



**AN ANALYSIS OF LEADERSHIP OF
PROPHET MUHAMMAD (PBUH) AS REFLECTED IN
HIS BIOGRAPHY 'SEJARAH HIDUP MUHAMMAD'
WRITTEN BY MUHAMMAD HUSAIN HAEKAL**

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submitted in partial fulfillment of the requirements
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in English

by

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yang saya tulis dalam rangka memenuhi salah satu persyaratan memperoleh gelar sarjana sastra inggris ini benar-benar merupakan hasil karya saya sendiri yang saya hasilkan setelah melalui penelitian, pembimbingan, diskusi, dan pemaparan/ujian. Semua kutipan, baik yang langsung maupun yang tidak langsung, baik yang diperoleh dari sumber kepustakaan maupun sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam penulisan karya ilmiah. Dengan demikian, walaupun tim penguji dan pembimbing penulisan *final project* ini membubuhkan tanda tangan sebagaimana keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggungjawab saya sendiri. Jika kemudian hari ditemukan ketidakberesan, saya bersedia menerima akibatnya.

Semarang, Juli 2009
Yang membuat pernyataan,

Amalia Hasna karim

APPROVAL

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MOTTO AND DEDICATION

*But lo! With Hardship goeth ease;
Lo! With hardship goeth ease,*

(Al-Qur'an 94:5-6).

This final project is dedicated to:

- ✚ my beloved parents, MZ. Makarim and Umi Chaeriyah,
- ✚ my brother, Amal Maulana Karim,
- ✚ my sister-in-law, Ika septiyana,
- ✚ my lovely husband, Zaenus Sholeh,
- ✚ classmates in Parallel Class A of English Literature 2003, and
- ✚ those who have supported me with love.

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I hope that this final project can give advantages for those who happen to read it.

Amalia Hasna Karim

ABSTRACT

Hasna Karim, Amalia. 2009. An Analysis of Leadership of Prophet Muhammad (PBUH) as Reflected in His Biography “Sejarah Hidup Muhammad” Written by Muhammad Husain Haekal. Semarang: English Department, Language and Art Faculty, Semarang State University.

This final project is about the analysis of leadership found in the biography of the Prophet Muhammad (PBUH). The aims of this study are to investigate the existence of leadership in the biography, to find out the influences of the main character's leadership and to identify the application of his leadership to his followers found in the biography.

The object of this study is a biography of the Prophet Muhammad (PBUH) written by Muhammad Husain Haekal entitled “*Sejarah hidup Muhammad.*” The source of the data in this study is the biography. The data for this study are in the forms of sentences and dialogues found in the biography. They were collected by means of reading, identifying, inventorying, classifying, reducing, selecting, and reporting. Question number one was analyzed by exposing the data in Appendix B, tabling the data, enumerating and finally taking summary. In analyzing question number two, the data in Appendix C were exposed. Then, the writer explained and interpreted them. The last, she drew conclusions. Question number three was analyzed by exposing the data (Appendix D), interpreting them, comparing them with the theories, and finally making conclusions.

The results of the study are: leadership really exists in the biography and becomes the dominant theme; Prophet Muhammad (PBUH) had great influence on his followers and it was caused by his good application of leading.

From the data analysis, the writer concludes that: (1) leadership really exists and becomes the dominant theme in the biography, and the character who is successful in his leadership is Prophet Muhammad (PBUH), the main character, (2) Prophet Muhammad's success was caused by the fact that he had good teachings that he brought to his followers. His success gave many great influences to his followers through the application of his good leadership.

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CHAPTER I

INTRODUCTION

Chapter I provides an introduction to the study which consists of background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, significances of the study, the scope of the study and outline of the study. The descriptions of each subchapter are presented as follows.

1.1 Background of the Study

The problem of leadership is touching for all aspects of life. Leadership in a society is important for society's development itself. A person's ability to influence, motivate, guide and manage or force other people to do something is shown in leadership process.

Leadership is applied in daily life. We find leadership in a small and a large society. For instance, everyone will be a leader and responsible to themselves. It means that they should be controllers, motivators, and organizers to manage themselves. In a large scope, for example in a society, a leader must be responsible to his community.

We live in societies that consist of members of society. The society stands because of a leader and people who are led. Different groups of society will respect their leader's command if his ability to lead is good. The function of a leader in a society is vital. It means that the societies do not reach their aims without a leader.

The way of a leader to manage his society influences the society itself. Therefore, a leader has to be a good model for his society. The writer sees that leadership in general is far from perfect. It is shown from the benefit, which cannot be felt yet by some people. If leaders cannot give a good model, they will become an enemy against their society. Bad leadership makes injustice for other persons. If injustice becomes worsens; some people get a difficult life. The difficulty of people is a reflection of failure of a leadership in that society.

In a common society, the main attribute of leadership is influence. A leader is a person who is able to give great influences in his way of thinking or the so-called his idealism to other people. He has a role to decide something in his society under the law in use. To be a good leader, first, the leader must have an ability to provoke others with his idealism and spirit. He tries to realize his society's potentials. At least, he has a good personality to make them respect him. It helps them bring their goals into reality. A leader should have an ability to lead people with good examples. To give good examples, a leader must have good personality, which could influence more than one person toward his goals.

Talking about leadership, it cannot only be found in daily life, but also found in works of literature, for example, in a biography. According to Webster's New World Dictionaries (2003:130), biography is 'the histories of individual's life, considered as a branch of literature'. A biography, as a literary work can become a useful source for studying literature. The values that we can take from studying biography are more accurate, because biography tells about the reality of someone, not a fiction, even though we can also find some values from fiction.

There are many biographies of famous and successful people which have been read by the writer; they are the biography of the Prophet Muhammad (PBUH), George Bush, Soeharto, etc. Therefore, she is interested in the biography of Prophet Muhammad (PBUH).

When the link between biography and the literary works is made especially in that biography, problems of leadership appear, and they need to be solved. The problems can be answered by doing this current research. When the result is reported, it can be used as one of requirements to complete her study program in literature.

1.2 Reasons for Choosing the Topic

There are some reasons why the writer wants to analyze leadership in “Sejarah Hidup Muhammad”, which is written by Muhammad Husain Haekal.

- 1.2.1 the topic of leadership is found not only in social books but also found in literary works. In daily life, leadership is used in small and large societies. Therefore, this topic is important to be analyzed because it gives explanation and good examples of leadership; and
- 1.2.2 the topic and the use of biography as the object of the study of the final project has not been discussed broadly by students of the English Department of Semarang State University.

1.3 Statements of the Problem

The writer presents problems as follows:

- 1.3.1 Is leadership clearly shown in the biography entitled “Sejarah Hidup Muhammad” written by Muhammad Husain Haekal?

If the answer is positive, the next questions are:

- 1.3.2 What are the influences of Prophet Muhammad’s leadership to his followers?
- 1.3.3 How does Prophet Muhammad (PBUH) apply good leadership to his followers?

1.4 Objectives of the Study

Based on the formulated problems, the objectives of the study are:

- 1.4.1 to know what leadership is clearly shown in the biography.

If the answer is positive, the next questions are;

- 1.4.2 to know what the influences of Prophet Muhammad (PBUH) leadership to his followers, and
- 1.4.3 to explain how Prophet Muhammad (PBUH) applies his leadership to his followers.

1.5 Significances of the Study

The benefits expected from the study are:

- 1.5.1 to give description to readers how to lead other persons if they will be a leader,
- 1.5.2 to give information to the writer about types of leadership so that she can get a good model of leadership, and
- 1.5.3 to add knowledge about leadership through the biography of public figures for anyone who is interested in analyzing biography.

1.6 Scope of the Study

To limit the study and to avoid deviation in this final project, the writer focused the analysis on finding leadership in a biography entitled “Sejarah Hidup Muhammad” written by Muhammad Husain Haekal and not leadership in other biographies.

1.7 Outline of the Study

This final project is divided into chapters and subchapters. Each chapter will discuss different matter as follows:

Chapter I provides introduction consisting of the background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, the significance of the study, the scope of the study, and outline of the study.

Chapter II is about review of related literature that contains the theoretical foundation. It discusses theories underlying the writing of the study.

Chapter III is about the method of investigation, consisting of object of the study, types of the data, techniques of collecting data, and techniques of analyzing data.

Chapter IV is the analysis. It is the most essential part of the study because it described how Prophet Muhammad (PBUH) applies his leadership to his followers. This chapter also gives a description of his good model.

Chapter V is the last chapter. It consists of conclusion and suggestion of this final project.



CHAPTER II

REVIEW OF RELATED LITERATURE

Chapter II presents review of related literature, which serves the ideas and theories underlying the topic of discussion. To begin with, the writer presents the definition of social psychology since the topic, leadership, is one of subjects, which are learned in social psychological field.

2.1 Social Psychology

In general, social psychology begins with the study of perceptions and attitudes: how people believe each other, how they interpret other people's behavior, and how their attitudes form and change. Social psychology discusses interactions among people. Social psychology also studies how people act in groups, and how people affect one another and how they behave in social situations.

According to Taylor, et al. (1997:4), 'social psychology is the scientific study of social behavior-how are the thoughts, feeling, and behaviors of individualism are influenced by other people'.

As cited by Gerungan (1983:11), Soetarno defines, 'that socio-psychology as a science studying and investigating individual experiences and behaviors that have been influenced or marked up by social situation'.

From some quotations above, the writer concludes that social psychology is a scientific study which discusses people's behaviors as social creatures. This study

includes interaction on communication between individuals to do their social function. This study also discusses about people's behavior in a group, which contains a leader and leadership.

2.2 Theory of Social Psychology

There are several general theoretical approaches to social psychology, but they are not necessarily contradictory. Rather, each emphasizes one aspect of the causes of behavior without necessarily claiming that the others are unimportant or irrelevant. They differ in emphasis in some important ways and therefore can give us very different insights into social behavior. Each is particularly helpful in trying to understand some phenomena, and perhaps less valuable for others. Sears, et al. (1985:18-19) divided the theory of leadership into 1) biological approach, 2) learning approach, 3) incentive approach and 4) cognitive approach. Below are explanations about theory of leadership.

2.2.1 Biological Approach

Biological factors give an influence to the human behaviors. Human beings are born with many biological characteristics that distinguish them from other animals and from each other. It means that characteristics play a role in determining behavior. There is an argument says that human beings have an instinct to be aggressive. An aggressive impulse in human-beings is present at it birth and it could not be changed.

The general idea is that the causes of all behaviors can be found in the biological nature of the person in the genetic structure, in innate characteristics, and in physical characteristics that develop after birth or in temporary physiological states of arousal, such as those caused by hormone production or brain stimulation. This biological approach only has a little influence to social psychology.

