/al-muhafidz.v1i1.2>.

However, this research examines the caliph's significance in light of thematic interpretations and their leadership positions and responsibilities in Islam. Using *mufasssirun*' interpretations, this study will explain the meaning of the word "caliph" in the Qur'an, both in its singular and plural forms. Finally, this research will shed light on the values and tenets of Shari'a that are inherent in the definition of the term, serving as a guide and inspiring the construction of a leader who profoundly comprehends the concept of the caliph.

This type of research is literature research or library research. This research will reveal the concept of the word "*khalifah*" in the Qur'an and its relevance as a leader in Islam in the analysis of thematic interpretation studies. Sources of data, namely the nature of primary and secondary. Preliminary data (principal) is an interpretation of the meaning of the word caliph in the Qur'an. In simple terms, the efforts made to fulfill the required data are carried out through stages, namely the orientation stage, the exploratory stage, and the focused stage on texts or manuscripts in the form of books, papers, and written documents about the meaning of the word caliph and leadership in Islam.

### Etymological Meaning of *Khalifah*

Etymologically, the word *khalifah* comes from *khalf* which means "behind".<sup>11</sup> This meaning is taken from QS. Al-Baqarah [2] verse 255:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

Some of the words formed from the word *khalf* are *khalifah*, which means substitute. This meaning is based on the origin of the word, which is behind. Called the caliph because he is a substitute who is always behind the person he replaces. The word *khilāfāt* is derived from the word *khalafa*, which is someone who replaces another person, and the word *khalifah* in Arabic is *maṣdar* from the word "*khalafa*," which means a substitute for the Prophet Muhammad SAW in government, while the word *khalafa* itself means replacing.<sup>12</sup> From the above understanding, it can be concluded that what is said by the caliph is someone who replaces others other than himself, occupies his position of carrying out something, and acts on behalf of the person being replaced.

In several dictionaries, the meaning of caliph is stated as follows:

1. الخليفة هو النيابة عن الغير

“The *khalifah* is a substitute or representative of another person.”<sup>13</sup>

<sup>11</sup> Sahabuddin Sahabuddin et al., *Ensiklopedia Al-Quran (Kajian Kosakata)*, vol. 2 (Jakarta: Lentera Hati, 2007), 451.

<sup>12</sup> Mahmud Yunus, *Kamus Arab-Indonesia*, (Ciputat: PT.Mahmud Yunus Wa Dzurriyah, 2007) hal. 120

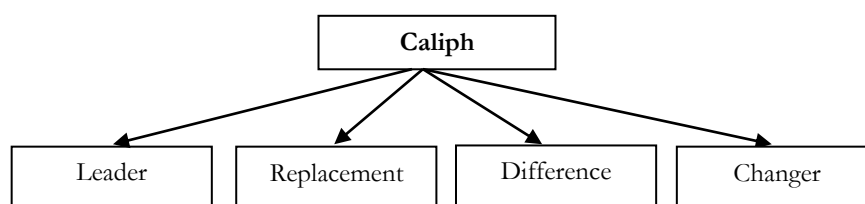
<sup>13</sup> ‘Ar-Ragīb ‘al-Asyfaḥāni, *Mufradāt Al-Fādzil al-Qur’an* (Damasqus: Dārul Qolam, 2009), 293.

## 2. الخليفة هو الذي يُستخلف من قبله

“The *khalifah* or the caliph is a substitute for those before him.”<sup>14</sup>

Then, the meaning of the *khalifah* itself comes from the word “*kha-la-fa*,” which has three meanings, namely: the *khalifah* is “coming something after something and replacing it” or “the difference between it and something before it” and as a changer.<sup>15</sup>

Based on some of the definitions above, a scheme of understanding or the basic meaning of the caliph can be made as follows:



The word caliph in the Qur'an is a word that is often mentioned. The word *khalifah* with various forms is in 124 verses of 40 *sūrah* in the Qur'an, divided into 12 verb patterns and 11 nouns.<sup>16</sup> However, this study only focused on *ṣ Igoh khalifah* in the plural and singular. The verses that contain the word caliph in them are as follows:

