

Teuku Umar Leadership as Reflection of Islamic Leadership

Zainal Putra¹⁾, Jasman J. Ma'ruf²⁾

¹⁾Assistant Professor of Management Study Program, Universitas Teuku Umar, Aceh Barat, Indonesia

²⁾Professor of Management and Business, Universitas Syiah Kuala, Banda Aceh, Indonesia

E-mail: zainalputra@utu.ac.id; jasmanjmakruf@unsyiah.ac.id

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Abstract

Keywords:

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This article aims to explore the relevance of Teuku Umar's leadership with the concept of Islamic leadership played by the Prophet Muhammad (*saw*) as the great leader of Muslims. The article was written by studying in-depth the history of Teuku Umar from various existing literature and synthesizing the values of leadership based on the history of his struggle. Then observe its relevance to Islamic leadership based on the sources of the Holy Qur'an, Sunnah, and the life history of the Prophet Muhammad (*saw*). The results conclude that the Teuku Umar leadership concept that has been proposed is very relevant to Islamic teachings. This was greatly influenced by the figure of Teuku Umar, who lived under the Islamic Kingdom of Aceh Darussalam from childhood until the end of his life. Teuku Umar was a Muslim like the majority of the people of Aceh at that time.

Abstrak

Kata kunci:

Teuku Umar,
Kepemimpinan, Pendidikan
Islam.

Tujuan artikel ini adalah untuk mendalami relevansi kepemimpinan Teuku Umar dengan konsep kepemimpinan islami yang diperankan oleh Nabi Muhammad (*saw*) selaku pemimpin besar umat Islam. Artikel ditulis dengan mengkaji secara mendalam mengenai sejarah Teuku Umar dari berbagai literatur yang ada dan melakukan sintesis terhadap nilai-nilai kepemimpinan berdasarkan sejarah perjuangannya. Kemudian mengamati relevansinya dengan kepemimpinan islami berdasarkan sumber kitab suci Al-Quran, sunnah, dan sejarah hidup Nabi Muhammad (*saw*). Hasilnya disimpulkan bahwa konsep kepemimpinan Teuku Umar yang telah diusulkan sangat relevan dengan ajaran Islam. Hal itu sangat dipengaruhi oleh sosok Teuku Umar yang hidup di bawah Kerajaan Islam Aceh Darussalam sejak dari kecil hingga akhir hayatnya. Teuku Umar adalah seorang muslim sebagaimana mayoritas rakyat Aceh pada saat itu.

INTRODUCTION

Leadership is still a topic that is widely discussed by various groups, including academics, practitioners, company leaders, and government officials (Rafiki, 2020). Perhaps the leader of an organization is exploring a leadership approach that can be adopted in carrying out his leadership. However, finding a suitable one is not an easy task but has to go through a long practical experience.

Ironically, some Western leadership concepts are still a mainstay, although they have not been proven to be the best leadership constructs in today's world conditions. However, Western leadership theories are increasingly being studied and developed, such as (a) managerial grid concept developed by Robert R. Blake & Jane S. Mouton in 1964 (Griffin, 2016, p. 333), (b) least-preferred coworker theory developed by Fred E. Fiedler in 1967 (Jones & George, 2019, p. 342), (c) situational leadership theory was developed by Paul Hersey & Kenneth H. Blanchard in 1974 (Hersey & Blanchard, 1974), (d) Robert J. House developed path-goal theory in 1971 (House, 1971), (e) Vroom's decision tree approach was introduced by Victor H. Vroom & Philip Yetton in 1973 (Vroom, 2000; Griffin, 2016, p. 340), (f) leader-member exchange was initiated by George Graen & Fred Dansereau in 1975 (Robbins & Judge, 2019, p. 401), and (g) leader substitutes model was developed by Steven Kerr & John M. Jermier in 1978 (Kerr & Jermier, 1978).

In addition, there are also contemporary Western leadership approaches, such as (a) charismatic leadership developed by Robert House in 1977 (Griffin, 2016, p. 344), (b) transformational leadership was first introduced by Burns (1978), also at almost the same time, House (1977) and Bass (1985) developed their transformational leadership theory (Gao et al., 2020), (c) transactional leadership was introduced by Burns in 1978 (An et al., 2020), (d) authentic leadership was first developed by Father & Rome in 1967 (Gardner et al., 2011), (e) servant leadership was developed by Robert K. Greenleaf in 1977 (Northouse, 2019, p. 346; Huertas-Valdivia et al., 2019), (f) adaptive leadership was developed by Professor Ronald A. Heifetz from Harvard University since 1994 (Wong & Chan, 2018), (g) ethical leadership was introduced by Linda Klebe Trevino, Laura Pincus Hartman and Michael Brown in 2000 (Trevino et al., 2000; Shareef & Atan, 2019), (h) collaborative leadership was introduced by Randee Lipson Lawrence in 2017 (Lawrence, 2017), and (i) toxic leadership was first introduced by Whicker in 1996 (Uysal, 2019).