2.2.2 Learning Approach

The central idea of learning approach is that prior learning determines behavior. Someone who learns a specific behavior as habits will present his behavior in a habitual way when he got the same condition.

The learning approach has three special features that distinguish the other central ideas in social psychology. First, the causes of behavior are supposed to lie in the past learning history of the individual. Second, behavior is caused by an influence of external events previously associated with a stimulus that makes a response. Third, the learning approach usually aims to explain the real behavior or subjective states.

2.2.3 Incentive Approach

The general approach views behavior as being determined by incentive available for various acts. People act based on gain or loss that they will get from each behavior.

There are three versions of incentive theories in social psychology. The first is a rational choice or rational decision-making theory. This theory assumes that

people calculate the costs and benefits of various actions and take the best alternative. They choose the one giving them the greatest benefit and the least cost.

Edward (in Sears, et al, 1985:14) tells about an expectancy-value theory. This theory explains that decisions are made based on the product on the 1) values of various possible outcomes of the decision, and 2) degree of expectation that each outcome will actually result from the decision.

Second is exchange theory that is an important extension of rational choice theories. This theory analyzes interpersonal interaction as a series of rational decisions each person makes.

The third version of incentive theory is more emphasis on need satisfaction. This theory explains that person has specific needs and as behaving in such a way as to satisfy those needs.

2.2.4 Cognitive Approach

The main idea in the cognitive approach in social psychology is that a person's behavior depends on the way he or she perceives a social situation. Cognitive theory is different from learning theory. It focuses on the perceptual organization and interpretation of the present moment, not on the past.

The cognitive approach is probably now the most influential in social psychology. Some cognitive theorists have absorbed a great deal of learning theory, while others stick mainly to cognitive and perceptual processes. But no one denies that both present cognitive processes and past learning history determine social behaviors. All these approaches help us understand social behavior. Each approach

seems to be especially useful in explaining certain social phenomena. Throughout the text, we will focus on the theory that seems most relevant and useful to our discussion about leadership. But it is necessary for a full understanding of social behavior.

2.3 Definitions of Leadership

There are many things, which are related to leadership, but before we discuss them, first, the writer will give the definitions of leadership.

The central attribute of a leader is influence. A leader is generally the person in the group who has the most influence on his activities and beliefs.

Sears, et al. (1985:367) state that a leader is 'A person who has the most impact on group behaviors and beliefs'. He or she is the one who initiates action, gives orders, makes decisions, settles disputes between group members, offers encouragement, serves as a model, and is in the forefront of group activities.

As cited by Walgito (2003:90), Sanford said that a leader is a person identified and accepted as such by his followers. According to <http://telecollege.dcccd.edu/mgmt1374/bookcontents/4directing/leading/lead.html>, 'Leader is a person who rules or guides or inspires others'. From the definition above we can say that leader has many different aspects, such as:

1. Individual, mortal, person, somebody, someone, soul _ a human being there was too much for one person to do.
2. Spiritual leader _ a leader in religious or sacred affairs.
3. Commander _ someone in an official position of authority who can command or control others.
4. Father _ a person who holds an important or distinguished position in some organization.

5. Boss _ a person who exercises control and makes decisions.
6. Guide _ someone who shows the way by leading or advising.
7. Imam _ (islam) the man who leads prayers in a mosque, for Shiites an imam is recognized authority on Islamic theology and spiritual guide.
8. Trainer _ one who trains other persons or animals.
9. Model _ someone worthy of imitation. (<http://telecollege.dcccd.edu/mgmt1374/bookcontents/4directing/leading/lead.html>)

The essence of leadership is an influence to the other. The process of influencing between a leader and his people is not in the same direction. A leader has an influence to his people but if the opposite. Yukl (1994:190) states that an influence is an effect from side (agent) to the other side (target). Therefore, someone who has a great influence could be a leader.

A success in the ability to influence other people depends on the level of social rank. This success is used to determine the results of influence; they are: commitment, compliance and resistance.

1. Commitment

According to Oxford Advanced Learner's Dictionary (1995:228), 'Commitment is a promise to do something or to behave in a particular way'. Yukl (1994:190-191) explains that an influence is said to be successful if a target agrees with an agent's decision efficiently.

2. Compliance

Oxford Advanced Learner's Dictionary (1995:233), defines that 'Compliance is the practice of obeying rules or requests made by people in authority'. In this case, Yukl (1994:191) explains that a target does an agent's command but he is apathetic and he does it with a minimal effort.

3. Resistance

Oxford Advanced Learner's Dictionary (1995:998), defines a resistance as opposition to a plan or an idea and refusal to obey. If there is someone, who refuses a suggestion and tries to avoid a command, according to Yukl (1994:191) it is the type of failure an agent to influence his target.

A successful of influencing others needs a power. The power will be a motivation and it is needed by a leader to influence his followers. Davis (1967:960) adds his view about the power that must be possessed by a leader. He says,

Leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it toward goals. Management activities such as planning, organizing, and decision-making are dormant cocoons until the leader triggers the power of motivation in people and guides them toward their goals.

Almost all people in society often define that a leader is a man who has a high position in a group. Leadership is more than that. Leadership is a kind of function and duty, which are possessed by a man in a group. The function or the duty of a leader is not an easy thing. He is not only giving a direction or supervision. A leader is someone who must be able to become a problem solver and make a better life for his group, especially by providing good models. A leader's obligation will be met if he has a good communication. The reason is that a good communication is one of the factors of leadership that a leader must have.

Oxford Advance Learner's Dictionary (1995:611) defines that influence is a power to affect somebody's action, characters, or beliefs, especially by providing

an example for them to follow, winning their admiration or making them afraid to disagree. Someone who is being influenced will be inclined to have the same idea or main concept with someone who is giving that influence, because the main object of influence is someone's way of thinking.

2.4 Leadership Communication

In the process of leading, a leader should have good communication ability. Good communication is used to extend a goal for his people. A leader's goal influences other people and makes them believe in him. Barrett (2006:3) says that communication is the transmission of meaning from one person to another or many people, whether verbally or non-verbally.

Good communication ability will ease a message to be received by other people. In line with this, Barrett (2006:5) adds,

Leadership communication is the controlled, purposeful transfer of meaning by which leaders influence a single person, a group, an organization or a community. Leadership communication uses the full range of communication skills and resources to overcome interferences and to create and deliver messages that guide, direct, motivate, or inspire others to action.

Leaders are individuals who guide, direct, motivate, or inspire others. They are men or women who influence others in organization or community. In order to effectively influence a society; a leader must have good communication skills. Without effective communication, he or she is not an effective leader.

2.5 Functions of Leadership

Taylor, et al. (1997:419-421) says that 'Leader is of central importance to the morale of the group. It is essential for us to understand how to increase group moral, that we understand how to select good leaders'.

Here, we can see the functions of a leader, they are: as an executive, planner, policy maker, expert, external group representative, controller of internal relationship, purveyor of rewards and punishments, arbitrator and mediator, exemplar, symbol of the group, surrogate for individual responsibility, ideologist, father figure, and scapegoat. Below, we will discuss about some functions of leadership.

The first one is the function of a leader as an executive. According to Krench, et al. (1982:428), the leader in his executive capacity (overseeing the execution of the policies), does not necessarily carry out his work himself; he assigns it to his subordinate. Though the establishment of policy in a group is based on the agreement of the group members, the function of supervision is still absolutely needed. Its function is to supervise or to control the compatibility between the group's movement and the group's policy.

The other function of a leader is as planner. Oxford Advanced Learner's Dictionary (1995:881) defines 'A plan as an idea or method that has been thought about in detail in advanced'. Planning is the most important thing before starting to do some job. With a clear plan, there will be a clear work direction. Ideally, the

leader of a group is a person who has designed the plan while the members are implementing the previous plans. A good leadership would bring the group's movement run effectively in achieving the group's objective.

As a policy maker, a leader is a person who establishes a group's movement. That duty brings him to be a person who has a function as a policy maker. According to Krench et al. (1982:429), the function as a policy maker is establishment of group goal and policy, and then the function of leader as an executive is supervising the implementation of policy.

The leader as an expert becomes a source of information and skill. According to Oxford Advanced Learner's Dictionary (1995:405), expert is defined as a person with special knowledge, skill, or training in a particular field.

If a relation between two groups is needed, it is necessary for each group to have someone as a representative of their group to convey their group's aspirations or interests. Krench et al. (1982:429) stated that the leader characteristically assumes the role of representatives of the group in its internal relations.

According to Krench et al. (1982:430), a leader serves as a model of behavior for the group members, thus providing them with a concrete indication of what they should be and do in the groups. This is the function of a leader as exemplars. Leaders have to give a good model for their groups.

In leading process, a leader should recognize what the function of a leader is. By knowing his function, he will do his duty well. After a leader recognizes his function in leading process, so, we will see good models of leadership.

2.6 Model of Leadership

Raven (1983:620-622) identified three different styles of leadership; they are:

2.6.1 Democratic

The democratic leaders were instructed to make decisions and policies in collaboration with the group, through the process of group discussion; they were to be friendly.

In democratic style, leaders invite their people to determine a goal together. The democratic leaders make some discussion to reach an agreement. They also take part in all matters.

2.6.2 Autocratic

Oxford Advanced Learner's Dictionary (1955:68) defines autocrat as a person who expects to be obeyed at all times and pays no attention to the opinion, feeling, etc. of others.

Discussion by many people in a group will make a better result. In that way, the members would feel more appreciated, more skilled to consider something, more creative in implementing the leader's direction, and the most important thing is that all the members in a group are able to convey their aspiration. But leaders in autocratic style do all of matters without discussion. Their relationships with their people only happen when the leaders give a command. The authoritarian leaders make all of the decisions by themselves.

2.6.3 Laissez-faire

From all those types of leadership, Laissez-faire is the easiest style for the leader to be implemented where the leader just provides little or no direction and gives members as much freedom as possible. This leader is only being a spectator. He gives all of matter to the people. The Laissez-faire leaders are not taking part in all matters.

The different types of leadership make a different situation for the followers. Democratic style is the best choice of a leader because there is good relationship between leaders and their people.

2.7 Leadership theories

There are some theories of leadership. Wagner (2007) in <http://psychology.about.com/od/leadership/p/leadtheories.html> classified leadership theories into eight major types, they are:

1. Great Man Theories

Great man theories assume that great leaders are born not made.

2. Trait Theories

Trait theories emphasize a quality of leadership. A leader's successful is signed of his ability to lead. Personal characteristics and skills which are have also given a role in determining a success.

3. Contingency Theories

Contingency theories of leadership focus on particular variables related to the environment that might determine which particular style of leadership is the best suited for the situation.

4. Situational Theories

Leaders do something based on situation. Different styles of leadership may be more appropriate for certain types of decision-making.

5. Behavioral Theories

This leadership theory focuses on the actions of leaders, not on mental qualities.