No	Word	Mention	Verses and Sūrah
1.	<i>Khalifah</i>	2 times	QS. al-Baqarah [2] verse 30 QS. Ṣad [38] verse 26
2.	<i>Khalāif</i>	4 times	QS. al-An'am [6] verse 165 QS. Yūnus [10] verse 14 QS. Yūnus [10] verse 73 QS. Faṭir [35] verse 39
3.	<i>Khulafāu</i>	2 times	QS. al-A'raf [7] verse 69 QS. al-A'raf [7] verse 74 QS. an-Naml [27] verse 62

Some mufasssir understands the meaning of the caliph as a substitute; the meaning of a substitute here is a substitute for Allah. Even so, this does not mean that the caliph has the position of God, but rather as a messenger who will carry out God's law and His decrees on earth in the form of prospering the world and maintaining its

<sup>14</sup> 'Ibnu Manzūr Ibnu Manzūr, “Lisān Al-‘Arab” (Kairo: Dār al-Ma‘ārif, 1119), 1235.

<sup>15</sup> Abi al-Ḥusain Ahmad bin Fāris bin Zakariyya, “Maqāyis Al-Lughah al-‘arabiyyah” (Kairo: Dār al-Fikr, 1972), 210.

<sup>16</sup> Muhammad Fuad Abdul Bāqī, *al-Mu’jam al-Mufahros Li-alfāzi al-Qur’an al-Karīm* (Kairo: Dār al-hadist, 2008), 293.

sustainability, and calling for good and preventing evil.<sup>17</sup> The verses of the Qur'an that contain substitute meanings include:

QS. al-Baqarah: 30

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

QS. Yūnus: 14

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ

QS. al-An'ām: 165

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ

QS. Fāṭir: 39

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ

This meaning is agreed upon by several *mufasssīr*, such as Ibn Kaṭīr<sup>18</sup>, al-Qurṭubī<sup>19</sup>, al-Marāghī<sup>20</sup>, at-Ṭabari<sup>21</sup>, al-Bagawī,<sup>22</sup> and Wahbah al-Zuhayli.<sup>23</sup> In addition to the meaning of the caliph as *fā'il*, a substitute for the previous person on earth, al-Qurṭubī also added that in QS. al-Baqarah verse 30, the word *khalīfah* can mean *maful*, namely the replaced one.<sup>24</sup>

In addition to the meaning of the caliph which is interpreted as a substitute, some *mufasssīr* also interpret it as a leader or ruler. This meaning is agreed upon by al-Qurṭubī, al-Marāghī<sup>25</sup>, and Wahbah al-Zuhayli.<sup>26</sup> Some verses of the Qur'an that contain this meaning, namely:

QS. al-A'rāf: 69

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ

QS. al-A'rāf: 74

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

QS. al-Naml: 62

<sup>17</sup> Rasyad Rasyad, “Konsep Khalifah dalam Al-Qur'an (Kajian Ayat 30 Surat al-Baqarah dan Ayat 26 Surat Shaad),” *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 19, no. 1 (January 30, 2022): 20–31, <https://doi.org/10.22373/jim.v19i1.12308>.

<sup>18</sup> Ibnu Kaṭīr, *Lubābu Al-Tafsīr Min Ibni Kaṭīr*, 1994, Juz 1:100.

<sup>19</sup> Al-Qurṭubī, *Tafsīr Al-Qurṭubī (Diteliti Oleh Muhammad Ibrahim Al-Hifnawi)*, vol. Juz 1 (Kairo: Azzam, tanpa tahun), 588.

<sup>20</sup> Ahmad Mustafa al-Maraghi, *Tafsīr Al-Maraghi* (Mesir, 1946), Juz 1, 77.

<sup>21</sup> Abu Ja'far Al-Ṭabari, *Tafsīr Ṭabari Min Kitābihi Jāmi' al-Bayān 'an Takwīli al-Qur'an*, vol. Juz 1 (Beirut: Muasasah Risalah, 1994), 162.

<sup>22</sup> Abi al-Husein al-Mas'ūd al-Bagāwī, *Tafsīr Al-Bagawī: Ma'ālimu al-Tanzīl* (Riyadh: Dār at-Taubah, 1409), 79.

