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The Role of Islamic Spirituality in the Management and Leadership Process



Mahazan Abdul Mutalib and Ahmad Rafiki



The Role of Islamic Spirituality in the Management and Leadership Process

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Rosmah Mohamed, Universiti Putra Malaysia, Malaysia

Leadership, according to Islamic views, is highly emphasized and the responsibility to preserve it is entrusted to every Muslim's individual. Based on this understanding, an Islamic leader should manage the governance wisely and safeguard the given trust by keeping himself from being trapped in transgression actions and always consistent to fulfil his obligations. This includes inviting his subordinates towards performing good actions and contributing to social welfare. This is because the failure of an organisation or society is determined by its leadership quality. Hence, this chapter focuses to discuss the concept of spiritual leadership according to Islamic views, roles of leaders, basic principles and requirements of leadership, and characteristics of leadership that can be learned from the teachings of Islam. In addition, explanations on the effects of spiritual leadership towards faith, politics, society, and economy are also discussed. Overall, this chapter is expected to provide a new perspective on the issue of Islamic leadership in this current era.

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The Importance of Qalb for Effective Leadership Competency in Organization.....23

Sutan Emir Hidayat, National Committee of Islamic Economy and Finance (KNEKS), Indonesia

Atiqoh Nasution, National Committee for Islamic Economy and Finance (KNEKS), Indonesia

Leadership competencies consist of several skills and behaviours of leaders that could influence leadership performance. This study aims to explore leadership competencies based on the nature of human being. In doing so, this article discusses the relationship of Qalb (Heart) and leadership as well as the importance of Qalb (Heart) for institutional leadership competencies. This includes examining the nature and functions of Qalb (Heart) which could contribute to the practice of effective leadership in organization. The implication of Qalb (Heart) as the centre for leadership competencies in organization is also presented in this chapter. This is done by breaking down examples of prominent leaders' leadership behaviours in different situations. This article concludes that organizational leadership competencies should never be separated from the the basic source of human being or Qalb (Heart). This is because Qalb (Heart) locates the spiritual centre of human being that very powerful to determine the behaviour of leaders.

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Islamic Leadership in Building a Supportive Workplace Culture to Overcome Discrimination of Women in the Workplace38

Siti Aishah Hussin, Nilai University, Malaysia

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Many Muslim leaders, entrepreneurs, and managers in Malaysia successfully apply the Al-Quran and Sunnah to their business organizations. In an organization, Islam stresses the cooperation and sense of collectiveness among the employees, as in fact, the religion cannot be practiced in separation. The collective efforts of people in a work situation should be aimed at achieving a certain goal since organizations are composed of very distinct people who are each of unique character and contribute in a particular way based on cultural diversity. In order to create an ethical organization culture that provides a fair treatment to all employees, Islamic leadership principles would become the best method for realizing it. Many verses in the Al-Quran explains justice and honesty in trade as well as courtesy and fairness in employment. In succession, managers should follow many values and norms in Islam as regards the practice in the organization.

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Social media plays an important role in disseminating information and news to the audience. Through its influencer, the information could be shared faster in a wider spectrum. Meanwhile, the opinion leaders greatly influence other people's decision making, attitudes, behaviors, and are perceived to be models for others. However, in Islam, the use of social media is regulated and has to comply with the principles and values stated in the hadith of Prophet Muhammad (PBUH) as well as the verses in the Al-Qur'an. Every Muslim has the responsibility to share valid and credible information to everyone regardless of their religion. The social media platforms can be used by Muslims to interact and understand the content more easily. Islam emphasizes the ethics and moral aspects in any interaction or communications. In fact, Islam has a da'wah system where the communication and understanding of the content or messages must be clearly identified and discussed before spreading to others.

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Hafiza Harun, Zurich Takaful Malaysia Berhad, Malaysia

This chapter discusses Islamic communication principles and values which are ideal for any organizations. The discussion starts by elaborating communication from Islamic point of view. The discussion continues by deliberation on communication values and their relationship with good organization. Some thoughts of Muslims' prominent scholars that are relevant to communication are highlighted to integrate them towards the establishment of an ideal Islamic organization. The deliberations on Islamic values are highlighted through five pertinent values and their roles in building up a solid organization.

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Djamel Eddine Laouisset, Duy Tan University, UAE

Over the recent economic history, the world banking industry has gone through exponential developments. This sectorial growth has been paved with ever-increasing challenges linked to the problematique of business ethics, banking governance, and industry regulation. As global banking operations continue to grow, the need

for a global business ethics re-evolution has become a matter of urgency. Within this historical context, the concept of Islamic business ethics and ethical banking has evolved equally capturing the attention of industry professionals and academic scholars. These developments have created a global niche market for Islamic banking, and it became clear that the success of Islamic bank global redeployment in a hyper-competitive banking environments should be embedded on the constant creation of new short-term competitive advantages so as to sustain sustainable competitive advantage.

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Norhafizah Musa, Universiti Teknologi Malaysia, Malaysia
Azahar Yaakub @ Ariffin, Universiti Teknologi Malaysia, Malaysia
Abdullah Rofiq, Islamic College of Attanwir, Indonesia
Muhamad Rozaimi Bin Ramle, Universiti Pendidikan Sultan Idris, Malaysia
Sulaiman Dorloh, Universiti Pendidikan Sultan Idris, Malaysia

This chapter attempts to examine spiritual leadership in the digital age. The elaboration of featured characteristics from the hikmah (wise-based performance) will be conducted referring to the several literatures critically in line with the main subject of related topic, such as from journals, chapters, proceedings, and also monograph works. The finding reveals that expanding the pathway of spiritual leadership together with hikmah distinctive feature is drawn into the particular attention through divine governance, responsible integrity, and caring consistent awareness in a properly good organisation management. The implication is that spiritual leadership with hikmah offered the continued consistency of emphasising the service mutually in line with the wide-ranging standpoint in the workplace atmosphere. This chapter is expected to contribute to disseminating the knowledge understanding of spiritual leadership in line with hikmah-based performance.

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Muhammad Dharma Tuah Putra Nasution, Universitas Pembangunan Panca Budi, Indonesia
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In Islamic faith and ideology, tremendous emphasis is paid to leadership as an essential instrument for realizing an ideal society which is built on fairness and compassion. Muslims practice the Islamic faith, which Islamic law regulates the faithful's way of life, from moral issues to etiquette and business conduct. Established laws governing the Muslim's behaviour and activities are included in Sharia decisions, and many Islamic teachings deal with business activities. The business etiquettes and rules of succession are contained in Sharia laws. Sharia law offers guidelines on integrity, fairness, risk, fraud, bribery, and kindness in business activities. The family business culture is influenced by the business element of the enterprises, which offers principles, mutual goals, commitment towards a prosperous future, and complimentary relationships between enterprises. The family enterprises are considered in a socio-cultural and religious environment in which the business is operated to gain a greater awareness of leaders' succession and successor development.

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Distinguishing Leadership Between Islam and Conventional Perspectives 158

Muhammad Yamin Siregar, Universitas Medan Area, Indonesia

Ahmad Rafiki, Universitas Medan Area, Indonesia

Abdullah Almana, Business School Lausanne, Switzerland

The purpose of this study is to compare between conventional and Islamic leadership which have different styles, approaches, and views. It consists of viewpoints rather than empirical findings which are considered crucial in understanding comprehensively the whole concept of both leadership views. This would neglect some negative or misperceptions especially for the Islamic leadership approach. By discussing each of the elements and its content on both leadership views, further studies and researches could be conducted in order to examine or test those elements empirically. This could be beneficial for the practitioners or public figures who are the leaders in their workplaces for adopting or adapting some key principles from both leadership views. Some experiences of leaders in Muslim or non-Muslim countries will be included in this chapter, so that more arguments and examples could be implemented. In Islamic leadership, the Islamic teachings based on Al-Qur'an and Hadith are fundamental principles and the main sources for every discussion.

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The Principal Leadership in Islam: Its Traits and Role Model in Shaping

Character of School Members 173

Novebri Novebri, STAIN Mandailing Natal, Indonesia

Hanifah Oktarina, STAIN Mandailing Natal, Indonesia

This chapter discusses the idea of leadership especially at schools from the Islamic perspective. It also highlights some strategies to become an effective principal who can lead effectively and be emulated by all school members. In every movement,

word, and action, a good principal should uphold Islamic values which have been modelled by the Rasulullah SAW through his teachings and Sunnah. A good principal should have positive influence to all school members by encouraging them to move together developing the school. The roles of a school principal as a leader are very important especially in helping the school members improving the quality of education and shaping the religious characters of the school community. An effective principal is not only playing the roles of a successful teacher that can be emulated by others, but also as a leader who is respected for his leadership and good behaviours.

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Basic Management Traits for Today's Global Competitive Environment..... 193

Jitender Matta, Amity University, India

Anil Vashisht, Amity University, India

Vikrant Vikram Singh, Amity University, India

This study identifies and analyses basic management traits that are important for managers and organizations in today's global competitive environment. Common effective management practices could be found in successful organizations. Among those practices are establishing well-defined values and goals and working to make employees accept those values as their own, knowing the organization's clients and working to find and keep those clients satisfied, developing and supporting employees, and communicating clearly. This chapter elaborates five basic management practices that must be mastered by all managers and its importance for today's highly competitive business environment.

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Personal Branding and Teachers' Perspectives on Leadership of the Prophet ..209

Risydah Fadilah, Universitas Medan Area, Indonesia

Laili Afita, Universitas Medan Area, Indonesia

Sari Atika Prinduri, Sekolah Tinggi Agama Islam Tebingtinggi Deli, Indonesia

The leadership styles of the Prophet consist of Shiddiq, Amanah, Tabligh, and Fathanah, which can be adopted as teacher leadership styles. Personal branding in Islamic perspective is a character that can be imaged by someone so that other people who see it can characterize that person, while leadership in a teacher's personal branding can be seen from the akhlaq possessed by the teacher in managing the class so that the learning process teaches work effectively. This chapter explains the definition of leadership and the leadership style of teachers in the classroom, the leadership style of the Prophet Muhammad SAW, the definition of personal branding,

and how teachers can implement the type of leadership of the Prophet in leading classes that will be used as role models for their students through their personal branding assessment. It aims at how a teacher can make a personal branding who will be a role model and idolized by students in the class so that he can become a leader according to the perspective of the leadership of the Prophet Muhammad.

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Preface

Islamic leadership carries all of the basic elements that relate to the aspect of effective management process. This means that Islamic leadership is also associated with the components of planning, organizing, directing, staffing and evaluating. Leadership has significant effects on the performance of business operations and organizational environments which applied across sectors or industries. This is also applied to the Islamic leadership concept that aims to facilitate and drive organizations to achieve its objectives through social, physical, psychological, and spiritual processes as well as religious manners. The strength of Islamic leadership relies on the sources of Islam itself which is the Al-Quran and the Hadith of Prophet Muhammad (PBUH). The two sources consist of various instructions and orders that can guide effective implementation of organization activities as well as social life.

In these very dynamic and competitive business environments, managers need to find a better way to manage and lead the organization. It could start with the initiatives of the leaders and their strategy to avoid unnecessary troubles in leading the organization to its goals. This relates to other elements in organization, which normally categorized as the soft part of the management process covering the behavioral and personality aspects of the leaders and employees. This also includes the participation and involvement of all members of organizations in the leadership process. Leaders must be able to influence the employees and motivate them to face changes and in catching specific missions or targets of the organization.

There are many styles of leadership that could be applied in organizations. This includes the servant, transformational, transactional, laissez faire, charismatic, and many others. Recently, a soft yet significant approach called the Qalb-Guided Approach which is based on Qalb (Heart) has been introduced by the academia. Each of the styles or approaches has their own strengths and foci. Leaders and managers must be able to ensure his or her leadership approach is matched with the needs of the organizations. The leadership characters practiced by the leaders must be genuine and heavy with values and meanings to ensure strong attachment of the employees to the organizations. It is believed that genuine behaviors such as being kind, empathy, considered, direct, and honest are so strong and influential

in all contexts and situations. In fact, various research of leadership conducted in many countries have found support on the power of spirituality and good manners to organizations.

Research findings of effective leadership behaviors indicate that good leadership acquires several key skills, while great leadership requires full combination of soft and hard leadership skills. This includes positive personality, honesty, knowledge, personal abilities, organization skills, vision and mission, goals, intelligence, motivation and desire, as well as courage in order to steer the organization to move forward and success. A leader should have competitive advantages or unique competencies that are very important for the leaders to respond to the constant forces and demands of modern organization challenges due to the dynamic and rapid changes of technology, economy, business environment as well as the demands which now happening globally. The challenges force us to understand that success of an organization depends mostly on the competencies of the leaders.

Islamic leadership does not only cover on the aspects of legitimacy of leadership in Islam or cultural and philosophical perspectives of leadership in Islam. The discussion is not meant to disregard the values and beliefs of other religious practices. The discussion brought up in the book aims to improve our understandings on the influence of religious and cultural to management process. In addition to values, dimensions of Islamic leadership, as well as characters and personalities, Islamic leadership also covers the roles of women in organization. This include the discussions regarding how women are considered to be very important, received high respects from the people in organization, and protected within the legal frame of Islam. Female leaders could contribute to the organization through their sharp and feminine personality, bringing up a good and responsible culture in organization, and provide multiple insights on management processes that normally overlook by others. Meanwhile some of women leaders play a major role to influence other employees especially the women who are working in organizations through their feminine appeal. Modern organizations must able to understand the socio-psychology of women at workplace and able to answer their demands in order to receive maximum benefits from the contributions of female employees in organizations. Islam encourages the dissemination of objective and correct information through various media platform including the social media. The use of social media is important to increase our understandings regarding ethics and should be oriented toward educating the public. The da'wah approach in Islam should be enhanced by utilizing fastest and effective media platform in order to reach a wider audience.

Islamic leadership emphasized on ethics and morals in every aspect of life and organization practices. It is not only meant for Muslims but should be understood and followed by followers of other religions. The concept is applicable to both formal and informal organizations (such as schools or other higher educational

Preface

institutions), and adaptable with current unpredicted environment, as well as resilient to any contemporary challenges. The important of Islamic leadership tenets as well as various lessons that we can learn from Islam can be benefitted by various organizations from small until large scale enterprises. This includes offering long term solutions to organization problems related to the leadership linking to the aspects of politics, social and economy.

ORGANIZATION OF THE BOOK

The book is organized into 12 chapters. A brief description of each of the chapters follows:

Chapter 1 discusses leadership responsibilities that are entrusted to all Muslims. Islam encourages all leaders to manage the governance and the trust of organization by keeping the leaders free from being transgress and always fulfilling his or her obligations by inviting the subordinates toward good and social welfare. This chapter focuses on the concept of spiritual leadership based on the Islamic views, the roles of leaders, the basic principles and requirements of leadership and the characteristics of leadership based on the teachings of Islam. Explanations on the effects of spiritual leadership on religion, politics, social and economy are also discussed.

Chapter 2 explores leadership competencies from the nature of human being. It discusses the relationship of Qalb (Heart) and leadership as well as the importance of Qalb (Heart) to foster institutional leadership competencies. The discussions also include the nature and functions of Qalb (Heart) which contribute to the practices of effective leadership in organization. The application of Qalb (Heart) as leadership competencies in organization is also presented. This chapter also elaborates the importance of the Qalb (Heart) in leadership process from the perspectives of individual behaviors.

Chapter 3 discussed qualities of selected Muslim leaders, entrepreneurs, and managers in Malaysia by successfully applying the understandings of Al-Quran and the Sunnah to their business organizations. In an organization, Islam stresses cooperation and sense of collectiveness among the employees. This includes to place strong believe on respect to cultural diversity, as in the matter of fact, religion cannot be practiced in isolation. Many verses in Quran explained about justice and honesty in trade activities, as well as courtesy and fairness in employment. In sum, here are many values and norms that managers should learn from Islam with regard to the good practice of organization.

Chapter 4 reviews the role of social media in disseminating information and news to the audience. In Islam, the use of social media is regulated and has to comply with the principles and values stated in the Hadith of Prophet Muhammad

(PBUH) and the verses in the Al-Qur'an. Every Muslim has responsibility to share only valid and credible information to everyone. The social media platform can be used by Muslims to interact and understand the contents interactively and lively. Islam emphasizes the ethics and moral aspects in all activities and interaction of communications through the so called responsible da'wah approach.

Chapter 5 discusses Islamic communication principles and values which are ideal for effective organization. The discussion commenced from the Islamic point of views and followed by deliberation on communication values and their relationship with good organization from the conventional perspectives. Some thoughts of prominent Muslims' scholars that are relevant to communication are highlighted and integrated in the discussions. The thought are very useful to ideal Islamic organization. The deliberations on Islamic values are highlighted through five pertinent values and their roles in building up a solid organization.

Chapter 6 presents the concept of Islamic business ethics or ethical banking and finance in particular which has evolved and capture the attention of various consumers of the industry, professionals, and academic scholars alike. The banking & financial services issues and new ethical requirements have created a global niche market opportunity for Islamic banking & finance as it holistically re-integrated business with ethics.

Chapter 7 attempts to examine dimensions of spiritual leadership by elaborating a specific concept of performance in Islam called *hikmah* or wise-based performance. The discussions were established based on analysis of several literatures related to the topic, such as from journal articles, book chapters, conference proceeding, and also monographs. The chapter reveals some suggested pathways of spiritual leadership together with distinctive feature of *hikmah* related to divine governance, responsibility and integrity, and consistent awareness for good organization management.

Chapter 8 proposes an illustration of Islamic leadership attributes for successors of Muslim family-based enterprises. Specifically, this chapter discusses the relationship between Islamic business leaders' succession plan and its influence toward family business's cultural orientation. The relationship between culture and leaders is seen to be dialectical, in a sense that culture may not only determine the art of leadership but also nurtures and facilitates the emergence of new leaders of family enterprises.

Chapter 9 compares conventional leadership to Islamic leadership in terms of its different styles and approaches, as well as views. It consists of viewpoints rather than empirical findings which considered crucial to enable us understand comprehensively the whole concept of conventional and Islamic leadership. The understanding is important to enable avoid any negative or misperceptions regarding the Islamic leadership approach. In Islamic leadership concept, the Islamic teachings based on Al-Qur'an and Hadith are very fundamental and provide key understandings and principles for all discussions related to the topic.