6. Participative Theories

Participative leadership theories suggest that the ideal leadership style is one that takes the input of others into account.

7. Management Theories

Management theories focus on the role of supervision, organization, and group performance. These theories base leadership on a system of reward and punishment.

8. Relationship Theories

Relationship theories focus upon the connections formed between leaders and followers. These leaders motivate and inspire people by helping group members see the importance and higher good of the task. Relationship leaders are focused on the performance of group members, but also want each person to fulfill his or her potential.

2.8 Leadership in Islam

Talking about leadership in Islam, we have to refer to the Prophet Muhammad (PBUH). As a Prophet, he not only becomes the highest spiritual leader but also the head of government who controls all aspects in society; such as in political, social, and economical methods. A formulation about the definition of leadership in Islam is made from the figure of Muhammad's leadership.

A successful leader is a leader who knows himself. By knowing himself, he will get a power to lead his followers. A powerful leader knows that physic, emotion, and spirit are important basic to do his activities. Agustian (2005:4-5) explains that spiritual value has an ability to make powerful leaders. Spiritualism produces 5 things; they are 1) integrity or honesty, 2) energy or spirit, 3) inspiration or idea, 4) wisdom, and 5) bravery to take decisions. All of these are some multi aspects that leaders should have.

Prophet Muhammad (PBUH) is a powerful leader who has all the above aspects. Multi aspects, which are possessed by him, are special types of leadership in the world. Muhammad's multi aspects give many influences to change society's arrangement because he is a guide for all aspects of life.

Hart (1978:3) listed Prophet Muhammad (PBUH) as the most influential individual in the history of humankind. He says 'He was the only man in the history who was supremely successful on both the religious and secular levels'. He (1978:9) adds, 'In fact, as the driving force behind the Arab conquests, he may well

rank as the most influential political leader of all time'. Prophet Muhammad (PBUH) is a good leader who combines political skills with moral skills.

Prophet Muhammad (PBUH) was the political leader and the chief of the first Muslim state in Arabia with Medina as the capital. His communication with his family, friends, followers, and enemies enabled him to successfully deliver his message of Islam. Over twenty-three years he delivered the message from Allah by developing a communication to invite people to learn about Islam.

Bukhari (Hadith: 853) says that Prophet Muhammad (PBUH) is delegated in the world to beautify the morality of human beings. According to the Koran, he was the best example for all humankind. It is written down in the Al-Qur'an (33:21), 'Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much'.

2.9 Prophet Muhammad's Leadership

By studying the life of the Prophet, we learn the way of achieving supreme success in the world. Indeed, the Prophet was a positive thinker in the full sense of the word. All his activities were result-oriented. There are principles of the Prophet Muhammad (PBUH), which have been recognized by historians as the true success.

Khan (in <http://makkah.wordpress.com/leadership-and-islam.html>) asserts the principles are: to begin from the possible, to see advantage in disadvantage, to change the place of action, to make a friend out of an enemy, to turn minus into

plus, to bring the battle in one's own favorable field, to be pragmatic in controversial matters. Each principle is further explored in the following section.

The first principle is *'to begin from the possible'*. In this principle, we are suggested to choose the easiest option. It means, when we have two options we opt for the easier choice and begin from the possible. Someone who begins from the possible will surely reach his goal.

The second principle is *'to see advantage in disadvantage'*. The Koran (94:5-6) revealed 'With every hardship there is ease, with every hardship there is ease.' This means that if there are some problems, there are also opportunities at the same time. Thus, the way to success is to ignore the problems and avail the opportunities.

The third principle is *'to change the place of action'*. This principle is derived from the Hijrah. Hijrah was not just a migration from Mecca to Medina. It was to find a more suitable place for Islamic works, as history proved it later on.

The fourth principle is *'to make a friend out of an enemy'*. An action of kindness done by someone for his friends is a common act. Prophet Muhammad (PBUH) gives an example in order to do kindness for everybody, although he is his enemies. A kindness with sincerity can make an enemy become a friend. In the Al-Qur'an (41:34) added, 'The good deed and the evil deed are not alike. Repel the evil deed with one, which is better, then lo! He, between whom and thee there was enmity (will become) as though he was a bosom friend'. It means that a good deed in return of a bad deed has a conquering effect over your enemies.

The fifth principle is *'to turn minus into plus'*. After the Battle of Badr, about 70 of the unbelievers were taken as prisoners of war. They were educated people. The Prophet announced that if any one of them would teach ten Muslim children how to read and write he would be freed. This was the first school in the history of Islam in which all students were Muslims, and all teachers were from the enemies.

The sixth principle is *'to bring the battle in one's own favorable field'*. This principle is derived from the agreement of Hudaibiyya. At that time, the unbelievers were determined to engage Muslims in fighting, because they were in an advantageous position. But, the Prophet Muhammad (PBUH), by accepting their condition, entered into an agreement. It was a ten-year peace treaty. Until then, the meeting between Muslims and non-Muslims had been on the battlefield. Now, the area of conflict became that of ideological debate. Within two years, Islam had become as victorious because of simple reason of its ideological superiority.

The seventh principle is *'to be pragmatic in controversial matters'*. In this principle, wisdom is needed to make a decision by choosing the best. Good choice that is taken by a leader determines how his future leadership will be.

Prophet Muhammad (PBUH) used those principles in the process of leading. His principles make his followers love him.

CHAPTER III

METHODS OF THE STUDY

Chapter III presents the procedures and research steps to solve the research problems. It divides into four sub-chapters; object of the study, type of data, techniques of collecting data and techniques of analyzing data.

3.1 Object of the Study

The object of the study is a biography entitled “Sejarah Hidup Muhammad” written by Muhammad Husain Haekal.

3.2 Type of the Data

The type of the data in this analysis is descriptive qualitative. The data of this study are in the forms of words, phrases, sentences, paragraphs, dialogs and hidden meanings mentioned in the biography.

3.3 Techniques of Collecting Data

The techniques of collecting data in this study include preparing a table, reading, identifying the data, inventorizing data, classifying the data, reducing the data, selecting the data and reporting the data.

3.3.1 Preparing a table

The first step was preparing a table in order to facilitate the data collection from the biography. The example of the table would be like this:

Table 3.1 The Sample of Table

NUMBER OF DATA	TYPE OF DATA	LOCATION			ANSWERING QUESTION NUMBER
		PAGE	PARAGRAPH	LINE	

3.3.2 Reading

The second step was reading the biography several times in order to have deep understanding of the content and trying to find out the data related to the research problems. While reading the biography, the writer identified the suspected data.

3.3.3 Identifying the Data

Identifying here means the activity of separating data from non-data. The identification was done by marking and numbering. The marking was done by means of bracketing and underlining technique. For example:

Indonesia : Tatkala mereka melihat Muhammad adalah orang pertama memasuki tempat itu, mereka berseru: [‘ Ini Al-Amin, kami dapat menerima keputusannya.’] (3)

English : While they were seeing Muhammad was the first person who entered there, they shouted: [‘That he was Al-Amin, the trusworthy. We willingly accept all the decision.’]

When the process has been done, the next step was inventoryzing data.

3.3.4 Inventorizing Data

Inventorizing refers to listing the identified data found in the biography by using a table. The table consists of columns of datum number, type of the data, data location and answering which question. An example of inventorizing the data could be seen as follows.

Table 3.2 Example of Data Inventorization

NUMBER OF DATA	TYPE OF DATA	LOCATION			ANSWERING QUESTION NUMBER
		PAGE	PARAGRAPH	LINE	
3	Sentence	57	3	2	1,2,3
11 etc	Dialogue	69	5	2	1,2

The complete table can be found in Appendix 1.

After the process of identifying and inventorizing was finished, 93 data were collected. They consist of 66 sentences and 27 dialogues. If we see Appendix B, the facts show that each the datum did not answer the questions raised in the introduction. Therefore, classification of data was needed in order to facilitate the writer in finding the supporting data for each research question.

3.3.5 Classifying the Data

In this step the overall data were classified based on the research problems. The result of classifying the data can be seen as follows.

Table 3.3 Data Classification

QUESTION NUMBER	SUPPORTING DATA	TOTAL
1	1,2,3,4,5,6,7,8,11,12,14,15,17,18,19,21,23,24,25,26, 28,30,31,33, 36,38,39,40,41,43,44,45,46,47,48,49, 50,52,53,54,56,58,59,60,61,62,64,65,66,67,68,69,70, 71,72,73,74,75,78,81,82,83,86,89,91,92, and 93	66
2	1,2,3,4,5,6,7,8,11,12,14,15,17,21,23,25,26,28,30,31, 33,35,38,39,40,41,43,44,45,46,48,49,52,53,54,60,62, 65,66,67,68,69,70,71,72,73,74,75,82,83,86,89,91,92, and 93	55
3	3,17,18,19,23,24,26,30,36,39,40,41,44,46,47,48,50, 52,53,54,56,58,59,61,64,69,70,78,81,82, and 92	31

After doing the classification of data, the writer found out that all data answer question number 1; 55 data answer question number 2 and 31 data answer question number 3. According to the writer, the number of data that supports question number 2, and 3 are too much to be analyzed one by one, because the data are qualitative. Therefore, she needed to reduce the data.

3.3.6 Reducing the Data

For question number one, the supported data were not simplified as all of them were used for the analysis. The supported data for question number 2 was

simplified by taking 15% and only taking 12.5% to simplify question number 3.

The result of the simplified data could be seen as follows.

Table 3.4 Data Reduction

NUMBER QUESTION	REDUCING DATA	REDUCED DATA
1	66 X 100%	66
2	55 X 15%	8.25=8
3	31 X 12.5%	3.87 = 4

After the data were reduced, the next technique of data collection is selecting the data.

3.3.7 Selecting the Data

The next thing to do was selecting the data. In selecting the data, the technique of relevancy would be applied. In this technique, first, the writer was omitting the repetitive data and less irrelevance data. After that, the writer selected the data that have the highest degree of relevancy to the research problems. Then, the relevant data typed in bold to facilitate the identification of the selected data. The result of this procedure could be seen in the following table:

Table 3.5 Data selection for Analysis

QUESTION NUMBER	REDUCED DATA	SELECTED DATA	TOTAL SELECTED DATA
1	1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,3	1,2,3,4,5,6,7,8,11,12,14,15,17,18,19,21,23,24,	67

	2, 33 , 35, 36 ,37, 38 , 39 , 40 , 41 ,42, 43 , 44 , 45 , 46 , 47 , 48 , 49 , 50 ,51, 52 , 53 , 54 ,55, 56 ,57, 58 , 59 , 60 , 61 , 62 ,63, 64 , 65 , 66 , 67 , 68 , 69 , 70 , 71 , 72 , 73 , 74 , 75 ,76, 77, 78 ,79,80, 81 , 82 , 83 ,84,85, 86 ,87,88, 89 ,90, 91 , 92 ,and 93	25,26,28,30,31, 33,36,38,39,40, 41,43,44,45,46, 47,48,49,50,52, 53,54,56,58,59, 60,61,62,64,65, 66,67,68,69,70, 71,72,73,74,75, 78,81,82,83,86, 89,91,92, and 93	
2	1,2,3, 4 ,5,6,7,8,11,12,14,15, 17 ,21,23,25,26,28,30,31,33, 35,38,39,40,41,43,44,45,46, 48,49,52,53, 54 , 60 , 62 , 65 , 66 , 67,68,69,70,71,72,73,74,75, 82 ,83,86,89,91,92 and 93	4,17,54,60, 62,65,66, and 82	8
3	3,17,18,19,23, 24 ,26, 30 ,36, 39,40,41,44,46,47,48,50,52, 53, 54 ,56, 58 ,59,61,64,69,70, 78,81,82, and 92	24,30,54, and 58	5

The bold numbers are the selected data, which ready to be analyzed.

