The Leadership Concept of *Amanah* and Justice in *Tafsir al-Manar*: An Analysis of *Surah* an-Nisa 58

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Abstrak

This research investigates *amanah* and justice as leadership management based on Tafsir al-Manar, an analysis of an-Nisa 58. This verse emphasises the importance of fulfilling *amanah* and upholding justice as two fundamental principles in effective leadership and responsibility, Muhammad Abduh and Muhammad Rasyid Ridha, in his work al-Manar, said that the concept encompasses broad responsibilities of moral and political aspects. Leaders are expected to entrust responsibilities to the right individuals who possess competence and skills, however, justice in this verse is also understood as a leader's

obligation without discrimination in law and social context. Al-Manar, as a work of tafsir, is particularly significant because it focuses on social and political themes, aiming to establish a Muslim community connected to the modern era, and it is different from other tafsir such as al-Misbah, which focuses more on spirituality and morality. Furthermore, al-Manar has been claimed as most relevant in social and political themes in facing any challenges in the modern leadership context. This research attempted to conclude that amanah and justice as a concept of Islamic Fundamental Principles, can't be separated in fostering harmony and prosperity within society. In the modern era, both of these values are more relevant, especially in addressing leadership crises. Amanah (responsibility) and justice are significant keys to developing a sustainable social order.

Keywords: Amanah, Justice, Leadership, an-Nisa: 58, Tafsir al-Manar

Abstrak

Penelitian ini menganalisis konsep amanat dan keadilan dalam manajemen kepemimpinan berdasarkan penafsiran Tafsir Al-Manar terhadap QS. An-Nisa ayat 58. Ayat ini menegaskan pentingnya menunaikan amanat dan menegakkan keadilan sebagai dua prinsip utama dalam kepemimpinan yang efektif dan bertanggung jawab. Menurut Tafsir al-Manar yang dikembangkan oleh Muhammad Abduh dan Rasyid Rida, amanat mencakup tanggung jawab yang luas, mulai dari aspek moral hingga politik. Pemimpin diharapkan menyerahkan amanat kepada individu yang memiliki kompetensi dan integritas yang memadai. Selain itu, keadilan dalam ayat ini dipahami sebagai kewajiban pemimpin untuk bersikap objektif dalam setiap pengambilan keputusan, tanpa diskriminasi, baik dalam konteks hukum maupun sosial. Keunggulan Tafsir al-Manar terletak pada fokusnya yang lebih luas terhadap pembaharuan sosial dan politik. Tafsir ini berusaha mengembalikan umat Islam kepada nilai-nilai dasar agama yang berpadu dengan kemajuan ilmiah dan sosial, berbeda dengan tafsir lain seperti Tafsir al-Misbah, yang lebih menekankan aspek spiritualitas dan moral individu. Dengan demikian, Al-Manar lebih relevan dalam konteks reformasi sosial dan politik untuk mengatasi tantangan-tantangan seperti korupsi dan penyalahgunaan kekuasaan yang sering dihadapi dalam kepemimpinan modern. Penelitian ini menyimpulkan bahwa konsep amanat dan keadilan menurut Al-Manar merupakan fondasi kepemimpinan Islami yang tak terpisahkan dalam menciptakan masyarakat yang adil, harmonis, dan sejahtera. Dalam konteks modern, kedua nilai ini sangat relevan, terutama dalam menghadapi krisis kepemimpinan, korupsi, dan ketidakadilan. Amanat yang dijalankan dengan adil, serta keadilan yang ditegakkan oleh pemegang amanat yang berintegritas, adalah kunci untuk membangun tatanan sosial yang berkelanjutan.

