

Zalikha, Zhafira Zahra Tsabitah, Zalsabilah Nur Hanafie, Zulfa Nur Azizah – Abu Bakr As-Shiddiq's Inauguration Speech: The Principles and Basics of His Leadership at the Time of Rashidun Caliphate

ABU BAKR AS-SHIDDIQ'S INAUGURATION SPEECH: THE PRINCIPLES AND BASICS OF HIS LEADERSHIP AT THE TIME OF RASHIDUN CALIPHATE

Zalikha

UIN Sunan Gunung Djati, Bandung, Indonesia
Email: zalikha002@gmail.com

Zhafira Zahra Tsabitah

UIN Sunan Gunung Djati, Bandung, Indonesia
Email: zhafirazt11@gmail.com

Zalsabilah Nur Hanafie

UIN Sunan Gunung Djati, Bandung, Indonesia
Email: zalsa0624@gmail.com

Zulfa Nur Azizah

UIN Sunan Gunung Djati, Bandung, Indonesia
Email: zulfana12901@gmail.com

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ABSTRACT

This study aims to analyze the meaning and leadership of Abu Bakr Ash-Siddiq in his speech at his inauguration. Leadership is a relationship and influence between the leader and the led. After the Prophet Muhammad's death, the leadership was replaced by Abu Bakr Ash-Siddiq and made him the first caliph of the Muslims. After completing his pledge of allegiance, Abu Bakr gave a speech as a welcome speech for the people's trust in him. Therefore, this study focuses on the content and meaning of Abu Bakr Ash-Siddiq's speech regarding the principles of his leadership. The method used is the literature study method. This research is in the type of qualitative. Stages of research carried out by collecting library sources, both primary and secondary. The result is that Abu Bakr Ash-Siddiq acts as a leader of worldly and religious power as well as a leader who brings and conveys religious teachings. Abu Bakr Ash-Siddiq's prophetic leadership values include; firmness, courage, generosity, justice and authority. The substance of Abu Bakr Ash-Siddiq's speech contained the principles and basics of leadership, which were not only applicable at the time, but also had a universal scope of meaning.

Keywords: Abu Bakr, Leadership, Principle, Speech, Meaning

INTRODUCTION

For about ten years, the Prophet Muhammad SAW became a leader of Muslims. Rasulullah has inherited various things as a reference in Muslims' life. A revelation was revealed explaining that the Prophet Muhammad SAW has full authority over the interpretation of the revelation so that Rasulullah SAW became the last Prophet to be a religious leader. While as the leader of the country is marked by his success in using revelation as a state practice (Setiadi, 2020).

Leadership in the Islamic world after the death of the Prophet SAW is the main problem. The issue of who is a worthy leader after the Prophet raised a polemic and high political intrigue among Muslims. Before He died, the Prophet Muhammad SAW bequeathed three things, that is expelling the polytheists from the Arabian Peninsula, treated the messengers well as the Prophet SAW always did, and the third Prophet is silent, or mentioned in many books date and hadith, the narrator forgot about what the third will of the Prophet (Saputra, 2019).

After the death of the Prophet Muhammad SAW, eventually the leadership was replaced by Abu Bakr Ash-Shiddiq who made him as the first Muslims caliph. Of course, there are obvious differences in how to lead Abu Bakar Ash-Shiddiq with Rasulullah. However, the difference is not denied that during the caliphate, Abu Bakr Ash-Shiddiq was able to make an excellent achievement. Therefore, this study aims to review the history of the caliphate Abu Bakr Ash-Shiddiq during his leadership of the Muslims.

THEORY AND METHOD

A. Profile of Abu Bakar Ash-Shiddiq

Abu Bakr Ash-Shiddiq was born in Mecca in 573 AD, about two years after the birth of the Prophet Muhammad SAW. His father's name was Ustman bin Amar ibn La'ab ibn Sa'ad ibn Taim ibn Murah ibn Ka'ab who held the title of Abu Quhafah. From this genealogy, Abu Bakr RA is both from his father and

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mother have ties to the family of the Prophet Muhammad SAW, who met his genealogy on Murrah bin Ka'ab (Baharuddin, 2013). His mother was named Salma better known as Ummul Khair, an aristocratic descent woman. It is narrated that Abu Quhafah and Ummul Khair always lost his baby boy, and that made this couple sad, because at that time, having a daughter was like having a great disgrace and feel humiliated (Hasanah, 2021).