Preface

Chapter 10 discusses the idea of leadership especially schools-based leadership from the perspectives of Islam. The article highlights some important strategies to become an effective principal who can lead high performance schools and be emulated by all school members. A good principal should uphold Islamic values which have been modeled by the Prophet Muhammad (PBUH). A good principal should have positive influence to all school members and encourage them to excel in works.

Chapter 11 presents basic management traits for today's global competitive environment. Common effective management practices are found among successful organization leaders. Among those practices are establishing well-defined values and goals and working to make employees accept those values as their own; get in touch with the clients and working hard to find and keep those clients satisfied; developing and supporting employees; and finally communicating clearly.

Chapter 12 concludes and presents the leadership styles of the Prophet Muhammad (PBUH) that consist of Shiddiq, Amanah, Tabligh, and Fathanah. The four Prophetic traits should be adopted as teachers' leadership styles given the understanding that teachers are basically continue the works of the Prophets to educate the society toward correct thoughts and civilization. This chapter explains the definition of leadership and the leadership style of teachers in the classroom, the leadership style of the Prophet Muhammad SAW, the definition of personal branding, and how teachers can implement the leadership of the Prophet in the teacher's classrooms. The Prophetic quality is important to enable the teaches be considered as a role model for the students through their personal branding assessment.

Chapter 1

Roles, Principles, Requirements, and Characteristics of Islamic Spirituality in Leadership

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ABSTRACT

Leadership, according to Islamic views, is highly emphasized and the responsibility to preserve it is entrusted to every Muslim's individual. Based on this understanding, an Islamic leader should manage the governance wisely and safeguard the given trust by keeping himself from being trapped in transgression actions and always consistent to fulfil his obligations. This includes inviting his subordinates towards performing good actions and contributing to social welfare. This is because the

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failure of an organisation or society is determined by its leadership quality. Hence, this chapter focuses to discuss the concept of spiritual leadership according to Islamic views, roles of leaders, basic principles and requirements of leadership, and characteristics of leadership that can be learned from the teachings of Islam. In addition, explanations on the effects of spiritual leadership towards faith, politics, society, and economy are also discussed. Overall, this chapter is expected to provide a new perspective on the issue of Islamic leadership in this current era.

INTRODUCTION

The definition of leadership, according to Stogdill (1948), is “a relation that exists between people in a social situation and that people are a leader in other situations”. Gouldner (1965) proposed several features to show how the term ‘leadership’ can be understood, among them being those whose achievements are based on many goals considered as extraordinary, those who give encouragement and receive honest feedback from the people, and those whose status is recognisably higher compared to others who are involved in the same activity (Ahmad Redzuwan, 2001). In other words, leadership is a high position and is held by those who are the best.

The general meaning of leadership is ‘a way of organizing human activities through the centralization of power to achieve communities living goals’. Ibn Taimiyyah (1971) noted that leadership is a major religious obligation. Without leadership, the administration of religion and nation cannot be carried out properly. Fiedler (1967) viewed leadership as a personal relationship, where the power and influence are not evenly distributed so that an individual can command and control the actions of others more than they supposedly can over an individual. Abdul Talib (1972) defined leadership as the art to organise, coordinate and seek stimulants for individuals or groups to convey the aspirations of an organisation. Al-Mawardi (1960) argued that a leader is a person who replaces Muhammad PBUH in religious and public affairs. While Ibn Khaldun (2000) opined that leaders are those who lead the task to perform the affairs of the world and the hereafter. Majid Ali (1998) believed that leaders are those who have been authorised (delegated authority) to implement Islamic law.

Western scholars define leadership as the influence between individuals executed in a situation and directed through the communication process towards a specific goal. Besides that, leadership is very crucial in organizational administration (Yukl, 2013) and it will not succeed if the leadership aspect is not taken care of by the management (Hasan Al-Banna et al., 2021). Excellent leadership will create a brilliant, glorious, and well-regarded society and organisation. Therefore, management and leadership are two important elements in ensuring an organization’s success in the

future. Any organization without his leadership and management will remain status quo and never become productive (Drucker, 2007). According to Rajesh (2016), management is defined in many ways and it can be summarised as the process of reaching organizational goals by working with and through the people and other organizational resources. To get the work done through the efforts of other people, a leader should plan, do, act, check, coordinate and control the human resource to achieve the objectives of the organization.

Furthermore, some scholars have divided the evolution of management theory into four main perspectives; 1) classical perspective, 2) behavioural perspective, 3) quantitative perspective and 4) contemporary perspective. Referring to this evolution, they claimed that modern management started from the industrial revolution era in Europe since the late 19th century. However, the development of management through spiritual organizational leadership has begun since the glory of Islam in the era of the Prophet PBUH.

According to the *hadith* of the Prophet Muhammad PBUH, all Muslim individuals are regarded as leaders and are responsible to properly manage those who are under their responsibilities, as mentioned in the sayings of Prophet Muhammad PBUH:

Every one of you is a leader and will be asked to be accountable to those who are under his care. The head of state is responsible for its people and shall be questioned about his subjects and of his leadership. A woman is a guardian over the household of her husband and children and shall be questioned of her responsibility. A child is responsible for his or her parent's property, as well as a servant who is working with an employer is a guardian over the property of his or her employer, every one of you is a leader and shall be questioned concerning his trust. (Hadith narrated by Imam Bukhari and Muslim RA)

In another *hadith*, the Prophet Muhammad PBUH put utmost importance on leadership aspects to a point where a leader is to be appointed even in small groups: “When three persons set out on a journey, they should appoint one of them as their leader” (*Hadith* narrated by Abu Dawood).

Islamic leadership is a process that can propel a group of people to meet the short and long-term Islamic needs that can produce an insight into the goals of Islam. This means that Islamic leadership is leadership according to Islamic means, as established by the Prophet Muhammad PBUH. Hence, the writing of this article will focus in detail on the Islamic views, particularly on the Islamic leadership and management, role and leadership style based on the Islamic perspective.

CONCEPT OF ISLAMIC LEADERSHIP

The leadership of Prophet Muhammad PBUH is an ideal and practical example that is essential to be followed by all mankind (Watt, 1969). Prophet PBUH was sent to guide all walks of life and not to a specific race, period, or country. The Islamic message brought by the Prophet Muhammad PBUH covers the whole aspects of human life, rather than solely for the spiritual aspect. Likewise, the concept of Islamic leadership is not only spiritual in nature, but it is 'comprehensive and inclusive leadership'. This concept separates the Islamic teachings from other beliefs or concepts such as 'spiritual leader', which do not arise in Islamic culture (Hassan, 1969).

Indeed, Islam has two important phrases namely: "There is no God worthy to be worshipped but Allah SWT and Muhammad PBUH is the messenger of Allah". The Prophet Muhammad PBUH was 'introduced' by Allah SWT in the Qur'an as the messenger of the previous messengers. Its scope is based on two main principles, which is to receive revelation and disseminate the Divine Message and making sure it is practised by all mankind, while his successor must understand the message and making sure it runs in the direction required by Allah SWT. The successors must be among the scholars as they are the rightful successors to continue the prophets' crusade. Based on that principle, the messengers or his successor shall not have the authority to change, add or revoke any revelation. In addition to the post that Allah SWT gave to Muhammad PBUH in particular as the Prophet, he also acted as a spiritual cleanser, a leader and a guide as a living example. The concept of 'oneness of God' prefixed with Prophet Muhammad PBUH, declaring himself the recipient and messenger of Revelation. The absolute authority is Allah SWT.

Therefore, Islamic society is a society that accepts the guidance of Allah SWT and is responsible for bringing the people towards safety, virtue, and happiness. The Islamic community is responsible for knowing and understanding the 'truth' to be practised in daily life. That is the concept of Islamic leadership. Leadership is the property of the community, from society to individuals, and individuals lead on the part of the community by conveying the Divine Message of Allah SWT. Therefore, guidance and leadership are the rights of Allah SWT and are lend to the Islamic community.

In addition, Islamic teachings are not only spiritually or godly, but they involve all aspects of life. The concept of oneness of God must be made based on the struggle towards the unification of nature and man, religion and politics, faith and science, in various aspects of life. This is the ideal and reality of Islam. Islam teaches people to subjugate themselves and always worship Allah SWT in all aspects of human life. To achieve that objective, it must be through the unification of spiritual and material life, both in terms of awareness, action, and speech in a 'harmonious entity'.

Roles, Principles, Requirements, and Characteristics of Islamic Spirituality in Leadership

In conclusion, the professional concept of religious leadership, spiritual leadership, “clergies” or spirituality does not exist in Islam. The duties of Islamic leaders include not only spiritual duties but also scholars who understand Islamic knowledge. The concept of Islamic leadership can be formulated as follows:

- a. The concept of leadership must be in harmony with monotheism.
- b. Allah SWT is the Head of the Muslim Ummah.
- c. Leadership is bestowed on the ummah and Prophet Muhammad PBUH as the trustee of Allah SWT.
- d. Leadership is in line with the doctrine of ‘good deeds and evil deeds’.
- e. Leadership is a sufficiency obligation owned by the community while the government leads to represent the community.
- f. ‘Religious Leadership’ is a misnomer because the concept of Islamic leadership is not only from a religious aspect but as a whole because Islam has never separated religion from worldly life such as politics, economy and the like.
- g. Islamic leadership is not a legacy.
- h. The mosque institution is a religious sociopolitical institution.

As such, the concept of the above leadership is part of an Islamic concept that each of the above features should be done and implemented in all levels of leadership and administration.

ROLES OF LEADERS

Indeed, a leader is a superintendent and administrator to achieve human dignity in the face of God. Islamic caliph, Saiyidina Umar al-Khattab RA, once said to express his feelings and attitude of the responsibility for his leadership by saying:

If you find an animal that falls on the banks of the Furat River, I fear that I was asked about it on the day of judgement, why did not I have made a proper road for it to walk.

Among the responsibilities of a leader are:

- a. **To do Community Realignment.** Realignment is the responsibility of the leaders. It is a means of making sure the trust and rights, leadership and administrative matters are left and given to the deserving people. Treachery in managing the affair is a betrayal to Allah SWT and His Messenger. Allah SWT said:

O ye that believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you (Surah Al-Anfal: 27).

Doing the following matters including:

- (1) Improve the community through proper employment.
- (2) Establish leadership and administrative matters for the most worthy and capable person. If a business is entrusted to a person who is not fit, then wait for the time of destruction. Prophet Muhammad PBUH said:

“When honesty is lost, then wait for the Hour (Doomsday)”. A man asked, “How will that be lost?” The Prophet said, “When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)”.

It is the responsibility of the leader to submit the affairs of the Muslim people to the eligible, fit, and capable person as this will prevent treachery to Allah SWT and His Messenger.

- b. **Upholding the Truth.** Leaders are obliged to uphold the truth of Islam because it is a pillar in the teachings of Islam both at the individual level up to the national level. Allah SWT said:

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness (Surah Al-Fath: 28).

A leader must always be on the side of the truth, even if the truth threatens his rank and his self, and even if it is a pain and difficult to implement. The truth brought by Islam must be upheld, and other ideologies should not be used as a basis to influence or affect the leadership. There can be no human pressure that influences leaders to leave the truth, merely to captivate their hearts and interests. The words of the Prophet Muhammad PBUH explained this: “Say the truth, even if it is bitter” (*Hadith* narrated by Imam Baihaqi).

- c. **Preserving the value of humanity.** Preserving this humanitarian value means placing the priority of national interest and people over personal interests. The nobleness of a man is seen from the height of civilization, and not doing things contrary to the sharia, such as adultery, gambling, drinking alcohol, lying, treachery and more. The saying of Prophet Muhammad PBUH as follows:

A day of just leadership is better than sixty years of worship.

Another saying of the Prophet, “the most loved creatures of Allah is a fair *Imam* (leader), and the most hated by Allah is the unjust leader” (*Hadith* narrated by Imam Tirmidzi).

Preserving the value of humanity in the context of leadership is that a leader should be based on the following:

- (1) The character.
 - (2) Morality.
 - (3) The value of personal excellence of humanity.
 - (4) Keep the honour by not doing anything contrary to the *Shari’ah* and civilised society.
- d. **To prosper the earth of God.** The prosperity is seen in the context of the country and its people, either in terms of economic development or national development. All matters relating to economic and national development shall be weighed in terms of requirement and general welfare. The country’s wealth is distributed equally, and it is circulated among the people based on their needs without any form of oppression, cruelty and so on. Allah SWT says:

And Allah invites to the Home of Peace and guides whom He wills to a straight path (Surah Yunus: 25).

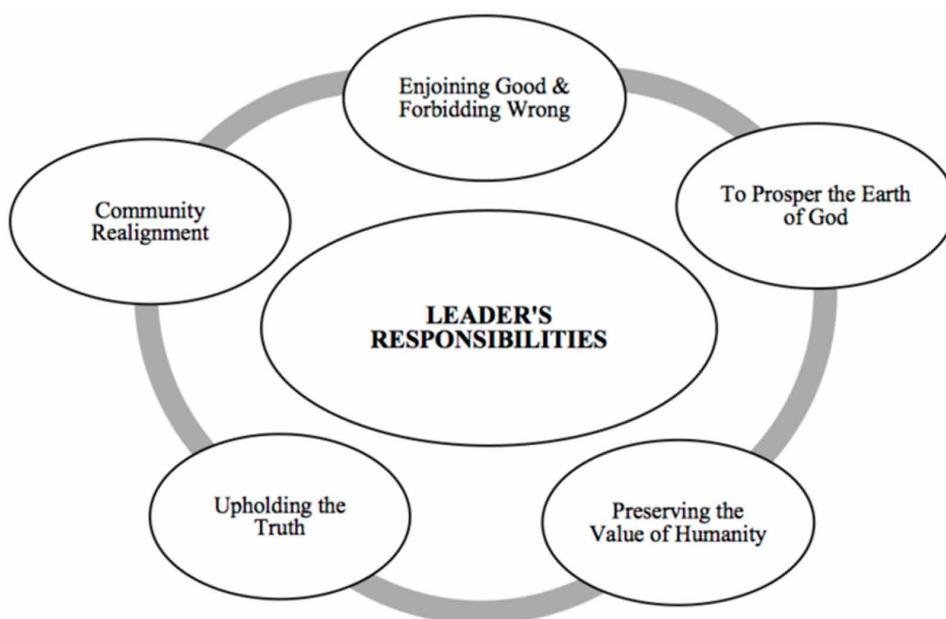
The prosperity of earth will be achieved if a leader focuses on the following dealings:

- (1) Economic growth and development.
 - (2) National development.
 - (3) The distribution of wealth to the people.
- e. **Enjoining Good and Forbidding Wrong.** It is the responsibility of a leader to direct the country and its people towards the forgiveness and pleasure of God. The leadership is responsible for ensuring that all doors and sources of sins are closed, as well as providing comprehensive benefits and welfare to all. Allah SWT said:

Ye, O Muhammad, you are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah (Surah Ali-Imran: 110).

The implementation of enjoining good and forbidding wrong can create peace and tranquillity. Furthermore, social problems and the collapse of moral and morality can be overcome. Thus, all leaders must carry the responsibilities entrusted to their leadership, regardless of place and time so that the management and administration can be properly implemented.

Figure 1. Leader's responsibilities



BASIC PRINCIPLES OF ISLAMIC LEADERSHIP

The success of practising all the basic principles of leadership needs to be the major milestone of any organisation. This is recognised by western scholars as well as Islam. Even what is proposed by Islam is of a higher degree. Among the basic principles of leadership that a leader must follow are:

- a. **Guided by the Qur'an and *as-Sunnah*.** The Qur'an is the primary source of Islamic legal resources. Allah SWT has guaranteed to keep it until the day of resurrection from being littered by the "evil hands" who try to misuse and change it. Although it has passed 14 centuries, the Qur'an that exists today remains the same in terms of its utterance, meaning, *tajwid* (pronunciation)

and reading with those revealed to the Prophet Muhammad PBUH (Nasih Ulwan, 2015).

The *Sunnah* of *Nabawiyyah* (the way of the prophet) is the second source of *Sharia* sources. It is an explanation for the Qur'an that complement the Islamic system. Allah SWT handed it over to the strict scholars, the authoritative *Muhaddithin* (the scholars of *Hadith*) and the trusted people. The history of mankind has never witnessed human abilities like theirs, their thoroughness in explaining the rating of a *Hadith*, knowledge on the subject of *Sanad* (chain of the narrator), *matan* (Prophet Muhammad PBUH speech text) and *Usul Riwayat* (the proposition of narration) and the understanding of it so that it reaches us today in a clean, sacred and unambiguous state. Everyone refers to the books and references to the great *Hadith* to know the rating of a hadith to make sure of its validity or weaknesses and to examine all its chain of narrations. All of this is the result of the work of a trusted, authoritative, and critical *Hadith* scholars. On this fact, it is clear that we must take the Qur'an and *as-Sunnah* as the constitutions, even the Prophet Muhammad PBUH has a saying that means:

I leave unto you two things which thou shalt not go astray forever, as long as you hold on to both: The Book of Allah and the Sunnah of His Prophet (Hadith narrated by Imam Malik).

- b. ***Shura* (Consultation).** *Shura* is a major principle of Islamic leadership. The Qur'an states clearly that the Islamic leaders are obliged to hold meetings with knowledgeable people or Muslims who can give good ideas. This is clear in the word of God, which means:

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend (Surah as-Shura: 38).

The implementation of *Shura* allows the members of the Islamic organisations to be involved in decision making. At the same time, *Shura* functions as a place to supervise the leadership of the leaders to ensure that they do not go astray from their missions. The most important consultation (*Shura*) is in respect of the election of the head of State and the person who will be carrying the major task in the administration of the people. The implementation of the law has been enshrined in the al-Qur'an and *as-Sunnah*. Next step is to overcome new issues arising within the people through the process of *Ijtihad* (independent reasoning). The leader's action on *Shura's* decision has been described as follows:

- (1) If the decision is in respect of *Shari'ah*, which is based on a clear *Nas* (text evidence), the leader has no other option but to agree on it.
- (2) If the decision is based on a *Shari'ah* but with disagreement, the leader must use his wisdom to choose an opinion supported by a strong basis proposed by Muslim scholars among the members of *Shura*.
- (3) In the matters concerning war, political or external relations and so on, a leader can choose an option between the best and the closest opinions he deemed right, and the most suitable option after the consultation without having to stick with the opinion of the majority (Abu Urwah, 1999).

