

**KEPIMPINAN DAN  
PENGURUSAN:  
DAKWAH, MEDIA DAN ILMU**

# KEPIMPINAN DAN PENGURUSAN: DAKWAH, MEDIA DAN ILMU

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Kepimpinan dan pengurusan merupakan dua elemen yang saling berkait. Dikatakan bahawa seorang pemimpin adalah seorang pengurus. Manakala tugas-tugas pengurusan memerlukan kepada daya kepemimpinan yang tinggi dan karismatik. Walaupun para Sarjana Barat dalam bidang pengurusan cenderung untuk membezakan konsep kepemimpinan daripada pengurusan namun secara asasnya tugas dan tanggungjawab kepemimpinan tidak boleh lari daripada empat fungsi utama pengurusan iaitu; merancang, memimpin, mengorganisasi dan mengawal. Dalam sejarah kepemimpinan Islam juga jelas menunjukkan bahawa amanah dan tanggung jawab kepemimpinan tidak pernah terpisah daripada tugas dan tanggungjawab mengurus. Apa yang lebih menarik seorang pemimpin bukan sahaja berfungsi untuk mengurus hal-hal *spiritual* semata-mata bahkan juga bertanggungjawab untuk mentadbir hal-hal negara dan masyarakat.

Dalam konteks semasa, aspek kepemimpinan dan pengurusan Islam menjadi lebih mencabar. Pertikaian berhubung dengan masalah kepemimpinan dalam Islam dan cabaran pelaksanaannya menjadi isu yang sering dibahas. Antara persoalan-persoalan yang sering di utarakan adalah apakah konsep dan tanggungjawab kepemimpinan dalam Islam? Apakah terdapat perbezaan antara kepemimpinan Islam dan Barat? Bagaimanakah kepemimpinan Islam dapat diaplikasikan dalam konteks semasa?.

Sementara itu, isu-isu kontemporari yang berkait dengan hal-hal agama Islam seperti paparan negatif mengenai Islam di media massa, ajaran sesat, kemasukan fahaman yang dibawa oleh aliran-aliran pemikiran akidah dan juga ideologi Barat yang mengelirukan umat Islam, gerakan Kristianisasi dan isu-isu sosial masyarakat Islam, memerlukan kepada perhatian yang sangat mendesak.

Penerbitan *Buku Kepimpinan dan Pengurusan: Dakwah, Media dan Ilmu* merupakan satu usaha untuk merungkai persoalan kepemimpinan dan pengurusan dalam Islam terutamanya dari aspek dakwah, media dan ilmu. Buku ini mengandungi empat bahagian utama. Bahagian pertama ialah Dinamika Kepimpinan yang mengandungi lapan bab. Bab pertama menghuraikan perbezaan konsep kuasa dan amanah dalam kepemimpinan Islam dan Barat. Isu dalam kepemimpinan seperti konflik dan perbezaan pandangan serta amalan untuk menanganinya dari perspektif Islam

dibincangkan dalam bab dua. Bab tiga pula cuba mengetengahkan konsep dinamika kelompok dari perspektif Islam dengan membuat perbandingan di antara konsep dan amalan dinamika kelompok dari perspektif Psikologi dan amalan Rasulullah SAW. Aplikasi konsep amanah dan asas kepimpinan Islam dijelaskan dalam bab empat dan lima. Bab enam pula memperlihatkan mengenai kepentingan kajian hubungan di antara ciri kepimpinan dan sikap bagi mengenal pasti kualiti kepimpinan para imam di Malaysia. Sementara konsep kerja dalam Islam dan kepentingan menghayatinya menjadi agenda dalam bab tujuh. Bab lapan pula mengandungi analisis terhadap cabaran dan strategi pengurusan sumber manusia bagi organisasi yang bersifat multi nasional.