As a child, Abu Quhafah often called Abu Bakr as Abdullah. The name Abdullah has meaning as a servant of God, consciously or not, indirectly Abu Quhafah pinned a prayer for the son to be God's servant who always fights in His way. Initially Abu Bakr was known as a special person because of his lineage and character (Putri, 2019). The lineage is connected with the Prophet Muhammad SAW. He was known by the Arabs for his kindness, courage, firm stance, has a variety of brilliant ideas, tolerant, patient and have high determination.

Before the advent of Islam, Abu Bakr was already famous for his moral honor and dignity. He is also one of the Quraish figures leading in managing fines. After that, Abu Bakr Ash-Shiddieq known as a close friend of the Prophet SAW who has a high social sense. He once freed seven tortured Muslim slaves, among them are Bilal, Amir bin Quhairah and others. Abu Bakr died on Monday, August 23, 624M, after a least for 15 days lying in bed. He was 63 years old for his caliphate during 2 years 5 months 11 days due to illness and bequeathed for Umar to replace him (Putri, 2019).

B. Definition of Baiat

One of the success achieved by the Prophet Muhammad SAW was his success garnered political support through the media of allegiance. Bai'at is a pledge of allegiance that becomes a political unifying for people who have converted to Islam at that time (Setiadi, 2020). As a result, verbal promises of allegiance are not only spoken but applied in the form of worship, muamalah, and sharia.

In Setiadi (2020), the term of allegiance in the Qur'an is mentioned directly by Allah SWT in Surah Al-Fath verse 10 and verse 18. In Surah Al-Fath: 10, Baiat is translated as a pledge of allegiance. In verse 18 in the same surah, it is translated as a pledge of allegiance too. While in the hadith by Imam Bukhari and Muslims, it can be understood that the term allegiance has been used since ancient times Prophet Muhammad SAW.

In the big Indonesian dictionary, allegiance is interpreted as pronouncement pledge allegiance to the priest. Ibn Khaldun stated that allegiance is covenant to obey. People who take allegiance or people who take an oath of allegiance to their leaders will inculcate the views that he carries from the leader, both in the form of commands that he likes and those that doesn't like. Meanwhile, according to Hasbie Ash-Shiddieqy, allegiance is a a form of acknowledgment of the ummah to obey the priest.

Bai'at becomes a unifying tool both in the order of aqidah and politics (Setiadi, 2020). In aqidah, the people of allegiance declare themselves to obey all the provisions that exist in Islam. They will devour him to Allah, forsake all forms of evil deeds, and follow all instructions given by the Prophet Muhammad SAW. Consequences of that pledge people will carry out what is contained in the pillars of faith and the pillars of Islam.

Whereas in the political order, the people give some of their rights to be regulated in accordance with existing regulations. This means that there has been a social contract where the people agree to give some of their rights to the leader to be ruled and regulated in order to ensure their freedom. As compensation for this, the leader must be able to carry out its obligations to protect the people (Setiadi, 2020)

C. History of the Bai'at of Abu Bakr Ash-Shiddieq

In historical records, the rapture of Abu Bakr RA as Caliph experienced polemic among friends. Beside that, Ali bin Abi Talib RA did not participate in

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the Saqifah incident, apparently Ali bin Abi Talib did not want to pledge allegiance to Abu Bakr for six months (Baharuddin, 2013).

The history has recorded that the succession of Abu Bakr's leadership took place at home of Saqifah Bani Saidah (Abdullah, 2021). This incident happened after the death of Prophet Muhammad SAW, the Ansar officials gathered at the house of Saqifah Bani Saidah, which was initiated by Saad bin Ubadah (leader of the Khazraj tribe). Sa'ad bin Ubaidah who was sick at that time was unable to speak much and ask his son to say what he wants to say to the Ansar who had gathered there.

The news about the gathering of the Ansar in Saqifah then arrived to Umar bin Khattab and Abu Bakr. In a hurry, they immediately went to Saqifah and on the way met Abu 'Ubaidah ibn Jarrah, then all of them were together approached the Ansar.

Arriving at Saqifah, the spokesman for the Ansar said that the leader who suitable for Muslims must come from the Ansar because the Quraysh are smaller and minority groups. Umar bin Khattab later responded to these words by replying that Abu Bakr had more right to be a leader.

The Ansar, Hubbab al-Mundzir, proposed for the Ansar to be led by one of the Ansar and the Quraysh led by one of the Quraysh. But Umar bin Khattab did not agree. Then Umar asked for Abu Bakr's hand and lift it up and swear allegiance saying, "The people of Muhajirin and Ansar pledge allegiance to him."

With the pledge of Umar bin Khattab, Basyir bin Sa'ad and Usaid bin Hudhair (aristocratic of the Aus Medina tribe) rose and swore allegiance and many follow it. However, Sa'ad bin 'Ubadah refused to pledge allegiance to Abu Bakr and almost got killed when most of the Ansar were present at that time scrambled to pledge allegiance to Abu Bakr, especially from the Ansar of the Aus tribe.