The Prophet Muhammad PBUH and his companions became the best example to his people in respecting and implementing this policy. They consulted with each other in deciding on a matter on a matter. Among the examples of *Shura* performed by the Prophet and his friends are as follows:

- (1) During the *Uhud* War, the Prophet PBUH consulted the Muslims to determine the strategy of war, whether to stay defensive in Medina or to go out and attack. The majority felt it was better to attack, but he and several other companions did not agree, but Prophet Muhammad PBUH decided with the opinion of the majority.
- (2) Prophet Muhammad PBUH consulted the Muslims during the *Khandak* war. Prophet PBUH suggested that it was better to make peace with the enemy by paying one-third of the yield of the Madinah date. However, Saad ibn Muaz and Saad ibn Ubadah did not agree with the proposal from the Prophet Muhammad PBUH. Hence, Prophet Muhammad PBUH went with their opinion.
- (3) In the event of *Hudaibiah*, Prophet Muhammad PBUH had a meeting and opined it was better to capture the polytheists, but Sayidina Abu Bakar RA said to him, “we came not to kill someone but to take the *Umarah*”. He agreed to the opinion of Sayidina Abu Bakar RA.
- (4) After the demise of Prophet PBUH, the Muslims had gathered in *Thaqifah Bani Saidah*. The people of *Ansar* expressed their opinions about the Caliph. The *Muhajirin* people did too. They met and finally agreed to appoint Sayidina Abu Bakar RA as the next Caliph.
- (5) When Sayidina Abu Bakar RA became caliph, there were a group of people who committed apostasy, refused to pay obligatory alms, and claimed to be the prophets. The companions met and finally decided to combat the group.

- c. **Fair.** The Qur'an comes to educate people and to organise society. It also helps in producing people who are knowledgeable and upholding the true system. Faith becomes the glue that ties the relationship between nationalities and family. It is from this junction that the Qur'an comes by bringing policies that guarantee the integrity of the people and the social order for individuals, people, and the nation. The believers cannot turn their back on justice solely for hatred against an individual, race or nation. When leaders are fair, transgression will cease and harmony between leaders and groups will exist. As Allah SWT has said:

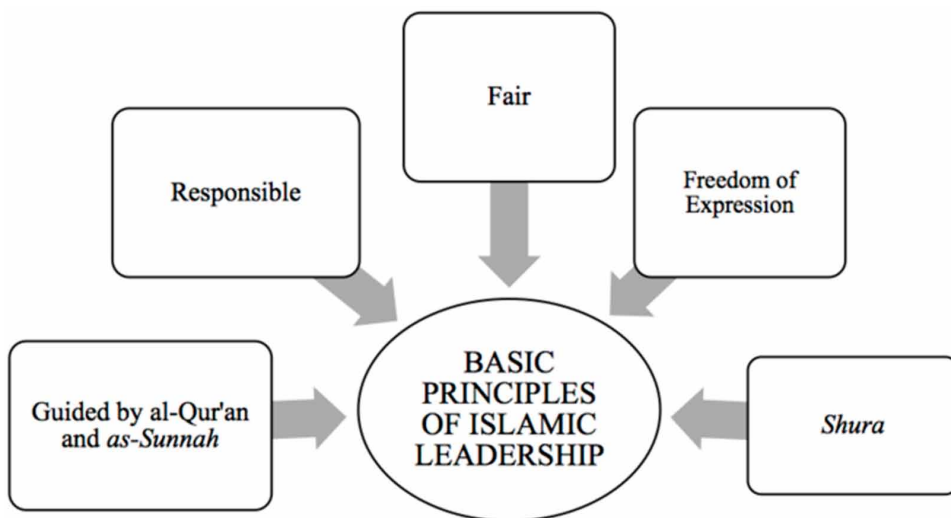
Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice (Surah an-Nisa: 58).

- d. **Responsible and Justice.** Islam covers and controls all types of relationships that occur in human life, including being responsible and justice between the people and the ruler, family, and society. As such, the duty to be fair and away from injustice is among the main foundations in the social system. The preservation of responsible and justice is the principle of the fundamental social values as it can strengthen all aspects of life.
- e. **Freedom of Expression.** Every individual does not like to be stifled or coerced. They should be given the freedom of thought and trained to use their minds in a way that does not interfere with the interests of all human beings. The process of consulting one another in a harmonious atmosphere takes place when individuals are given freedom. It is a way to solve the communication problems that often exist between leaders and people who are being led. Freedom to voice out the truth is important for the people who live in a communal society.

Islamic leaders should make room and invite others to express constructive ideas. They should be given the opportunity to express their views and rebut them freely and answer any questions raised. Sayidina Umar RA once asked the people about what he was doing and there were even people who corrected him with a sword. Sayidina Umar RA was grateful to Allah SWT because there were still people who will correct him if there were mistakes committed.

These are the basic principles that need to be present in a leader and these shall also be instilled in their subordinates as they need to be trained in taking over a new position in the future. In addition, those who wish to be called leaders must also have the actual conditions or characteristics as leaders.

Figure 2. Basic principles of Islamic leadership



LEADERSHIP REQUIREMENTS

The Qur'an has outlined several qualifying criteria in the appointment of leaders such as Islam and being a male. Ibn Kathir (1988) in disqualifying women as a leader, has given several reasons. First, the nature of women who are unable to perform heavy and challenging tasks, especially in the military and national fields. Secondly, due to the weakness of the mind and the inability of women to give commands as compared to men. Third, Allah SWT never appoints women as prophets or messengers. The eligibility during the Prophet's leadership is being a knowledgeable person. Leaders must also be sane. The fifth qualification mentioned in the Qur'an is that the leader must be fair, which means to enjoin the goods and to forbid the wrongs. Leaders must also be able-bodied, physically and mentally, and capable of executing their responsibilities.

Al-Maududi submitted more practical leadership conditions. According to him, there are five basic conditions in appointing a leader:

- a. Muslim
- b. Male
- c. Sane
- d. Adult
- e. Muslim citizen

In addition to the conditions set out, some scholars have provided views on the attributes that the leaders need to have. Al-Farabi has submitted 12 characteristics that should be possessed by a leader:

- a. Perfectly able-bodied and energetic.
- b. Good understanding and ability to describe what is seen.
- c. Understand and always take note of every sentence heard.
- d. Smart in listening to something.
- e. Be able to make good explanations in all matters.
- f. Very fond of knowledge, able to receive knowledge easily and not bored in receiving it.
- g. Not voracious in the aspect of eating, drinking and sexual intercourse.
- h. Loving for truth and is patient.
- i. Big-hearted and highly gracious.
- j. Not interested in collecting wealth, money and detest transgression.
- k. Not easily influenced by bad things.
- l. Have strong determination and dare to do what is right.

The conditions used by the scholars are too ideal leadership and management practices today, and it is difficult to possess all the attributes of a leader as mentioned. Usually, a leader is efficient at work but less religious and vice versa.

PRINCIPLES SPIRITUAL STRENGTHS OF LEADERS

The position of a leader in Islam is a responsibility and a mandate. To ensure that the leader can carry out the trust and responsibility more effectively, the leader must possess four levels of principle strengths in himself as a leader, which are *Iman* (faith), *Muslim*, *Taqwa* (God-consciousness), and *Ihsan* (excellence).

- a. **Islam.** In general, “Islam” intends to submit and obey the command of Allah SWT and abandon all prohibitions without refutation. Islam teaches us to obey Allah SWT and submit to His commandments wholeheartedly.
- b. **Iman.** *Iman* (faith) is an Arabic word. It means ‘to be safe’ or ‘to establish a safe and peaceful state’. Through the knowledge of tawhid, faith carries the meaning of ‘accepting with the heart’, while through verbal oath means practising the teachings of Allah SWT, as delivered by the Prophet Muhammad PBUH. To fulfil the notion of faith in Islam, it must have three things:
 - (1) Acknowledge in heart that Islam is the true religion.
 - (2) Stating the truth about Islam verbally.

(3) Practise the teachings of Islam.

If one of these three things are not done, then one's faith is imperfect. The Prophet PBUH said:

Faith is not by wishful thinking or a decoration, but what is held in the heart and demonstrated by deeds.

- c. ***Ihsan***. *Ihsan* (excellence) means the showing of obedience to Allah SWT. In the act of worship, it must be done as appropriate as possible, complete, and following the proper rules and "sincere" to Allah SWT. In other words, this *Ihsan* is all the act of worship that must be done in a situation as if we are seeing Allah SWT and even if we are unable to see Allah SWT, then we must be sure that Allah SWT is watching over us and responding to all our deeds.
- d. ***Taqwa* (God-consciousness)**. According to the Arabic language dictionary '*al-Munjid*', the word *Taqwa* is originated from the word *Itqa*, which means 'fear of Allah SWT and always train the self in obeying Him'. Imam al-Ghazali (450-505H) gave the meaning of *Taqwa* as 'the collection of all the goodness of the world and afterlife which covers all interests of the highest degree. Imam al-Tabari (1988) defined *Taqwa* as those who care and protect themselves from doing what Allah SWT prohibits and distance themselves from vices. Those who are obedient and subservient are those who are God-conscious. They are the servants of Allah The-Merciful (*Ibadur-Rahman*), as described in the Qur'an:

Certainly will the believers have succeeded: They who are during their prayer humbly submissive; And they who turn away from ill speech; And they who are observant of almsgiving; And they who guard their private parts; Except their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive and they who carefully maintain their prayers - those are the inheritors who will inherit al-Firdaus (highest level of paradise). They will abide therein eternally (Surah al-Mukminun, 1-11).

The implementation of God-consciousness in personal life and the Muslim community needs to be done according to their abilities. Allah SWT knows that the ability of humans is not the same and Allah SWT does not burden human. In conclusion, God-consciousness has several dimensions:

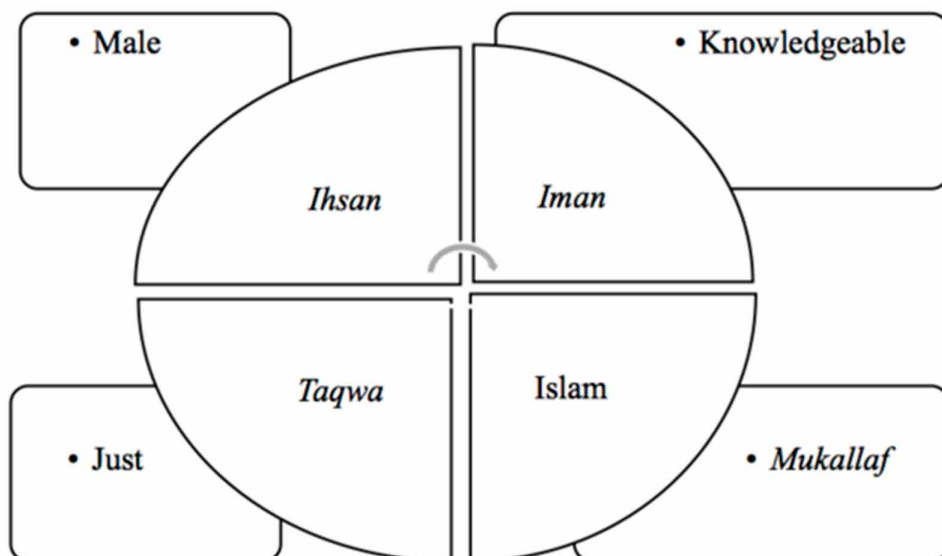
Roles, Principles, Requirements, and Characteristics of Islamic Spirituality in Leadership

- (1) God-consciousness is the goal of all religious teachings of Heaven or religion based on the revelation of Allah SWT.
- (2) God-consciousness is the main teachings of the Prophets.
- (3) God-consciousness is a high and noble spiritual status on the side of Allah SWT.

In general, God-consciousness must be the vision of each Muslim's life because only with God-consciousness can the Muslims achieve victory, receive protection in the world and the Hereafter, as Allah SWT said:

O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do (Surah al-Hasyr: 18).

Figure 3. Principle strengths of leaders



CHARACTERISTICS OF LEADERSHIP

Based on the concept of *al-Falah*, the establishment of Islamic leadership is to mobilise the people towards fulfilling the scope of the prophets' struggle. The question of leadership in an organization is an important aspect, especially if one

Aside from these characteristics, Weihrich et al. (2020) viewed leadership as an art and skill. These skills contain four main features:

- a. **Power.** Power is a much broader concept. It is the leadership of an individual or group to stimulate or influence the beliefs or actions of another individual or group. Power is viewed as “the ability to marshal the human informational on material resources to get something done”. The five proposed features of power are:
 - (1) Legitimate power – Use the existing positions and rights within the organization or wider social system to influence behaviour.
 - (2) Reward power – Use social or visible rewards to influence the behaviour of others.
 - (3) Coercive power – Using regulations to generate compliance due to failure in compliance, which leads to fines.
 - (4) Expert power – Use knowledge or skills to facilitate group tasks and to gain compliance.
 - (5) Referent or charismatic power – Use the preferred and respected personality trait and the power of the member to be identified with the leader to obtain compliance from other members.
- b. **Deep understanding of people.** A leader can understand that other people have a different source of motivation at different times in different situations.
- c. **Ability to inspire followers.** Possesses traits of attraction and appearances in creating strong obedience, compliance, and desire to succeed.
- d. **Leadership style.** The style of leadership and ability to act in a way that will create a climate that can give feedback and stimulate motivation.

EFFECTS OF ISLAMIC LEADERSHIP

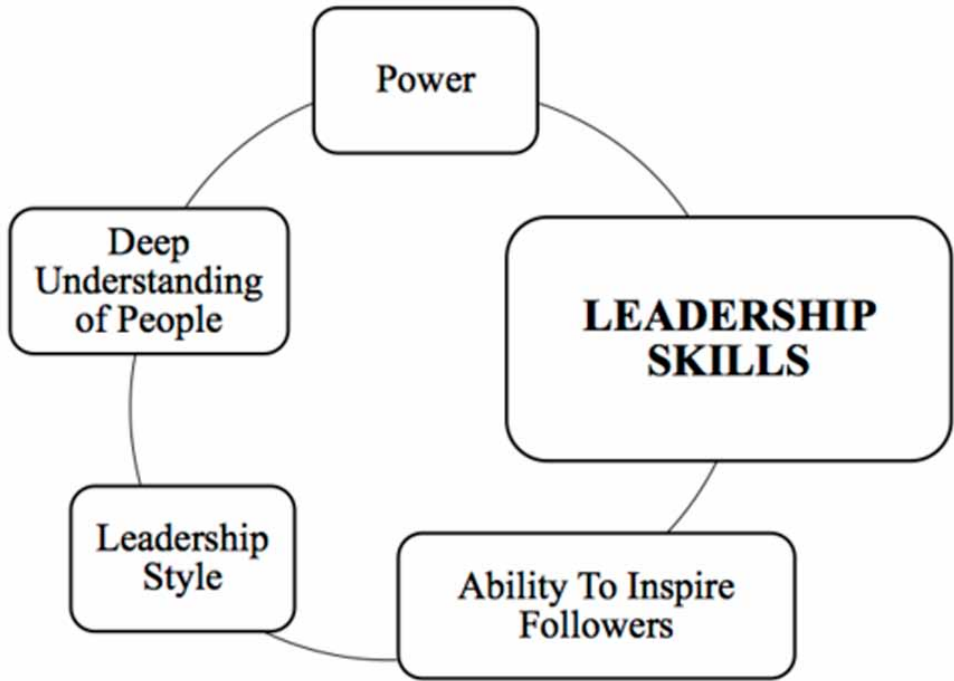
Generally, there is a definite impact on the aspect of the Islamic military leadership. Some of the obvious effects are:

- a. **The effects of leadership from a religious standpoint.** Islamic leadership has a profound impact on society from religious, political, social, economic, and educational perspectives. These elements are important agents in the development of a country. The perfection of a country can be achieved when it is led by an Islamic-oriented leader and staff. A Muslim leader is obliged to propagate Islamic messages to the general public. These efforts are to invite people to return to Islam, to appreciate the values, and to implement the laws. This leadership-based Islamic propagation concept comprises of two movements as follows:

- i. Introducing Islam to non-Muslims and inviting them to embrace it.
- ii. Restoring the Muslims to practising and appreciating Islam in their lives.

Figure 5. Leadership skills

Source: *Wehrich et al. (2020)*



In addition to the leader as a preacher, leaders should also act as the capable supervisor to the missionary movement and send them to places that need services and supplying the needed tools and facilities. Therefore, the existence of Islamic leadership will realise the implementation of the sharia law or the law of Allah SWT where its implementation is obligatory in an Islamic country. The implementation of these laws should be integrated, comprehensive and not sporadic to guarantee the completeness of Islam. It is an insult if the adoption of the law is only applicable to worship and family law, and not applied to the laws relating to economics and crime. For example, the leadership that shown by the Muslim leader for the Turkey Government emphasizes the application of religious and spiritual aspect in human life dan governance system. This good exemplary of Islam leadership should be followed by the other leader, especially in Muslim countries.

- b. **The effects of leadership from a political standpoint.** A Muslim leader who performs all the commandments of Allah SWT and prohibits all that He forbids will encourage the people to be loyal to his leadership. The people will feel safe to be under the leadership that is blessed by Allah SWT, both in the world and the hereafter. In return, it will instil a sense of loyalty to the leaders. Being loyal to the Islamic-oriented leaders is equivalent to obeying the orders that come from Allah SWT and His Messenger. People are not only subservient to the things that are loved by the leader, but it goes beyond what they like or hate during the good and the bad times. Without this kind of loyalty, the country will be anarchic and chaotic.

In addition, Islamic-oriented leaders will always establish the *Shura* Council so that every problem can be seen from various perspectives. *Shura* will only be implemented if the solution for a problem is not in the Qur'an and the *Sunnah*. Individuals will also be pleased to have the opportunity to pose views and feel a sense of responsibility in all decision-making process. This action will receive the pleasure of Allah SWT and strengthens the sense of trust, truth, and sincerity. The leadership system will also cause the leaders to constantly track the work of their subordinates so that they do not react and take advantage of the opportunities for their interest. The *Shura* system drives the leaders to spend time listening to the people's complaints towards its officers' attitudes, actions, and services. If any of the complaints found to be true, then he will solve it even if forced to dismiss the irresponsible officer.