<sup>23</sup> Wahbah al-Zuhaili, *Al-Tafsīr al-Munīr Fī al-'Āqidah Wa al-Syarī'Ah Wa al-Manhāj* (Damaskus: Dār al-Fikr, 2009), 165.

<sup>24</sup> Al-Qurṭubī, *Tafsīr Al-Qurṭubī (Diteliti Oleh Muhammad Ibrahim Al-Hifnawi)*, Juz 1:587.

<sup>25</sup> al-Marāghī, *Tafsīr Al-Marāghī*, 112.

<sup>26</sup> al-Zuhaili, *Al-Tafsīr al-Munīr Fī al-'Āqidah Wa al-Syarī'Ah Wa al-Manhāj*, 366.

وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

QS. Şad: 26

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

QS. Yūnus: 73

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خُلَفَاءَ

From the two meanings above, it can be concluded that the meaning of caliph is more often mentioned as a leader or ruler and is closely related to power or leadership. This can be seen from the identification of verses related to this meaning and the opinions of several *mufasssir*. So according to this study's statement, the word caliph in the Qur'an can be emphasized the importance of a leader or ruler.

### Terminological Meaning of *Khalifah*

Worshiping and prostrating to Allah is the first purpose for creating living things.<sup>27</sup> Trees, rocks, mountains, animals, rivers, and others all worship and glorify Him.<sup>28</sup> In His creation, Allah privileges humans compared to other creatures with a perfect physical creation accompanied by reason to think and act. From this privilege, as caliph, the duties and obligations of humans are different from other creatures. The word *khalifah*, which is interpreted as a substitute by some *mufasssir*, has various meanings, namely:

#### 1. *Khalifah* as a general leader for all humans

Based on al-Qur'an (QS. Al-Baqarah verse 30), the meaning of *khalifah* is Adam AS and all humans as his descendant. Ibn Katsir and al-Qurṭubi also agreed with this opinion.<sup>29</sup> In this verse, the meaning of the caliph tends to be interpreted as a representative of Allah whom anyone can carry out, and he is a person who is the representative of Allah in implementing Shari'a and law *al-am bi al-a'ruf wa an-nahyu 'an al-munkar*. However, in QS. al-Baqarah verse 30, as-Şabuni and Ibn Jarīr argues that the caliph will replace Allah in fulfilling the law and the orders given to humans.<sup>30</sup>

#### 2. *Khalifah* as a substitute for Allah

Ibn Jarīr quoted by Ibn Kaṭir, said that the meaning of a substitute is a substitute for Allah on earth, namely Prophet Adam, who was obedient to

<sup>27</sup> *Al-Qur'an al-Karim* (QS. az-Dzāriyāt: 56).

<sup>28</sup> *Al-Qur'an al-Karim* (QS. an-Nūr: 41).

<sup>29</sup> Al-Qurṭubi, *Tafsir Al-Qurṭubi (Diteliti Oleh Muhammad Ibrahim Al-Hifnawi)*, vol. Juz 1 (Kairo: Azzam, tanpa tahun), 588.

<sup>30</sup> Ali Rif'an and Akhmad Said, "RELEVANSI MAKNA KATA 'KHALIFAH' DALAM KEPEMIMPINAN PENDIDIKAN ISLAM: KAJIAN TAFSIR TEMATIK," *Piwulang: Jurnal Pendidikan Agama Islam* 5, no. 1 (September 30, 2022): 89–108, <https://doi.org/10.32478/piwulang.v5i1.1171>.

Him and was fair among humans.<sup>31</sup> This opinion was also agreed by Wahbah al-Zuhayli<sup>32</sup>, al-Baidowi<sup>33</sup>, al-Bagawi<sup>34</sup>, Ibnu Mas’ud, and Ibn Abbas cited by al-Qurṭubi<sup>35</sup>. Meanwhile, at-Ṭabari<sup>36</sup> and al-Qurṭubi argues that the meaning of the replacement here is the person who replaces the person before the angel or other creature that inhabited the earth before. Ibn Kaṭir argues that the replacement here is interpreted not only to Prophet Adam, but to all of Adam's grandchildren or mankind who replace a people, or the generation after generation who have done damage in the world.<sup>37</sup> According to Ibn Kaṭir in surah al-A'rāf verses 69 and 74 that Allah will make a caliph (substitute) for the people of Nūh and the people of 'Ad who have denied, opposed Allah and have denied Allah's favors.<sup>38</sup> Wahbah al-Zuhayli, at-Ṭabari, al-Qurṭubi and al-Bagawi also agreed.<sup>39</sup>