However, the election of Abu Bakr in Saqifah was recognized by Umar bin Khattab in a Friday sermon in Medina as a matter of *faltah* (hasty). However, according to Umar, Allah SWT has protected him from its bad effects.

In another source, the Prophet Muhammad once indicated that humans who the most entitled to become the caliph of the Ummah after him is Abu Bakr Ash-Shiddieq (Kadenun, 2021). This statement is corroborated by several arguments (hadith) which have been narrated by several historians. Among the arguments. This is the word of the Prophet SAW which means: "If I made a choice of my ummah to be the caliph, of course I will choose Abu Bakr."

That was the statement of the Prophet Muhammad regarding the caliphate of Abu Bakr, that he is the person who was more entitled to become caliph after the death of the Prophet Muhammad. If the statement of the Prophet Muhammad is like that, then there's no doubt that all people sure about the Caliphate of Abu Bakr. In addition, if allegiance to the caliph is a common thing, of course this will be accepted by Muslims with happy and welcomed. From this statement, the Muslims agreed to choose Abu Bakr as the first caliph.

After the people pledged allegiance, Abu Bakr gave a speech as a welcome on the people's trust in him, important and concise: "O man, now I have taken on this job, but I am not a man who is better than you. If I'm tired of doing well in my office, support me, but if I go wrong, hold me back, honesty is a mandate, a lie is a betrayal. "

Abu Bakr held the office of caliph for about two years and he got the burden of honor entrusted by people to replace the position of the Prophet Muhammad SAW as the leader of the people (Nurhayati, 2016). The election of Abu Bakr solely because of considerations of seniority and proximity to Prophet Muhammad SAW and his position among the ethnic Quraish and the Arabs. But beyond that, he is also known for his experience, his wisdom, and also known as a moderate person.

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D. The achievements of Abu Bakr Ash-Shiddiq during the Caliphate

Abu Bakr's government was the first government that waging war and arming armies to defend the rights of the weak infidels. But, there are some progress that has been made of Abu Bakr's lasted for about two years, such as (Lafifah, 2020):

- a. Usamah bin Zaid's expedition to fight the Roman troops who dominate the border of the Syria.
- b. Expansion out of the Peninsula.
- c. Build social institutions in the field of politics and security defense.
- d. Fighting apostates.
- e. Fighting the opponents of zakat dissident
- f. Fighting those who claim to be the Prophet.
- g. Compile the Quran

The first thing that caught the attention of the caliphate of Abu Bakr was the realization of Rasulullah's wish, which was almost unfulfilled, was to send an expedition to Syrian border under Osama's leadership to avenge the killings father, Zaid, and the losses suffered by the past Ummah in the battle of Mut'ah (Anis, 2020). Most of the Companions strongly opposed this plan, but the Caliph did not care. In fact, the expedition was a success and had a positive influence on Muslims, especially preachers in raising their self-confidence that is almost faded.

After the Prophet's death, all of the Arabian Peninsula apostatized from Islam except Mecca, Medina and Taif. Some of these apostates return to kufr and follow those who claim to be prophets, some others just don't want to pay zakat.

Abu Bakr formed eleven groups of soldiers to fight the apostates from Islam. Abu Bakr chose senior friends to lead the troops. For example, Khalid bin Walid who lead to fight Tulaihah bin Khuwailid as a false prophet and the rebellion in Battah, South Arabia led by Malib bin Nuwairah. Khalid managed to subdue them.

E. Research Method



This research uses literature study method, belongs to a qualitative. Research stages carried out by collecting sources bibliography, both primary and secondary. This study performs data classification based on the research formula. In the advanced stage, data processing are carried out or citing references to be presented as research findings, abstracted to obtain complete information, and interpret it to generate knowledge for getting conclusions (Darmalaksana, 2020).

FINDING AND DISCUSSION

A. Biography of Abu Bakar As-Shiddiq

His full name is Abdullah bin Ustman bin Amir bin Ka'ab At-Taimi Al-Qurasyi. Before converting to Islam, he was named Abdul Ka'ab or Ibn Ka'bah, then the Prophet named him Abdullah. He is one of the main friends. His nickname was Abu Bakr (Father of Pemagi) because he embraced Islam early in the morning, his title was ash-Siddiq because he always justified the Prophet in various events, especially Isra 'Mi'raj. So the prophet Muhammad often showed him to be with him at important times or in his absence, and the Apostle trusted him as a substitute for handling religious duties (Zainudin, 2015). In addition, he was also dubbed Al-Atiq (who was released). He was born in Mecca, two years and a few months after the birth of the Prophet Muhammad sallallaahu 'alaihi wa sallam. He is white, skinny, sunken eyes, bent body, thick hair, and likes to dye his hair with al-hinna and katam dyes. (Mursi, 2007)

He was the first emir of Hajj in Islam and the first to become imam of prayer after the death of the Prophet. After the Prophet died, the Muslims experienced shock. Abu Bakr emphatically said, "Whoever among you worships Muhammad, then Muhammad is dead. And whoever worships Allah, then indeed Allah is Living and does not die." Allah has strengthened the hearts of the Muslims thanks to this statement (Mursi, 2007).