Bahagian dua buku ini membincangkan isu-isu pengurusan media dari perspektif Islam dan dakwah. Kepentingan untuk mengorak langkah ke arah pengurusan media secara Islamik diujahkan sebagai imperatif bagi menjadikan media sebagai medium dakwah yang berfungsi untuk menjamin kesejahteraan insan sejagat. Ia dibincangkan dalam bab sembilan. Bab sepuluh juga menekankan tentang kepentingan usaha menjadikan media sebagai wadah yang dapat memberikan manfaat kepada masyarakat. Sementara itu, isu-isu penyalahgunaan media untuk kepentingan pihak tertentu seperti isu *misrepresentation of Islam*, undian melalui sistem khidmat pesanan ringkas bagi program-program realiti TV dan eksploitasi wanita dibahaskan dalam bab 11, 12 dan 13. Bab 14 pula mengandungi analisis terhadap kekuatan dan kelemahan majalah berunsurkan Islam sebagai medium dakwah dalam konteks negara Malaysia.

Kajian-kajian mengenai pengurusan masalah-masalah pelajar di IPTA, keseimbangan kerja dan kehidupan serta kaitannya dengan kepuasan ahli akademik, profil kecerdasan pelbagai dalam kalangan guru sekolah dan hubungan komunikasi dengan kepuasan perkahwinan dibincangkan oleh penulis-penulis yang berkepakaran dalam bahagian tiga buku ini. Turut dibincangkan adalah kepentingan pembelajaran formal dan informal dalam pembentukan modal insan.

Seterusnya dalam bahagian keempat mengemukakan isu-isu dakwah dan akidah. Antara isu-isu dakwah dan akidah yang dibincangkan adalah fahaman pluralisme agama, ajaran sesat yang terdapat dalam aliran-aliran teologi Islam seperti Syi'ah, Khawarij dan Mu'tazilah, konsep penyucian Allah SWT dan juga larangan menyamakan Allah SWT dengan makhluk.

Turut dibincangkan adalah perbincangan pendekatan kontekstualisasi gerakan dakwah dan Kristian serta amalan penyucian jiwa pendakwah. Dengan penerbitan buku ini diharapkan akan dapat menambahkan lagi koleksi ilmu kepimpinan dan pengurusan dalam bidang dakwah, media dan ilmu di Malaysia.