Even though long before the theory was raised, Islam as a religion that was born around 610 M in the Arabian Peninsula (Egel & Fry, 2017), already had a great leader named Prophet Muhammad (saw), where he can be used as a role model of an ideal leader throughout the ages because he has noble character and ethics (Beekun, 2012). The Prophet Muhammad (saw) was born into the world to give mercy to the universe, including humans (across tribes, ethnicities, nations), the environment, plants, and animals. Therefore, the Islamic leadership model refers to the figure of the Prophet Muhammad (saw) as an Islamic leader who was sent by Allah (SwT).

Nowadays, the Islamic leadership model is increasingly interesting to be explored and studied by many academics from various countries, such as Beekun & Badawi (1999); Ali (2009) from the United States, Campbell (2008) from Canada, Mir (2010) from Pakistan, Ahmad & Ogunsola (2011); Jamsari et al. (2012) from Malaysia, Faris & Parry (2011) from Australia, Hakim (2012); Marbun (2013); Slamet et al. (2020); Rafiki, (2020) from Indonesia, Almoharby & Neal (2013) from Oman, Elkaleh & Samier (2013) from Dubai, and Gazi (2020) from Bangladesh. The principle of Islamic leadership in an organization is that leaders and subordinates in carrying

out their daily activities are always based on and inspired by Islamic values and culture (Ahmad & Ogunsola, 2011). In general, the results of the study state that Islamic leadership refers to the main characteristics possessed by the Prophet Muhammad (saw), namely, shiddiq (honesty), amanah (trust), fathanah (intelligent), and tabligh (communicative) (Slamet et al., 2020; Sumiati & Yuvitasari, 2020). While, Egel & Fry (2017) state the basic principles of Islamic leadership, including (a) simplicity, (b) generosity, (c) protection of the weak, (d) equality and justice, and (e) deliberation in decision making.

However, this article is very different from previous research that has discussed leadership topics. Here we will discuss the leadership of Teuku Umar proposed by Putra & Ma'ruf (2020) from the other side, namely in terms of relevance to the concept of Islamic leadership. To the best of our knowledge, it has rarely received the attention of other researchers. This study is critical to do as a form of strengthening the Teuku Umar leadership concept that has been proposed previously. So, organizational leaders have the confidence to implement the idea, especially corporate leaders in Indonesia, which has the largest Muslim population in the world (Slamet et al., 2020). According to the Pew Research Center (PRC), Indonesia's Muslim population in 2020 will reach 229,620,000, or 87% of the total population (PRC, 2020).

METHODOLOGY

We write this by examining Teuku Umar's history from various existing literature and synthesizing leadership values based on the history of his struggle. Then observe its relevance to Islamic leadership based on the sources of the Holy Qur'an, sunnah, and the life history of the Prophet Muhammad (*saw*).

RESULTS AND DISCUSSION

Brief History of Teuku Umar

Based on historical records, Teuku Umar lived for 45 years (1854–1899) (Kamajaya, 1981, p. 25). When the Aceh war broke out in 1873, Teuku Umar was 19 years old (Kamajaya, 1981, p. 27; Dumadi 1983, p. 12; Dadek 2017, p. 10). At that age, he had started to engage in armed struggle. At first, he fought in his village, *Kampung Darat*, Meulaboh, and served as the village head there (Kamajaya, 1981, p. 27). According to Dadek (2017, p. 10), when the Aceh war occurred in 1873, Teuku Umar was 19 years old, where he had participated in the battle to defend Kutaraja as a youth envoy from Meulaboh. Overall, Teuku Umar had fought against the Dutch for 26 years (1873-1899), and he had faced three Dutch generals, namely General Deykerhoff, General Vetter, and General Van Heutzs (Dadek 2017, p. 2).