More importantly, in the Islamic leadership system, the Islamic leaders are constantly instilling the spirit of *Jihad* in the Muslim army through speech so that they are committed to upholding the word of God, including telling them that jihad promises heavenly reward. To produce mujahidin (jihadists), the Islamic leaders will train the people who are interested to join the official armed forces through the integration of physical, intellectual, and spiritual domains. The importance of mutual consultation or *Shura* in the decision-making process that has been emphasized in Islamic leadership is the most essential to maintain the effectiveness and quality of leadership, especially in the governance system. On top of it, the application of *Shura* from the Islamic view that applied by the leader will surely contribute to the sustainability of the political empowerment.

- c. **The impact of leadership from a social standpoint.** Islamic leadership system invites men towards a close, strong brotherhood and prohibits any schism in society. Leaders are required to be earnest in inviting the people to unite under one Islamic theology for the Muslims and the non-Muslims to stay united under one nation. The Islamic leaders will uphold justice to inspire

a harmonious atmosphere. Therefore, all punishments and rules carried out shall be following the guidance of al-Qur'an and *as-Sunnah*, the *Ijma' Ulama* (scholars' consensus) and *Qias* (deductive analogy). For example, the policy that had been introduced by the Malaysian government in 1993, namely "Leadership Trough Example" had given a positive impact in strengthening the social relationship among the Malaysians and the country leader.

The Islamic education system is introduced to the people who emphasize spiritual and skill-learning education to create a strong society. Islam never separates between these two aspects as they are interrelated to the interest of the world and the hereafter. Islam sees that religious education is important in the relationship between mankind and Allah SWT, in terms of the act of worship, morality, economy and so on. The sciences or skills such as engineers, mechanics, doctors, and others are also regarded as an important aspect to Islam as the development of the materials can improve the country.

- d. **The effects of leadership from the economic standpoint.** The Islamic leadership system takes note of the existence and role played by *Baitulmal* (financial institutions) which are treasury houses storing assets such as *Zakah*, taxes, spoils of war, leasehold land, and others by following the *Shura* method. The leader is fully aware that all property is for mutual interest and solely belongs to Allah SWT. A Muslim leader will strive to eradicate usury, fraud, corruption, theft, monopoly, and confiscation. Furthermore, introducing the Islamic economic system is beneficial to Muslims such as *Bai al-Salam*, *al-Wadiah*, *Mudharabah*, *al-Musyarakah*, *al-Murabahah*, *al-Ijarah*, and so on, as agreed by the *Shara* '. As we look into the prosperity of Brunei, which lead by the Muslim ruler, it has demonstrated the emphasis of the Islamic economy and the concept of welfare from the Islamic perspective. This policy had successfully helped to reduce the numbers of poverty and sufferers of people caused by the economic problem.

CONCLUSION

The Islamic Leadership administration system indeed is a system of government that continuously secures the wellbeing of the people. Awareness of the importance of this system should be instilled in the multi-layered society by adopting the Islamic educational modules in each school. This is aimed so that the concept can be exposed to the people holistically. Leaders need to strive hard to play their role in accomplishing this goal and it cannot be left only to the intellectuals and the people's

shoulders for the Islamic leadership system to run in the country. Leaders are agents that can change the community as an excellent leader will produce a glorious society.

Islam places leadership as a symbol of trust to the leaders and the responsibilities given to them does not grant absolute power to be used by them. Islam has outlined several major leadership features in managing the implementation of duties to meet the needs and goals of the organisation that are coherent with Islam. In executing the leadership responsibilities, Islam requires a leader who is gritty, strong, disciplined, and trustworthy as a key core so that leaders can truly perform their responsibilities as accurately and efficiently based on the principle of trust while being a model to others. In contrast, sources taken from outside of the Islamic perspectives tend to focus more on power. For instance, Weihrich et al. (2020) placed power as the main feature to meet the characteristics of leadership. This view is supported by Selznick (1992) who included power as one of the roles and responsibilities of a leader.

While leaders are asked to guarantee the existence of the balance of power, Islam does not deny the factors or characteristics of power in leadership. *Surah al-Qasas* features the word ‘strong’ can be interpreted as power. However, the Qur’an has complemented *strong* character with ‘*entrust*’. These trust factors cannot be equated with reliability, as often discussed in modern management. This is so because *reliability* in modern management only considers a person who can perform the responsibilities under the required laws. When moral and religious conflicts arise and nothing is provided by the circular or law, it is considered not to be wrong. However, in Islamic leadership, all are included under the principle of trust and leadership of the organisation, which is used as the primary model, as demonstrated by the Prophet PBUH, called “*Uswatun Hasanah*”.

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Chapter 2

The Importance of Qalb for Effective Leadership Competency in Organization

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ABSTRACT

Leadership competencies consist of several skills and behaviours of leaders that could influence leadership performance. This study aims to explore leadership competencies based on the nature of human being. In doing so, this article discusses the relationship of Qalb (Heart) and leadership as well as the importance of Qalb (Heart) for institutional leadership competencies. This includes examining the nature and functions of Qalb (Heart) which could contribute to the practice of effective leadership in organization. The implication of Qalb (Heart) as the centre for leadership competencies in organization is also presented in this chapter. This is done by breaking down examples of prominent leaders' leadership behaviours in different situations. This article concludes that organizational leadership competencies should never be separated from the the basic source of human being or Qalb (Heart). This is because Qalb (Heart) locates the spiritual centre of human being that very powerful to determine the behaviour of leaders.

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INTRODUCTION

The business environment currently is getting very dynamic and competitive. The presence of effective leaders with a strategic mindset is crucial for the success or failure of an organisation. Leadership is an integral element that organizations be relied on in order to translate goals and objectives into achievements. The definition of leadership itself is as an interaction between members of a group to Bass (1990). Leaders are the persons who influence other people to act or in another word as agents of change. The capability of a person to lead other people to complete a certain mission at the same time grooming them to achieve the goals of management is also defined leadership. Similar defined leadership is to be creative and innovation in order to achieve the dynamical of organization vision.

Given the importance of leadership, several studies have been done to investigate the fundamental characteristic of an effective leader. Effective leadership necessitates that the potential leader acquires several key skills. Great leadership requires full combination of knowledge, abilities skills, vision and mission, goals, intelligence, desire, and courage in order to steer the organization to forward and success. On the other hand, the leadership competencies include leadership skills, knowledge, behaviors, and ability that are required to achieve excellent performance (Dubois et al., 2004). Competency means as a prominent aspect that leaders should require in order to respond to the constant forces and demands because of the dynamic and rapid change of technology, economic, business environment as well as the customer demands happened globally. Given its importance particularly in leadership, competencies have been defined by various researchers. Competency is defined as characteristic that displayed by a person in accomplishing his or her desired goal. This feature includes behavior and required traits such as skills, knowledge, feeling, acting, abilities, cognitive intelligent, social intelligent and social motives. Leadership competencies can be described as a building block upon which best practice leadership selection, development, and performance management are constructed. It is crucial to note that the success of an organization depends heavily on the competencies of its leaders.

Some leadership competencies are homogenous in all sectors of businesses, an organization is also required to define what leadership traits that are needed in the organization in order to create its competitive advantage (Johari et al, 2018). Leadership is a competency that is very diverse, yet there are many integral competencies that should be incorporated and integrated to fully understand the concept of effective and successful leadership. Among other, the presence of Qalb is another critical competency that leader should require. The leaders with the heart and wisdom in Qalb drive the full potential of intellectual, physical, emotional, and spiritual competencies of leaders.

LITERATURE REVIEW

There have been many literatures trying to identify competencies which are essential to all leaders in driving the organizational performance. Boyatzis (1982) looked for the characteristic which seems to be associated with effective performance by managers. As a result of surveying more than 2,000 managers across 12 organizations, it was found that self-confidence, proactivity, efficiency, communication skill, self-control, impact orientation, etc. Gentry and Leslie (2007) conducted the study to determine what are the main leadership competencies by using the data which covers over 24,000 managers from 30 different industries and 101 organization. As the result of the study, the following main leadership competencies were identified: strategic thinking, innovation, risk-taking, communication, decision making, employee leadership, mentoring, listening, optimal talent allocation, management of change, talent allocation. Geoghegan and Dulewicz (2008) went investigating specific competencies that managers need to lead the Project Success by surveying 52 project manages and project sponsors from a financial services company in the United Kingdom. It was concluded that the managing resources, engaging communication, empowering, developing and achieving were found to be significantly related to the success in project management.

Muller and Turner (2010) investigated the leadership competency profiles of successful project managers in different types of project namely engineering & construction, information & telecommunication technology, and organizational change projects. The study surveyed 400 professionals in project management worldwide, and found that project managers of most successful engineering projects are strong in critical thinking, developing, influence, motivation and conscientiousness while project managers of most successful in information and telecommunication technology projects are strong in critical thinking, strategic perspective, managing resources, Empowering, developing, achieving etc. Project managers of the most successful organizational change projects shows strong competencies in critical thinking, vision, strategic perspective, managing resources, communication, sensitivity etc. Mühlbacher et al (2013) pointed out that execution, co-ordination, communication team building, and continuous learning are crucial competencies for middle managers in China. Meanwhile, Forster, Parrer, and Wöss (2013) found out that personal competencies like self-confidence and ambition are considered more crucial in Australian organizations, particularly in start-ups company. Samineni and Reddy (2013) assessed the key leadership competencies of 100 women managers of 5 software companies in India, and found out that efficiency competence (Co-operation, Creativity, Flexibility and Ability to work on) and Business awareness (Interprets, communication, and corporate philosophy) are the two important leadership competencies for women managers working in IT industry.

The conventional research findings on leadership competencies found that the competency that leaders have contribute significantly to the success of the projects. However, the researchers were unable to discuss the leadership competencies from the true nature of human being. Qalb as leadership competency explore this issue further and elaborate how Qalb influences positively to the leaders.

METHODOLOGY

This chapter was conducted using a qualitative method of descriptive and content analysis based on a review of literature from academic research journals, books, websites, social media platforms, electronic databases (secondary data), and other relevant sources. The discussion will analyse the leadership behavior of prominent leaders in different situations which can contribute reasonable improvement towards the success of the organization.

The Concept of Qalb and its Relevance to Leadership Competencies

The Concept of Qalb

The word of Qalb is a term originated form the Arabic language which means “heart” (Abdul Kamil & Noor Shakirah, 2016; Kamaruding et al 2018). Elmi and Zainab (2015) stated that Qalb is divided into two sense, which are known as *Qalb* spiritual heart and *Qalb* physical body. *Qalb* spiritual refers to something subtle and divinity, also known as the spiritual heart, which serves to develop knowledge and is responsible to all the commandments and prohibitions of Allah, while the *Qalb* physical body refers to the soul of the flesh and lies on the left chest with certain task, and inside contains black blood as the source of spirit. Similarly, Abdul and Noor (2016) divided the meaning of heart into two forms. The first form is carnal heart that is refers to a lump of rounded flesh on the left side of chest, which has the cavities where the blood is flowing. The second form is fine heart which refers to a spiritual heart as the nature *rabbaniyyah* and *ruhaniyyah*.

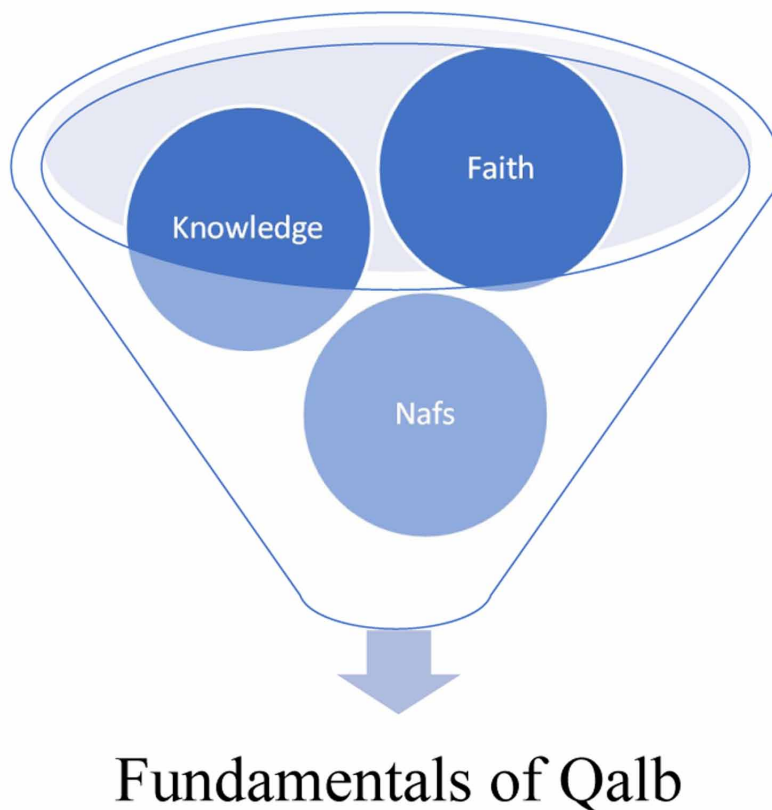
Qalb from Islamic perspective is one of the domains of mental intelligence. Qalb helps individuals to think in order to obtain knowledge and also contributes to make people continuously live and improve the quality of their life (Agustiar, 2015). Qalb is the king of organs that serves as spiritual center, source of internal inspiration, imagination, and feelings (Ragib al-Jerahi, 2002). M. S. Salleh (2003) stressed that Qalb will affect behavior of individual as it functions as the ruler in human being. This has also been described in the hadith of Prophet Muhammad SAW:

The Importance of Qalb for Effective Leadership Competency in Organization

Beware, in the body, there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt the whole body is corrupt, and hearken it is the heart (Qalb) (Hadith No. 1599).

The hadith above pointed out that the sound heart (Qalb) will leads individuals to have good character and personality while the corrupted heart produces evil character and personality. Thus, in ensuring the character and personality of an individual are appropriate, they must embed the fundamentals of qalb namely faith, knowledge and nafs (I. Firdaus, 2016; and I. Al-Ghazali, 1977).

Figure 1. Fundamentals of Qalb
Source: Kamaruding et al, 2018



The fundamentals of qalb are connected to each other, refer to the graph 1 above. The qalb of an individual becomes ill in the absence of faith (I. Firdaus, 2016). Thus, having faith is crucial to qalb in order to prevent individuals from following the devil's whisper. Faith means to believe in Allah, to affirm His truth, and to submit to His commands. Faith is an essential element to qalb because it serves the purpose of believing that qalb influence the individual thinking and behavior (Kamaruding et al, 2018). Meanwhile, to increase individual's faith, they must have knowledge. Islam urges the mankind to think, ponder, reflect, and acquire knowledge that would bring them closer to God and his creation. In addition, knowledge is a means for advancement and the perfection of the individual and the society both in this world and the hereafter (Huda et al, 2016). Having more knowledge about oneself and the world should make individual feel humbler before the greatness of the creation of Allah (SWT). Allah stated in the Quran *"It is only those who have knowledge among His servants that fear Allah."* (Qur'an 35:28). Faith and knowledge are crucial to an individual because it make individual aware that they are the caliphate (leader) of Allah SWT in this earth, and also His servant (Salleh, 2003). According to Salleh (2003) individual's qalb should be educated with faith and obedience to Allah SWT in order to always aware on their status in this earth.

Apart from that, desires of evil need to be purified in order to be raised to a better level. Individual with a stable faith and good knowledge will be able to control and prevent himself to do something associated with lust (Kamaruding et al, 2018). In islam, action related to lust is prohibited as mentioned in Quran:

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account. (Qur'an 38:26)

According to ayah in the Quran above, it is clear that Allah SWT prohibits individual to follow his lust because it can lead to the action that is not according to Allah command. Individual should be able to have self-controlling from lust of doing bad thing because lust will lead people to the bad character.

Therefore, individual should always have faith, knowledge and nafs as the foundation in their life. Individual should always increase faith in Allah SWT, seek knowledge of what Allah has command and forbid as well as be able to control themselves from lust desire in order to maintain a good qalb which produce good character and personality.

Qalb as Leadership Competency

The concept of leadership in Islam is based on the principle of trust (Amanah) and accountability. According to Haddara and Enanny (2009) The leader is trusted by his members to lead and is accountable to both his member and to God as stated in Al-Quran ((QS. 23:8-110). These two principles relate to a collective duty where people collectively have responsibility to fill all vacant leadership positions with capable candidates. Meanwhile, Beekun and Badawi (1999) stated that Islamic leadership represents a psychological contract between a leader and his followers, whereby the leader undertakes the guidance, protection and treatment of the follower. The two primary roles of a leader are those of a servant-leader, which means the servant of his followers and guardian-leader, which means the one who seeks the followers' welfare and guides them toward good.

Nuruddin (2011) mentioned that capable and qualified leaders in Quran are those leaders who possess knowledge and understanding of their profession along with the heart feel fear of God. The leader in Islam must possess rational awareness (vicegerent of God) as well as spiritual awareness (slave of God). When the leaders lead their members based on mind, it will create burden for them to meet the goals, expectations, and requests. However, if the leaders lead with heart, they will plan to get things done within their limitation and shortcomings. According to Ismi Arif Ismail, former member of Malaysian Higher Education Leadership Academy, the heart and the wisdom in the Qalb of the leaders produce the physical, intellectual emotional and spiritual competencies of the leaders. The reason behind this is due to the wise heart or Qalb which undertake continuous purification will nourish the leaders who determine and act wisely in their daily operation personally and professionally (Johari et al, 2018).

Moreover, leader who is guided by the Qalb principles will make himself a believer in Allah SWT and preserve his position on this earth as a servant and caliph of Allah SWT, being a more responsible leader and always displaying a virtuous character in leading the organization. Leaders with Qalb foundation will be more consciousness to preserve high moral conduct and integrity and be able to control themselves from negative attitude as well as to overcome ethical problems that often appears in organization (Kamaruding et al, 2018). However, in the current situation, the understanding of leadership in Islam has always been confused with the misbehavior of Muslim leaders themselves. It is crucial to note that the behaviors of leadership in Islam should also be consistent with the positive behaviors of organizational leaders that have been found on multiple observations conducted in organizations across the globe (Mahazan et al, 2017).

Meanwhile, Qalb as leadership competency embedded in the framework of Imam Ghazali's 'On Disciplining the Soul', a specific chapter in his book 'Revival

of Islamic Sciences’. According to Mahazan et al (2017) Al-Ghazali stressed that soul is a concept that stands on four basic virtues by saying

All human traits constitute branches of Wisdom, Courage, Temperance and Justice and a perfectly just equilibrium in these four has been attained by no one but the emissary of God: other people are of divergent degrees of proximity and distance from them

Based on the understanding of four fundamental values of human being, Mahazan et al (2017) identified some Qalb leadership competencies that could be used to measure the effectiveness of Qalb practices at both individual and organizational levels. Table below is Qalb leadership competency framework:

Table 1.