3.3.8 Reporting the Data

The last thing to do is reporting the selected data in Appendices. The selected data for analyzing question number one were reported in Appendix B. For question number two, the selected data were reported in Appendix C. And the selected data for analyzing question number three were reported in Appendix D.

3.4 Techniques of Analyzing Data

In analyzing data, the writer used descriptive method by means of describing, explaining and comparing those data with the theories employed. Since the research is a qualitative study, there are some steps employed to answer the problems.

Question number one was analyzed by exposing the data in Appendix B, tabling, enumerating and finally taking summary to answer the question.

To answer the question number two, first the writer exposed the data, which were presented in Appendix C. Then she explained and interpreted the data. Finally, she drew conclusion to answer the question.

Question number three was analyzed by exposing the data (Appendix D), interpreting them, and comparing those result data analysis with the theories presented in the review of related literature, especially those about subject of defense mechanism. The last step was making conclusions.

The data analysis was presented in Chapter IV.

CHAPTER IV

DATA ANALYSIS

This chapter presents the data analysis to answer the research problems. The analysis would be in chronological order based on the research problems. Moreover, it would employ methods of analyzing data in Chapter III. The analysis of the data is presented below.

4.1 Is Leadership Clearly Shown in the Biography?

The first question was analyzed by using the techniques of exposing, tabling, enumerating, and inferring. The analysis would refer to the data in Appendix B. In order to detect whether leadership is clearly shown in the biography, first the writer exposed the data in Appendix B1, listed all possible themes, and then put them in the table, which could be seen in Appendix B2.

From the table in Appendix B2, the themes found in the biography were loyalty, bravery, and leadership. There were six data indicated the theme of bravery, twenty-one data indicated the theme of loyalty and sixty-six data indicated the themes of leadership.

In order to strengthen the evidence of the themes above, let us see examples of data, which convey each of those themes. Here the examples of the themes that used to analyze whether leadership is clearly shown in the biography.

No. of datum	Data	Theme
27	Abu Bakr didn't have any hesitation to follow Muhammad's invitation and he believed in his teaching	Loyalty
88	It means that a Moslem cannot hesitate or fear of death in God's way'	Bravery
14	While they were seeing Muhammad was the first person who entered there, they shouted: [That he was Al-Amin, the trusworthy. We willingly accept all the decision. ']	Leadership

Now, the writer will explain themes above. The first datum that conveys one of the themes above is datum number 27.

Indonesian : 'Abu Bakr tidak ragu-ragu lagi memenuhi ajakan Muhammad dan beriman pula kepada ajarannya itu'.

English : 'Abu Bakr **didn't have any hesitation** to follow Muhammad's invitation and he believed in his teaching'. (Datum no. 27)

In the datum above, it is told that Abu Bakr is one of the best followers. His loyalty to the Prophet Muhammad (PBUH) is proved by receiving Muhammad's teaching to be a good Moslem and believing in Allah Al Mighty. According to Webster's New World Dictionaries (2003:592) the bolded words, '**hesitation**' is 'the act of hesitating; a delay caused by indecision or uncertainty'. It means that Abu Bakr believe in Muhammad's teaching, no doubt.

Oxford Advanced Learner's Dictionary (1995:700), defines that 'Loyalty is the quality of being true and faithful in one's support of somebody or something'. Abu Bark's belief to follow Muhammad's invitation is one of the examples of loyalty.

The next datum is datum number 88 which can be seen below.

- Indonesian : ‘Tidak lain in artinya, bahwa seorang mukmin tidak boleh ragu-ragu atau takut mati di jalan Allah’.
- English : ‘It means that a Moslem **cannot hesitate or fear of death** in God’s way’. (Datum no. 88)

The datum above showed that the Prophet Muhammad (PBUH) taught his followers to believe only in Allah Al Mighty. The bolded words, ‘**cannot hesitate or fear of death**’ indicated that a Moslem could not be afraid to fight in God’s way although he has to lose his life. It means that someone should have bravery to do everything for his beliefs. This was the one of the examples of bravery that is found in the biography.

The last datum is datum number 14.

- Indonesia : Tatkala mereka melihat Muhammad adalah orang pertama memasuki tempat itu, mereka berseru: **Ini Al-Amin, kami dapat menerima keputusannya.**
- English : While they were seeing Muhammad was the first person who entered there, they shouted: ‘**That he was Al-Amin, the trusworthy. We willingly accept all the decision.**’ (Datum no. 14)

According to Webster’s New World Dictionaries (2003:8) **accept** is ‘Receive with favor or willingness, as a gift’. As shown in the datum above, the followers agreed to obey Muhammad (PBUH) order, because they believed that Muhammad (PBUH) is Al-Amin that is credible man. They accepted Muhammad’s decision without hesitation. Then Muhammad (PBUH) put these stone on a rug fabric and commanded every tribe leaders to hold fabric tip and to bring it to the place that he had determined. The decision of Muhammad (PBUH) caused the disagreement had been ended and the disaster had avoided. It is the one of leader’s ability to lead his followers.

From the explanation above, it can be inferred that leadership really exists and becomes one of the themes of the biography, *Sejarah Hidup Muhammad*. Furthermore, leadership becomes the dominant theme in the biography.

Since question number one has been answered, the writer can move on to answer question number two.

4.2 What are the Influences of Prophet Muhammad's Leadership to his Followers?

In order to analyze question number two, firstly, the writer has to expose data in Appendix C. The selected data that are available for answering question number two are eight data. They are data number 4, 17, 54, 60, 62, 65, 66, and 82. Then the writer explained, interpreted, and drew conclusion from the analyses. Here are the detailed analyses.

The first datum would be number 4:

Indonesia : Karena jiwanya yang besar, **yang kemudian pengaruhnya tampak berkilauan menerangi dunia**, jiwa besar yang selalu mendambakan kesempurnaan, itu jugalah yang menyebabkan dia menjauhi foya-foya yang biasa menjadi sasaran utama penduduk Mekah.

English : Because of his Great Spirit **whose glittering influences enlightens the world** that yearns for perfection, he was led to stay away from glamorous life that always became the main target for Meccans (Datum No. 4).

Prophet Muhammad was the Prophet of Islam, closing the series of messengers, the last Prophet, and messenger of Allah on earth.

At that time, Meccans had poor behaviors. For example, they had glamorous life. Then, Prophet Muhammad (PBUH) brought a new teaching for his

followers. He changed Meccans' behaviors. His attitudes, actions, and well-spoken manners have been made as examples for his followers.

Let us take a look at the bolded sentence **“whose glittering influences enlightened the world”**. It means that the existence of Prophet Muhammad gave important influence to the world.

The second datum is datum number 17:

Indonesia : Ia telah menghadapkan diri kepada Allah dengan seluruh jiwanya agar dapat memberikan hidayah dan bimbingan kepada masyarakatnya yang sedang hanyut dalam lembah kesesatan.

English : He gave all of his soul to the God Almighty in order to guide his followers from mistakes (Datum No. 17).

By the age of to-40, Muhammad PBUH often (alone) went to the cave of Hira. One night, on 17 Ramadhan/6 August 611, he saw a very bright light to fill the cave room. Suddenly, the Angel Gabriel appeared before him and said, "Iqra' (Read!)". Then Muhammad said, "I cannot read." However, after 3 times, and Muhammad still gave the same answers, then the Angel Gabriel delivered the first revelation of Allah, which means:

Read! : In the name of thy Lord who createth; createth man from a clot;
Read! : And thy Lord is the Most Bounteous; who teacheth by the pen;
teacheth man that which he knew not. (Q.S 96:1-5).

Since that time, he served Allah and he invited his followers to believe and worship in God only. There is no God but Allah. In the datum above can be clearly described that the Prophet Muhammad truly loved his followers by giving his soul in order to get the best life. The next datum is datum number 54.

Here is the detailed analysis:

- Indonesia : Badai kedengkian tidak sampai menggoyahkan hatinya. Bahkan tetap ia tinggal di Mekah selama beberapa tahun. Tidak peduli ia harta Khadijah dan hartanya sendiri akan habis.
- English : A sudden storm of malice will not make his heart wobble. Even, he kept living in Mecca for several years. He did not care to lose Khadijah's wealth and his (Datum No.54).

Reactions of propaganda against the Prophet popped up, but without ever feeling tired, Prophet Muhammad continued his struggle. He was a kind of person who was solidly designed by Allah to spread his religion. Firmness makes him become a sturdy person. His followers believe that a leader who has dependable heart is a good leader.

The next datum is datum number 60, which can be seen below.

- Indonesia : Orang yang begitu mulia, sangat rendah hati, orang yang penuh kasih sayang, selalu memenuhi janji, sifatnya yang pemurah, selalu terbuka bagi si miskin, bagi orang yang hidup menderita.
- English : A person who is very noble, modest, full of affection, always fulfills his promise. His generous heart is always opened for charity to the poor and the needy (Datum No. 60).

Little Muhammad had shown a very distinctive extraordinary characteristics. In addition, he was also renowned as a fair person and had a high sense of humanity.

In the datum above, we can conclude that the Prophet Muhammad's behaviors descriptions are great behaviors. This is in the line with what Al Qur'an on (33: 21) told, 'Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much'.

In his leadership, Prophet Muhammad (PBUH) has several principles in his life. These principles enabled him to be a leader with four fundamental characteristics. Hamka (1982:177) says that this Muhammad's main characteristics are *amanah*, *siddiq*, *tabligh* and *fatonah*. In datum number 62, we can see his principles that were described through his *sunah* (all Prophet Muhammad's action).