Kata kunci: Amanat, Keadilan, Kepemimpinan, an-Nisa: 58, Tafsir al-Manar

Introduction

Humans in the world, in developing their civilisation, can't be separated as individual creatures, because God created humans as social beings, which means they will rely on and need each other to struggle for their dreams (Studies & Sukmasari, 2020). Therefore, to maximise their obligations and roles as *"khalifatullah"* on earth, humans need a leader. As we know, leadership is the main successful factor in any institution or human group in the existence of their goal and dream (Kajian et al., 2017). Leaders must bear responsibilities and play roles in their actions to influence others and guide them towards a bright vision and mission. Defining a leader means identifying individuals with the competencies, skills, and influence necessary to help others or groups achieve their goals and dreams. Theory mentions that leadership is since Adam A.S was sent to earth as *"Khalifah fi al-Ard"* (Al-manar et al., 2022). Adam was a prophet sent by Allah SWT as a leader to teach and influence kindness and guide mankind to follow God's obligation furthermore, many prophets also gave the same order to teach generations to recognise the existence of God. These practices in the previous age indicated that leadership has existed since humans were created, as Patimah said leadership constitute the individual ability to influence others to reach a specific goal (Patimah, 2015)

Effective leadership in an organisation or society is not only determined by a leader's ability to guide and motivate his members but it is also influenced by the principles of *amanah* and *justice*(Dari et al., 2023). However, many people communities do not execute the responsibilities that are given, and subsequently many lie and forget, although people know that responsibility and obligation, when implemented in any aspect will create a harmonious life (Amiruddin et al., n.d.), in fact, many leaders now do not understand their leadership role and responsibility. This case was caused by ignorance of their roles, or this was also affected by the corrupt system in the leadership process, in this context, *Amanah* refers to a leader's obligation to execute responsibilities with kindness and integrity, keep the trust that was given, and implement a responsibility as an obligation for the leader, meanwhile, justice focuses on equal treatment without discrimination, ensuring that individuals are respected and given the same opportunities to contribute.

In Islam, leadership is regarded as an Amanah that must be implemented with full responsibility, as Allah says in *surah* an-Nisa: 58

Indeed, Allah commands you to return trusts to their rightful owners;[1] and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing.

The verse explains and affords guidance on becoming a good leader in establishing faith and trust, in this context, it means the importance of determining and executing "amanah" with full responsibility, fixing any decisions taken based on the truth principles, this indicates that become a leader not only being good for his members but also how to fix every decides made is aligned with moral and ethic. Therefore, leadership is not just about holding a specific position, it is about how to become a responsible leader and implement justice as a significant principle.

According to the verse above, there are significant reasons regarding this concept. *First,* a leader can act on any responsibility with integrity, without abusing power or the trust given by society. *Second,* justice in this context means ensuring that people receive equal treatment under the law, without discrimination. *Third,* accountability emphasizes the importance of transparency in decision-making to ensure the best leadership practices. *Fourth,* how to create wisdom is a basic principle of any decision to make sustainable harmony, because it widely affects society (Hermawanlla et al., 2024) Therefore, *amanah* and justice are relevant in leadership and how this harmony can't be separated, where a leader can establish the members' loyalty, this became strongly complex because becoming a leader means creating leadership with any moral principles that can be established for common prosperity (Patimah, 2015). As a Muslim, it is important to understand the Quranic meanings of responsibility and justice in leadership, in this concept *amanah* and *justice* are significant as a basic principle, as explained in al-Manar how the author explained it in many verses interpretations and makes "al-Manar" was claimed it more relevant because attempted to explore with things focused in social and political in society, this is the reason how many scholars categorised "al-Manar" as a new bridge to modern exegesis, and called "adabi ijtimai" according to the social theme in focusing. This category was regarded as attempting to return modern civilisation to Islamic values and relating the modern era as a "basic reason" how the existing Quran is relevant in a different era as many scholars said *"shalih li kulli zaman wa makan"*

The reasons described make al-Manar more relevant in explaining the moral crisis in leadership, how interpretations of these values make an effective leadership for

harmony and prosperity in society, is reasonable to this research will investigate how "amanah" and "justice" are explained in modern tafsir, while al-Manar claimed as a revivalist interpretation, makes the modern era as a "basic approach" explaining Quran, this research will investigate the leadership concept of amanah and justice in Quran: an analysis of QS. an-Nisa 58 in Tafsir al-Manar