Abu Bakr Ash-Siddiq, a friend of the Messenger of Allah who can be said to be a person who has a courageous nature, and also has a strong will, is

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gentle, compassionate and wise (Rofifah, 2018). In addition, he was a friend of the Prophet who was famous for his generosity. To protect the oppressed Muslims of Mecca, Abu Bakr did not hesitate to give up his property. Of course, one of the famous stories that illustrates his generosity is when in the year he redeemed Bilal bin Rabah from the hands of his master, Umayyah bin Khalaf. Through Abu Bakr's intercession, Allah has helped His servants who are steadfast in their faith. Through Abu Bakr, many residents of Mecca who claimed to be converted to Islam, such as Usman ibn Affan, Abdurrahman ibn Auf, Talhah ibn Ubaidillah, Saad ibn Abi Waqqas, Zubair ibn Awwam and Ubaidillah ibn Jarrah were among the Companions who converted to Islam. Abu Bakr's invitation. They came to be called Assabiqunal Awwalun (Setiawan & Efendi, 2018). Further discussion of his exemplary attitude will be discussed on the side points of Abu-Bakar's prophetic leadership.

B. Leadership Side of Abu Bakar As-Shiddiq

Abu Bakr As-Siddiq radhīyallāhu 'anhu was sworn in as Caliph in 11 H or 632 M (Nugraha, 2019). The early period of Abu Bakr's reign was marked by various chaos and rebellions, such as the emergence of apostates, active people who claimed to be prophets, rebellions from several Arab tribes and many people who refused to pay *zakat*. The emergence of apostates because their belief in the teachings of Islam is not so solid, and the death of the prophet Muhammad shaken their faith. The problem of false prophets has actually existed since the Prophet was still alive, but the authority of the prophet saw thrilled them to launch their activities. The problem of the tribal rebellion was caused by their assumption that a peace treaty was made with the prophet personally and that the agreement ended with his death. They considered it no longer necessary to obey and submit to the new Islamic rulers. Meanwhile, those who refuse to pay *zakat* are only because of the weakness of their faith. They do not want to pay *zakat* because they think that *zakat* is just a tribute that should not be obligated on every free person. This happens because according

to the customs of the Arabs, they do not want to submit to anyone other than those who hold religious power (Mursi, 2007).

It was in this peak of difficulty that Abu Bakr's greatness and fortitude were seen, he clearly stated while taking an oath that he would fight all groups who had deviated from the truth, except those who returned to the truth, even though he had to die fighting for the glory of Allah's religion. They thought that Abu Bakr was a weak leader, so they dared to make a mess. Against all the rebellious and rebellious groups, Abu Bakr took firm action. This assertiveness is supported by the majority of the ummah. To crush the entire rebellion he formed eleven troops led by a formidable warlord (Rahmatullah, 2014). In the end he succeeded in collecting the Qur'an, fighting the apostates and those who were reluctant to pay *zakat*. At the same time began the liberation of new territories. He narrated 142 hadiths from the Prophet *sallallaahu 'alaihi wa sallam*. Among them, he had conveyed to the Prophet (Mursi, 2007)

In addition, there are many other successes achieved by Abu Bakr, namely eradicating false prophets to carry out futuhat to areas around the Islamic State such as sending troops to the Shiria area under the leadership of Usama bin Zaid. He was of the opinion that it was the Prophet's plan and for the sake of strengthening the security of the Islamic region from Persian and Byzantine attacks. The political steps taken by Abu Bakr were very strategic and brought a very positive and successful impact. Then expand to Iraq and Syria. The expansion into Iraq was led by the commander-in-chief Khalid bin Walid. Meanwhile, to Syria was led by Amru Ibn Ash, Yazid bin Abi Sufyan and Shurahbil bin Hasan. Khalid's troops were able to take control of Al-Hirrah in 634. However, the Islamic armies that headed for Syria, except for Amru Ibn Ash's troops experienced difficulties because the opposing side, namely the Byzantine army, had much greater strength and much more perfect equipment. To help the Islamic forces in Syria, Abu Bakr ordered Khalid bin Walid to immediately leave Iraq for Syria, and he was given the task of leading the entire army. Khalid obeyed Abu Bakr's instructions. They managed to win the battle,

but unfortunately the victory was not witnessed by Abu Bakr because when the battle was raging he fell ill and soon he died (Rahmatullah, 2014).