Indonesia: 'Ma'rifat adalah modalku, akal pikiran sumber agamaku, cinta adalah dasar hidupku, rindu kendaraanku, berdzikir kepada Allah adalah kawan dekatku, keteguhan perbendaharaanmu, duka adalah kawanku, ilmu adalah senjatakmu, ketabahan adalah pakaianku, kerelaan sasaranku, faqr adalah kebanggaanku, menahan diri adalah pekerjaanku, keyakinan makananku, kejujuran perantaraku, ketaatan adalah ukuranku, berjihad perangaiku dan hiburanmu adalah sembahyang'.

English : Ma'rifat is my capital, mind is the source of my religion, love is my principle of life, yearning is my vehicle, doing dzikir to Allah is my best friend, firmness is my preparations, grief is my friend, **knowledge is my weapon**, determination is my dress, **willingness is my destination**, faqr is my pride, self-restrained is my job, faith is my provisions, **honesty is my mediator**, loyalty is my criterion, **engaging in a holy war is my nature**, and my solace is prayer. (Datum No. 52)

Amanah means to do the things that have been ordered. A leader must convey messages mandated to him to others. He must be able to do his mandate well. Deliver a message with *amanah* is one of Muhammad's teaching that is ordered by Allah. Prophet Muhammad (PBUH) always taught anything that he received from Allah. When we do the order, it means that we struggle in Allah's way. In Islam, struggle similar with engage in a holy war.

The bolded words "**engaging in a holy war is my nature**" is one of example of *amanah*. Engaging in a holy war is not only against enemies or against

disbelievers in the warfare, but also against foolishness and falsehood in the daily life.

Prophet Muhammad (PBUH) ordered his followers to get knowledge that they had not known before to fight foolishness. He also ordered his followers to do *amanah* and avoid falsehood.

Secondly, the characteristic of Muhammad (PBUH) is *Siddiq*. *Siddiq* means trustworthy. This is an important thing to be possessed by a leader. A person who cannot be trusted will never be able to be a good leader. A trustworthy person does and talks something to others with honesty. Honesty is the main essence to be trustworthy.

Since a child, Prophet Muhammad (PBUH) was renowned as an honest person. Because of his honesty, Meccans gave him the title as *Al-Amin*, which means that he was a trustworthy person. The bolded sentence “**Honesty is my mediator**” is an example of *siddiq*. Without having honesty, nobody can be a trustworthy person or *siddiq*.

The bolded sentence “**Honesty is my mediator**” became not only an example of *siddiq* but also an example of *tabligh*. *Tabligh* is one of the main characteristics of Prophet Muhammad (PBUH). First, let us give a definition of *tabligh*.

Tabligh means not hiding a message or something that must be spread to others. *Tabligh* was one of the jobs of messengers, including the Prophet Muhammad (PBUH). Honesty is done not only to be *siddiq*, but also to be *tabligh*.

Therefore, a leader in delivering a message must be honest; he is prohibited to deliver a falsehood and hide message or something.

Prophet Muhammad (PBUH) did *tabligh* when he delivered a message. In delivering messages, all Prophets including Prophet Muhammad (PBUH) delivered them truthfully and honestly.

The last of the main characteristics of Prophet Muhammad is *fatonah*. *Fatonah* means clever or smart. *Fathonah* is one of characteristics of the Prophet, so it is impossible for a leader in this case a Prophet to be a foolish man who does not understand anything. A clever leader is a person who has a lot of knowledge. He makes knowledge as a weapon that is used against foolishness.

Let us pay attention to the bolded sentence **“knowledge is my weapon”**. Prophet Muhammad (PBUH) made knowledge to be weapon, because he knew that knowledge enables humanity to stay away from any kind of criminality caused by foolishness. Without having knowledge, someone cannot differentiate well from bad and true from false which means that he or she does not have capability to lead others.

Bukhari (Hadith: 256) said that everyone must look for knowledge when he is born until the time he dies. Allah adds that He will enhance the degree of people who have knowledge. In the Al-Qur'an (58:11), Allah says”.... and when it is said, come up higher! Go up higher; Allah will exalt those who believe among you and those who have knowledge, to high ranks...” It indicates that knowledge is very important for humanity.

Another datum that would be analyzed is datum number 65. Here we can see that Prophet Muhammad (PBUH) was a democratic leader.

Indonesia: Melihat saran Hubab yang begitu tepat itu, Muhammad dan rombongannya segera pula bersiap-siap dan mengikuti pendapat temannya itu.....

English : Hearing at Hubab's suggestion which is really appropriate, Prophet Muhammad and his followers suddenly prepared and followed his friend's opinion (Datum No.65)

It is a conversation between Prophet Muhammad (PBUH) and Hubab bin Mundhir bin Jamuh. Muhammad and some of his followers were having a trip to Badr. When they were taking a rest, Hubab gave him a suggestion to stop and stay for a while there.

On the datum above, Muhammad (PBUH) would receive Hubab's suggestion because it was a good suggestion. Receiving suggestion from others is one of characteristics of a democratic leader. His democratic leadership gave an influence to his followers. His followers thought that they had the right to express their opinions without being afraid. A democratic leadership will create good relationship between a leader and his followers.

Prophet Muhammad (PBUH) is a democratic leader. He not only gave his followers freedom to speak but also invited his followers to have discussion in making a decision.

In datum number 66, Muhammad's bravery in facing in warfare would be shown.

Indonesia : Keadaan Muslimin ternyata bertambah kuat setelah Muhammad membangkitkan semangat mereka, turut hadir ditengah-tengah mereka, mendorong mereka mengatakan perlawanan terhadap musuh.

English : Moslem people's condition getting stronger after the Prophet Muhammad pumped their spirit, tried to be among them, and encouraged them to fight their enemies. (Datum No.66)

The datum above tells us about Badr war. The war of Badr was a war between Moslems and the Quraisy. Moslem troops were 305 people, and the Quraisy were 1000 people. At the beginning, the Prophet felt that they would lose, but Allah promised them a victory. Allah says in the Al-Qur'an (8:65-66):

O Prophet! Exhort the believers to fight. If there were of you twenty steadfast, they shall overcome two hundred and if there were of you a hundred, steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence. (65)

Now hath Allah lightened your burden, for He knoweth that there is weakness in you? Therefore, if there were of you a steadfast hundred they shall overcome two hundred, and if there were of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast. (66)

Then, the Prophet brought cheerful news to his followers. It gave an influence that caused his followers to get a new spirit in the war. Muhammad (PBUH) was not a coward leader. When the war occurred, he was not coming afraid to enter a field of war. He fought his enemies bravely. His bravery became a real spirit for his followers to fight their enemies bravely, without being afraid.

The last datum that would be analyzed is datum number 82, which can be seen below.

Indonesia : Perjanjian Hudaibiya in adalah suatu kemenangan yang nyata sekali.

English : Hudaibiya Agreement is a real victory. (Datum No.82)

Hudaibiya Agreement was a treaty, which was made by Muhammad (PBUH) and the Quraisy. In this agreement, we can see Muhammad's wisdom in

his leadership. Because of his wisdom, Hudaibiya Agreement was agreed which would give a great influence for his followers.

Prophet Muhammad's wisdom in making Hudaibiya Agreement was an application of his leadership. The content of Hudaibiya Agreement is a political wisdom of the Prophet. His purpose in making an agreement is to dominate Mecca. Two main factors to push this wisdom are: 1) Mecca was a religious centre of Arabians. Therefore, the Prophet hoped Islam could spread out fast. 2) If the Quraisy joined with Islam, then, Islam would get a big support because the Quraisy have big influence and authority in Arabian.

Islam's influences spread out broadly, after the Hudaibiya Agreement was signed. If the Islamic teaching that was brought by the Prophet (PBUH) spread, it was possible for the Quraisy to join with Islam. Then, if it happened, it was possible to make Islam develop.

All of Prophet Muhammad's teachings gave great influences to his followers. Those influences brought good impacts with increase of followers who believed in his teaching. Muhammad (PBUH) was an influential figure to other people.

Because question number two had been answered, the writer then moves on to the next question.

4.3 How does Prophet Muhammad (PBUH) Apply Good Leadership to his Followers?

A good leader is a person not only who is good in speaking, but he is also who can give a good example and model to other people. In this case, Prophet Muhammad (PBUH) was a kind of person who had a good personality and tremendous firmness. He gave a great influence to his followers to follow his teachings through his good example. The examples of his good leadership that described his great influences had been seen in the previous discussion.

In order to analyze question number three, the writer would employ the following methods. Firstly, she exposed the data in Appendix D. The selected data for answering question number three are data number 24, 30, 55, and 58. After the data were exposed, the next steps were interpreting and comparing them to the related theory provided in Chapter Two. And the last step was drawing conclusions from the analyses. The first datum that would be analyzed is datum number 24:

Indonesia : ‘..... *Kalau sampai pada waktu itu aku masih hidup, pasti aku akan membela yang dipihak Allah dengan pembelaan yang sudah diketahuiNya pula*’.

English : ‘..... *If until that time I am still alive, I will look after those who stand on Allah’s side with such a protection that has been known by Allah*’.

That is a dialogue between Waraqa bin Nauval and Prophet Muhammad (PBUH). Waraqa was a cousin of Khadijah, the Prophet Muhammad’s wife. She was a Christian who had already known a bible. She translated it into Arabic. Yet, Waraqa admitted that Muhammad was a tremendous person, a Prophet to-be. In fact, before he became a prophet, Waraqa could predict that he would get many enemies.

Although Waraqa was a Christian, she would look after the Prophet Muhammad (PBUH) if he got trouble from his enemies. It can be proved by her words in the bolded sentences, **“I will look after those whom stand on Allah’s side”**. It indicated that she willingly looked after everybody who was standing in Allah’s side. It means that she believed in the Prophet Muhammad’s teaching. She had willingness to accept his teaching, which was applied in his good leadership. Other people, who have different religion, including Waraqa, could accept Prophet Muhammad’s leadership.

Waraqa’s willingness to look after the Prophet (PBUH) was due to the factual. He never gave a different treatment to his followers and enemies. He always gave a good treatment for everybody. This matter confirmed by Khan’s opinion.

In line with Khan in Chapter II, there are principles of Prophet Muhammad (PBUH) in leading his followers. The fourth principle of Khan (<http://makkah.wordpress.com/leadership-and-islam.html>) is **“to make a friend out of an enemy”**. Prophet Muhammad (PBUH) gave an example in order to do kindness to everybody, although he was his enemy. A kindness with sincerity can make an enemy become a friend. In this context, Waraqa was not a moslem, but she believed that Prophet Muhammad (PBUH) was a good leader because he gave a good treatment to her. Waraqa’s belief in Muhammad’s leadership made her willingly look after the Prophet (PBUH) if he got problems.

Prophet Muhammad's good leadership was applied by giving good examples to make enemies friends. We have to give a good treatment to everybody, although he is our enemy.

The second datum is datum number 30.