Four Fundamental Values of Human Being			
Wisdom	Courage	Temperance	Justice
Reflective intellectual skill, deep thinking	Humility, professional, mindedness	Morally upright, highly principled and disciplined	Balanced, fair decision making
Effective questioning, honesty	Engagement skills, analytical and reasoning skills	Goodness/positive orientation, valuing diversity	Negotiating skills, effective communication
Resourcefulness, being proactive	Perseverance, resilience	Tolerance, social awareness (local and global)	Compassion, cordial relations

Source: Mahazan et al (2017)

Lesson Learned From Prominent Islamic Leaders

Leadership without Qalb would lead brain without heart, uncertainty, confusion, and carelessness (Mahazan et al, 2017). History has shown that great leaders develop self-foundation from their inner feeling which derived from peaceful heart (Leader, 2016). As can be seen from all the prophet of God, they had displayed themselves as great and prominent leaders since they had Qalb which fully submitted to God and set against what they thought to be worthless.

In this section, we aim to explore what can be learned from prominent Islamic leaders by breaking down their leadership behaviors in different situations to identify their leadership qualities as an outcome of sound Qalb which are crucial to be implemented in organization. Two great prophets; Prophet Ibrahim AS dan Prophet Muhammad SAW, are taken as the example in the discussion. These prophets were

chosen because they had all the attributes and qualities which if applied in our real life personally or practically in corporate, it can be made successful.

- **Prophet Ibrahim**

Prophet Ibrahim (AS) is one of the greatest men in the history of humanity. Prophet Ibrahim was appointed as leader because of the qualities that he possessed. The Qur'an says:

And (remember) when his Lord tried Ibrahim with His Commands, and he fulfilled them, He said: Surely I have appointed you an Imam for mankind. Ibrahim said: 'And of my offspring' (will there be Imams)? He said: 'My covenant includes not the wrongdoers (Surah al-Baqarah, 2:124)

An important point emerges from this verse that is those who lack human moral and maturity is not fit to be the leader of others. Moreover, this verse also implicitly describes the concept of leadership in Islam is not hereditary. This is because to be a leader man must qualify it by merit (Bangash, 2000).

Prophet Ibrahim had to pass through a number of trials because of his faith. He ended the idols; he was cast into a fire; he had to fight the nation by his own hand; even he was ordered to slaughter his own son. After successfully completing these tests, Prophet Ibrahim was appointed as an imam and a leader. The Quran describes Ibrahim as "a community unto himself" (an-Nahl:120). This description displays how prominent he was and the legacy he left behind.

Analysis of Events and Situations

Situation 1: The event of "Qurban" stated in Quran, the Prophet Ibrahim received orders from God to Slaughter his only son, Ismail (AS)

Analysis 1: Before making decision to perform the sacrifice, Prophet Ibrahim did a dialogue with his son. One important point emerges from this situation is that Ibrahim as did conversation with his son before he made decision. This is one of the important aspects in organization where the leaders engage with the employee before making decision rather than simply issuing orders. Moreover, the history has recorded that, Ibrahim and family were able to fulfil this commandment as the test from God. There is no doubt of them to execute the order of God in order to attain His *ridha*. This is because they remove all attachment to human feelings and everything other than Almighty God (Hibri, 2018).

Situation 2: The debate of Prophet Ibrahim with the Babylonian King, Nimrod, Nimrod became extremely arrogant due to his power and wealth to the point that he proclaimed himself as a living god

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Abraham said, “Indeed, Allah brings up the sun from the east, so bring it up from the west.” So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people (Surah al-Baqarah, 2:258)

Analysis 2: from this dialogue, Prophet Ibrahim left the king speechless. In this verse, it is denoted the important of communication skills in leadership. A leader in organization must have a good articulation in order to communicate the objective of the mission clearly and motivate people to achieve it

Situation 3: prophet Ibrahim travelled from place to place to spread monotheism. This is recorded in the Qur'an:

And Lot believed him. [Abraham] said, “Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise. (Surah Al-‘Ankabut, 29:26)

Analysis: These verses have shown that Prophet Ibrahim emigrated to achieve his vision which was to spread the belief of monotheism and developed a new nation where his descendants would live with a belief in one God. Another vision of Ibrahim was also to build a place where people with monotheism belief can concentrate solely to worship Allah and this vision was granted when Allah command him to build the Ka'bah, sacred house. Prophet Ibrahim as a leader not only had clear vision from the beginning but also was able to convey his vision to people and generations until today though Abrahamic Religion. In organization, it is primary requirements to a leader to have clear articulation and firm conviction in order to bring change and move forward (**Muhammad, 2015**)

- **Prophet Muhammad**

The Prophet Muhammad SAW has been known with his leadership qualities. Many thinkers, philosophers, scholars from Muslim and non-Muslim recognized his capabilities as a great individual and leader. Michael H. Hart mentioned in his book “The 100: A Ranking of the Most influential Persons in History by stating:

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My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.

Washington Irving, an American author, stated in his book *Mahomet and His Successor* (1850) that Muhammad was just in his private dealings, he dealt fairly with friends and stranger, the rich and poor, the strong and the weak and was cherished by people around him. Moreover, one of the Indian independence leaders, Mahatma Gandhi, shared his opinion about Prophet Muhammad:

I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life.

The Prophet Muhammad (SAW) had all the characteristics and qualities which if we implemented in real life, personal or professionally, it could give successful results (Jamil, 2015). This show how great he was. Allah has regarded him in Quran in this verse:

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Surah Al Ahzab, 33: 21)

Analysis of Events and Situations

Situation 1: Prophet Muhammad SAW was taking a huge risk during the battle of Badr to protect Medina with only 330 Muslims from the attack of 3,000 Quraish. At the end, he won the battle while ordinary leader may have not succeeded. Likewise, in the military expedition of Tabuk, prophet Muhammad took great risk in which he led a force as many as 30,000 Muslims marched the desert during hot weather to confront Roman army which consisted of 100,000.

Analysis 1: These battles shows that Prophet Muhammad was a brave leader and showing courage. In the organization, these qualities are needed for a leader to inspire others to have excellent performance. Leadership takes courage because

it may result in high quality decision making. The courageous leaders may see the opportunity to grow and rise during the midst of crisis. Courage qualities offer the greatest strength for leaders to choose each of strategic leadership process effectively (Sen et al, 2013).

Situation 2: When Holy Ka'bah was demolished by Quraish in order to be reconstructed, there was a dispute on putting back the Hajre Aswad, black stone to its original place. The tribal head had different opinion on who was eligible to place back the Black Stone. This issue even almost caused a civil war among them. However, after the suggestion made by Abu Umayya Ibn al-Mugheera, the elder among them, Quraish agreed on the idea that the first person who came through the Bani Shaibah gate would be the person who restore the Black Stone. It was found that Prophet Muhammad was the first to come through this gate. Interestingly, Prophet Muhammad put the Black Stone on a large piece of cloth and asked all tribal head to hold one of the edges of the cloth and restored the black stone with his hands.

Analysis 2: From this event, it displays the wisdom of Prophet Muhammad SAW. He gave the opportunity to each tribe to take part in the honorable event as well as was able to prevent the war among the tribal. Wisdom depicts to the ability to choose and apply suitable knowledge in given circumstances to achieve desired goals (Bierly, Kessler and Christensen, 2000). Wisdom is a crucial component in leadership. When wisdom is used in leadership, it allows leaders to be more effective and still remain ethical (Yang, 2011). Wise leaders make decision by taking into account what is good not only for their teams but also for society as a whole.

Situation 3: While Prophet Muhammad was inspecting and straightening the rows of the companions before the battle of badr, he saw one man was slightly sticking out of the line. So, Prophet Muhammad pushed him back to be in line with the piece of wood in his hand. Consequently, the man left complaining by saying *"you have hurt me and Allaah sent you with the truth and justice, o messenger of allah, allow me retaliation!"*. Accordingly, the companion asked the Prophet to uncover his abdomen to retaliate but what the companion did was to embrace and kiss his stomach; that was the last thing that the companion wanted before entering the battle.

Analysis 3: The manifestations of justice and fairness of the prophet Muhammad SAW were clearly demonstrated in this event. Prophet Muhammad SAW was complying with the wish of companion even over the small matters. Several studies have shown that organizational justice results to positive attitudes and behaviors of employees. This is because employees are expecting just treatment from the organization which they have dedicated their energy and time (Armagan and Erzen, 2015). Tyler and Caine (1981) argued that the followers will reject the authority of the leaders once the managers do not stand the concept of justice. When justice is applied as a core value of management philosophy of organization and performed consistently in management practice, it can create a culture of justice and may

eventually result in competitive advantage (Van der Bank, Engelbrecht & Strumpher, 2010).

CONCLUSION

The competency of the leaders can directly or indirectly impact the performance of organization. A great leader should have both intellect as well as Qalb (heart) in order to lead the organization to achieve the desired outcome. Qalb function as the king of the rulers in every leader. With the stability of Qalb, leaders will be able to control themselves from negative attitudes and perform within good attitudes. A good Qalb will generate good leadership in organization and produce good workplace where employees are treated with justice and are empowered in which this will eventually lead to the success of organization.

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Chapter 3

Islamic Leadership in Building a Supportive Workplace Culture to Overcome Discrimination of Women in the Workplace

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ABSTRACT

Many Muslim leaders, entrepreneurs, and managers in Malaysia successfully apply the Al-Quran and Sunnah to their business organizations. In an organization, Islam stresses the cooperation and sense of collectiveness among the employees, as in fact, the religion cannot be practiced in separation. The collective efforts of people in a work situation should be aimed at achieving a certain goal since organizations are composed of very distinct people who are each of unique character and contribute in a particular way based on cultural diversity. In order to create an ethical organization culture that provides a fair treatment to all employees, Islamic leadership principles would become the best method for realizing it. Many verses in the Al-Quran explains justice and honesty in trade as well as courtesy and fairness in employment. In succession, managers should follow many values and norms in Islam as regards the practice in the organization.

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1. INTRODUCTION

This chapter is proposed to bring awareness to organization about the importance of workplace culture and leadership in accordance with Islam. It is crucial for organizations and leaders to practice a healthy workplace culture to overcome gender discrimination in the workplace.

Today, regardless of gender, both women and men work side by side, sitting through the same meetings, often undertaking the same business issues, and walking the same hallways but the common ground might just end there. The reality is women and men are being treated differently in the workplace. According to the United Nation, women work longer hours than men, which are an average of 30 minutes a day longer in developed countries and 50 minutes in developing countries. Based on the statistics reported by the United Nations, compared to 77 per cent of men, only 50 per cent of women of working age in the labor force. Across all sectors and occupations, women on average earn less than men. In most countries, women in full-time jobs earn between 70 and 90 percent of what men earn (United Nations, 2016). Due to this circumstance, it has become necessary to practice fair treatment and equal employment opportunity.

In a workplace environment, gender discrimination can be especially damaging. Women are sometimes considered to have less career interest and talent. It is believed that these characteristics cause some of the unequal treatment to women. Gender discrimination is defined as all decisions that are made within an organization that are based on gender instead of individual's productivity or qualification (Valentine, Godkin, & Turner, 2002; Brady, 1998). Gender discrimination encourage gender bias by creating normative standards of behavior that induce social penalties and disapproval when a violation is inferred because a woman is successful or when they are directly dishonored (Heilman, 2012). Women should be empowered by providing them with equal opportunities that could fulfil their necessary potential to achieve career and business progress (Zaiton & Nooraini, 2015).

Research has investigated and demonstrated gender discrimination in employee selection processes. When the job is male sex-typed, women with identical credentials are judged to be less qualified and are less likely to be hired. Gender discrimination is well demonstrated in the labour market hiring practices and the victims are mostly women. Lack of technical capability is certainly not one the causes; after all, women have been attending the same schools as men and account for over half of the college graduates. The discrimination faced by women applicants in the hiring practices is contributed by psychological factors such as stereotypes, lack of fit, and social identity improvement (Heilman, 1997; Chien & Kleiner, 1999).

In the workplace, women remain subject to a series of unfavorable biases in important workplace outcomes: selection for a given job on the onset, performance

evaluations, stress (particularly the impact of extra work responsibilities), discipline and dispute resolution, promotion, leadership, assessment, mentoring, displacement and layoffs and also compensation (Dalton and Kesner, 1993; Sean, Lynn & James, 2002).

Workplace culture has given a significant impact on the employees to offering equal employment opportunities. Workplace culture easily can be recognized as “the way things are done around here”. This term refers to the independent system of beliefs, values, and ways of behaving that are common to a workplace. On whether the company offers equal employment opportunities to such “different” workers, employers are not at all homogenous. Some companies are distinctly better places to work than others for women, minorities, or similar groups as widely-circulated reputations suggest (Bendick & Egan, 2000).

Discrimination is more likely happening in the workplace where human resource management decisions are made informally, subjectively and without documentation, explicit and validated criteria, open advertising of opportunities or training for supervisor and other personnel decision-makers.

Culture plays a major role in people’s lives in general, and in the organization in particular. It is important for a leader to create learning experiences, treat team members with respect and pay personal attention to team needs. An effective leader often develops a strong team culture. The leader must actively work to enhance mutual respect and cultural understanding (Allen & Kraft, 1987). Because of the diversity of the workforce, culture and leadership play a highly critical role in work performance. Both characteristics and their interrelationships must be explicitly addressed for organizations to perform smoothly and successfully. Companies must develop workplace culture standards of acceptable and unacceptable practices, with a supportive and integrated workplace relationship skills development and training programme.

Research evidence suggests that the organization of work within the firm is important for determining the level of inequality between inscriptive groups (Haberfield, 1992, p. 172; Petersen et.al, 2000, p. 8; Reskin and McBrier, 2000; Tomaskovic-Devey, 1993; Hirsh and Kornrich, 2013). The internal organization of the work environment can contribute to variation in women discrimination charges by encouraging or restricting the extent to which employees recognize and challenge discrimination in the workplace. Characteristics of the workplace culture, by providing context for the workers’ experiences, can affect whether women perceive discriminatory behavior.

It is necessary to look below the upper-level leaders in organizations to examine the ways in which the behaviors and decisions in organizations may also perpetuate discrimination. Leaders make important decisions regarding organizational strategies and resources, and they communicate the organization’s priorities to all members and

stakeholder. Leaders can also discourage discrimination by implementing systems of accountability that make rewards contingent upon meeting diversity goals. The extent to which leaders choose to emphasize inclusiveness in the organization's strategy and the extent to which resources are devoted to eliminating all forms of discrimination are indicators of leaders' priorities, and indicate which types of employees are valued. Leaders can help to establish an inclusive workplace culture through persistent communication of a visible support for all programs and policies aimed at reducing discrimination. Leaders who demonstrate commitment to eliminating all forms of discrimination throughout the organization may play a crucial role in transforming an organization from monolithic (or plural) to multicultural.

Meanwhile, leadership in Islam represents a psychological contract between leaders and their followers that they will try to best guide, protect and treat their followers justly. It also revolves on doing good deeds for the sake of Allah, the Muslim community, and humankind (Khaliq Ahmad 2010; Mahazan et.al 2015). This chapter introduced Islamic Leadership key behaviors which are a group of principles that were extracted primarily from the Al-Quran and the biography of the Prophet Muhammad S.A.W and his companions for the orientation and the construction of proper and ethical leadership to guide the Islamic leaders in running organizations appropriately and efficiently. It draws upon the noblest Islamic traditions of science, worship, justice, and *Ihsan* (doing well), and seeks to inculcate these values in Muslims (Khaliq, 2009; Khan, 2007; Khaliq, 2011). Therefore, leaders can improve the framework of workplace culture among the employees based on Islamic values, thereby creating a healthier workplace culture and can reduce women discrimination at workplace.

2. LITERATURE REVIEW

2.1 Women Discrimination at Workplace

Not long ago, women were denied the right to vote, to own property, or to enter any institutions of higher education. The employer may openly fire or refuse to hire a woman or minorities. Social heritage also sustains in prejudices against women. The structure of society has caused the unequal distribution of power and also oppression. Those in power often seek to maintain the status quo to improve their own status, maintaining access to valuable resources, and to increase personal and collective self-esteem (Cortina, 2014).

Gender roles is the belief about the behaviours that are appropriate for women and men. This belief, traditionally suggested the proper place for men is at work and women's proper place is at home. These norms and belief have a profound impact on relations between men and women in all spheres of society including the family,

the educational system, the legal system, and the workplace. However, this situation has been increasingly flouted over time (Powell, 2018).

Generally, discrimination against women is defined as women who are being treated unfairly because of their gender. For example, a woman receives lower wages than male counterparts, although their contributions and responsibilities in the workplace are the same. Gender discrimination is a common civil rights violation that takes many forms, including unequal pay for women who do the same jobs as men, pregnancy discrimination and sexual harassment. The United States of the 1964 Civil Rights Act, Title VII describe sex discrimination as discrimination based on the fact that a person is male or female and not on sex-related matters, such as sexual orientation or marital status. Two prescriptive aspects of gender stereotypes have been widely used in the literature and the topic of gender stereotypes was common among researcher three decades ago. Firstly, many researchers have closely linked gender stereotypes with traditional social roles and power inequalities between men and women. Second, violations of gender stereotypes are encountered with various forms of devaluation and punishment which most of it appears to stem from their perspective quality (Fiske, Bersoff, Borgida, Deaux, & Heilman, 1991; Rudman & Glick, 1999; D'Souza, 2007).

Women clearly face a number of stereotypes and biases and many of these negative ideas most likely affect the degree to which they are accepted as leaders. Women who rely on masculine philosophies to gain favor in male-dominated workplaces may face additional criticism since they do not fit employees' preconceptions of female managers, and these sentiments may adversely affect employees' job responses (Valentine, Godkin, & Turner, 2002).

The differential evaluation and treatment in a gender discrimination of women and men derives from persistent gender stereotypes about what women and men are should be like. These stereotypes originate from the traditional role division of women as caretakers and men as breadwinner. Women are expected to be communal (for example friendly, submissive, and emotional) and men are supposed to be agentic (for example competitive, assertive, and aggressive). Conferring to these gender stereotypes, men are expected to possess characteristics that help them care for others. Due to these persistent stereotypes, men have a higher status within society than women.