Theoretical Review

Throughout history, people have formulated an ideal model in which a leader must possess both "knowledge" and "ability" to face challenges in different eras.(Nurcholifah & Hartono, n.d.), this challenge can give a leader "ability" to lead and bring leadership, making him adequate to lead society (Setyawan & Sulistyaningrum, 2022), a leader is illustrated in many aspects and the mythos in a different society, as an essential figure it has significant meaning in past, present, and future times (Swantoro, 2017) a different period it has particular challenges and needs a special bridge to solve any leadership challenges. Haryanto formulise leadership as a long process activity that influences individual and community activity attempting to gain the specific goal, and existing a leader is more important to solve any challenge in society (Haryanto, n.d.)

In this context, it is important because becoming a reference for society to determine a leader who has integrity and responsibility in leadership and makes loyalty being a key factor in achieving goals. Leadership theories also support this argument explaining that an ideal leader for society must have integrity, responsibility, and justice (Yolanda et al., 2020), therefore any leader must have these characteristics of leadership, especially responsibility and justice which are essential how most related with any leader how to create the leadership hoped by society (Fayzhall et al. 2020; Novitasari et al, 2020; Purwanto et al. 2019). The theories complement each other and make a fundamental bridge for leadership concepts. These theories give any interpretation that ideality in leadership is not only technical or political; however, integrity, honesty, and adapting to different situations are more influenced, making responsibility a significant aspect of leadership.

Method

The Research method is a way to collect information (Wonosobo, 2016), uses library research as a method, which collects varied information from the book of Tafsir al-Manar as the main source, both digitally and conventionally. Online references are used to provide relevant information by accessing academic journals and modern references through the library and online journals, where information sourced from various literature, will be analysed thematically regarding understanding the concept of amanah in QS. An-Nisa verses 58, relevant theories, and research findings, identified, analysed, and arranged to establish a research framework, the way to analyse is how a researcher understands the context and meanings from different references to finding the relation of amanah, justice, and leadership, comparing theories from varied literature gaining the holistic understanding, and it is how leadership values according to QS an-Nisa 58 implemented to the current political context.

Result

Tafsir al-Manar; Profile, Method, and Characteristics

Prominent figures who played a significant role in influencing the writing of this tafsir, as mentioned by al-Fadil Ibn Asyur in his work *"al-Tafsir wa Rijaluhu"*, called the three significant names are Jamaluddin al-Afghani, Muhammad Abduh, and Muhammad Rasyid Ridha. The first, al-Afghani was a key figure who created Islamic reform ideas by bringing the Muslim community back to the pure source both Quran and hadis (Hawi, 1897). The second Abduh was a significant intellectual actor who declared the Quran as an essential source and it is the first reference (R. Putra et al., 2022), he was also influenced by his teacher "al-Afghani" and attempted to implement the al-Afghani's ideas (Jahroni, 2004). The third, Ridha was an essential figure he was also one of Abduh's disciples (Untuk et al., 2011), who successfully wrote "al-Manar" as a book of tafsir, interpreting Quranic verses, where the ideas from al-Afghani and Abduh were realized through Ridha's writings (Muhammad Amin Fathih, 2022). Tafsir al-Manar constitute a famous name by many scholars and was written by Muhammad Abduh and Rasyid Ridha, it has original name was *"Tafsir al-Quran al-Hakim"* (Makin, 2002), The background of its writing is that Ridha asked Abduh to interpret the Quran in a way that aligns with the modern era and correlates with the current condition(Shabir & Susilo, 2018). However,