The period of Abu Bakr as-Siddiq is arguably unique. This period was a natural transition from the time of the Prophet Muhammad, both in terms of religion and secular politics. Starting with disputes between friends, the emergence of false prophets, the existence of a puzzle education movement among followers of the Islamic religion. Therefore, Abu Bakr did not need to act decisively to overcome this precarious situation. This step was initiated by the Prophet himself when establishing relations with neighboring countries in the implementation of his da'wah policy. Therefore, Abu Bakr had no choice but to take this step. As did the Prophet SAW, the form of government he leads is central (executive, legislative, and judicial centered on the highest government body) (Huda, 2018).

When he became a leader, Abu Bakr as Siddiq always determined policies with his friends. Even Abu Bakr as a Siddiq established a special organization such as the Shura Council as a place for deliberation to determine policies. Members of the Shura Jamaat founded by Abu Bakr included friends who represented the Ulama and Muslims, both Muhajirin and Ansar. Faced with problems, Abu Bakr immediately called them for advice. Starting from the realization that a ruler is just an ordinary person, so he needs wise and capable people to run his government. The form of government led by Abu Bakar as Siddiq is an ideal form of government, providing space for the people through their representatives in the shura assembly to participate in shaping government policies. As described above, the role of Abu Bakr as Siddiq in a series of government managerial activities that was built had two main functions, namely; the function of the priesthood (leader of worldly and religious power) and the function of recitation (carrying and conveying religious teachings) (Huda, 2018).

Then look at the influence of the government on Abu Bakar radhīyallāhu'anhu not much different when compared to the leadership of the

Prophet Muhammad sallallaahu 'alaihi wa sallam. The city of Medina is still the center of education, and the educational materials developed are monotheism, morals, worship and health. The monotheism material is still the main lesson to strengthen people's understanding of Islam. At this time, the collection of the verses of the Qur'an was carried out by collecting the memorization of the memorizers of the Qur'an, and the writing of the verses of the Qur'an. The memorization was written on the fronds of dates and animal skins and then kept by the trusted Companions of the Prophet. The next stage, selected several people to be a team in charge of copying the writings into the sheets to maintain the purity of the verses of the Qur'an (Zebua et al., 2020). While the educational materials taught at the Kutab institution (Educational Institutions that have existed since the time of the Prophet) are; (Erfinawati et al., 2019)

- a. Reading and writing,
- b. Reading the Qur'an and memorizing it,
- c. Faith education, namely instilling that the only one who must be worshiped is Allah,
- d. Moral education, such as etiquette for entering people's homes, good manners for neighbors, associating in society, and so on,
- e. Worship education such as performing prayers, fasting and hajj,
- f. Health, such as about cleanliness, movement in prayer is an education to strengthen physically and spiritually.
- g. While the educational materials at the middle and high levels are:
 - (1) The Qur'an and its interpretation,
 - (2) Hadith and syarah, and
 - (3) Fiqh (tasyri').

The above discussions can show historical facts that cannot be separated from the values of Abu Bakr as-Siddiq's prophetic leadership, including the following: (Harsoyo, 2020)

- Firmness

Although his people know Abu Bakr al-Siddiq as a gentle, polite, and generous person, Abu Bakr al-Siddiq is known to be firm, which is a commendable trait he has. One of Abu Bakr al-Siddiq's assertions was that when Fuja'ah had betrayed the trust, deceived Abu Bakr al-Siddiq and the Muslims and killed innocent people, and Abu Bakr as-Siddiq decreed the

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appropriate punishment for him, namely throwing him into prison. in fire. Thus, we can know the firmness of Abu Bakr as-Siddiq.

- Courage

Among the heroic attitudes that are considered as pride embedded in Abu Bakr as-Siddiq are the courage to face everyone who stands in his way of da'wah, as well as the help he has given to the Prophet Muhammad.

- Generosity

One proof of Abu Bakr as-Siddiq's generosity, is that when he converted to Islam, his wealth was very large and all of it was spent for the benefit of da'wah, to glorify the word of Allah and help the struggle of the Prophet Muhammad.