Indonesia : *Ajaran Muhammad sudah tersebar di Mekah, orang sudah berbondong-bondong memasuki Islam, pria dan wanita.*

English : *Prophet Muhammad's teaching had already spread out around Mecca; people in great number were beginning in Islam, both men and women.*

A good leader is a person who cares about his followers. He brings a good teaching and makes his followers' life better. His followers can accept a good leader who brings a good teaching.

As cited by Walgito (2003:90), Sanford said, "A leader is a person identified and accepted as such by his followers". In this context, Prophet Muhammad (PBUH) applied his leadership by giving a good teaching in order to be accepted by his followers. In the datum above it is said that a great number of men and women in Mecca believed in Islam because they accepted Prophet's teaching.

The examples of Prophet Muhammad's teaching will be described in datum number 55 below.

Indonesia : Mereka berikrar kepadanya untuk tidak menyekutukan Tuhan, tidak mencuri, tidak berzina, tidak membunuh anak-anak, tidak mengumpat dan memfitnah, baik di depannya atau dibelakang.

English : They promised not to ascribe partners to Allah, steal, engage adultery, kill children, swear, and slander, either in front of the referred-person or behind him.

Muhammad's good examples in leading his followers had been shown in the datum above. His good examples were application of his teaching. His

teachings are good for humanity because they give benefits. The examples of Muhammad's teaching were explained in the datum above.

Prophet Muhammad (PBUH) had delivered all of the prohibitions. They were not bad teaching for humanity. On the other hand, those prohibitions can create a peaceful, comfortable, and prosperous life. If those prohibitions were broken, the humanity on earth will shatter.

Bukhari (Hadith: 853) says that Prophet Muhammad (PBUH) was delegated in the world to beautify the morality of human beings. According to Al-Qur'an, he was the best example for all humanity. Allah the Almighty says in the Al-Qur'an (33:21), 'Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much'. In this context, Prophet Muhammad (PBUH) gave good teachings through his good examples of leadership to his followers. His teachings were delivered to improve human's morality.

The last datum below gives a description about how Prophet Muhammad's followers loved him. The last datum is datum number 58.

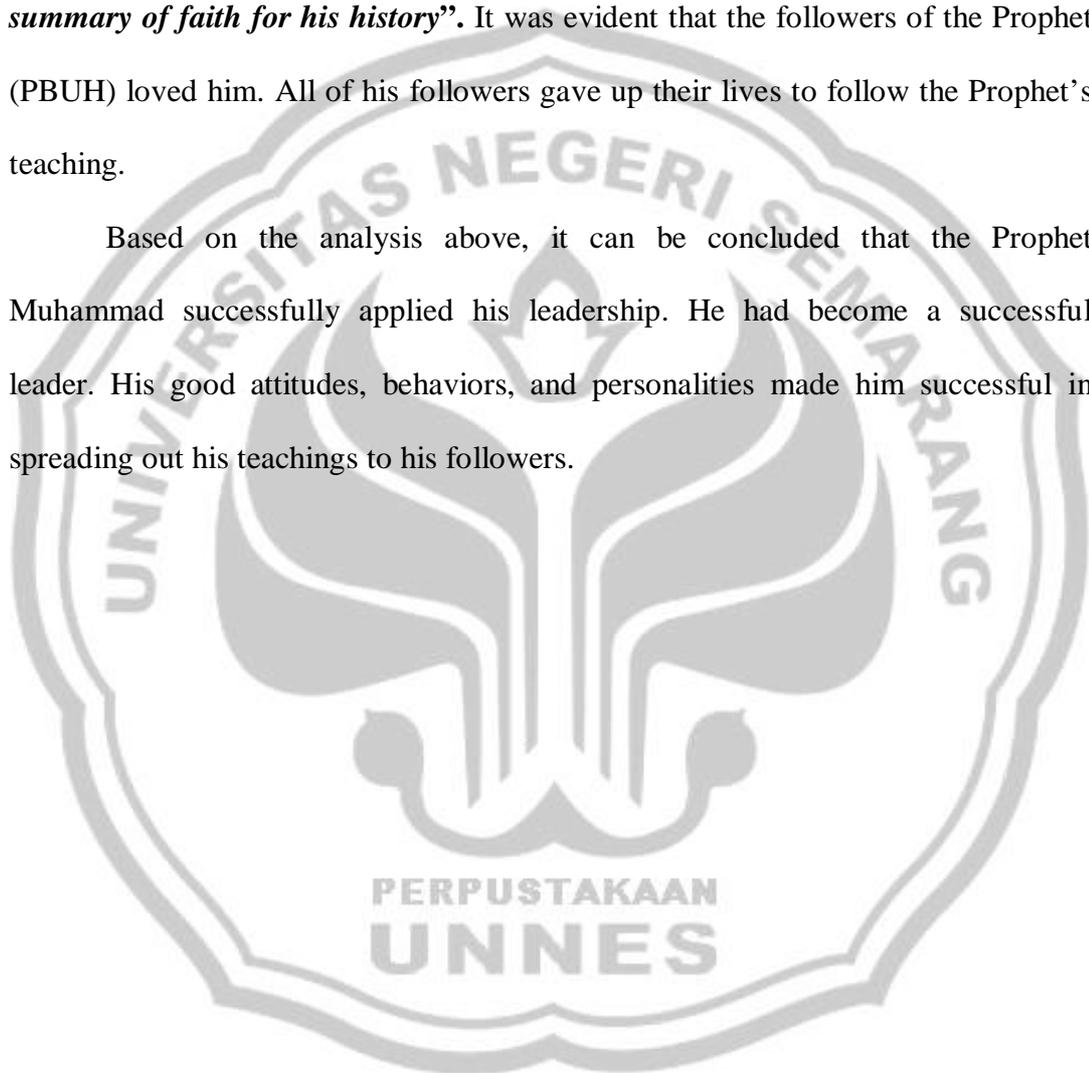
Indonesia : *hati yang sudah penuh cinta dan rangkuman iman akan risalahnya*.....
 English : *a heart full of love and a summary of faith for his history*.....

Prophet Muhammad was a description of an influential leader. Hart (1978:3) listed Prophet Muhammad (PBUH) as the most influential individual in the history of humankind. He says 'He was the only man in the history who was supremely successful on both the religious and secular levels'.

Prophet Muhammad's success was described through his good teaching and his good characteristics. Both of them completed each other. Then they could create a figure of great leader. His followers loved Muhammad's great leadership.

Let us pay attention to the bolded sentence, "***a heart full of love and a summary of faith for his history***". It was evident that the followers of the Prophet (PBUH) loved him. All of his followers gave up their lives to follow the Prophet's teaching.

Based on the analysis above, it can be concluded that the Prophet Muhammad successfully applied his leadership. He had become a successful leader. His good attitudes, behaviors, and personalities made him successful in spreading out his teachings to his followers.



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

In this chapter, some conclusions and suggestions are presented in completing the analysis of defensive strategies toward leadership in the biography.

5.1 Conclusions

The conclusions that can be drawn from the data analysis in the previous chapter are:

1. The leadership exists and becomes the dominant theme in the biography. A figure who is described to have a good leadership is Prophet Muhammad (PBUH).
2. Prophet Muhammad's good characteristics in leadership process gave great influences to his followers. Amanah, siddiq, tabligh, and fatonah were good characteristics of Prophet Muhammad (PBUH). His good characteristics make his followers believe in him.
3. His great influences to his followers were applications of his good leadership. He applied his leadership by giving good example and good teachings to do a lot of goodness and avoid evil things.

5.2 Suggestions

Based on the conclusion, there are several suggestions that can be put forward. We can follow the example of Prophet Muhammad's characteristics. We also learn that good characteristics are capable to give good influence to others.



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**APPENDIX A
OVERALL DATA**

Datum no.	Data	Found in			Answering Question no.
		Page	Paragraph	Line	
1.	Budi pekerti Muhammad yang luhur, cerdas, suka berbakti dan baik hati, itulah yang lebih menarik hati pamannya.	56	1	3	1,2
2.	.....segala sifat-sifat semacam itu diberikan alam kepadanya sebagai suatu persiapan akan menerima risalah (misi) maha besar yang menantinya	57	1	2	1,2
3.	Yakni risalah kebenaran dan petunjuk bagi seluruh umat manusia.	57	3	1	1,2,3
4.	Karena jiwanya yang besar, yang kemudian pengaruhnya tampak berkilauan menerangi dunia , jiwa besar yang selalu mendambakan kesempurnaan, itu jugalah yang menyebabkan dia menjauhi foya-foya yang biasa menjadi sasaran utama penduduk Mekah.	60	2	4	1,2
5.	Sejak masa ia kanak-kanak gejala kesempurnaan, kedewasaan dan kejujuran hati sudah tampak, sehingga penduduk Mekah semua memanggilnya <i>al-Amin</i> .	60	2	12	1,2
6.	Dengan kejujuran dan kemampuannya ternyata Muhammad mampu benar memperdagangkan barang-barang khadijah.	63	9	1	1,2
7.	Ia tidak mengenal nafsu muda yang tak terkendalikan.	66	1	5	1,2
8.	Bijaksana sekali ia terhadap anak-anaknya dan sangat lemah lembut	66	1	11	1,2
9.	Merekapun sangat setia dan hormat kepadanya.	66	1	12	-
10.	Pandangan matanya menunjukkan kewibawaannya, membuat orang	67	1	7	-

	patuh kepadanya.				
11.	Bila ada yang mengajaknya bicara ia mendengarkan hati-hati sekali tanpa menoleh kepada orang lain.	67	3	9	1,2
12.	Bijaksana ia, murah hati dan mudah bergaul.	67	3	20	1,2
13.	Bagi orang yang melihatnya tiba-tiba sekaligus akan timbul rasa hormat,dan bagi orang yang bergaul dengan dia akan timbul rasa cinta kepadanya.	67	3	24	-
14.	Tatkala mereka melihat Muhammad adalah orang pertama memasuki tempat itu, mereka berseru: “Ini <i>Al-Amin</i> , kami dapat menerima keputusannya.”	69	5	2	1,2
15.	Terhadap anak-anaknya yang perempuan juga Muhammad memberikan perhatian.	73	2	1	1,2
16.	Jiwa yang sudah mempunyai persiapan kelak akan menyampaikan risalah Tuhan kepada umat manusia	73	4	10	-
17.	Ia telah menghadapkan diri kepada Allah dengan seluruh jiwanya agar dapat memberikan hidayah dan bimbingan kepada masyarakatnya yang sedang hanyut dalam lembah kesesatan.	78	2	6	1,2,3
18.	Sama sekali Allah tak akan mencemooh kau; sebab engkau yang mempererat tali kekeluargaan.	80	6	3	1,3
19.	Kau yang mau memikul beban orang lain dan menghormat tamu dan menolong mereka yang dalam kesusahan atas jalan yang benar.	81	2	1	1,3
20.	Ia akan membimbing mereka dengan ajaran agama yang benar serta akan membawa mereka ke jalan yang lurus.	82	2	6	-
21.	Dan sungguhlah dia adalah nabi umat ini.	83	3	10	1,2
22.	Selama hidupnya laki-laki itu selalu jujur.	84	2	5	-
23.	Ia selalu berbuat kebaikan dengan penuh rasa kasih sayang.	84	2	6	1,2,3