Gender discrimination, which prescribes specific role expectations for men and women, may accentuate negative reactions to women's leadership. Gender discrimination gives rise to biased decisions and judgments and, obstructing women's advancement. The women, although they have the same qualifications as men, frequently the women are not promoted and not assigned to heavy tasks leading to promotion. Based on the from the United Nation, women represent 51.3% of the world population. Nevertheless, the balance tilts still in favor of the men when it adds

up to the number of adult females in the leadership positions, at higher hierarchical levels (United Nations, 2016). Discrimination and stereotypes can limit women's opportunities for career advancement into leadership positions. The reason is that discrimination often depicts them as lacking the very qualities commonly associated with effective leadership. Some scholars say it is because discrimination paint men as much more a natural fit for top leadership positions than women. A leader is always portrayals as dominant and ambitious, as embodying qualities that closely match the stereotype of men. Whereas, the traits that make up the women stereotype (for example friendly and sensitive) are seen as less vital to leadership.

Women in employment are being discriminated when they have experience and excellent qualifications, but they are not hired because some companies are more comfortable dealing with men. In other circumstances, some women are being told that they are laid off due to company cutbacks and reorganization, while men in the same job with less seniority get to keep their jobs. Women are still subjected to bias, in spite of numerous laws and regulations that prohibit employment discrimination especially during the hiring process.

Despite that, a qualifications and skill set of a person are supposed to be taken into consideration no matter what gender a person is. The gender that has traditionally filled a position needs to become irrelevant in the hiring process so that all qualified applicants can be considered for the job.

2.2 Workplace Culture

Workplace culture is defined as a set of behavioral norms, attitudes, and expectations about "doing the right thing" inside an organization. A strong company's ethical culture will influence employee's decisions about how to treat others, how to make decisions, and how to behave in ways that are considered appropriate.

Companies with strong workplace culture is the dominating presence of certain deeply rooted values, behavioral norms, and operating approaches that are widely shared and regulated the conduct of a company's business and the climate of its workplace. There are two factors contribute to the development of strong culture, namely: (1) a founder or strong leader who established core values, principles, and practices that are viewed as having contributed to the success of the company, and (2) a sincere, long-standing company commitment to operating the business according to these established traditions and values, which including creating an internal environment that supports decision making based on cultural norms (Thompson, Peteraf, Gamble, and Strickland, 2012).

Previous research has listed to both supervisor and co-workers as potential guardians against women discrimination at workplace (De Coster et.al, 1999; Chamberlain et al., 2008). Attention to workplace culture confers importance to

workplace relational and normative dynamics with implications for conduct in a particular establishment, including, among co-workers and between workers and their supervisors (Blau, 1964; Young, 1990; Chamberlain, 2008). Support for others in one's workplace is an acknowledgement of approval, acceptance and more importantly, dignity and respect. Supervisors who value work and family-oriented support is likely to provide female employees with necessary assistance. By contrast, when a manager shows no interest in the work-family balance, female employees' gender discrimination perceptions may exacerbate its negative effects on work-family balance and its related job attitude. On the other hand, supportive work-family relations have been found to reduce work-family conflict, particularly for women (Mennino, Rubin & Brayfield, 2005; Stainback et al., 2011). Even though work-family conflict and gender discrimination are different experiential outcomes, to be sure, there is significant gender-based discrimination linked explicitly to motherhood, parenting and how such obligations are perceived by employers. This situation causes a persistent discrimination in hiring or firing in the case of pregnancy and non-promotion and lower wages in the case of mothers. Workplaces with supportive work-family environments, in contrast, are likely to be interpreted as embracing equal opportunity and therefore reduce workers' perceptions of gender discrimination, especially among women. In the meantime, perceptions of advancing within an organization emerge from the supportive behaviors exhibited by supervisors when affirming worker performance (Stainback et al., 2011). Supervisors make decisions about access to organizational rewards for example promotions, access to training, and performance appraisal, and this acts as a proximal determinant of the extent to which discrimination exists in organizations.

Workplace cultures are not neutral with regard to what types of employees fit and which behaviors are valued, it holds stereotypes with regard to which types of employees are best and they tend to reward employees who behave most consistent with their stereotypes. A workplace with a weak culture is characterized by multiple sets of contrasting norms and values, thus allowing discrimination because their various approaches, work devalued. Workplace culture is a significant predictor of the subjective experience of workplace gender discrimination; where they have found that workplace discrimination is minimized in more supportive workplace environments including supportive coworker, supportive supervisor, supportive employer work-family and equal advancement opportunities.

Therefore, in the situation of discrimination, workplace culture is about pursuing an inclusive workplace culture in which newcomers feel welcome and everyone sees the value of their job.

2.3 Islamic Perspective in Equality

Islam is a religion that based on revelation, self-dependent, based on unchangeable foundation; not a human theory. In this discrimination issues, it may be associated with the concept of unity shown in the concept of faith in Islam and it incorporates all aspects of a Muslim's life. In Islam, everything that belongs to someone in the world actually belongs to Allah SWT. Therefore, a manager cannot be biased in his thinking and behavior. His vision should be wise, and his services are not restricted to any particular field or group. Any thoughts of racism or caste system should not be in line with his thinking. Therefore, a Muslim organization will not discriminate against employees, suppliers, purchasers, or any other interested parties on the basis of race, color, gender, or religion. This is in line with God's purpose for creating human beings; (1) be coerced to unethical practices, as he only has a fear of Allah SWT and love, and (2) retain wealth avariciously. The concept of trust or confidence is very important for a Muslim to know that anything in the world is only temporary; therefore, it must be used wisely (Abdulrazak Abdullahi Hashi, 2004).

The Shariah stands firmly for equality and justice. These are the two major areas of human rights which are pivotal to the value structure of Islam. Islam has often been characterized as a social uprising against the oppressive and discriminatory practices of the Arabian society and took a rigorous stand on equality at a point in history when this was far from a commonly accepted norm. Furthermore, as a principle of the constitution, equality is basically understood to mean in four criteria (Mohammad Hashim Kamali, 1999):

1. Equality before the law

Which means that all citizens are treated as a single unity without discrimination in the enforcement of the law on grounds of race, language, religion, and the like. It also means that all citizens enjoy equal civil and political rights, most important among which are immunity of life and property, freedom of belief, movement and expression, and the right to education and work. All civil rights are in principle subjects to equality, which is a corollary of the belief that people are born equal and must, therefore, be accorded equal treatment.

2. Equality before the courts of justice

This implies not only equal right to judicial relief, but also a uniform judiciary that applies uniform standards to all citizens. This also precludes disparities in the form of specialized tribunals for different classes of citizens and differential treatment on grounds of social status

3. Equality in employment opportunities

Which basically means that all citizens are equally treated if they meet the required conditions for employment in government offices and other public sector opportunities.

4. Equality in general duties and obligations

Equality in general duties and obligation applies in, such as in the areas of taxation and military service.

In conclusion, Islam regards both women and men as equally obliged in many acts of worship and interactions with others. Women are like men in some aspects and they differ from them in others. However, most of the rulings of Islam apply to men and women equally.

2.4 Islamic Leadership Key Behaviors

This study proposed Islamic leadership key behaviors to help in preventing gender discrimination issue more efficiently. This can be done by implementing Islamic leadership key behaviors into the workplace culture. Islamic leadership key behaviors also could be the appropriate solution to influence workplace culture in minimising women discrimination at the workplace. Islam is the complete code of life (Al-Quran), and Islamic leadership could occupy a very significant role in organizations. The major concern of Islamic perspective is to provide new ways and means of problem-solving and better allocation of the resources that Allah SWT made subservient to humankind (Naceur Jabnoun, 2012). Therefore, Islamic leadership would provide perfect guidelines and instructions for the success of equality in gender.

This chapter highlight twenty-five Islamic Leadership Inventories or ILI to act as a measurement of effective leadership behavior. This ILI were identified through the inductive approach of content-coded four categories of literature: (1) The Al-Quran & Hadiths, (2) Managerial Leadership and Servant Leadership literature, (3) Contemporary Islamic Leadership literature, and (4) Classical texts of Islamic Leadership. These ILI's is expected to act as a set of Islamic Leadership behaviors, taxonomy which consists of dimensions or constructs that are uniquely related to Islamic Leadership. Based on its theoretical foundation, each of dimensions in ILI were determined from the philosophy of Maqasid al – Shariah and consists of both effective leadership and Islamic leadership behavior items. Twenty-five themes of ILI's and values of leadership were identified in order to analyze the major characteristics and values of leadership that were found in the four sources of literature mentioned above. The twenty-five themes are; (1) Trustworthiness and

Integrity, (2) Employees Orientation, (3) Muhasabah (Reflection), (4) Patience, (5) Outcome Orientation, (6) Empowerment, (7) Social Responsibility (8) Flexibility (9) Generous, (10) Spirituality, Religiousness and Piety, (11) Sense of the Unity and Team Spirit, (12) Courage, (13) Rights and Equality, (14) Good Self-Management and Dedication, (15) Modest and Humility, (16) Fair and Impartial, (17) Moderation and Balance, (18) Effective Communication, (19) God-Conscious and Resilience, (20) Dedication, (21) Pleasant Aura, (22) Respected by Team Members, (23) Intelligence and Wisdom, (24) Mentor, and (25) Managing and Resolving Conflict.

The themes from the ILI's as the Islamic Leadership key behavior with the significant roles and insinuations to become the moderating influence of workplace culture to prevent discrimination. The selected themes are adjusted based on the culture of the Companions of the Prophet and also in accordance with the principles of recruitment and selection of employees. The principles of work ethics and management derive from the Al-Quran, the saying and practice of Prophet Muhammad SAW. Many verses in the Al-Quran explained about justice and honesty in trade, as well as courtesy and fairness in employment. Together there are many values and norms that managers should follow to in Islam as regards to the practice in the organization. Therefore, in this study, the main principles of Islamic leadership key behaviors with their significant roles and insinuations for the practice in developing ethical organizational culture will be explained in the next paragraph.

Figure 1 give more detailed explanation about the twenty-five themes of Islamic Leadership key behaviors:

From these Islamic leadership key behaviors, it shows that these principles would become the advantages and a new solution for a company to resolve the issue of discrimination by implementing it to develop an ethical organizational culture.

2.5 Islamic Workplace Culture

It is undeniable that culture plays an important role in influencing the behaviors of both managers and employees in organizations. Workplace culture from Islamic perspective can be defined as the set of values based on Al-Quran, Sunnah, Ijma', and Qiyas. These values will assist the members of the organization in the understanding of what the organization stands for, the manner in which it operates and the matter of importance. Apart from that, it is also the process of transmitting members with the guidance from Al-Quran and Sunnah by sharing philosophies, vision, mission, values, beliefs, norms, knowledge, and skills for achieving the specific goals of the organization in smoothly and efficiently way, at the same time getting the satisfaction from Allah SWT (Nazamul et al., 2013).

Figure 1. Twenty-five themes of Islamic leadership key behaviors

<p>1. Trustworthy and Integrity</p> <p>a. Our leader leads by following the guidelines drawn up by the organization</p> <ul style="list-style-type: none"> - To not betray the trust (Al Quran. Al-A'raf: 27). <p><i>"O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe."</i> (Al Quran. Al-A'raf: 27).</p> <p>b. Our organization leader is a reputable leader and full with integrity</p> <ul style="list-style-type: none"> - Free from corruption (Al-Quran. Al-Baqarah: 188). <p><i>"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]."</i> (Al-Quran. Al-Baqarah: 188).</p>	<p>2. Employee Orientation</p> <p>a. Our leader would not blame the employees for their failure</p> <ul style="list-style-type: none"> - Motivating the employees (Al-Quran. Al-A'raf: 86). <p><i>"And do not sit in every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how the end of the corrupters."</i> (Al-Quran. Was Al-A'raf: 86).</p> <p>b. Our leader use simple and courteous approach in building relationship with the employees that benefits the organization</p> <ul style="list-style-type: none"> - Being humble (Al-Quran. Asy-Syu'araa': 213-220). <p><i>"So do not invoke with Allah another deity and [thus] be among the punished. And warn, [O Muhammad], your closest kindred. And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing. "And rely upon the Exalted in Might, the Merciful, Who sees you when you arise and your movement among those who prostrate. Indeed, He is the Hearing, the Knowing."</i> (Al-Quran. Asy-Syu'araa': 213-220).</p>
<p>3. Muhasabah (Reflection)</p> <p>a. Our leader emphasize the importance of religion in leadership matters</p> <ul style="list-style-type: none"> - Keep away from the world's unnecessary excitement and pleasure (Al-Quran. Al - A'raf: 51). <p><i>"Who took their religion as a distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses."</i> (Al-Quran. Al -A'raf: 51).</p> <p>b. Our leader always align his/her personal goals with organizational goals to avoid taking undue advantage of power</p> <ul style="list-style-type: none"> - A leader should not be a self-centered person with the lust of attaining power (Al-Quran. Al-Qasas: 83-84). <p><i>"That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous. Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do."</i> (Al-Quran. Al-Qasas: 83-84).</p>	<p>4. Patience</p> <p>a. Our leader makes decisions only when he/she calms</p> <ul style="list-style-type: none"> - Avoid making decisions when angry (Al-Quran. Al-A'raf: 154). <p><i>"And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord."</i> (Al-Quran. Al-A'raf: 154).</p> <p>b. Our leader is not hasty when making decisions, he will execute reasonable efforts for any arising issues</p> <ul style="list-style-type: none"> - Abstain from making a hasty decision (Al Quran. Hud: 9-11). <p><i>"And if We give a man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful Except for those who are patient and do righteous deeds; those will have forgiveness and a great reward."</i> (Al Quran. Hud: 9-11).</p>
<p>5. Outcome-Orientation</p> <p>a. Our leader work together with the employees</p> <ul style="list-style-type: none"> - Being attentive to the consequences of any actions (Al Quran. Al-An'am: 135, Al-A'raf: 42, At-Tawbah: 5). <p><i>- Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed (Al Quran. Al-An'am: 135).</i></p> <ul style="list-style-type: none"> - "But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally." (Al Quran. Al-A'raf: 42). - <i>"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and</i> 	<p>6. Empowerment</p> <p>a. Our leader believes the employees are able to perform their duties</p> <ul style="list-style-type: none"> - Empower subordinates to manage the organization from undesired action and outcome (Al-Quran. Al-Furqan: 43). <p><i>"Have you seen the one who takes as his god his own desire? Then would you be responsible for him?"</i> (Al-Quran. Al-Furqan: 43).</p>

Figure 2. Figure 1 Continued

<p>give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful." (Al-Quran. At-Tawbah: 5)</p> <p>b. While drawing up new rules, our leader ensure they are in line with Islamic teachings and ethos</p> <ul style="list-style-type: none"> - Understanding the consequences of the outcome identified (Al-Quran. Al-'Ankabuut: 8). <p><i>"And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do."</i> (Al-Quran. Al-'Ankabuut: 8).</p>	
<p>7. Social Responsibility</p> <p>a. Our leader encourage the organization and the employees to engage in charity by helping the poor and needy</p> <ul style="list-style-type: none"> - Engage in charity is a characteristic of the righteous (Al-Quran. Al - Baqarah: 177). <p><i>"The originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is."</i> (Al-Quran. Al - Baqarah: 177).</p> <p>b. Our leader engage in charity to give back to the society</p> <ul style="list-style-type: none"> - Engage in charity to seek the pleasure of Allah (Al-Quran. Al – Baqarah: 264 & 266). <p><i>"O You who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned.</i></p> <p><i>Thus, does Allah makes clear to you [His] verses that you might give thought."</i> (Al-Quran. Al- Baqarah: 264 & 266).</p>	<p>8. Flexibility</p> <p>a. Our leader is flexible yet he/she would uphold the key principle of the organization</p> <p>b. To be a flexible person, our leader exercise tolerance in his/her task</p> <ul style="list-style-type: none"> - Flexibility for the right causes (Al-Quran. Al – Baqarah: 13 & 14). <p><i>And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."</i> (Al-Quran. Al – Baqarah: 13 & 14).</p>
<p>9. Generous</p> <p>a. Our leader makes efforts to exhibit Prophet Muhammad SAW's generosity</p> <p>b. Our leader do not misuse the employees for his/her personal tasks</p> <ul style="list-style-type: none"> - Generous (Abdul Samad Al – Falimbani: page 522). 	<p>10. Spirituality, Religiousness, and Piety</p> <p>a. Our leader will not compromise in any wrongdoings</p> <ul style="list-style-type: none"> - Fear only God (Al-Quran. At- Tawbah: 13). <p><i>"Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers."</i> (Al-Quran. At- Tawbah: 13).</p> <p>b. Our leader believes that any wrong doings will receive punishment from Allah SWT</p> <ul style="list-style-type: none"> - Being aware that any wrongdoing or immoral act will receive a punishment from Allah SWT (Al-Quran. Al-'Ankabuut: 12-13, 36 & 41, 69&69, Ar-Ruum: 30-32). - <i>And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars. But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent</i> (Al-Quran. Al-'Ankabuut: 12-13). - <i>And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption." ... The example of those who take allies other than Allah is like that of the spider who takes a home. And</i>

Figure 3. Figure 1 Continued

	<p>indeed, the weakest of homes is the home of the spider, if they only knew (Al-Quran. Al-'Ankabut: 36 & 41)</p> <p>- So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah.</p> <p>- That is the correct religion, but most of the people do not know. [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah. [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has (Al-Quran. Ar-Ra'um: 30-32).</p>
<p>11. Sense of the Unity and Team Spirit</p> <p>a. Our leader always chooses to befriend with good people</p> <p>b. Having a bad companion is not our leader choice</p> <p>- Inculcate positive team spirit (Al-Quran. Al - An'am: 129).</p> <p><i>And thus will We make some of the wrongdoer's allies of others for what they used to earn (Al-Quran. Al - An'am: 129).</i></p>	<p>12. Courage</p> <p>a. Our leader does not deal with any organizations who are against Islamic teachings</p> <p>b. Our leader correct organization that provides the wrong perception of Islam</p> <p>- Dare to uphold righteous principle in every level of the organization (Al-Quran. At- Tawbah: 39).</p> <p><i>If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent (Al-Quran. At- Tawbah: 39).</i></p>
<p>13. Rights and Equality</p> <p>a. Our leader is fair to his/her people regardless of their position, including family members</p> <p>- Abstain from making a decision based on personal interest (Al-Quran. Al-An'am: 152).</p> <p><i>And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfil. This has He instructed you that you may remember (Al-Quran. Al-An'am: 152).</i></p> <p>b. Our leader gives rights to all employees regardless of their backgrounds</p> <p>- Aware that outcome is based on employee's capabilities (Al-Quran. Al-A'raf: 58).</p> <p><i>And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful (Al-Quran. Al-A'raf: 58).</i></p>	<p>14. Good Self-Management and Dedication</p> <p>a. Our leader will ensure the money earned is legal</p> <p>- Always proactive in evaluating any action (Al-Quran. Al - Qasas: 77).</p> <p><i>But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." (Al-Quran. Al - Qasas: 77).</i></p>
<p>15. Modesty and Humility</p> <p>a. Our leader educate the employees to practice good manners</p> <p>- To present good manners and politeness (Al-Quran. Al - Ahzab: 53)</p> <p><i>"O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity." (Al-Quran. Al - Ahzab: 53).</i></p>	<p>16. Fair and Impartial</p> <p>a. In managing organizational conflict, our leader try to be fair to everyone</p> <p>- Upholding justice (Al-Quran. Ar - Rahman: 7, 8, & 9).</p> <p><i>"And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance." (Al-Quran. Ar - Rahman: 7, 8, & 9).</i></p>