## Nota Hujung

1. This paper is an improvised version of the two concept papers that were presented at :
  - The 4th Symposium on Business Post Graduate Research, organized by Research and Innovation Unit, College of Business, Universiti Utara Malaysia (17-18 February 2010).
  - Seminar Kebangsaan (National Conference) Pengajaran dan Pembelajaran Berasaskan Masjid, Jabatan Perkaedahan dan Amalan Pendidikan, Fakulti Pendidikan, Universiti Kebangsaan Malaysia (18-19 Februari 2010).
2. Disebutkan dalam Encyclopedia Britannica bahwa golongan Syi'ah (sebagai pendukung imam Ali), pada awalnya merupakan partai politik (Harakah as-Siyasiyyah) kemudian berkembang menjadi gerakan Islam (Harakah al-Islamiyah). (vol.20) (Chicago· William Benton· 1968) p.393. gerakan Islam inilah yang dikenali kemudian sebagai "al-Firq al-Islamiyah", "al-Firq al-Kalamiyah" dan "at-Tayyarat al-Kalamiyah", dan berbagai ragam istilah lainnya.
3. Kitab Ushul Al-Kaafi Bil. 2. Kitab ini sama kedudukannya dengan kitab shahih Bukhari disisi Ahlu Sunnah.
4. Lihat perinciannya: Kamaluddin Nurdin Marjuni, 2009, Mauqif az-Zaidiyah wa Ahli Sunnah min al-Aqidah al-Isma'iliyah wa Falsafatuha, Beirut, Lebanon, Darul Kutub al-Ilmiyah. Hal. 343.
5. Majoriti Syi'ah Zaidiyah tidak mengkafirkan para sahabat Rasulullah. Oleh kerana itu pandangan sekelompok syi'ah Zaidiyah seperti Garudiyah merupakan perbuatan bid'ah dalam mazhab Zaidiyah dan tidak diakui keabsahannya oleh ulama-ulama Zaidiyah. Bahkan golongan Zaidiyah lain seperti al-Salihiyah dan al-Sulaimaniyah mengkafirkan Garudiyah akibat pandangannya tentang pengkafiran para sahabat. Pernyataan ini dapat dilihat dalam kitab-kitab mu'tabar Zaidiyah: Yahya bin Hamzah al-'Alawi, 2001, Aqdu al-Laali fi ar-Rad ala Abi Hamid al-Ghazali, Kaherah, Egypt, Darul Aafaq al-Arabiyah, Hal. 176., Hamiduddin al-Karamani, 1983, ar-Risalah al-Kafiyah, Beirut, Lebanon, al-Muassasah al-Jami'iyah, Hal. 175. (al-Karamani penganut syi'ah Isma'iliyah dan menukil pandangan salah seorang ulama syi'ah Zaidiyah yaitu, imam al-Haruni).
6. Aliran-aliran Khawarij adalah, Azaariqah, Najdaat, Yazidiyah, Shafariyah, Ajaridah, Maimuniyah dan Ibadhiyah. Untuk lebih jelasnya penjelasan sejarah kemunculan firqah ini, sila rujuk buku penulis: 2011, al-Mazahib al-Aqaaidiyyah al-Islamiyyah, Malaysia, USIM, Hal 45-66. Dan Nasy'at al-Firqah wa Tafarruquha, dalam proses terbit di Darul Kutub al-Ilmiyah, Beirut, Lebanon.
7. Ibadhiyah merupakan salah satu golongan Khawarij tidak berpandangan demikian, melainkan mengikut pandangan Mu'tazilah, yaitu orang terssebut dihukum sebagai Fasiq.
8. Perlu disebutkan di sini, penamaan Yazidiyah dalam sejarah teologi Islam ada dua: Yazidiyah Khawarij (Yazidiyah Maghrib) dan Yazidiyah Adawiyah (Yazidiyah

Masyriq) yang dikenal dengan penamaan “Ubbad as-Syaithan” (penyembah syaitan). Menurut sejarawan teologi Islam al-Asyari, al-Baghdadi, as-Syahrastani dll, mengatakan pandangan-pandangan di atas merupakan pandangan Yazidiyah Khawarij, namun hasil kajian dan perbandingan, ulama kontemporer berpendapat lain dan menyebutkan bahwa yang dimaksud adalah Yazidiyah Adawiyah yang bukan berasal dari golongan Khawarij, kebanyakan pemeluk golongan ini berasal dari bangsa Kurdi. Dr. Abdul Fattah Fuad, al-Firaq al-Islamiyah wa Ushuluha al-Imaniyah, 2/69. Kamaluddin Nuridin, 2011, al-Mazahib al-Aqaaidiyah al-Islamiyyah, Malaysia, USIM, Hal 49-50.