The long struggle of Teuku Umar in facing the Dutch is summarized as follows: (1) the Aceh wars I and II (1873), (2) the Meulaboh war (1877–1878), (3) the Patek war (1881), (4) the Rigaih war (1882), (5) the Aceh Besar war (1882), (6) sided with the Dutch for the first time (1883) -- before the incident on the Nisero ship, (7) the incident of the Nisero vessel (November 1883), (8) betrayal of the Dutch for the first time (late 1883), --after the events of the Nisero ship, (9) Teuku Umar became a fugitive from the Dutch (1884–1885), (10) the incident of the Hok Canton (June 1886), (11) sided with the Dutch for the second time (September 30, 1893), (12) betrayal of the Dutch for the second (March 26, 1896), (13) the Montasik war (16-18 June 1896), (14) Aneuk Galong war (8-21 April 1896), (15) the battle of Leupung (1897), and (16) attacked Meulaboh (1899).

Teuku Umar died on February 11, 1899, during a battle with Dutch troops led by General Van Heutzes in the Suak Ujong Kalak area, Meulaboh (Lulofs, 1954, p. 199; Ibrahim, 1996, p. 68; Zainuddin et al., 1972, p. 6; Kamajaya, 1981, p. 22; Dumadi, 1983, p. 33; El-Munir & Muin, 1983, p. 66; Safwan, 2007, p. 72; Dadek, 2017, p. 12).

Considering his services against the Dutch, the President of the Republic of Indonesia awarded Teuku Umar as a national hero based on the Presidential Decree of the Republic of Indonesia Number 087/TK/1973, dated November 6, 1973 (Kamajaya 1981, p. 34; Said & Wulandari, 1995, p. 14). In addition, to commemorate his services, several things have also been carried out, such as (a) giving the name *Universitas Teuku Umar* to one of the universities in West Aceh, which is the area of origin of Teuku Umar, (b) Professor Jasman J. Ma'ruf as Chancellor of the *Universitas Teuku Umar* has set the Teuku Umar leadership course as one of the mandatory courses for students (UTU Chancellor Decree No. 568/2020).

Teuku Umar Leadership

We have tried to explore and synthesize the leadership values of Teuku Umar based on an in-depth study of the historical literature of his struggle. Teuku Umar leadership is the way of the figure of Teuku Umar to influence his followers through some leadership characters he has (Putra & Ma'ruf, 2020). The leadership characters that can be imitated from the hero Teuku Umar are (a) intelligent, (b) brave, (c) polite, (d) virtuous, (e) generous, (f) motivator, (g) builder of followers' loyalty, and (h) humorous (Schmidt, 1936; Jakub, 1960; Kamajaya, 1981; Dumadi, 1983; El-Munir & Muin, 1983; Said, 1985; Veer, 1985; Said & Wulandari, 1995; Ibrahim, 1996; Safwan, 2007; Dadek, 2017; Putra & Ma'ruf, 2020).

Teuku Umar leadership, when examined in terms of leadership theory, is more directed at the trait theories of leadership, namely theories that consider personal qualities and characteristics that distinguish leaders from those who are not leaders. This theory focuses on personal qualities and characteristics. If these traits can be defined, potential leaders can be identified (Robbins & Judge, 2019, p. 395). Throughout history, strong leaders have been described by their characteristics or traits. Therefore, leadership research has long sought to identify the personality, social, physical, or intellectual attributes that distinguish leaders from non-leaders.

Teuku Umar Leadership Reflects Islamic Leadership

Teuku Umar leadership concept has been proposed previously (see Putra & Ma'ruf, 2020) and has also been discussed in the context of contemporary management science. Meanwhile, in this article, we try to provide a study of the relevance between Teuku Umar leadership and Islamic leadership, namely leadership based on (a) the *Quran*, the holy book of Muslims, and (b) the *sunnah*, namely all words, behavior, or actions of the Prophet Muhammad (Sumiati & Yuvitasari, 2020).

a). Intelligent

Referring to Legg & Hutter (2007), intelligent is the ability to use memory, knowledge, experience, understanding, reasoning, imagination, and judgment to solve problems and adapt to new situations. In this article, the definition of intelligent is the ability to think conceptually, be flexible, analytical, good at negotiating, innovative, and build cooperation (Author, 2021).