Figure 4. Figure 1 Continued

<p>17. Moderation and Balance</p> <p>a. Our leader tries to optimize the usage of equipment in the organization</p> <ul style="list-style-type: none"> - Being prudent (Al-Quran. Al – A’raf: 31) <i>“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” (Al-Quran. Al - A’raf: 31).</i> <p>b. Our leader responsible for the expenses in the organization</p> <ul style="list-style-type: none"> - To differentiate between things that are right or wrong, Halal and Haram and not being manipulative. (Al-Quran. Yunus: 59). <i>Say, "Have you seen what Allah has sent down to you of the provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah?" (Al-Quran. Yunus: 59).</i> 	<p>18. Effective Communication</p> <p>a. Our leader always try to interact with the employees</p> <ul style="list-style-type: none"> - Establish interaction to all level including passive and dormant team members (Al-Quran. An-Naml: 80&81). <i>“Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].” (Al-Quran. An-Naml: 80 & 81).</i> <p>b. Our leader adopt polite communication skills when delivering information</p> <ul style="list-style-type: none"> - Resolving conflict wisely (Al-Quran. Shaad: 20). <i>And We strengthened his kingdom and gave him wisdom and discernment in speech (Al-Quran. Shaad: 20).</i>
<p>19. God-Conscious and Resilience</p> <p>a. As a leader, our leader realizes that every human is obliged to do what is permitted and leave what is forbidden in the religion</p> <p>b. Our leader realizes that regardless of our environment, humans have a moral responsibility to submit to Allah's will and to follow Islamic teachings.</p> <ul style="list-style-type: none"> - A sense of consciousness in the existence of a Supreme Creator which allow the leader to do what is permissible and leave whatever is prohibited (Al-Quran. Al-A’raf:172). <i>And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I, not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." (Al-Quran. Al-A’raf:172).</i> 	<p>20. Dedication</p> <p>a. Our leader gives sincere advice to the employees so that their wellbeing is protected</p> <p>b. Our leader doesn't shy away from performing required tasks</p> <ul style="list-style-type: none"> - Vigorous in performing tasks and responsibilities (Al-Quran. Al-Anbiya: 55&56). <i>They said, "Have you come to us with truth, or are you of those who jest?" He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, being of those who testify (Al-Quran. Al-Anbiya: 55&56).</i>
<p>21. Pleasant Aura</p> <p>a. Our leader always looks cheerful when meeting with people, whether he/she like or dislike them</p> <p>b. Our leader will not show his/her dislike if the opinion of any employee is not agreed upon</p> <ul style="list-style-type: none"> - Having a distinctive positive quality that seems to surround and generated by a leader (Al-Quran. 'Abasa: 38&39, Al-Ghasyiyah: 8&9, Al-Muthaffifiin: 24). <i>- [Some] faces, that Day, will be bright –Laughing, rejoicing at good news (Al-Quran. 'Abasa: 38&39</i> <i>- [Other] faces, that Day, will show pleasure. With their effort [they are] satisfied (Al-Quran. Al-Ghasyiyah: 8&9).</i> <i>You will recognize in their faces the radiance of pleasure (Al-Quran. Al-Muthaffifiin: 24).</i> 	<p>22. Respected by Team Members</p> <p>a. Our leader demonstrate a serious approach to maintain a conducive work environment</p> <ul style="list-style-type: none"> - A leader should be respected by team members even in the time of crisis or conflict (Abdul Samad Al-Falimbani: page 573).
<p>23. Intelligence and Wisdom</p> <p>a. Every opinion or suggestion is being thoroughly examined by our leader</p> <p>b. Our leader disagree by following logical approach when dealing with any conflicting personality</p> <ul style="list-style-type: none"> - Being steadfast in key values and principles despite opposing opinion from the majority (Al-Quran. Al-An'am: 112). <i>And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent (Al-Quran. Al-An'am: 112).</i> 	<p>24. Mentor</p> <p>a. A leader must be command what is right and forbid what is wrong</p> <p>b. A leader must obey and carry out the orders of Allah and His Messengers</p> <ul style="list-style-type: none"> - A leader should serve as a mentor to guide and protect team members from wrongdoing. (Al-Quran. Al-Furqan: 27-31, 63-77). <i>- And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter." And the Messenger has said, "O my Lord, indeed my people has taken this Qur'an as [a thing]</i>

Figure 5. Figure 1 Continued

	<p>abandoned. "And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper (Al-Quran. Al-Furqan: 27-31).</p> <p>- And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace, And those who spend [part of] the night to their Lord prostrating and standing [in prayer] And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; indeed, it is evil as a settlement and residence." And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated –Except for those who repent, believe and do righteous work. For them, Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. Abiding eternally therein. Good is the settlement and residence Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent. (Al-Quran. Al-Furqan: 63-77).</p>
<p>25. Managing and Resolving Conflict</p> <p>a. Our leader prioritizes harmony in the organization</p> <p>b. Our leader try to minimize conflict by addressing the need each and every employee</p> <p>- Managing conflict by clarifying the issues and identify the possible solution (Al-Quran. Al - A'raf: 61&62).</p> <p>[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds. "I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know (Al-Quran. Al - A'raf: 61&62).</p>	

Implementation of Islamic values at workplace is not something new in some countries including Malaysia. For example, there are Islamic banks and insurance companies, human resource, training consultancies, and accountancies and auditing firms which their owners and directors have fully embraced the Islamic economic model.

3.0 ASSESSMENT OF ISLAMIC LEADERSHIP IN CREATING A REASSURING WORKPLACE CULTURE TO PREVENT DISCRIMINATION

A leader is someone who can influence others and who has managerial authority. Many organizations are concerned with the attitudes of their employees and most managers want to attract and retain employees with the right attitudes and personality. Managers need to be able to explain why employees engage in some behaviors rather than others, predict how employees will respond to various actions and decisions, and influence how employees behave.

Gender roles are consensual beliefs about the attributes of women and men. The term *gender role* refers to the qualities or behavioral tendencies believed to be desirable for each sex. Meanwhile, the term *role* includes *descriptive norms*, which are consensual expectations about what members of a group actually do, and *injunctive norms*, which are consensual expectations about what a group of people ought to do or ideally would do (Cialdini & Trost's, 1998; Eagly & Karau, 2002). Communal characteristics that always strongly ascribed to women are primarily a concern for the welfare of other people, for example affectionate, helpful, kind, sympathetic, interpersonally sensitive, nurturing, and gentle. On the other hand, agentic characteristics for men are always being described primarily as an assertive, controlling, and confident tendency, for example, aggressive, ambitious, dominant, forceful, independent, self-sufficient, self-confident, and prone to act as a leader (Eagly & Karau, 2002). As the results from this belief, women are often denied to receive the same treatment given to men.

Theory and research suggest that leaders should, and do, influence organizational ethics. The descriptive business ethics literature has reported that executive leaders set the ethical tone at the top of organizations and shape their formal and informal ethical cultures. Executive leaders have been found to play an important role in communicating ethical standards and using rewards and punishments to reinforce normatively appropriate conduct (Treviño, Hartman, & Brown, 2000; Brown, 2004). Therefore, the most important task of leaders is, however, creating an organizational culture and bringing about change. Muslims are also supposed to be fair to people who hate them or whom they hate. Allah SWT has mentioned in the Al-Quran:

O you who believed, be persistently standing firm for Allah SWT, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah SWT; indeed, Allah SWT is acquainted with what you do. (Al-Quran.Al-Ma'idah 5:8)

In over the last ten years, there are many Muslim leaders, entrepreneurs, and managers in Malaysia successfully applying the Al-Quran and the Sunnah to their business organizations. In an organization, Islam stresses cooperation and the sense of collectiveness among the employees, as in fact, the religion cannot be practiced in isolation. The collective efforts of people in a work situation should be aimed at achieving a certain goal since organizations are composed of very distinct people, who are each of unique character and contribute in a particular way based on cultural diversity. Over the next few years, Muslim managers have to address a number of challenges, namely (1) Management from an Islamic perspective has to gain enough credibility to become part of mainstream business education in Muslim countries. Unless the majority of Muslims who are working either manager or non-managers internalize Islamic concepts at work, Muslims are unlikely to develop an economic system that reflects the Islamic tradition, (2) Muslim need to deepen their understanding of the Islamic legal system.

In order to create an ethical organization culture that provides a fair treatment to all employees, Islamic leadership principles would become the best method for realizing it. Since there is very limited literature on the Islamic leadership and organizational culture, this chapter chooses and focuses on specific Islamic leadership's values based on the study of existing research with the objective to reduce discrimination at workplace.

In terms of Islamic leadership, the study is considered to be useful, as it can be used as further consideration for an organization to increase a good leadership based on Islamic key behaviors which is considered as good, right, and consistent and also proved to give positive influence toward the relationship between workplace culture and women discrimination at workplace.

There are no research studies that have systematically investigated the moderating effects of Islamic leadership on the relationship between workplace culture and women discrimination at workplace in a single study. Some of the research studied the direct effect of Islamic leadership and workplace culture, as well as the direct effect of workplace culture on women discrimination at workplace.

The chapter provides at least some evidence about the indirect nature of the relationship between workplace culture and women discrimination at workplace, also the moderating effect of Islamic leadership key behaviors on the study.

By focusing on the issue of women discrimination at workplace, this chapter has provided more in-depth information to the growing body of knowledge on the relationship between workplace culture and women discrimination at workplace. Workplace culture is likely to take on greater significance as a determinant of an individual's success in the modern workplace. Moreover, nowadays the business literature has urged employers to use workplace culture as a managerial tool. Employers are urged to take measures to create or shape a strong workplace culture as a means

of fostering employee productivity and of aligning employer and employee goals. Following from this business literature, employers are likely to be increasingly concerned with employee “fit”, both at the hiring stage and at the promotion stage. Therefore, an understanding of workplace culture is important for the organizations because they should know the way in which to maintain an organization with equal employment opportunities. This chapter also serve to emphasize the importance of exploring the ways in which Islamic leadership key behaviors and workplace culture influence women discrimination at workplace.

From this chapter, it is proven that workplace culture can lead to women discrimination at workplace. The founders and leaders of an organization are the most influential in forming, maintaining, and changing organizational culture over time. On how workplace culture is related to discrimination is because culture constrains people’s ideas of what is possible which includes their strategies of action. In workplace cultures marked by greater gender inequality, organizational decision makers should hold stronger descriptive and prospective gender stereotypes: they normally have strong belief that women have less ability to lead, less career commitment, and less emotional stability, compared with men. This particular workplace culture can influence the level of discrimination against women at workplace and prevent the adoption of human resource policies that would mitigate gender discrimination.

The other contextual factor within which gender inequalities can be institutionalized is leadership and in this chapter is Islamic leadership key behaviors. Leadership is a process wherein individual influences others in an effort to reach organizational goals. Leaders are important because they influence the other organizational structures, processes, and practices. Furthermore, leaders set culture, set policy, strategy and leaders are also role models for socializations. Women discrimination at the workplace can be prolonged easily because the gender of organizational leaders affects the degree to which there is gender discrimination, gender supportive policies, and a gender diversity supportive climate within an organization. Organizational employees are likely to perceive that the climate for women is positive when women hold key positions in the organization.

Leadership in Islam is perceived to be the most crucial instrument for the realization of an ideal society which is based on compassion and justice. The Al-Quran (4:58) instructs its believer, “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instruct you. Indeed, Allah is ever Hearing and Seeing”.

In regards to workplace culture and leadership, there is a dialectic relationship between culture and leaders. In the art of leadership, the culture will shape, nurtures and facilitates the emergence of leaders. Moreover, cultures give meaning to what leaders do and ease or impede the influence process and induce followers to respond

and act in a particular way. In other words, culture determines the boundaries of effective conduct and sound leadership.

Therefore, it is crucial for organizations which want to be competitive in the global market without being bias in gender specifically, to realize the importance of workplace culture and leadership. Their characteristics and interrelationships must be explicitly addressed for organizations to reduce women discrimination at workplace and also for organizations to perform smoothly and successfully. Through surveys and statistical analysis, this chapter identified the important workplace culture and leadership factors in moderating the discrimination against women at workplace.

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Chapter 4

Islam, Opinion Leaders, and Social Media Influencer

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ABSTRACT

Social media plays an important role in disseminating information and news to the audience. Through its influencer, the information could be shared faster in a wider spectrum. Meanwhile, the opinion leaders greatly influence other people's decision making, attitudes, behaviors, and are perceived to be models for others. However, in Islam, the use of social media is regulated and has to comply with the principles and values stated in the hadith of Prophet Muhammad (PBUH) as well as the verses in the Al-Qur'an. Every Muslim has the responsibility to share valid and credible information to everyone regardless of their religion. The social media platforms can be used by Muslims to interact and understand the content more easily. Islam emphasizes the ethics and moral aspects in any interaction or communications. In fact, Islam has a da'wah system where the communication and understanding of the content or messages must be clearly identified and discussed before spreading to others.

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1. INTRODUCTION

Opinion leaders are people with a variety of individual ties that affect the views of others (Uzunolu & Kip, 2014). Katz and Lazarsfeld's (1955) two-step flow theory described them as the persons who decode mass-media knowledge and move it on to others (Uzunolu & Kip, 2014). Moreover, according to this theory, the opinion leaders had more influence on people's attitudes than mass media (Uzunolu & Kip, 2014). Opinion leaders are involved in and stay current in the area in which they have influence, and their colleagues, family, and associates regard them as specialists in their field (Huttula, 2020).

In recent years, social media have acquired considerable – especially from a marketing perspective in the past decade. With the support of online applications built on the technological foundations of Web 2.0, which allow user-generated content to share (Kaplan & Haenlein, 2010), social media has become an important and unseparated element in the human lives. Instagram, YouTube, Twitter and others are open to be used for posting purposes. They have been critical promotional platforms over the last decade (Pick, 2020).

Meanwhile, the social media should be used for the good things, disseminating valid information and informing credible news. Through its influencer, some advertisements could be reached faster and efficient, however, there are some rules that must be obeyed by the social media influencer to ensure that all processes are comply with the formal regulations, ethics and the religion teachings. Particularly in Islam, has anticipated and emphasized the use of social media which being highlighted in the hadith of Prophet Muhammad (PBUH) and verses in the Al-Qur'an. This chapter will elaborate the role of social media influence in general and according to the teaching of Islam, the opinion leaders and the Islamic da'wah system.

2. LITERATURE REVIEW

2.1 Social Media Influencer

Social media influencers are the individuals that being trusted and having strong connections with their fans through its high credibility (Jin and Ryu, 2019; Hearn and Schoenhoff, 2016; Lou & Yuan, 2019; Shan et al., 2020; Xu & Pratt, 2018) and substantially used in social media marketing campaigns (De Veirman et al., 2016; Dost et al., 2019; Abidin, 2016a; Taillon et al., 2020; Bakker, 2018). The influencers of social media are described as non-traditional celebrities renowned for their social media presence (Khamis et al., 2016). They influence certain signs and symbols (McCracken, 1986) that give an impact consumers' perception (Nash,

2018). Moreover, Freberg et al. (2011) have described social media influencers as a third party that operate freely by affecting the audience via social media interfaces like Tweets, Facebook and Instagram posts. These interfaces shared the individual activities and lifestyles, sponsored content and other related content.

Multiple social media offers contribute to the modernization of interaction as access to a broad audience (McQuarrie et al., 2013). Pick (2020) added that one way to reach this public is through influencers in social media, which has been an essential element in customer decision-making. The influencers replace the role models and opinion leaders of the pre-digital period who seem to communicate directly to their fans (Pick, 2020). Due to these influencers' origins, they often seem more trustworthy than celebrities (Djafarove & Rushworth, 2017). They are therefore perceived to be more influential than mainstream advertisements.

According to Quelhas-Brito et al. (2020), social media trend influencers come in a variety of forms, including Instagrammer, Blogger, and YouTuber. Social networking fashion influencers (also known as "it girls") sit in the front row at brand-organized fashion shows and events, and advertisers invite influencers to represent them in sales promotions. Though celebrity endorsement and modeling in promotional campaigns can have many advantages, brand advertisers have frequently used positive recognition as a promotional tool by conventional celebrities.

Social media influencers are seen as more genuine and trustworthy than celebrities; their contact style is implied to be more straightforward and intimate (Djafarova & Rushworth, 2016; Pöyry et al., 2019; Keel & Natarajan, 2012). Moreover, Hou (2018) and Jerslev (2016) considered social media influencers' contents as personal, fair, and average, while celebrities' contents as unique and popular. Jerslev (2016) also clarified the supposed disparity between a social media influencer and a famous individual that celebrities are remote and perform amazingly. Social media influencers have tended to mark themselves in social media with the fan base that appears to be their fellow (Hou, 2018).

The significant role of social media influencer have been investigated in various aspects of marketing, advertising, networks, campaign, communication and endorsement by many authors (Burke, 2017; Mavrck, 2015).