- Justice

As proof of Abu Bakr al-Siddiq's justice is the policy of increasing general welfare and the economy. Abu Bakr al-Siddiq formed a "Baitul Mal" institution, a kind of state treasury or financial institution. Its management was handed over to Ab Ubaidah, a friend of the Prophet SAW who was nicknamed "amin al-ummah" (trust of the people). Abu Bakr as-Siddiq applied the principle of equality, namely the policy of dividing the spoils of war equally (ghanimah). In this he disagreed with 'Umar ibn Khattab who wanted the distribution to be based on the merits of each friend. The reason put forward by Abu Bakr al-Siddiq is that all struggles carried out in the name of Islam are to be rewarded by Allah SWT in the hereafter. Therefore, let them have an equal share, that is, to give the same amount to all friends and not to discriminate between friends, between slaves and free people, even between men and women. So that Bait al-Mal's treasures never accumulate in a long period of time because they are directly distributed.

- Authority

Abu Bakr as-Siddiq was the leader of the Ash-Shiddiqun group and the best pious person after the Prophets and Apostles. He is the figure of the most important companions of the Prophet, the most pious and the absolute noblest.

In the Jahiliyah society, Abu Bakr as-Siddiq was one of the leading, honorable, respected and best people. Ibn Ishaq in *As-Sirah* said that they really liked Abu Bakr as-Siddiq and were happy with him. They admit that he is a person who has great virtues and noble character. They used to come to him, asking for help regarding what had happened to him. They feel comfortable and familiar with him because of his knowledge, his trade and his familiar and friendly demeanor. Abu Bakr as-Siddiq had a feature that made him liked by many Arabs, namely he never criticized anyone's lineage and did not like to mention the disgrace, defects, shortcomings and ugliness of others.

C. Analysis of Abu Bakr As-Siddiq's Inauguration Speech to the People

a. Description of Abu Bakr As-Siddiq's Speech

The flash of division that could ignite into flames and consume the entire Islamic building has been extinguished, the body of the Prophet was solemnly buried the next day. The question of where the tomb should be excavated has also given rise to disagreements. This has also been resolved by Abu Bakr As-Siddiq who decreed that a prophet should be buried at the point where he died. So 'Aisha's room turned into the Prophet's grave.

Then, came the general oath ceremony in the hands of Abu Bakr As-Siddiq as Caliph at the age of 61 years at the suggestion of Umar bin Khattab (Ilahiyah & Salim, 2019). After everyone had taken the oath of allegiance, Abu Bakr As-Siddiq delivered a speech in which he noted that there was not for a moment in the depths of his heart that he had any desire to become Caliph, and that he had accepted the responsibility in that position only because of his obedience to the will. Public. He also explained the principle of caliphate or government, which, if implemented in the Islamic world, would save the vast world empire from the divisions and decline that later befell it. So since then the leadership of the ummah has been in the hands of Abu Bakr As-Siddiq with the title of caliph of the Prophet (successor of the Prophet). (Tumangger, 2021).

"If I do well, help me", said the Caliph, "And if I do wrong, set me right". In other words, he laid as the cornerstone of government that all power was

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ultimately embedded in his own people. If a ruler manages this power for the greatest benefit of his people, then it is the duty of the people to provide all assistance. However, if he works against the good of his people, then he loses his claim to demand the loyalty and support of his people. In the same speech, he also gave the most basic words of the main function of government, namely ensuring peace and order and safeguarding the rights of citizens:

“The weak amongst you shall be strong with me until I have secured his rights, if God wills; and the strong amongst you shall be weak with me until I have wrested from him the rights of others, if God wills”.

He also declared to his people where the secret of his life and prosperity lay:

“No people abandon jihad in the way of Allah, but Allah will make them despised and humiliated, not dirty deeds spread in a people, but Allah will spread havoc among them”.

And he closed it with these beautiful words:

“Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, you owe me no obedience. Arise for your prayer, God have mercy upon you”.

Every word of this brilliant speech contains great wisdom and can be a light to the Muslim world in these dark and gray days of universal decline. A leader should exist in every scheme of national organization, call him king, Caliph, president or Imam; an outward symbol of national unity and solidarity there should be. But the will of the Leader of this nation will end in binding his people when he violates the boundaries laid down by God and His Prophet.