Teuku Umar was a warlord who was intelligent and capable of leading his troops against the Dutch. This has also been acknowledged by the Dutch themselves (see Jakub, 1960, p. 116; Kamajaya, 1981, p. 29; El-Munir & Muin, 1983, p. 46; Veer, 1985, p. 123; Said, 1985, pp. 173-175 & 185; Dadek, 2017, pp. 6 & 9). The intelligent leadership of the figure of Teuku Umar follows the Islamic leadership exemplified by the Prophet Muhammad, where one of the dimensions is *fathanah*, meaning intelligent and wise, which is one of the characteristics of the Prophet Muhammad (Sumiati & Yuvitasari, 2020; Musyirifin, 2020; Zahroh & Nafik, 2015). *Fathanah* can also be interpreted as intelligent in managing the community (Sakdiah, 2016). The intelligent nature of the Prophet Muhammad was intellectually brilliant, emotionally, and spiritually (Musyirifin, 2020). In the current context, *fathanah* is defined as intelligence that gives birth to the ability to face and overcome sudden problems (Slamet et al., 2020).

Prophet Muhammad as the leader of Muslims has a high intelligence in resolving the disputes of his people. One example is a dispute between the *Makkah* tribes in laying the *Hajar Aswad* (black stone) on the *Ka'bah*. Each group of them felt entitled to put the sacred stone. Until the Rasulullah (*saw*) came to provide a middle way between them. He then placed the stone on his turban. Then, he asked each representative of the tribes to hold the end of his turban. Finally, the stone was successfully placed on the *Ka'bah* by each tribe fairly (Al-Buthy, 2015, p. 79). That's a little picture of the intelligence of a Prophet Muhammad. An intelligent leader (*fathanah*) can take the initiative carefully, precisely, and quickly when facing problems in his leadership.

On the other hand, the intelligence of a Teuku Umar can also be seen from his actions which always consult with his followers before making important decisions. For example, when he planned to side with the Dutch --as a ruse-- he was very intense in discussing the defection plan with his closest members, such as Pang Laot et al., including his wife Cut Nyak Dien (see Dumadi, 1983, p. 20; El-Munir & Muin, 1983, pp. 43-44; Safwan, 2007, p. 47).

The act of deliberation to find a solution to a problem is highly recommended in Islamic teachings. When faced with a problem, Prophet Muhammad (*saw*) always asked for opinions and resolved them through deliberation. Even though the Prophet (*saw*) himself had the right and authority to make decisions, he never ignored the suggestions and opinions of his companions.

This is in line with the word of Allah (*Swt*) in the *Qur'an* (*Ali Imran*: 159): "So it was because of the mercy of Allah that you were gentle with them. If you were harsh and harsh-hearted, they would have distanced themselves from those around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him" (Depag-RI, 2000, p. 56).

In *Tafsir Al-Azhar*, Hamka explained that before the Prophet Muhammad's order for deliberation, he had often carried it out as a lesson in dealing with everyday problems. When he was about to face the battle of *Badar*, he consulted with the *Muhajirin* and *Ansar*. After his followers approved, then the war continued. Even on the battlefield, the Prophet (*saw*) consulted with his companions (Hamka, 2001, pp. 967-968).

b). Brave

According to Harzer & Ruch (2015), brave is not avoiding threats, challenges, difficulties, or pain, daring to speak about what is right even though there is conflict. People who dare to act on beliefs even though they are not popular, including the courage to face physical resistance.

Teuku Umar is a heroic figure. According to Dutch records, Teuku Umar had started leading the struggle against the Dutch since he was 19 years old (Kamajaya, 1981, p. 27; Dadek, 2017, p. 10). He was very persistent and brave in repelling the Dutch landings in Aceh. Teuku Umar's courage was also shown by having twice succeeded in deceiving the Dutch by pretending to be on their side (see Kamajaya, 1981, pp. 21-22; Veer, 1985, p. 164; Said, 1985, pp. 182-183; Said & Wulandari, 1995; Ibrahim, 1996, p. 57). The brave behavior of a Teuku Umar, as mentioned above, is in line with the teachings of Islam, where the central figure of leadership is the Prophet Muhammad (*saw*). It is well known that he was a courageous Islamic leader, not a coward.

Allah says in the *Qur'an* (*An-Nisa*: 84): "So fight in the way of Allah, you are not burdened but with your obligations. Ignite the spirit of the believers (for war). May Allah reject the attacks of the enemies of Islam. Allah is mighty, and His punishment is very severe" (Depag-RI, 2000, p. 72). Hamka in *Tafsir Al-Azhar* explains that in that verse, Allah (*Swt*) ordered the Rasulullah (*saw*) not to run when facing the enemy of Islam. According to Hamka, the Prophet (*saw*) was a brave man and the greatest in war tactics. He has always been on the front line against the enemy (Hamka, 2001, pp. 1328-1329).