Abduh initially rejected the request, and finally, Ridha asked him to teach Quran (Tafsir), through this method, Abduh's interpretation was successfully documented by Ridha who wrote whole his explanation of the Quran, and eventually, Ridha has a significant role complemented this activity and writing "al-Manar" based on Abduh "spirit" to interpret Quranic verses, He also initiated its publication in the *"al-Manar"* magazine, which he led, which it was a famous magazine in Egypt at the time, and influenced many Muslim scholars (Ilyas, 2012)

Despite Ridha claiming his method is the same way as how Abduh interpreted in his explanation, it has been realised that there are several differences during in the continuation of this tafsir after Abduh's passing (Al-manar et al., 2022), *first* , there was a wide discussion regarding the *'riwayat'* in the hadith tradition, *second*, there was a comparison between different verses, *third*. Adjusting to the social context at the time, *fourth*, there was a more detailed explanation of the meanings of certain verses, along with some opinions from Muslim scholars (ulama). Many scholars claim al-Manar uses *tahlili* method, to interpret Quran verses by detail explaining and describing varied selected vocabularies (Igisani et al., n.d.), the method usually follows *Tartib Mushafi* arrangement which interprets the Quran from the beginning *surah* al-Fatihah to the final *surah* al-Nas, although many scholars also stated Ridha only accomplished this tafsir until Yusuf 53, then continued by others using the same way how Abduh and Ridha interpreted, *tahlili* that used to al-Manar constitutes bil Ra'yi and called *tafsir bi al-Ray'i,* which the explanations in this tafsir correlate with the social context in the current period, it seems in the spirit of *"tajdid"* offered, who Abduh was a prominent figure initiated (Ilyas, 2012)I

Al-Manar was a prominent work in modern tafsir and it had a significant influence on Islamic thought (Dan et al., 2019),). It became one of the most famous tafsirs in Egypt, followed by many scholars because declared not only interpreted Quran meanings, but also offered "tajdid" ideas which made it most influence tafsir to any works later in the world by using the same spirit in interpreting Quran, attempting to find the relation of contemporary issues at the time and respond the modern era at the beginning of 20 century in the social, political, cultural aspect, both Abduh and Ridha attempted to correlate the Quran to the contemporary issues such as modernism, political reform, education, and science. Hamka in his work *"al-Azhar"* claimed that the tafsir work

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inspired him in writing al-Azhar is al-Manar written Muhammad Rasyid Ridha who as Abduh disciple, and through his teacher's teachings, al Manar presented responding to the modernism (Al-Qaṭṭān, 2000), Subhi Salih stated in "*Mabahis fi Ulumil Quran*", al manar as a modern tafsir contained ideas from traditional scholars, and the *sunatullah* concept that Ridha has written gave a particular theme in his interpretation, made it more interesting, and easily understood (Al-Qaṭṭān, 2000)

Leadership Concept in Islam

The Quran is an essential source for Muslims, it does not only religious guidance, Quran provides strong clear guidance on leadership concepts becoming an ideal leader in varied aspects, an Nisa verse 58 mentioned, how Quranic leadership in the verses constitutes an ideal concept of the Quran. Leadership is generally defined as the process of influencing organizational activities to achieve goals (Yanto & Fathurrochman, 2019), It emphasizes the ability of personal qualities, such as wise and charisma, to influence others in an organization, encouraging them to perform their duties willingly, without bad feelings, or force (Kyai, 2019), (Kyai, 2019), therefore it is clear to conclude that leadership is the art of how influencing, inviting, and encouraging good characters oriented in gaining a specific vision and mission

The role and function of leadership are significant, regarding a leader as a prominent actor in leading an organisation with a specific goal, becoming a leader has a special role in responsibility to fix good leadership in the organisation, including input and output process, whether it appropriate to basic leadership in organisation or inappropriate (Mar, 2018). In general, Jhon M. Echols and Hasan Shadily define leadership as an ideal term for "kepemimpinan" (Jhon M Echols, 1996) It is a process in which a leader guides, influences, and controls the intellectual, emotional, and moral aspects of the organization. The Quran mentions this concept of leadership through 'imamah,' with a leader referred to as 'imam.' In several verses, leadership is also associated with other terms such as *"hidayah"* (guidance) and *"rusyd"* (righteousness), which signify the path of truth (Al-Amini & Ranuwijaya, 2023), a leader is forbidden from committing *zulm* (injustice) and must enforce justice (D. N. Putra & Zikri, 2020)