9. Al-Baghdadi berpendapat bahwa golongan Mu'tazilah berpecah kepada 20 aliran, sedangkan al-Syahrastani menjadikannya 12 aliran. Al-Baghdadi, al-Farq baina al-Firaq, hal 5. as-Syahrastani, al-Milal wa an-Nihal, 1/46. sekalipun mereka berpecah-pecah namun mereka sepakat dalam lima prinsip (al-Ushul al-Khamsah), yaitu Tauhid, Keadilan, Janji dan ancaman, kedudukan diantara 2 kedudukan, dan amar makruf nahi munkar. Ulama Mu'tazilah sepakat apabila seseorang tidak mengakui salah satu dari 5 prinsip di atas, maka orang tersebut tidak layak dikatakan sebagai kelompok penganut aliran Mu'tazilah.
10. Dalam tulisan ini perkataan misionari (missionary) merujuk kepada individu yang menyampaikan dan mengajak orang lain supaya beriman dengan Jesus Kristus sebagai tuhan.
11. Satu disiplin ilmu yang mengkaji segala aspek yang berkaitan dengan misi penyebaran Kristian seperti teologi Kristian, metod, kajian antropologi dan kemasyarakatan serta komunikasi.
12. Theological Educational Fund merupakan sebuah badan yang ditaja oleh World Council of Churches.
13. Sejarah kemunculan agama Kristian di kepulauan Melayu sangat berkait rapat dengan kedatangan kuasa penjajah Eropah. Lihat Robert A. Hunt. 1997. *Islam in Southeast Asia: A Study for Christians*. New York: General Board of Global Ministries Books. Hal.16 dan W.O. Poon. 1975. "Malaysia-Singapore." *The Church in Asia*. Moody (Ed.) Singapore: Hoke D.E. Hal. 411.
14. Gospel juga disebut sebagai 'berita gembira' iaitu tentang kedatangan 'Jesus Kristus' sebagai penyelamat kepada manusia daripada dosa warisan (dosa Adam kerana memakan buah larangan di syurga).
15. Lihat definisi 'kontekstualisasi' yang dikemukakan oleh Daniel R. Sanchez dalam Waldrep, Brent R. 15 Mac 2010. *Contextualization and Church Planting*. <http://www.northamericanmissions.org/?q=node/365>. Hal. 3.
16. Satu disiplin ilmu yang mengkaji segala aspek yang berkaitan dengan misi dan cara penyebaran Kristian kepada masyarakat yang mempunyai kepelbagaian latar belakang budaya.
17. Beliau merupakan ahli Muhammadiyah, Indonesia.

18. Song dalam Jean De. Bernadi. 2001. "The Localization of Christianity Among Chinese In Singapore and Malaysia." Chinese Population in Contemporary Southeast Asia Society identity and International Influence. Armstrong, Jocelyn. M et.al. (Ed.) Great Britain: Korzon Press.
19. Paul adalah orang yang bertanggung jawab mengubah agama Tauhid yang dibawa oleh Nabi Isa a.s kepada konsep trinity. Oleh kerana itu agama Kristian, sejak dulu hingga sekarang dikenali sebagai Pauline Kristian. Menurut salah satu kajian terbaru, Paul dikenal pasti telah menyebarkan ajaran yang bertentangan dengan asas-asas ajaran asal Nabi Isa a.s. Pertama Nabi Isa a.s menyebarkan ajaran keesaan Allah sementara Paul menyebarkan konsep trinity. Kedua Paul mengubah syariat Nabi Musa a.s sementara Nabi Isa a.s mempertahankan dan memantapkannya. Yang Ketiga Paul, mendakwa bahawa Nabi Isa a.s adalah Tuhan sementara Nabi Isa a.s tidak pernah mengaku sebagai Tuhan atau anak Tuhan. Sila Lihat Dr. Laurence Brown dan Dr. Jirald F. Dirks dalam <www.deenshow.com> .
20. Lihat David & John Noss. 1990. "Christianity in its Opening Phase: The Words and Work of Jesus in Apostolic Perspective". A History Of The World's Religions. David & John Noss (Ed.) New York: Macmillan Publishing Co. Lihat Robert S. Ellwood. 1996. "Spreading The Word Of God In The World: The Growth Of Christianity." Many People Many Faiths. (Ed.) Robert S. Ellwood. New Jersey: Prentice Hall.
21. Jirald F. Dirks merupakan seorang paderi dan Laurence Brown seorang doktor perubatan dari Universiti Harvad.
22. Ini dinyatakan oleh Bong Rin Ro dan juga Jean De Bernadi dalam tulisan masing-masing. Rujuk Bong Rin Ro. 1976. "Contextualization Asian Theology" dan Jean De. Bernadi. 2001. "The Localization of Christianity Among Chinese In Singapore and Malaysia."

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