The courage of the Prophet Muhammad was also shown during the battle of Uhud, which occurred in 3 *Hijrah*, where the number of Muslim troops was 1,000 people against 3,000 enemy troops (Jauzi, 2006, pp. 557-558). In the battle of Uhud, the Prophet (*saw*) said: "If a Rasulullah has attached his armor, it is forbidden for him to take it off before Allah determines which of the two sides will win." Meanwhile, in the battle of Khandak (5 *Hijrah*), he helped dig trenches for fortifications. The Prophet also once led the Tabuk war (9 *Hijrah*), famous for being very heavy, even though he was 60 years old. Moreover, when Abu Sufyan challenged the Prophet Muhammad to fight in the battle of *Badar*, while many of his troops chose to retreat out of fear, at that time the Prophet said; "By God who holds me in His hands. I must go to Abu Sufyan in *Badar*, even if I am alone" (Hamka, 2001, p. 1329). The testimony of Ali bin Abu Talib, who said: "At the battle of *Badar*, as you can see that we fought with the Prophet Muhammad. He is the foremost among us in the face of the enemy. At that time, he was the most formidable figure." Another testimony from Ali: "In a state of urgency when war raged between the two armies, we pulled over to the Prophet's side" (Jauzi, 2006, pp. 391-392; Al-Mubarakfuri, 2012, p. 591).

Several other companions also praised the courage of the Prophet Muhammad, such as Anas bin Malik said: "The Rasulullah (*saw*) was the bravest of all. None of us is closest to the enemy except him." In addition, Al-Bara' said: "I swear by Allah, when we were pressed during the battle we pulled over to the Rasulullah (*saw*)" (Jauzi, 2006, pp. 391-392). Also narrated from Anas bin Malik, the Prophet said: "I have been given priority over other human beings with four things, namely (1) generosity, (2) courage, (3) strength in intercourse, and (4) physical strength" (Jauzi, 2006, p. 348).

c). Polite and virtuous

In English, *sopan santun* is termed polite or courteous. *Kesopanan* is termed politeness or courtesy. Referring to the KBBI, polite (*sopan*) is acting and saying, always paying attention to etiquette and ethical principles (Kemdikbud, 2020). Meanwhile, virtuous (*berbudi luhur*) means having good behavior and compassion towards followers (Author, 2021). Regarding the politeness of Teuku Umar, it is reflected in the assessment of Van Heutsz, a Dutch general. He

said: "Teuku Umar is very polite, active, and determined (Said, 1985, p. 174). Meanwhile, the confession of Mrs. Hansen, the wife of Hansen as the captain of the *Hok Canton* ship which was ambushed by Teuku Umar's troops while anchored in Rigaih on June 14, 1886 (Said, 1985, p. 184), can be one proof of the personal glory of Teuku Umar and his wife Cut Nyak Dien (see Said, 1985, p. 184-193). At that time, Teuku Umar treated Mrs. Hansen et al. very well, and a Dutch newspaper once published it.

The attitude shown by Teuku Umar is following Islamic teachings. Prophet Muhammad (*saw*) as a great leader of Muslims is known to have an excellent character. So, his followers felt close to his soul and made their hearts love him because of his great personality. Even the people who used to be hard on him turned into a gentle attitude, and eventually, they chose to become Muslims. Here are some of the arguments that reveal the character of the Prophet Muhammad (*saw*), as follows: (a) Allah (*Swt*) says in the *Qur'an* (*Al-Qalam*: 4): "Indeed, in you (Muhammad) there is a great *budi pekerti* (character)" (Depag-RI, 2000, p. 451). According to *Tafsir Al-Azhar*, this verse is the highest praise given by Allah to the Prophet Muhammad, rarely given to other Prophets. Meanwhile, what is meant by *budi pekerti* is an attitude to life, or character, or temperament (Hamka, 1985, p. 45); (b) when someone asked Aisyah (the Prophet's wife) about the morals of the Prophet Muhammad (*saw*), she replied: "The character of the Prophet is the *Qur'an*" (Az-Zuhaili, 2014, p. 70). In addition, Aisyah said: "There is no person who is nobler in character than the Rasulullah" (Jauzi, 2006, p. 365); (c) when asked the Prophet (*saw*): "What is the most important in faith?" The Rasulullah replied: "Good characters" (Hamka, 1985, p. 49); (d) in a hadith, the Prophet said: "Indeed Allah sent me to perfect a noble character" (Hamka, 1985, p. 48; Az-Zuhaili, 2014, p. 70); (e) in a hadith narrated by Bukhari & Muslim, the Prophet said: "Indeed, those who are good people are those who have the best morals" (Hamka, 1985, p. 49); (f) in a hadith narrated by Termidzi, the Prophet said: "The person who believes the most perfect in faith is the one with the best character. The person who has the best morals is the one who is kind to his wife" (Hamka, 1985, p. 49); and (h) Anas bin Malik, an assistant to the Prophet Muhammad, testified: "The Prophet was a man of the noblest character" (Jauzi, 2006, p. 365).