Leadership is identically a direct process, that influences various member organisation activities(D. N. Putra & Zikri, 2020) , three significant things in this context are: first, leadership is engaging to become a leader or member/followers, second, leadership is power distribution between leader and followers, third, leadership has any different ability in influencing members in the organisation (History, 2022). The definition of leadership concept is a basic understanding and became a fundamental issue in any interpretation of this, many Muslim scholars divided this concept into three significant aspects: *First. Influential* aspect: Muslim scholars argue that a leader without influential leadership may lose the respect of their members. *Second.* Spiritual aspect: , a leader also holds a significant position as a religious leader, which indicates how the leadership concept is understood by a leader in all aspects. *Third.* The characteristic aspect is values used to evaluate leadership activity.

Leadership evaluation influences the process from leader to the member in achieving leadership goals, It is not a satisfying process, however, as a responsibility (*amanah*), it requires efforts to improve. Surah An-Nisa has high relevance to the social context, especially how it can be implemented in various aspects such as government, law and management, and a different context in particular issues such as corruption, nepotism, and injustice terms, this amanah concept means managing powers fairly, give power to an adequate person, and safeguarding the interests of society, equality in law and policies, these are a fundamental principles creating harmony and prosperity in society

Discussion

An-Nisa 58; an Analisis in tafsir al-Manar

Allah SWT says in *surah* an-Nisa, verse 58 :

Indeed, Allah commands you to return trusts to their rightful owners;[1] and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing.

The author explained in al-Manar regarding an-Nisa 58, that the verses focus on explaining amanah and justice as leadership conceptual, which both must be established

in life, especially in the leadership context and as conflict solutions, the explanation of verses emphasises establishing amanah and justice in various aspect, the author of this tafsir also explains that this concept of leadership must fundamentally be implemented by society, in this explanation can be understood that most important in leadership is responsibility (Tafsir Al-Manar, Muhammad Abduh & Rasyid Ridha). Specifically, the verses mention that *amanah* is given in various aspects and with different positions, in reality, this term is relevant to connect with different terms such as government, law, and other responsibilities, even within domestic spheres like the family, with this meaning, it becomes important because addresses the need to uphold these principles in the leadership, and In contemporary issues, there is a correlation to leadership is highly clear, without this significant concept, there will be failure and ruin

Al-manar often found in its explanation, that amanah established a principle individually, it also clearly amanah does not only talk about materials, but any belief from society given, it highly emphasises significantly keeping amanah a part of moral integrity, and ethics because amanah is one of the main concept establishing justice society. The word justice "*adT*" in the surah, referenced to significantly an objectify decision in accomplishing issues, and justice according to al-Manar is highly essential to make harmonious social life, therefore both Abduh and Ridha explained that justice must be established without any discrimination

The leadership concept of amanah and justice

Muslim community states that amanah is a principle asked by any social individual implementing it in responsibility, and keeping it with believing (Kahfi & Mahmud, n.d.), both amanah and justice in leadership are significant in encouraging social and political reform in the modern Muslim community, in this context, al-Manar has attempted to connect the Quran to contemporary issues and modernism (Syarifudin, n.d.) , especially toward struggling for equality in law, public transparency, and responsibility in leadership. Modern Muslim thinkers proclaim any leader must have the ability to do amanah and make decisions based on the principles of justice to achieve prosperity. Nevertheless, al-Manar does not only focus on understanding Quranic meanings through interpretation activity but also offers a specific solution to social issues

in the modern era (Nofri Andi, 2016), therefore a leader must bring a good influence in anything.