After hearing the speech delivered by Abu Bakr As-Siddiq, the tension between the Muhajirin and the Ansar subsided. They accepted what Abu Bakr As-Siddiq said and pledged allegiance to him as the successor of the Prophet Muhammad SAW (Mulawarman, 2020). The speech, which is said after his appointment emphasized the totality of Abu Bakr's personality and commitment to Islamic values and strategy of assessing the highest achievement for people after the death of the prophet Muhammad (Wahyuniar & Afifa, 2020). After Abu Bakr As-Siddiq was sworn in as caliph to replace the Prophet, the first program that was launched by Abu Bakr As-Siddiq was to

suppress rebellion, fight people who refused to pay zakat, apostates who were happening everywhere and causing chaos. (Fadilah, Songidan, & Rohman, 2019).

b. Analysis of the Principles and Basics of Leadership from Abu Bakar As-Siddiq's Speech

Abu Bakr As-Siddiq was a companion of the Prophet who was famous for his generosity (Daulay, Dahlan, & Suharti, 2020). As a leader as well as an educator of the people, Abu Bakar As-Siddiq's leadership contains many educational values, including honesty, courage, firmness, generosity, justice, authority, and so on. This can be seen when his first speech after being appointed caliph reads:

"O, People! I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights, if God wills; and the strong amongst you shall be weak with me until I have wrested from him the rights of others, if God wills. No people abandon jihad in the way of Allah, but Allah will make them despised and humiliated, not dirty deeds spread in a people, but Allah will spread havoc among them. Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, you owe me no obedience. Arise for your prayer, God have mercy upon you." (Hasan, 2002)

These are a few excerpts of Abu Bakar As-Siddiq's welcoming speech, – as written by Hasan Ibrahim Hasan (2002) in his book entitled *Sejarah dan Kebudayaan Islam* – when he was sworn in as the first Caliph of Islam before the Muslims in the city of Medina. From the historical facts (bai'at) in Tsaqifah, it is illustrated that the political meeting or deliberation forum takes place warmly, openly, and democratically (Pulungan, 1994). Even though this speech was delivered a dozen centuries ago, many historians and scholars consider that the substance of the speech contains the principles and basics of leadership, which are not only valid at the time, but also have a universal scope of meaning. Therefore, what was conveyed by Abu Bakr As-Siddiq remains

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current and relevant in the context of leadership in this modern age (Madjid, 2001).

Some of the principles and principles of leadership that can be underlined include: first, Abu Bakar As-Siddiq's willingness to cooperate with anyone to carry out his leadership. He is aware that a leader will always be faced with parties who politically support or oppose his leadership. Therefore, in order for a government to run well, a leader must be willing and able to cooperate with all parties.

To do this requires a prerequisite in the form of a leader's humility. This is shown by Abu Bakr As-Siddiq through his expression, that he is not the best person among other Medina Muslims. He understood this because there were some Muslims who wanted several other personal friends to become caliphs, because they were considered more worthy and more entitled to this position. However, because he has been chosen and inaugurated to be the caliph, he hopes that all parties, both those who agree and those who are dissatisfied with his appointment, can support and cooperate with each other.

In the context of modern politics that implements a multi-party democratic system, where a leader is elected directly by the people, it is impossible for a leader to be elected with the support of an absolute majority of all citizens. In fact, cumulatively, it could be that more people did not vote for the leader in question than those who did. Therefore, a leader's humility, willingness to cooperate and the ability to accommodate the interests of parties outside his supporters, are the keys to effective governance.

Second, Abu Bakr As-Siddiq realized that the idea of a leadership is closely related to efforts towards a good, in this case the idea of truth and justice. As many political experts have stated that a power has a tendency to corrupt. To avoid abuse and abuse of power, a leader really needs criticism or social supervision as a form of check and balance (remember to remind yourself of kindness and patience). Therefore, Abu Bakr As-Siddiq opened a wide space for all forms of criticism and suggestions for his leadership. He wants his

people or people to be critical of all the policies of his government. If the policy is in accordance with the principles of truth and justice, the ummah is asked to support it, but on the other hand, if the leadership is deemed deviant, then the ummah has the right to take an oppositional stance and straighten out its policies.

Third, a leader should not be arrogant and authoritarian. Abu Bakr As-Siddiq realized that as a caliph or leader he was still a human being who could not escape mistakes. Only Allah, the Most True God, can avoid mistakes. For Abu Bakr As-Siddiq, it is not appropriate for a leader to imitate the slogan "the king can do no wrong" (a leader cannot make mistakes), so that he can act arbitrarily and impose his will on his people.

On the basis of that awareness, Abu Bakr As-Siddiq made the standard of obedience of the people not to personal will or will, but to the extent to which he followed the rules and orders of Allah and His Messenger. He only wants to be obeyed by his people as long as he and his government are obedient to Allah and His Messenger. However, if in carrying out his government, there are indications that he has committed disobedience by violating Allah's orders and not carrying out the sunnah of His Messenger, then the people are asked to remind him and straighten him out.