### 3. *Khalīfah* as a leader

In addition to the meaning of the caliph, which is interpreted as a substitute for Allah, some *mufasssir* also give the meaning of a leader. According to al-Qurṭubi, the caliph's meaning as a leader is mentioned in Surah Al-Naml verse 62. A caliph (as a leader) was sent to them (a people) so they would be grateful and not ungrateful for favors because the leader would guide them from misguided paths and polytheism<sup>40</sup>. Wahbah al-Zuhayli also agrees with this opinion.<sup>41</sup> The meaning of caliph is also interpreted as a ruler on this earth so that they uphold the law with the truth, are fair, do not follow their desires, does not turn away from Allah, and go astray from the path of Allah. The ruler here is addressed to the Prophet David and other leaders so that they do not get a painful punishment from Allah and always remember Allah's punishment on the Day of Judgment.<sup>42</sup> As explained in surah Shad verse 26. Ibn Kaṭir approved this opinion<sup>43</sup>, then al-Qurṭubi<sup>44</sup>, al-Bagawi<sup>45</sup>, al-Marāgi<sup>46</sup>, and

<sup>31</sup> Ibnu Kaṭir, *Lubābu Al-Tafsīr Min Ibni Kaṭir*, 1994, Juz 1:101.

<sup>32</sup> al-Zuhayli, *Al-Tafsīr al-Munīr Fī al-'Aqidah Wa al-Syarī'Ah Wa al-Manhāj*, 367.

<sup>33</sup> Muhammad al-Syairazi al-Syāfi'ī Al-Baidāwi, *Tafsīr Al-Baidāwi Anwāru al-Tanzīl Wa Asrāri al-Ta'wīl* (Beirut: Dār Ihyā'ut Turoth al-'arabiyy, n.d.), 165.

<sup>34</sup> al-Bagāwi, *Tafsīr Al-Bagāwi: Ma'ālimu al-Tanzīl*, 75.

<sup>35</sup> Al-Qurṭubi, *Tafsīr Al-Qurṭubi (Diteliti Oleh Muhammad Ibrahim Al-Hifnawi)*, Juz 1:588.

<sup>36</sup> Al-Ṭabari, *Tafsīr Ṭabari Min Kitābihi Jāmi' al-Bayān 'an Takwīli al-Qur'an*, 1994, Juz 1:162.

<sup>37</sup> Al-Hāfiẓ Ibnu Kaṭir, *Lubābu Al-Tafsīr Min Ibni Kaṭir*, vol. Juz 3 (Kairo: Mu-assasah Daar al-Hilal, 1994), 100.

<sup>38</sup> Ibnu Kaṭir, *Lubābu Al-Tafsīr Min Ibni Kaṭir*, 1994, Juz 1:403.

<sup>39</sup> al-Bagāwi, *Tafsīr Al-Bagāwi: Ma'ālimu al-Tanzīl*, 243.

<sup>40</sup> al-Bagāwi, 243.

<sup>41</sup> al-Zuhayli, *Al-Tafsīr al-Munīr Fī al-'Aqidah Wa al-Syarī'Ah Wa al-Manhāj*, 366.

<sup>42</sup> al-Zuhayli, 206.

<sup>43</sup> Al-Hāfiẓ Ibnu Kaṭir, *Lubābu Al-Tafsīr Min Ibni Kaṭir*, vol. Juz 7 (Kairo: Mu-assasah Daar al-Hilal, 1994), 63.

<sup>44</sup> Al-Qurṭubi, *Al-Jamī' Li Ahkām al-Qur'an*, vol. Juz 15 (Kairo: Azzam, n.d.), 459.

<sup>45</sup> al-Bagāwi, *Tafsīr Al-Bagāwi: Ma'ālimu al-Tanzīl*, 87.