d) Generous

Based on the KBBI, what is meant by generosity (*kedermawanan*) is kindness towards fellow human beings (Kemdikbud, 2020). Teuku Umar was a very generous person, especially for the sake of war. The proceeds from his pepper trade with international parties were used as struggle funds (see Dadek, 2017, p. 5; Safwan, 2007, p. 22; El-Munir & Muin, 1983, p. 47-48; Dumadi, 1983, p. 22; Jakub, 1960, p. 116; Schmidt, 1936, p. 10). The generosity of Teuku Umar was also recognized by Paul Van 'T Veer, a Dutch writer. Veer said Teuku Umar resembled the character of Robin Hood, a true folk hero who helped the weak (Veer 1985, p. 155).

Generosity is highly recommended in Islam, as demonstrated by the Prophet Muhammad (*saw*) during his lifetime with the following arguments, as follows: (a) Harun bin Ri'ab narrated: "One day, the Prophet received a sum of 70,000 Dirhams. It was the most significant amount of money the Prophet had received so far. He kept the money under the mat. Then he distributed the money to the people so that in the end the money was all gone" (Jauzi, 2006, p. 391); (b) narrated from Jabir bin Abdillah, he said: "Someone had never asked the Prophet about something, and then he answered no" (Jauzi, 2006, p. 390; Al-Mubarakfuri, 2012, p. 591); (c) Rasulullah (*saw*) said: "I have been given priority over other human beings with four

things, namely (1) generosity, (2) courage, (3) strength in intercourse, and (4) physical strength” (Jauzi, 2006, p. 348); (d) Anas bin Malik narrates: “The Prophet (*saw*) was not asked for anything for the sake of Islam unless he gave it” (Jauzi, 2006, p. 90), and (e) Ibn Abbas said: “The Prophet was the most generous person with treasure” (At-Tirmidzi, 2014, p. 252; Al-Mubarakfuri, 2012, p. 590).

e). Motivator

Motivator comes from the word motivation which is defined as an effort that can cause a particular person or group of people to be moved to do something because they want to achieve the desired goal or get satisfaction with their actions (Kemdikbud, 2020). So a motivator is someone who can be a driving force for others to do something (Author, 2021).

In this regard, Teuku Umar was able to motivate all people on the West Coast of Aceh and Aceh in general to take the fight to the Dutch. He also trained troops from Meulaboh to Ulee Lheue, Kuta Raja to Pidie. He was able to gain cooperation with various components of society by igniting the spirit of a *sabil* war (see Dadek, 2017, p. 5; Schmidt, 1936, p. 6). When Teuku Umar needed a spy to review his journey, the spy was willing to give up his life without thinking when Teuku Umar said: “Go! Your eyes are my eyes, your ears are my ears” (Dadek, 2017, p. 5; Schmidt, 1936, p. 6).

Prophet Muhammad as the leader of Islam, is a great motivator. The Prophet (*saw*) always encouraged his companions to become people who had enthusiasm, intense desire and were persistent in fighting to uphold the religion of Allah. He as a motivator is an order from Allah (*Swt*), as He says in the *Qur'an* (*Al-Anfal*: 65): “O Prophet, ignite the spirit of the believers to fight. If twenty people are patient among you, they will surely be able to defeat two hundred enemies. If there are a hundred patient people among you, surely they will be able to defeat a thousand of the *kafir* (disbelievers) because the *kafir* (disbelievers) are people who do not understand” (Depag-RI, 2000, p. 147). In *Tafsir Al-Mishbah*, it is explained that the Prophet Muhammad (*saw*) gave motivation to his followers based on gaining the pleasure of Allah for the reward of heaven, not to achieve popularity and not also for material interests (Shihab, 2005, p. 495).