Those are some of the principles and principles of leadership that we can take from the inauguration speech of Abu Bakr As-Siddiq. If the basis and concept of leadership is placed within the framework of modern political ideology, it is clear that Abu Bakr As-Siddiq is a democratic leader. He really respects the sovereignty of the people. For Abu Bakr As-Siddiq, because he was elected by the people, the people also have the right and are obliged to control, correct and if deemed necessary to fire him.

Abu Bakr As-Siddiq was the first caliph to continue the struggle after the Prophet died (Taufikurrahman & Usman, 2020). Abu Bakr As-Siddiq was also a humble leader, not arrogant and not arbitrary. He is a typical leader who is open, not anti-critic, not authoritarian and willing to improve his policies if it is

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deemed detrimental to the people and violates the rules of Allah and His Messenger. All that he did fully for the welfare and prosperity of his people.

The content of Abu Bakr As-Siddiq's speech is a real mirror of Abu Bakr As-Siddiq's humble nature. The son of Abu Quhafah admits that he is not the best person. In his speech, he also showed the political outlines carried out by Abu Bakr As-Siddiq in his government. In it there are principles of freedom of opinion, guidance of people's obedience, realizing justice and encouraging jihad fisabilillah.

Abu Bakr As-Siddiq vowed to uphold the values of honesty in all things. He told his subordinates that the success of a leader and the prosperity of his people can only be realized if a leader is honest in carrying out his leadership. This is the basic pillar for realizing success and prosperity in the nation and state. For Abu Bakr As-Siddiq, upholding honesty and a sense of justice and upholding them in all aspects of life are principles and basic leadership that he must apply in his government.

CONCLUSION

Abu Bakr Ash-Siddiq radhīyallāhu 'anhu was sworn in as Caliph in 11 H or 632 M (Nugraha, 2019). The period of Abu Bakr Ash-Siddiq is arguably unique. This period was a natural transition from the time of the Prophet Muhammad, both in terms of religion and secular politics. Starting with disputes between friends, the emergence of false prophets, the existence of a puzzle education movement among followers of the Islamic religion. Therefore, Abu Bakr did not need to act decisively to overcome this critical situation. This step was initiated by the Prophet himself when establishing relations with neighboring countries in the implementation of his da'wah policy. Therefore, Abu Bakr had no choice but to take this step. As did the Prophet SAW, the form of government he leads is central (executive, legislative, and judicial centered on the highest government body).

When he became a leader, Abu Bakr Ash-Siddiq always determined policies with his friends. The form of government led by Abu Bakar Ash-Siddiq is an ideal form of government, providing space for the people through their representatives in the shura assembly to participate in shaping government policies. Abu Bakr Ash-Siddiq acts as a leader of worldly and religious power as well as a leader who brings and conveys religious teachings. Abu Bakr Ash-Siddiq's prophetic leadership values include; firmness, courage, generosity, justice and authority.

The speech delivered after his appointment emphasized the totality of Abu Bakr's personality and commitment to Islamic values as well as his strategy of assessing the highest achievements of the Ummah after the death of the Prophet Muhammad. After hearing the speech delivered by Abu Bakr Ash-Siddiq, the tension between the Muhajirin and the Ansar subsided. They accepted what Abu Bakr Ash-Siddiq said and pledged allegiance to him as the successor of the Prophet Muhammad. Every word of this brilliant speech contains great wisdom and can be a light to the Muslim world in these dark and gray days of universal decline. After everyone had taken the oath of allegiance, Abu Bakr Ash-Siddiq delivered a speech in which he noted that there was not for a moment in the depths of his heart that he had the desire to become caliph, and that he had accepted the responsibility.

Historians and scholars consider that the substance of Abu Bakr Ash-Siddiq's speech contains the principles and basics of leadership, which were not only valid at the time, but also had a universal scope of meaning. Therefore, what was conveyed by Abu Bakr Ash-Siddiq remains current and relevant in the context of leadership in modern times. Some of the leadership principles and principles that can be underlined include; first, Abu Bakr Ash-Siddiq's willingness to cooperate with anyone to carry out his leadership. Second, Abu Bakr Ash-Siddiq realized that the idea of leadership is closely related to efforts towards goodness, in this case the idea of truth and justice. Third, a leader should not be arrogant and authoritarian.

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The content of Abu Bakr As-Siddiq's speech is a real reflection of Abu Bakr Ash-Shiddiq's humble nature. Abu Bakr Ash-Shiddiq vowed to uphold the values of honesty in all things. He advised his subordinates that the success of a leader and the prosperity of his people can only be realized if a leader is honest in carrying out his leadership. This is the basic pillar to realize the success and prosperity of the nation and state. For Abu Bakr Ash-Shiddiq, upholding honesty and a sense of justice and upholding them in all aspects of life are the principles and basic leadership that he must apply in his government.

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