24.	<i>‘..... Kalau sampai pada waktu itu aku masih hidup, pasti aku akan membela yang dipihak Allah dengan pembelaan yang sudah diketahuiNya pula’.</i>	85	1	1	1,3
25.	Ia mengajak mereka supaya mereka mendekati diri kepada Allah.	85	4	2	1,2
26.	Ia harus menuntun umat kepada ilmu yang belum mereka ketahui.	87	4	13	1,2,3
27.	Abu bakar tidak ragu-ragu lagi memenuhi ajakan Muhammad dan beriman pula akan ajakannya itu	89	4	7	-
28.	Pandangannya terhadap orang yang lemah, terhadap piatu, orang yang sengsara dan miskin adalah pandangan seorang bapak yang penuh kasih, lemah lembut dan mesra.	90	4	5	1,2
29.	..... adalah suatu teladan yang membuat mereka yang sudah beriman dan menyatakan diri Islam itu, makin besar cintanya kepada Islam dan makin kukuh pula imannya.	90	4	12	-
30.	<i>Ajaran Muhammad sudah tersebar di Mekah, orang sudah berbondong-bondong memasuki Islam, pria dan wanita.</i>	91	5	1	1,2,3
31.	Kubawakan kepada kamu dunia dan akhirat yang terbaik.	91	5	8	1,2
32.	“Saya adalah lawan siapa saja yang kau tentang.”	92	1	1	-
33.	Ia mengajak orang hidup dalam kasih sayang, dengan lemah lembut, dalam kemesraan dan <i>tasamuh</i> (lapang dada, toleransi).	93	1	2	1,2
34.	“Anakku, katakanlah sekehendakmu. Aku tidak akan menyerahkan engkau bagaimanapun juga!”	98	1	1	-
35.	Adapula seorang wanita yang disiksa sampai mati karena ia tidak mau meninggalkan Islam kembali kepada kepercayaan leluhurnya.	99	2	5	-
36.	Tetapi kaum Muslimin tambah teguh terhadap agama mereka.	99	4	1	1,2,3
37.	Muhammad adalah orang yang mengharapkan bimbingan bagi mereka yang mengalami penderitaan.	99	5	1	-

38.	Mautpun sudah tak berarti lagi demi kebenaran.	100	4	6	1,2
39.	..... bahwa pribadi Muhammad, sifatnya yang lemah lembut, keindahan akhlaknya serta kejujurannya yang sudah cukup dikenal, disamping kemauan yang keras dan pendiriannya yang teguh, adalah sebab dari semua itu.	100	4	2	1,2,3
40.	Dasarnya adalah mengajak kepada kebenaran, kebaikan dan keindahan.	101	3	2	1,2,3
41.	Dakwah Muhammad dengan metode ilmiah modern mempunyai persamaan yang besar sekali.	101	4	2	1,2,3
42.	Karena posisi Muhammad dan pengikut-pengikutnya yang begitu agung, bani Hasyim dan bani al Muttalib tambah ketat menjaganya dari setiap gangguan.	103	4	1	-
43.	Ia berjanji kepada Muhammad akan membelanya dan akan berkorban dijalan Allah sampai akhir hayatnya.	104	2	1	1,2
44.	..... bukanlah seorang laki-laki yang didorong oleh ambisi harta, ingin kerajaan atau kedudukan, juga bukan orang yang sakit melainkan orang yang mau menunjukkan kebenaran, mengajak orang kepada kebaikan.	105	1	1	1,2,3
45.	“Tuhan mengutus seorang rasul dari kalangan kami yang sudah kami kenal asal usulnya.”	107	4	5	1,2
46.	..... sehingga kecintaan mereka kepadanya melebihi cintanya kepada diri sendiri, kepada anak keluarganya.	111	1	3	1,2,3
47.	Yang telah menerima ajakan Muhammad ini bukan terdiri dari hanya penyembah-penyembah berhala saja.	129	5	2	1,3
48.	Sangat halus perasaannya, sehingga kalau akan merugikan orang miskin atau yang lemahpun ia merasa takut	130	6	4	1,2,3
49.	Dan seolah cinta Muhammad makin dalam kepada mereka.	141	2	5	1,2
50.	Yaitu melukiskan salah satu segi kebesaran jiwa Muhammad.	145	3	3	1,3

51.	Pada kedua mata dan bibirnya Muhammad melihat arti yang penuh percaya kepadanya sehingga ia sendiripun tambah percaya kepada dirinya.	147	4	7	-
52.	Sebenarnya Muhammad adalah seorang ayah yang sungguh bijaksana dan penuh kasih sayang kepada putrid-putrinya.	147	6	1	1,2,3
53.	Tetapi dalam hal ini ia melihat pertaliannya dengan orang-orang Islam yang mula-mula itu harus makin dekat dan perlu dipererat lagi.	151	3	1	1,2,3
54.	Badai kedengkian tidak sampai menggoyahkan hatinya. Bahkan tetap ia tinggal di Mekah selama beberapa tahun. Tidak peduli ia harta Khadijah dan hartanya sendiri akan habis.	162	3	4	1,2,3
55.	Mereka berikrar kepadanya untuk tidak menyekutukan Tuhan, tidak mencuri, tidak berzina, tidak membunuh anak-anak, tidak mengumpat dan memfitnah, baik di depannya atau dibelakang.	168	1	4	-
56.	“Sudah kami dengar apa yang tuan katakan. Sekarang silahkan Rasulullah bicara kemukakanlah apa yang tuan senangi dan disenangi Tuhan.”	170	5	1	1,3
57.	“Rasulullah, kami sudah berikrar. Kami adalah orang peperangan dan ahli bertempur yang sudah kami warisi dari leluhur kami.”	171	5	1	-
58.	..... <i>hati yang sudah penuh cinta dan rangkuman iman akan risalahnya</i>	189	4	4	1,3
59.	Berbodong-bodong penduduk Yathrib keluar rumah hendak menyambut kedatangan Muhammad, pria dan wanita.	192	11	1	1,3
60.	Orang yang begitu mulia, sangat rendah hati, orang yang penuh kasih sayang, selalu memenuhi janji, sifatnya yang pemurah, selalu terbuka bagi si miskin, bagi orang yang hidup menderita.	199	2	1	1,2
61.	Yathrib kini telah menjadi Madinat- 'r-rasul; menjadi kota rasulullah	207	5	2	1,3
62.	'Ma'rifat adalah modalku, akal pikiran sumber agamaku, cinta adalah dasar hidupku, rindu kendaraanku, berdzikir kepada Allah adalah	214	1	1	1,2

	kawan dekatku, keteguhan perbendaharaanku, duka adalah kawanku, ilmu adalah senjataku, ketabahan adalah pakaianku, kerelaan sasaranku, faqr adalah kebanggaanku, menahan diri adalah pekerjaanku, keyakinan makananku, kejujuran perantaraku, ketaatan adalah ukuranku, berjihad perangaiku dan hiburanku adalah sembahyang’.				
63.	Kamipun telah menyaksikan bahwa apa yang kau bawa itu adalah benar.	246	5	1	-
64.	Kami telah memberikan janji kami dan jaminan kami, bahwa kami tetap taat setia.	246	5	2	1,3
65.	Melihat saran Hubab yang begitu tepat itu, Muhammad dan rombongannya segera pula bersiap-siap dan mengikuti pendapat temannya itu.....	250	5	3	1,2
66.	Keadaan Muslimin ternyata bertambah kuat setelah Muhammad membangkitkan semangat mereka, turut hadir ditengah-tengah mereka, mendorong mereka mengatakan perlawanan terhadap musuh.	256	2	1	1,2
67.	“Serahkan sajalah soal inidi tangannya. Apa yang diperintahkan kepadamu, jalankanlah. Apabila ada sesuatu yang disukainya atau ada pendapatnya, taatilah.”	292	4	1	1,2
68.	Lalu Rasulullah memafkan mereka, ditambahkan hatinya dan ia melarang orang melakukan penganiayaan.	307	1	1	1,2
69.	Sebenarnya hubungan Muhammad dengan istri-istrinya itu adalah hubungan yang sungguh terhormat dan agung.	339	3	2	1,2,3
70.	Dikirimnya utusan kepada pihak Ghatafan dengan menjanjikan sepertiga hasil buah-buahan Madinah untuk mereka asal mereka mau meninggalkan tempat itu.	353	4	5	1,2,3
71.	Kendatipun Islam sudah mengikis mental semacam itu, namun pengaruhnya masih tetap ada.	365	1	1	1,2

72.	Suatu persamaan yang menjadikan hak dan kewajiban wanita itu sama.	367	1	7	1,2
73.	“Lakukanlah sembahyang, keluarkan zakat serta patuh kepada Allah dan Rasulnya.”	370	4	6	1,2
74.	“kita tidak akan membunuhnya. Bahkan kita harus berliku baik kepadanya, harus menemaninya baik-baik selama dia masih bersama dengan kita.	377	1	1	1,2
75.	“Saya penuhi penawaranmu dan saya kawin dengan kau.”	380	2	1	1,2
76.	“Saya akan terus berjuang, demi Allah atas dasar yang diutuskan Allah kepada saya sampai nanti Allah memberikan kemenangan atau sampai leher ini putus terpenggal.”	392	5	8	-
77.	“Engkau in Arab Badwi yang tidak tahu apa-apa.”	395	4	1	-
78.	“Tetapi saya belum pernah melihat seorang raja dengan rakyatnya seperti Muhammad dengan sahabat-sahabatnya itu.”	396	3	4	1,3
79.	Mereka semua berikrar (berjanji setia) kepadanya untuk tidak akan beranjak sampai mati sekalipun.	398	5	2	-
80.	“Umar, duduklah ditempatmu. Aku bersaksi bahwa dia Rasulullah.”	402	1	11	-
81.	“Saya hamba Allah dan Rasulnya. Saya tak akan melanggar perintahNya dan Dia tidak akan menyesatkan saya.”	402	3	1	1,3
82.	Perjanjian Hudaibiya ini adalah suatu kemenangan yang nyata sekali.	405	1	1	1,2,3
83.	Hindarilah itu supaya kamu beruntung.	413	4	1	1,2
84.	Dengan demikian orang itu dihantam oleh Muhammad Ibn Maslama sampai menemui ajalnya.	423	2	4	-
85.	Pihak Yahudi itu sekarang tunduk kepada kekuasaan kaum Muslimin.	425	4	1	-
86.	Nabi sendiri ditengah tengah mereka sebagai ayah yang penuh cinta dan dicintai.	436	5	10	1,2