The greatness of the Prophet Muhammad in motivating his followers, for example, can be seen in the history of the *Badar* war (2 *Hijrah*), which the Muslims won. At that time, the Muslim troops numbered 317 people, facing enemy troops as many as 1,000 people (Katsir, 2010, p. 103). In the war, the Prophet (*saw*) motivated his companions by saying: “Arise to heaven which is as wide as the heavens and the earth” (Ash-Shallabi, 2017, p. 71). In addition, he and his followers shouted the words “*Abad-abad*,” meaning that the war was to fight for the *aqidah* or belief to worship Allah (*Swt*) (Ash-Shallabi, 2017, pp. 140-141).

In other literature, Salamah bin Al-Akwa' said that to raise the spirit of his followers in war, the Prophet's motto was to kill him. Meanwhile, Zaid bin Ali said: “The motto of the Prophet when fighting was O people who are helped by Allah, kill him.” It was narrated from Al-Muhallab bin Abi Shufrah, the Prophet (*saw*) said: “If you meet an enemy, your motto is *hamiim*, may they not be given victory (Jauzi, 2006, p. 581).

The motivation of the Prophet (*saw*) was also able to stir the hearts of his followers, competing to donate their wealth for *fi sabilillah* (war in the way of Allah). For example, Utsman bin Affan had donated 1,000 Dinars, 300 camels, and war equipment for the *Tabuk* war in the month of Rajab in 9 *Hijrah* (Az-Zaid, 2009, p. 548).

f). Follower loyalty builder

According to the KBBI, loyal (*setia*) means obedient (Kemdikbud, 2020). The follower loyalty builder is defined as the ability to make followers give extra dedication and effort to the leader and be willing to defend their leader under any conditions (Chen et al., 2002).

Teuku Umar is a very skilled figure in building the loyalty of followers. The proof is when he died from being shot by Dutch soldiers, where his followers successfully hid his body and grave for 18 years. The Dutch were only able to witness firsthand the grave of Teuku Umar on November 1, 1917 (Dadek, 2017, p. 7). In addition, the Dutch announcement (late 1885) to kidnap Teuku Umar in exchange for \$25,000 was entirely ignored by the Acehnese because they were very loyal to Teuku Umar (Said, 1985, p. 185). Paul Van 'T Veer, a Dutch writer, also admits that Teuku Umar's followers are very loyal (Veer, 1985, p. 198).

The concept of loyalty in Islam refers to the term *al-wala wal-bara*, which means to love and hate for the sake of Allah (*Swt*). However, *al-wala wal-bara* is more specific than the general attitude of loyalty that can be directed to any issue. Meanwhile, *al-wala wal-bara* is loyalty related to faith and obedience to Allah and the Prophet (*saw*) (Kemenag-RI, 2009, p. 130 & 133).

In Islamic teachings, followers are expected to be obedient and loyal to their leaders, as He says in the *Qur'an* (*An-Nisa*: 59): "O you who believe, obey Allah and obey His Prophet, and *ulil amri* (holders of power) among you." In the *Tafsir Quran Tematik*, it is explained that this verse emphasizes that when Allah commands the leader to be fair to the people, Allah also commands the people to obey him. However, loyalty to the leader is also related to obedience to Allah and Prophet (*saw*). If a leader implements a policy that does not follow the teachings of Islam, then the people are not obliged to be loyal and obedient to their leader (Kemenag-RI, 2009, p. 134).

During the Islamic leadership under the control of the Prophet Muhammad, history records that his followers were very loyal and obedient to the figure of Abdullah bin Abdul Muttalib's son. Muhammad (*saw*) is a leader who has high integrity and shows extraordinary honesty so that followers are very loyal to him (Kemenag-RI, 2009, p. 128).

The Battle of *Badar* (2 *Hijrah*) shows the high level of followers' loyalty to the leadership of the Prophet Muhammad (*saw*). In this war, Abu Bakar Ash-Siddiq was in the ranks of the Muslims, while his son Abdurrahman was in the positions of the enemy troops (*musyrikin*). In addition, Abu Hudzaifah bin Utbah bin Rabi'ah was in the ranks of the Muslim forces. At the same time, his father Utbah and his brother Al-Walid and his uncle Syaibah were in the positions of the enemy troops (*musyrikin*). In this incident, the Muslim forces succeeded in killing Abdurrahman, Utbah, and Al-Walid. It seems evident that Abu Bakr Ash-Siddiq and Abu Hudzaifah bin Utbah bin Rabi'ah chose to be loyal to the Prophet (*saw*) rather than siding with his family in the ranks of Allah's enemies (*musyrik*). So the battle of *Badar* is not fanaticism, not ethnicity, and not revenge that is the motive, but the driving factor is faith in Allah (*Swt*) (Ash-Shallabi, 2017, p. 140-141).

g). Humorous

Humorous comes from the word humor which means something funny, antics, or joke (Kemdikbud, 2020). In this article, humorous is defined as someone who has the ability to express positive humor in interacting with others (Author, 2021). In historical literature, it is stated that Teuku Umar, besides having a persistent character in fighting, also has a humorous nature, as acknowledged by Paul Van 'T Veer, a Dutch writer (Dadek, 2017, p. 6-7).