<sup>46</sup> al-Marāgi, *Tafsīr Al-Marāgi*, 112.



at-Ṭabari.<sup>47</sup> On QS. Ṣad verse 26, al-Razi defines the caliph as *al-mālik li al-nās* (king of the people), whose job is to be the king and executor of law for the people. Ibn Abbas also believed that the Prophet David was a king and a prophet.<sup>48</sup> In this sense, Allah made the prophet David a caliph on earth.<sup>49</sup> From the two verses above, M. Quraish Shihab concluded that the Qur’an uses the word “*khalifah*” for a person with authority to govern an extensive or limited area. In this case, the prophet David (947-1000 AD) continued to rule over the Palestinian territories, while the prophet Adam potentially or was given dominion over the entire earth early in human history.<sup>50</sup>

From the several definitions of the *mufassir* above regarding the meaning of caliph in the Qur’an, it can be seen that there is a connection between one opinion and another. Although, in some sense, these definitions have differences. So it is clear that the explanations of this *mufassir* refer to the same reference, namely the Qur’an; it’s just that it has a different point of view from each subject. So it can be concluded that the meaning of the *khalifah* or the caliph that has been discussed above can be clarified into three, namely: the meaning of the caliph as a general leader for all humans, then the meaning of the caliph as a leader who is specific or addressed to a nation or generation, and the meaning of the caliph as a leader which is individual, namely to the Prophet David. Allah's purpose in creating caliphs is to improve creatures that previously did damage in this world, call for good and prevent evil, prosper the earth, and maintain its sustainability.

### The Role and Function of the *Khalifah* as a Leader

Humans are Allah's caliphs who have the authority to maintain stability on earth and regulate and establish policies according to the will of Allah SWT. In addition, the caliph also acts as a substitute for the leadership position inherited by the Prophet Muhammad SAW. In this context, the caliph is the highest authority or head of state and head of the nation. In Islam, the term leadership is often referred to as “*khalifah*,” which means “representative.” But then it changed when the word *amīr* or ruler was included in one of its meanings. Therefore, these two Indonesian terms are often used as formal guidelines. About Allah's Word in Surat al-Baqarah verse 30, on the other hand, the unofficial caliph status can no longer be identified. The word *khalifah* in verse does not only refer to the caliph after the Prophet but to the creation of the

<sup>47</sup> Abu Ja’far Al-Ṭabari, *Tafsīr Ṭabari Min Kitābihi Jāmi’ al-Bayān ‘an Takwīli al-Qur’ān*, vol. Juz 6 (Beirut: Muasasah Risalah, n.d.), 334.

<sup>48</sup> M. Mukhid Mashuri and Ibnu Romadon, “KHALIFAH DI BUMI SEBELUM NABI ADAM AS. (Tafsir Tematik QS. Al Baqarah : 30),” *Maḥmū* 4, no. 1 (August 31, 2019): 75–94.

<sup>49</sup> Ali Rif’an and Akhmad Said, “RELEVANSI MAKNA KATA ‘KHALIFAH’ DALAM KEPEMIMPINAN PENDIDIKAN ISLAM: KAJIAN TAFSIR TEMATIK,” *Piwulang: Jurnal Pendidikan Agama Islam* 5, no. 1 (September 30, 2022): 89–108, <https://doi.org/10.32478/piwulang.v5i1.1171>.

<sup>50</sup> Saifayurallah Saifayurallah, “Konsep Khalifah menurut Tafsir Al-Mishbah,” *TAFSE: Journal of Qur’anic Studies* 1, no. 1 (June 30, 2016): 106–20, <https://doi.org/10.22373/tafse.v1i1.14287>.

Prophet Adam as someone whose job is to prosper the earth and includes helping others to call for good and prevent evil deeds.<sup>51</sup>

The *khalifah* plays a vital role in an organization. It doesn't matter whether the organization is small or large. In Islam, leadership is something to be reckoned with. This is often seen in the Qur'an and al-Hadith. Scholars view this issue as profound and broad and related to the creation of humans as caliphs on this earth. There was no fear of arbitrary treatment by the divinely ordained caliph, but he did always realize the importance of his caliphate. Because Allah himself ordered His caliphs to negotiate and act fairly. Leadership requires leading others, organizations, or more significant issues. The main requirements for people who want to be good leaders are *al-Quwwah* (ability to govern) and *al-Amīn* (responsibility in carrying out faith) according to surah al-Qaṣaṣ verse 26<sup>52</sup>.