Muslim society regards amanah as a prominent principle expected any individual to implement with responsibility (Kahfi & Mahmud, n.d.), both amanah and justice are significant in encouraging social and political reform in modern Muslim society, in this context, al-Manar has attempted to connect the Quran to contemporary issues (Syarifudin, n.d.), especially to struggle for the equality in law, public transparency, and leadership responsibility. Modern Muslim thinkers also regard leaders must have the ability to uphold *amanah*, and make decisions based on the principles of justice to achieve prosperity. Nevertheless, with this explanation, al-Manar does not only focus on understanding Quranic meanings, through interpretation activity but also offers a primary solution to social issues in the modern era (Nofri Andi, 2016), a leader must bring about a positive influence in all matters.

Justice is not enough merely as a written statement; it must be balanced with implementation in any leadership situation (Taqiyuddin et al., 2020). It is the people's expectation and can be felt at all times by mankind around the world, in various aspects, including religion. Justice is a universal language that can be struggled for and experienced, and it is a noble ideal upheld by every country. It is also an Islamic principle mentioned in the Quran, embodying the Islamic spirit (Ahmad et al., 2018), therefore Allah emphasizes the importance of upholding justice in various aspects of life." Amanah in this context includes responsibility and commitment given to someone. in various literature, *amanah* is explained as a gift, and most people face difficulties in implementing it because, in reality, it is not easy to execute because there are demands on people to implement (Dalimunthe, 2018), this concept does not only relate to spiritual aspects but something that can make who implementing it as an ideal and has responsibility. Prophet Muhammad said, "*Each of you is a leader and the leaders will be asked on behalf of anything that it leads*" (HR. Bukhari), this statement strongly emphasises that amanah is a responsibility that must be borne with full awareness because actions will be held accountable.

Justice and amanah a significant ethics in leadership, both of them are two significant principles that must be held by any leader, without these ethics the leadership

missing legitimation and will fail to implement a responsibility (Susanti et al., 2024), due to both of the ethics connected to establishing a strong foundation in making an ideality leadership, who becomes a leader will implement each principle and how his responsibility can be felt by others in struggling their rights proportionally and keeping any belief given, so implementing amanah is how the justice can be implemented in varied aspect in society, it is correlated that the justice must be implemented by an ideal leader holding amanah principles when these ethics becoming a significant character will create a condition in good harmony and stability. Therefore a leader will lead with honesty, be accountability, be public prosperity oriented, and not only a leader activity with an advantage

Prophetic Leadership: An Ideal Leadership Model in Islam

Leaders and leadership are two significant elements that are closely interconnected, where the leadership style reflects the behaviour and character of the leader (Mariam, 2009). The collaboration between these behaviours is a key element in the successful management of various institutions or even governments (Destiana et al., 2023). In this context, leadership can be defined as a person's ability to motivate, persuade, and influence others to voluntarily support and carry out their ideas, concepts, or visions. Leadership effectiveness is often measured by the ability of leaders to build trust, optimize and manage resources, and create synergy among teams or communities (Indriasari, 2024). On the other hand, effective leaders must be able to adapt their leadership behaviours according to the needs of the situation, being adaptive, transformational, and participatory in the face of modern challenges.". Historically, the concept of ideal leadership in Islam has been exemplified by the Prophet Muhammad through the prophetic leadership model (Anwar, n.d.)and Discussions about this leadership model are always closely related to the prophets and apostles as the prominent figures who reflect the best leadership. Prophets and apostles are seen as chosen individuals who are endowed with the significant role(Rahman, 2021). Their existence is the main inspiration in developing the concept of prophetic leadership which continues to be studied and applied in various modern leadership theories and practices. This model underlines the ideal traits of a leader, such as honesty, integrity, responsibility, and exemplary leadership.