When viewed in the history of the Prophet's life, it turns out that he was a humorous person, thus making his followers feel close to him. It is known that the Prophet liked to joke with his followers when they interacted with each other. The Prophet's jokes were carried out within the limits of politeness and upholding ethical values. As an illustration, he is having fun with Zahir, a village youth who has an ugly face.

Anas narrated that a man named Zahir came from the village to send a gift typical of his village to the Prophet Muhammad. After that, the Prophet said: "Zahir is a villager, while we are city people." Then one day, the Prophet Muhammad (*saw*) came to him while selling his wares. The Rasulullah (*saw*) then hugged him from behind so that he could not see him. "Let me go! who the hell is this?" Zahir said. He also looked behind him, so he knew that it was the Rasulullah (*saw*). Zahir could not move because the Prophet's chest was close to his back (Jauzi, 2006, p. 392).

In addition, here we present several other arguments that show that the Prophet Muhammad was a humorous person, which we summarize from *Al-Wafa* by Jauzi (2006, pp. 392-395) and the *Figure of Rasulullah* by At-Tirmidzi (2014, pp. 168-173), as follows: (a) Ibn Abbas said: "In Prophet Muhammad (*saw*), there is a sense of humor"; (b) Anas said: "Prophet Muhammad was the one who liked to joke the most"; (c) Aisha said: "Prophet Muhammad was a joker"; (d) Aisyah narrated it; the Prophet (*saw*) said: "I like to joke, but I don't say anything unless it is true"; (e) it was narrated from Anas that the Prophet said to him: "O you who have two ears!" Usamah replied: "He is joking"; (f) Abdullah bin Al-Harith bin Jaz'i said: "I have not seen anyone more joking than the Prophet"; (g) Abu Hurairah said: "The Prophet (*saw*) used to stick his tongue out at Hasan bin Ali (his grandson). The child saw the red of his tongue, and the child was happy"; (h) Anas narrated: "A man came to the Prophet. He said, "carry me," the Prophet replied: "We will not carry you except with camels." What can I do with the camel calf?" said the man. The Prophet replied: "Isn't the (big) camel born as a camel too"; and (i) Prophet Muhammad said: "Grandmothers will not enter heaven." Then a grandmother came to the Prophet and asked him. Then jokingly, he replied: "Grandmas will not go to heaven." A grandmother who asked that too wept bitterly. Seeing this, the Prophet smiled, then said: "Women in heaven all become virgins and are full of passionate love of their age."

CONCLUSION

Based on the in-depth discussion described above, it can be concluded that the Umar leadership concept follows Islamic leadership. More firmly, it can be said that the Teuku Umar leadership concept does not contradict the teachings of Islam.

Based on historical literature, Teuku Umar lived for 45 years from 1854–1899. In more detail, he has been fighting since the age of 19, namely since the Aceh war broke out in 1873, with a total period of his struggle for 26 years (1873-1899).

When Teuku Umar was born (1854) until he was a teenager, 19 years (1873), the Kingdom of Aceh Darussalam was led by Sultan Sulaiman Ali Alaiddin Iskandar Syah, the 29th Sultan of Aceh, reigning from 1836-1870. Meanwhile, during the 26-year struggle of Teuku Umar, from 1873-1899, the Kingdom of Aceh Darussalam was led by two different sultans, namely (a) the 30th Sultan of Aceh named Sultan Alaiddin Mahmud Syah, who ruled from 1870-1874, and (b) The 31st Sultan of Aceh named Sultan Alaiddin Muhammad Daud Syah, ruled from 1874-1903.

It is important to note that the Kingdom of Aceh Darussalam was an Islamic empire, and the people of Aceh at that time mostly embraced Islam. So Teuku Umar lived under the Islamic Kingdom of Aceh Darussalam from childhood until the end of his life. Thus, it makes perfect sense when the leadership practice implemented by the figure of Teuku Umar to his followers is very relevant to the teachings of Islam, according to his religion, and following the belief embraced by the majority of the people of Aceh at that time.

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