The term “*khalifah*,” a manager or leader, prepares the next generation of leaders and continues the previous leadership by the teachings of Allah SWT and His Messenger. Apart from that, believing in Allah, fearing Allah, worshiping only Allah, obeying Allah and His Messenger, believing in Allah's verses, establishing prayer, paying zakat, doing good deeds, ordering good deeds, and forbidding what is wrong. A leader should not commit sins and evil deeds, forgive when angry, be patient, delegate responsibility, make laws relatively, have extensive knowledge, and have a strong body<sup>53</sup>. Islam and its followers want leaders who have good character and noble characters<sup>54</sup>. References to becoming a Muslim leader come from the Qur'an<sup>55</sup>. The Qur'an mentions leadership much, such as in Surah al-Baqarah verse 30. This verse showed an open dialogue between Allah SWT and the angels when Allah planned to make humans the caliph on earth. Al-Qur'an and al-Hadith are two sources of Islamic concepts about the role of a leader. The Qur'an is the holy book of Muslims. Muslims of all denominations respect this universal text wherever they can identify the critical, meaningful, and effective parts of their lives.<sup>56</sup>

<sup>51</sup> Maimunah Maimunah, “KEPEMIMPINAN DALAM PERSPEKTIF ISLAM DAN DASAR KONSEPTUALNYA,” *Al-Afkar: Jurnal Keislaman & Peradaban* 5, no. 1 (December 16, 2017), <https://doi.org/10.28944/afkar.v5i1.133>.

<sup>52</sup> Hasan Al-Banna Mohamed, “Islam Dan Pembentukan Kepimpinan Berkualiti: Islam and the Formation of Quality Leadership,” *Zulfaqr Journal of Defence Management, Social Science & Humanities* 1, no. 1 (June 30, 2018), <https://zulfaqrjdmssh.upnm.edu.my/index.php/zjdmssh/article/view/16>.

<sup>53</sup> Raihan Raihan, “Karakteristik Kepemimpinan Dalam Al-Quran,” *Al-Idarah: Jurnal Manajemen dan Administrasi Islam* 3, no. 2 (April 20, 2022): 50–65, <https://doi.org/10.22373/al-idarah.v3i2.13121>.

<sup>54</sup> Siti Amina, “Konsep Negara Islam: Telaah atas Pemikiran Al-Mawardi,” *Nusantara Journal of Islamic Studies* 2, no. 1 (March 20, 2021): 51–61, <https://doi.org/10.54471/njis.2021.2.1.51-61>.

<sup>55</sup> Siti Fatimah Siregar et al., “Karakter dan Akhlak Pemimpin dalam Perspektif Islam,” *Journal of Education, Humaniora and Social Sciences (JEHSS)* 1, no. 2 (December 30, 2018): 110–16, <https://doi.org/10.34007/jehss.v1i2.22>.

<sup>56</sup> Abdulkarim Abdallah et al., “A Review of Islamic Perspectives on Leadership,” *International Journal of Scientific Research and Management* 7 (November 18, 2019), <https://doi.org/10.18535/ijssrm/v7i11.sh02>.

Of course, crises in obedience and faith have more damaging effects than crises in energy, food, health, transport, and water. Because this crisis of confidence is proof that there is no visionary, competent, and credible manager, this leadership crisis has exacerbated the Indonesian nation, causing problems in energy, health, nutrition, and even the declining quality of education, politics, etc. In this case, according to the understanding of the Qur’an, people are often called caliphs in the sense of authority (binding, not ruling). In positions involving various human rights, duties, and responsibilities, all of which are his mandate. The concept of the caliph, explicitly mentioned in the Qur’an, reflects how to be a reliable, intelligent, creative, emotional, honest, and responsible leader, obey all laws, and can use the potential and potential of all people.