They were chosen individuals tasked with guiding humanity towards the path of truth. Their leadership was based on spiritual values that are closely related to divine principles. In carrying out their duties, the apostles base all actions on the truth that comes from God to guide, serve, enlighten, and bring change. This leadership is a concrete manifestation of the human role as khalifah fil ardh, or God's representative on earth (Hermeneutik et al., 2012)As khalifah, humans are responsible for leading and protecting the earth and its contents from damage. This role requires humans to have leadership characters that uphold trust, morality, and conscience, in their duties to maintain harmony and balance in the world. According to many scholars in leadership concept, the prophetic leadership model is characterised by values that emphasise the importance of the soul and heart as two essential aspects reflecting the divine nature(Soleh et al., 2023) The soul that guides to the truth and the heart always close to Allah SWT provides moral and spiritual advantages in this leadership model compared with others. In the prophet's life, many examples become valuable lessons and inspiration. such as prophet Muhammad's reputation known as al-amin (trustworthy) even before being a prophet, showing the integrity and credibility in the Arab community at that time.

How the Prophet resolved the dispute over the Hajar Aswad returning to the Kaaba, is a significant thing. With wisdom, he offered the best way to accommodate the interests of Arab tribes through a win-win solution-solving (Agama et al., n.d.). This step not only resolved the conflict, also strengthened the sense of justice and harmony in the community. This leadership model shows how the ability to listen, respect, and balance interests are the hallmarks of exemplary prophetic leadership. According to John L. Esposito in the Oxford Encyclopaedia, Muhammad SAW is recognised as a Prophet and Messenger of God who founded one of the greatest civilisations in the world. Meanwhile, Michael Hart, a non-Muslim writer, objectively placed Muhammad SAW in the first position in the list of the most influential figures throughout history (Michael H. Hart, 1992) Hart explained that Muhammad was the only figure who succeeded as a world leader, both as a statesman and a spiritual leader, which made him worthy of being in the top rank. He also asserts that Muhammad was the only individual who achieved extraordinary success in religious and worldly fields. Muhammad was recognised not only as the leader of the Muslims, but also as a great statesman, a just judge, an honest merchant, a formidable military leader, and a persistent champion of humanity.

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The Prophet Muhammad SAW managed to lead a nation that was initially backward and divided into an advanced nation, even able to outperform other nations of his time. Afzalur Rahman in the Encyclopaedia of Muhammad in less than a decade, Muhammad SAW recorded various extraordinary achievements that have never been achieved by any state leader (Afzalur Rahman, 2012) . Montgomery Watt also analysed that the Prophet's efforts to unite the people of Medina into a united people was a new form of politics. He stated that the people of Medina were now seen as a new political unit called ummah or community (W. Montgomery Watt, 1968). In this leadership context, the Prophet Muhammad SAW can be called a superleader who applies the prophetic leadership model (Dewi et al., 2020). He was an extraordinary state leader and was built an ideal government system, becoming an inspiring religious leader. Rasulullah SAW successfully integrated religious and world leadership into one person. True leadership is reflected in him, who is known as a holistic, accepted, and proven leader. His leadership is called holistic because he was able to develop prophetic leadership in various fields, such as self-development, business and entrepreneurship, harmonious family life, harmonious society, dignified political system, moral and enlightening education, fair law, and effective defence strategies to ensure the security and protection

Conclusion

Based on Tafsir al-Manar on An-Nisa: 58, the leadership concepts of *amanah* and justice are significant roles for leaders. The verse contains two basic leadership principles regarding responsibility and justice. The leaders must have a responsibility because trust and justice in Islamic leadership constitute two main pillars that are inseparable in building a strong and sustainable social order, this leadership concept is taken from an-Nisa: 58 are in line with modern management concepts that emphasise ethics, transparency and accountability. In leadership management, many leaders are required to manage resources fairly and responsibly, however, an-Nisa: 58 provides clear guidance to always fulfil amanah with responsibility and implement justice. Eventually, leadership based on this leadership concept can build prosperity, harmony and trust in many communities of social life.

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