87.	Mereka tidak melanggar apa yang dilarang, mereka menjalankan apa yang diperintahkan Tuhan.	437	1	4	-
88.	Bahwa seorang Mukmin tidak boleh ragu ragu atau takut mati dijalan Allah.	444	1	2	-
89.	“Keluarga Ja’far jangan dilupakan. Buatlah makanan buat mereka. Mereka sekarang dalam kesulitan.”	446	8	1	1,2
90.	Kholid bin’ l-walid dalam bertahan mati-matian dngan kekuatannya dalam mengadakan serangan, sehingga ia menghabiskan Sembilan pedang yang patah ditangannya ketika bertempur setelah tewasnya tiga sahabatnya itu.	448	1	10	-
91.	“Pegilah kamu sekalian. Kamu sekarang sudah bebas!”	464	4	1	1,2
92.	“Berlindunglah kita kepada Allah! hidup dan matiku akan bersama kamu.”	466	4	4	1,2,3
93.	Tahu berterimakasih dan mengingat budi orang sudah menjadi sifat dan bawaannya.	483	11	4	1,2



**APPENDIX B
SELECTED DATA FOR ANALYZING
QUESTION NUMBER ONE**

**APPENDIX B1
SUPPORTING DATA THEMES**

Datum no.	Form of Data	Found in			Theme
		Page	Paragraph	Line	
1	Sentence	56	1	3	Leadership
2	Sentence	57	1	2	Leadership
3	Sentence	57	2	1	Leadership
4	Sentence	60	2	4	Leadership
5	Sentence	60	2	12	Leadership
6	Sentence	63	9	1	Leadership
7	Sentence	66	1	5	Leadership
8	Sentence	66	1	11	Leadership
9	Sentence	66	1	12	Loyalty
10	Sentence	67	1	6	Loyalty
11	Sentence	67	3	9	Leadership
12	Sentence	67	3	20	Leadership
13	Sentence	67	3	24	Loyalty
14	Dialogue	69	5	2	Leadership
15	Sentence	73	2	1	Leadership
16	Sentence	73	4	10	Loyalty
17	Sentence	78	2	6	Leadership
18	Sentence	79	2	1	Leadership
19	Dialogue	80	6	1	Leadership
20	Sentence	80	6	3	Loyalty
21	Dialogue	82	2	6	Leadership
22	Sentence	84	1	1	Loyalty
23	Sentence	84	1	5	Leadership

24	Dialogue	85	1	1	Leadership
25	Sentence	85	4	2	Leadership
26	Sentence	88	7	1	Bravery
27	Sentence	89	4	7	Loyalty
28	Sentence	90	4	1	Leadership
29	Sentence	90	4	12	Loyalty
30	Sentence	90	5	1	Leadership
31	Dialogue	91	5	6	Leadership
32	Dialogue	92	1	1	Loyalty
33	Sentence	93	1	2	Leadership
34	Dialogue	98	1	1	Loyalty
35	Sentence	99	2	5	Loyalty
36	Sentence	99	3	1	Leadership
37	Sentence	99	4	1	Bravery
38	Dialogue	100	3	1	Leadership
39	Sentence	100	4	6	Leadership
40	Sentence	101	3	2	Leadership
41	Sentence	101	4	1	Leadership
42	Sentence	103	4	1	Loyalty
43	Sentence	104	2	1	Leadership
44	Sentence	105	1	1	Leadership
45	Dialogue	107	4	5	Leadership
46	Sentence	111	4	1	Leadership
47	Sentence	129	5	2	Leadership
48	Sentence	130	6	4	Leadership
49	Sentence	141	2	1	Leadership
50	Sentence	145	3	5	Leadership
51	Sentence	147	4	7	Loyalty
52	Sentence	147	6	1	Leadership
53	Sentence	151	3	1	Leadership
54	Sentence	162	3	3	Leadership

55	Sentence	168	1	4	Loyalty
56	Dialogue	168	1	4	Leadership
57	Dialogue	171	5	1	Loyalty
58	Sentence	189	4	4	Leadership
59	Sentence	192	11	1	Leadership
60	Sentence	199	2	1	Leadership
61	Sentence	207	5	2	Leadership
62	Dialogue	214	1	1	Leadership
63	Dialogue	246	5	1	Loyalty
64	Dialogue	246	5	1	Leadership
65	Dialogue	250	5	1	Leadership
66	Sentence	256	2	1	Leadership
67	Dialogue	292	4	1	Leadership
68	Sentence	307	1	1	Leadership
69	Sentence	339	3	2	Leadership
70	Sentence	353	4	5	Leadership
71	Sentence	365	1	1	Leadership
72	Sentence	366	4	1	Leadership
73	Dialogue	370	3	1	Leadership
74	Dialogue	377	1	1	Leadership
75	Dialogue	380	1	1	Leadership
76	Dialogue	392	4	8	Bravery
77	Dialogue	395	4	1	Bravery
78	Dialogue	396	3	4	Leadership
79	Sentence	392	4	2	Loyalty
80	Dialogue	402	1	11	Loyalty
81	Dialogue	402	3	1	Leadership
82	Sentence	405	1	1	Leadership
83	Dialogue	413	4	1	Leadership
84	Sentence	422	2	5	Bravery
85	Sentence	425	3	1	Loyalty

86	Sentence	436	5	10	Leadership
87	Sentence	437	1	1	Loyalty
88	Sentence	444	1	10	Bravery
89	Dialogue	446	8	1	Leadership
90	Sentence	448	1	10	Loyalty
91	Dialogue	464	4	1	Leadership
92	Dialogue	466	4	4	Leadership
93	Sentence	483	11	4	Leadership

APPENDIX B2
ENUMERATED DATA THEMES

No.	Themes	Total related Data
1	Loyalty	5
2	Bravery	21
3	Leadership	67





APPENDIX C
SELECTED DATA FOR ANALYZING
QUESTION NUMBER 2

Datum no.	Data in Indonesia	Data in English	Found in		
			Page	Paragraph	Line
4	Karena jiwanya yang besar, yang kemudian pengaruhnya tampak berkilauan menerangi dunia, jiwa besar yang selalu mendambakan kesempurnaan, itu jugalah yang menyebabkan dia menjauhi foya-foya yang biasa menjadi sasaran utama penduduk Mekah.	Because of his Great Spirit whose glittering influences enlightens the world that yearns for perfection, he was led to stay away from glamorous life that always became the main target for Meccans.	60	2	4
17	Ia telah menghadapkan diri kepada Allah dengan seluruh jiwanya agar dapat memberikan hidayah dan bimbingan kepada masyarakatnya yang sedang hanyut dalam lembah kesesatan.	He gave all of his soul to the God Almighty in order to guide his followers from mistakes.	78	2	6
54	Badai kedengkian tidak sampai menggoyahkan hatinya. Bahkan tetap ia tinggal di Mekah selama beberapa tahun. Tidak peduli ia harta Khadijah dan hartanya sendiri akan habis.	A sudden storm of malice will not make his heart wobble. Even, he kept living in Mecca for several years. He did not care to lose Khadijah's wealth and his	162	3	4

60	Orang yang begitu mulia, sangat rendah hati, orang yang penuh kasih sayang, selalu memenuhi janji, sifatnya yang pemurah, selalu terbuka bagi si miskin, bagi orang yang hidup menderita.	A person, who is very noble, modest, full of affection, always fulfills his promise. His generous heart is always opened for charity to the poor and the needy.	199	2	1
62	'Ma'rifat adalah modalku, akal pikiran sumber agamaku, cinta adalah dasar hidupku, rindu kendaraanku, berdzikir kepada Allah adalah kawan dekatku, keteguhan perbendaharaanku, duka adalah kawanku, ilmu adalah senjatakku, ketabahan adalah pakaianku, kerelaan sasaranku, faqr adalah kebanggaanku, menahan diri adalah pekerjaanku, keyakinan makananku, kejujuran perantaraku, ketaatan adalah ukuranku, berjihad perangaiku dan hiburanku adalah sembahyang'.	<u>Ma'rifat is my capital, mind is the source of my religion, love is my principle of life, yearning is my vehicle, doing dzikir to Allah is my best friend, firmness is my preparations, grief is my friend, knowledge is my weapon, determination is my dress, willingness is my destination, faqr is my pride, self-restrained is my job, faith is my provisions, honesty is my mediator, loyalty is my criterion, engaging in a holy war is my nature, and my solace is prayer.</u>	214	1	1
65	Melihat saran Hubab yang begitu tepat itu, Muhammad dan rombongannya segera pula bersiap-siap dan mengikuti pendapat temannya itu.....	Hearing at Hubab's suggestion which is really appropriate, Prophet Muhammad and his followers suddenly prepared and followed his friend's opinion	250	5	1
66	Keadaan Muslimin ternyata bertambah kuat setelah Muhammad membangkitkan semangat mereka,	Moslem people's condition getting stronger after the Prophet Muhammad pumped their spirit, tried	256	2	1

	turut hadir ditengah-tengah mereka, mendorong mereka mengatakan perlawanan terhadap musuh.	to be among them, and encouraged them to fight their enemies.			
82	Perjanjian Hudaibiya ini adalah suatu kemenangan yang nyata sekali.	Hudaibiya Agreement is a real victory.	405	1	1



APPENDIX D
SELECTED DATA FOR ANALYZING
QUESTION NUMBER 3

Datum no.	Data in Indonesia	Data in English	Found in		
			Page	Paragraph	Line
24	<i>‘..... Kalau sampai pada waktu itu aku masih hidup, pasti aku akan membela yang dipihak Allah dengan pembelaan yang sudah diketahuiNya pula’.</i>	<i>‘..... If until that time I am still alive, I will look after those who stand on Allah’s side with such a protection that has been known by Allah’.</i>	85	1	1
30	<i>Ajaran Muhammad sudah tersebar di Mekah, orang sudah berbondong-bondong memasuki Islam, pria dan wanita.</i>	<i>Prophet Muhammad’s teaching had already spread out around Mecca; people in great number were beginning in Islam, both men and women.</i>	91	5	1
55	Mereka berikrar kepadanya untuk tidak menyekutukan Tuhan, tidak mencuri, tidak berzina, tidak membunuh anak-anak, tidak mengumpat dan memfitnah, baik di depannya atau dibelakang.	They promised not to ascribe partners to Allah, steal, engage adultery, kill children, swear, and slander, either in front of the referred-person or behind him.	168	1	4
58	<i>..... hati yang sudah penuh cinta dan rangkuman iman akan risalahnya.....</i>	<i>..... A heart full of love and a summary of faith for his history.....</i>	189	4	4