The role of a leader is vital for the members or organization they lead because a good leader can bring positive changes to those he leads and vice versa negative changes. A leader who wants to be successful in the institution or organization he leads must have many assets for his subordinates to emulate. A good leader understands that their role model is a powerful and effective tool in carrying out their leadership role. One of them is the Islamic leadership style. Humans are the noblest creatures that Allah SWT has ever created on this earth. As caliph on earth, human existence plays a vital role as a representative of God's mandate, who created it to care for this earth. Many verses in the Qur’an explain the role of humans as caliphs to preserve and sustain this earth. But in reality, people neglect their primary duties as caliphs in QS. Şad verse 26, the caliph is interpreted as the representative of Allah. A position that has its duties and roles as executor of Allah's law and deputy leader or previous caliph. As mentioned above, the caliph is a person who is given the power to govern an area or region. Many verses in the Qur’an explain the responsibilities of the caliph. However, according to M. Quraish Shihab, one of the many verses that are considered to represent the majority of verses related to this topic is:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Translation: “(Namely) people who, if We strengthened their position on earth, would have established prayers, paid zakat, ordered to do good and prevented from doing wrong; and to Allah, all matters return.” (QS. Al-Hajj: 41)

The prayer in verse above shows a vertical relationship with Allah as the Creator while paying zakat shows a horizontal relationship with fellow human beings. In other words, by praying and paying zakat, a connection is established between *hablu min Allah* and *hablu min an-nās*. In addition to praying and paying zakat, the caliph is tasked with conveying what is *ma'rūf* and preventing what is evil. According to M. Quraish Shihab, *ma'rūf* is a term that refers to everything that religion, reason, and culture consider good, while evil is the opposite. The combination of all this results in a person entrusted by Allah with a leadership position committed to creating a society that has a good relationship with God, harmonious communal life, and maintaining

religion and culture. Thus fulfilling the vision and mission of *baladatun al-ṭayyibatuh wa rabbun gafūr*.<sup>57</sup>

In addition to the caliph, although he is responsible for leading the people and the state, he has an equally important task: determining right and wrong. Because if these two obligations are not fulfilled properly, there will be damage in the country. If damage like this occurs, then this can indicate that the caliph’s role as the state’s leader has failed, and in turn, everyone will feel the consequences of that damage.

From the explanation above, it can be interpreted that the main task of the Caliph is *al-amru bi al-a’ruf wa an-nahyu ‘an al-munkar* or showing the good and forbidding the bad. This task should be called to the people he leads, his surroundings, and himself. Then from that, it is evident that in being a leader, it is not enough to call for goodness and abandon badness but also to set an example directly. Thus, the caliph is required to set a good example and, at the same time, call for goodness and forsake badness and, at the same time, instruct to forsake badness.

The roles of the caliph explained in the previous paragraph are also very strongly related to the hadith of the Prophet, which states that one of the three classes of residents of heaven is a just leader. A caliph must be able to lead his people, which means he is fully responsible for everything related to the welfare of the people he leads, fully bears matters about the social life of his people, and pays close attention to everything that happens in his surroundings and environment of the people. And all of these things will be easy to carry out if a *khalīfah* has a foundation of faith because then a *khalīfah* will understand that whatever he does is for the benefit of the people or the good of the people, which means that he carries out his duties with the intention of worship *lillahi ta’ala*.

## Conclusion

The meaning of *khalīfah*, which has been discussed above, can be classified into three, namely: the meaning of the *khalīfah* as a general leader for all human beings, the meaning of the *khalīfah* as a leader that is specific or addressed to a nation or generation, and the meaning of the *khalīfah* as an individual ruler, namely to the Prophet David. However, the caliph’s connotation heavily emphasizes the ruler or leader. The caliph’s role is to improve creatures that had previously caused harm to the planet, to promote good and oppose evil, to flourish the earth and ensure its sustainability. The caliph or leader has a crucial role in his leadership, whether in a large country or a small village. To effectively manage the society or nation he governs and to administer the society or country properly, the caliph or leader must be aware of his duties and obligations.

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<sup>57</sup> Zulkifli Mohd Yusoff and Abdul Hafiz Abdullah, “PEMIMPIN MENURUT PANDANGAN HAMKA: SATU TINJAUAN DALAM TAFSIR AL-AZHAR (Leadership According to HAMKA: A Review on Tafsir Al-Azhar),” *Journal of Al-Tamaddun* 8, no. 1 (June 30, 2013): 17–38.

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