Establishing trust with fans is important for social media fashion influencers (Enke & Borchers, 2019). Influencers on social media play a major role in the purchasing decision process. Their primary purpose is to promote sales when interacting with a brand (Bakker, 2018); therefore, the relationship between social media influencers and consumers must be taken into account. This relationship has been widely debated, and two major concepts, such as the identification process (Kapitan & Silvera, 2016) and parasocial interaction, explain how a social media influencer affected an audience's behaviour (Colliander & Erlandsson, 2015). Blogs and social media often expose facts, photographs, and stories about the lives of

social media influencers (Colliander & Erlandsson, 2015). Followers will get even closer to the social media influencer by watching shared live video footage of the influencer (Enke & Borchers, 2019).

Over time, followers build a friendship with the social media influencer, who is considered like a friend (Colliander & Erlandsson, 2015). The followers' realization of a social media influencer's support may have a positive effect on this type of relationship or damage the social media influencer's credibility; however, it is worth noting that purchasing intentions and brand behaviors did not affect paying partnership (Colliander & Erlandsson, 2015).

Based on a search for the keyword of 'social media influencer' in the popular database called Scopus, there are 1,091 documents or articles that had been wrote by authors around the world. A summary in the below Table indicates that there is an extensive concern of the research related to the social media influencer in certain countries or universities. The four years (2018-2021), the number of published articles is increasing coincide the increasing usage of social media.

Table 1. A summary of articles published in Scopus on social media influencer

Year	Number of Article	Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
2021	160	Abidin, C.	8	Nanyang Technological University	12	United States	310
2020	370	De Veirman, M.	6	University of Florida	11	United Kingdom	95
2019	215	Francalanci, C.	6	Universidad Complutense de Madrid	10	Spain	80
2018	110	Hudders, L.	6	University of California, Los Angeles	10	Australia	68
2017	67	Hussain, A.	6	National University of Singapore	9	India	68

2.2 Social Media Influencers and Islam

All information and events can be obtained through social media. Likewise about the contents of the heart, mind, as well as recognition of one's identity to the world. As if there is no room for privacy anymore. Social media is certainly inevitable for human life. Especially in this increasingly sophisticated technology era. If you don't currently use social media, it's like "eating vegetables without salt".

It is explained in Al-Qur'an in Al-Baqarah 2: 30–33.

“Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.”; And He taught Adam the names of all things; then He placed them before the angels, and said: “Tell me the names of these if ye are right.”; They said: “Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom.”; He said: “O Adam! Tell them their names.” When he had told them, Allah said: “Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?”

As the servant of God, every Muslim has responsibility in seeking knowledge. They have to find ways on how to apply the knowledge in daily activities. Knowledge must be applied otherwise it is meaningless. This knowledge relates to the information that being disseminated by other people through various platforms including the social media.

In an Islamic society, the Muslim woman is one of the most promising classes, but their fashion habits are yet to be widely debated. Previous studies discovered that religion plays a significant role in influencing Muslim women’s fashion behaviour. That is because Muslim women must follow the rules established by Islam’s religion (known as Sharia) on how they wear (Kartajaya et al., 2019). The degree of religious faith and religious values continuously affect fashion behaviour (O’Cass et al., 2013), while the religious values of certain Muslim communities about fashion may change from time to time (Gökariksel & Secor, 2010).

In Indonesia, Abidin (2016a, 2016b) finds that the majority of religious influencers are young people between the ages of 18 and 30. They use multimedia work tools to engage their audience (Abidin, 2016b). Indonesia’s top influencers started as fashion bloggers, and the success of Muslim fashion bloggers and Muslim fashion designers has grown significantly. For eg, renowned Muslim fashion bloggers and designers such as “Dian Pelangi, Jenahara, Ria Miranda, and Ghaida Tsuraya” have become famous among young Muslim women interested in fashion and better learning about Islam in mainstream media (Beta, 2014; 2018).

Islamic highlights some conditions in using social media. For example, bullying through social media, accusations without any basis as well as “sarcastic” comments are phenomena that adorn the social media. These are inappropriate behaviors. This strictly guided in Islamic teachings. Islam is not prohibiting of using information technology, however, it must be in a polite and civilized manner.

At least there are some ethics in using social media with means of receiving information from other users. First, tabayyun (check and recheck). Islam encourage

of technological developments and not otherwise. It is mentioned in verses in the Al-Qur'an of Al-Hujarat 49: 6:

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done” (Al-Hujraat 49: Verse 6)

It is mentioned guidelines on how to conduct ethics and procedures for responding to a message that to be received. This verse meant for two things; the news anchor; and second, the content of the news. The news anchors that persuade audience with their news, it considered *fasiq* person. In other words, the news must be conveyed neutrally without any force to be believed, let's audience judge those news. While with regard the content of the news, investigating the truth of news is a concern in that verse. Information selection and literacy culture are components that cannot be ignored or sharing news without doing a deep validity investigation is not justified in Islam.

Islam also teaches making an honest opinion, based on evidence and facts, then expressed sincerely. Or it is mentioned in verse of the Al-Qur'an "Like a good tree, its roots are firm and its branches soar up into the sky, the tree rises to the sky, it gives its fruit every season with the permission of His Lord." (Ibrahim 16: 24-25).

Second, it is haram to spread slander, hatred, and others. The Indonesian Ulema Council (MUI) as a religious institution certainly discourage of seeing the community's behavior in using social media as stated above. The social media abuses highlighted in Fatwa of MUI and prohibit the following acts such as i) doing backbiting, slander, *namimah*, and spreading enmity; ii) bullying, hate speech and hostility based on ethnicity, race, or between groups; iii) spreading hoaxes and false information even with good intentions, such as information about the death of a living person; iv) spreading pornographic material, immorality, and anything that is prohibited by Sharia (Islamic law); v) disseminating content that is correct but not appropriate in certain place or time.

Third, guarantee and regulate freedom of expression. The trend of using social media is a form of post-reform freedom of expression. Islam and many countries guarantee the freedom of expression. In the verse below, Allah (God) asks every human being to defend what is good and true. However, in some cases freedom of opinion is often abused to create slander, false opinions, and to spread hatred which is often expressed through social media.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity". (Al Imran 3: 104)

In Islam, such indecent behavior is prohibited. Therefore, Islam regulates freedom of expression. Moral restraint is one of the rules. That the believers are asked not to “curse the worship they worship other than Allah because they will later curse Allah beyond the limit” (An-Noor 24: 4).

And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), -flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors. (An-Noor 24: 4)

O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong. (Al-Hujraat 49: 11)

Thus, freedom of expression which is used to spread hatred and enmity is prohibited in Islam. There are restrictions, legal and moral controls on these freedoms. Thus it is clear that media ethics in Islam defines the importance of *tabayyun* before confirming and disseminating information. Spreading hatred and creating fake news is also strictly forbidden by Islam. Activities that should be a means of worship and getting closer to Allah instead it is polluted with evil deeds without paying attention to manners or ethics, so that we are farthest from Allah, we even get the wrath of Allah SWT.

Below is the Table that consists of a summary of articles published in reputable journals which indexed by Scopus on social media influencer and Islam. It resulted 9 documents wrote by variety of authors from various countries.

Below is the Table that lists the articles on the social media influencer and Islam. Still not much attention had been done by the researchers when looking to the number of citation on each article, however this subject potentially develops due to the progress in information technology advancement as well as the digitalization era.

Below is the citations of the articles on the social media influencer and Islam which have an increase from 2017 to 2020, however, it goes down in 2021 probably due to the limitation on Covid-19 pandemic. This could indicate of less interest toward conducting studies on the subject of social media influencer and Islam.

Islam, Opinion Leaders, and Social Media Influencer

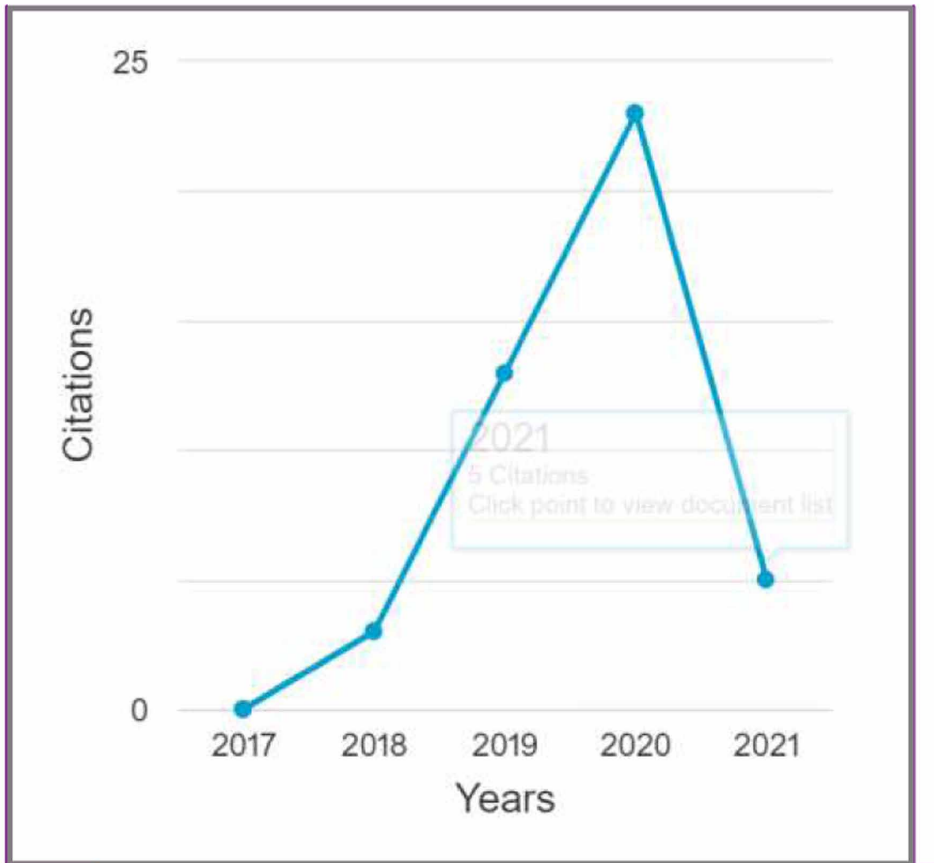
Table 2. A summary of articles published in Scopus on social media influencer and Islam

Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
Baulch, E.	2	Queensland University of Technology	2	Malaysia	3
Pramiyanti, A.	2	Monash University Malaysia	2	Australia	2
Aminudin, H.	1	ISG Business School	1	United Kingdom	2
Anuar, M.R.	1	Victoria University of Wellington	1	United States	2
Ar, N.N.H.	1	London School of Economics and Political Science	1	France	1

Table 3. Titles of articles by year and citation relate to the social media influencer and Islam

No	Title of Articles	Year Publication	Citation by Year				Total Citation
			2018	2019	2020	2021	
1	A critical technocultural discourse analysis of Muslim fashi...	2021	-	-	-	-	0
2	The Application of Maqasid-Oriented Approach in Islamic Bioe...	2021	-	-	-	-	0
3	Dina torkia's modestly: Beauty work, autobiographical habitu...	2020	-	-	-	-	0
4	Theorising the 'Security Influencer': Speaking security, ter...	2020	-	-	-	-	0
5	Advertising God in Hinduism and Islam	2019	-	-	-	-	0
6	Hijabers on instagram: Using visual social media to construc...	2018	-	2	8	3	13
7	Hijabers on Instagram: Using Visual Social Media to Construc...	2018	-	1	2	-	3
8	The activity and discussion points of #Circumcision through ...	2018	-	2	2	-	4
9	Creative and Lucrative Dawa: The Visual Culture of Instagram...	2018	3	8	11	2	24
	Total Citation		3	13	23	5	44

Figure 1. Citations of the articles on the social media influencer and Islam



2.2.1 Hijab-Framing

The etymological sense of the word ‘hijab’ offers a strong foundation for thinking. The term of hijab most often refers to clothing, namely the practice of adorning one’s hair, neck, and chest with a scarf. Hijab also represents the covering of one’s whole body in public with limit attractions. Hijab also signifies physical distinction between genders (Grine & Saeed, 2017). The term hijab refers to dressing up and displaying modesty to “cover women’s sexuality” (Sobh et al., 2010: 1).

Wearing the hijab is more than just covering one’s hair; it represents modesty, morality, natural appearance, and the harmonious relationship between a Muslim woman and society. The hijab is an Islamic emblem that distinguishes women’s roles from men’s (El- Bassiouny, 2018). Hijab is regarded as a phenomenon in which Muslim women empower themselves. Hijab is portrayed as a bridge between

modernity, preferably as a cultural artifact, and Islamic virtue and religiosity (El-Bassiouny, 2018).

In a study by Sobh et al. (2010: 906), it is mentioned that the young people in the (Gulf) region are gradually adopting new clothing patterns and adornment practices. They represent the competing forces in Western values that prioritize the public domain of women's beauty and sexuality, with traditional values that include modesty and promote a moral public realm (El-Bassiouny, 2018). Moreover, the women show depictions of the hijab in locations that emphasize the viewer's attention on the hijab-framed profile, highlighting its intrinsic appeal through space and time (El-Bassiouny, 2018). The hijabis seem to be demonstrating that their veiled selves will conform to traditional notions of beauty.

Fashion has the power to alter the presentation of social forms, clothing, visual judgments, and whole human expression. Hijab is a type of dress code associated with Islamic rituals and customs, and it carries greater weight than a simple, utilitarian use-value piece, because it represents behaviour in relation to an overall Islamic lifestyle (Grine & Saeed, 2017). In addition to the utilitarian dress sense, people demonstrate their religion as a symbolic behavior. However, it remains a symbolic activity when it comes into contact with fashion culture, but of a different nature and has different implications on the wearer (Grine & Saeed, 2017).

Muslim women use social media sites (such as Instagram) to connect the hijab to popular topics (Jones, 2017; Kavakci & Kraeplin, 2017). Kartajaya et al. (2019) mentioned that the Islamic fashion in Indonesia is viewed as a modern and new-look movement, and Islamic fashion evolves from conservative to trendy fashion that appeals to youth. This has gained universal awareness and be easily recognized by society's social segment. The social media influencer explores how the platform integrates marginalized identity movements with popular society (Duguay, 2016). Nonetheless, the platform's understanding of user activities makes it particularly capable of mainstreaming or adapting identity (Marwick, 2015; Duguay, 2016).

This theme can also be used in several messages of Hijabers. In one message, for example, Syifa Fauziah informs her followers that this location is appealing. Hijabers prefer to view themselves not only as attractive (inner and outer), but also as inspired, motivated, and autonomous Muslimah, which requires some framing - putting her in a common social sense of physical and intellectual feature performa. Hijabers wear both modest and sporty hijab clothes. Hijabers stand side by side with their perfect partners in other messages in their post. It communicates to the followers that they have an equal status in their ideal marriage.

Hijabers are often identified as a high-class subject with access to exclusive spaces in the framing of hijabers as sovereign and motivated women. Such consistency shows the high-end atmosphere as a fundamental feature of the visual language that hijabers use to write on Instagram, and it serves to inspire hijabers to those who live

in a middle-class subject. Surprisingly, these spaces represent a Western orientation. Hijabers' post about their vacations, for example, portray them as daring explorers, but also as those whose preferences for traveling to the West rather than Muslim majority countries identify them as members of a western or cosmopolitan society. Similarly, food posts are used to categorize hijabers as middle-class person. She can document her appearance in a Japanese restaurant — an area beyond the imagination of any ordinary Indonesian — by uploading a ramen portrait.

For Indonesian hijabers, the role of transnational culture in Instagram use is more than just a result of their geographical and historical location. In other words, Instagram's user community plays with text, borders, and field depth to make Instagram images make sense. The case of the hijabers also provides new insights into recent developments in the identities of Instagram users, and the actual status of positions is the platform's society. Indonesian hijabers post in order to attract attention to their self-images and equate hijab-wearing presence with traditional people. In contrast, hijabers post photos of themselves in familiar places, which can be attributed to the increasing importance of location data for social network purposes; geographical location plays a major role in how hijabers present themselves as examples of an ideal Muslim women's middle class.

2.3 Opinion Leader

Opinion leadership is critical in the adoption of new products and the dissemination of relevant knowledge, information, ideas and opinions (Chan & Misra, 1990; Wang et al., 2013) and linked to how well a person is seen to be a role model for others, how appealing the knowledge given by him/her is, and how compelling they are (Casaló et al., 2018). Moreover, opinion leaders are personalities who have a significant impact on the decisions, beliefs, and actions of others (Godey et al., 2016). They have extensive knowledge of a specific expertise and multiple contacts with certain networks (Goldenberg et al., 2006). When considering their distinct positions, such as leading discussions within their social connections, opinion leaders may be viewed as influencers (Uzunolu & Kip, 2014). Aside from experience and knowledge (Lyons & Henderson, 2005), opinion leaders still endorse and share updates on various channels such as Twitter, Instagram and YouTube etc.

Usually opinion leaders are a person who has a position that is upheld high by those who accept his opinion. Opinion leaders tend to be a more specific in certain subject, an example of a leader opinion in the field of computer technology. They have access to much deeper information about the subject than consumers and have necessary knowledge to understand such information.

According to Schultz, opinion leaders were born and developed from a communication model two-way direction. This communication model is influenced

by the idea of personal contact between persons and opinion leaders (Schultz, 2002: 37-35). While Katz and Lazarsfeld (1955) mentioned that opinion leaders emerge from the attention media and specific knowledge issues regarding leadership.

The opinion leader relates or part of the da'wah system in Islam. The development of da'wah in Islam is crucial since it is used as communication network and put the da'i as opinion leader that influence other people regularly on the Islamic activities and good deeds. In the process of da'wah, opinion leaders have responsibility on their speech to the audience and ensure the Islamic teachings can be materialized. The increasing in number da'i in various communities must have with qualified capabilities and be equipped with right and honest information in order the show the audience the correct path of lives. Moreover, the opinion leaders become information user agent that actively interprets the meaning of any messages content to further enhance Islamic quality development.

Opinion leader in the activity system Da'wah Islamiyah has a central role to influence the understanding and thoughts of other people who are different from himself especially in the process of Islamization through Islamic doctrine and teachings. As the opinion leader, da'i can directly or indirectly influence people's behavior/social group. Directly means, da'i directly affects perceptions and understanding of individuals in that group, so it changes the attitude and behavior according to directions from opinion leaders (da'i). While indirectly means, it usually can observed from the behavior of opinion leaders or the individual can observe everything on the da'i personality and good characters, then imitate the behavior and deeds. Below is the role of opinion leaders (da'i) in Islam:

Opinion leader in communication networks and systems da'wah Islamiyah is indicated by there is a pattern of individual communication relationships effectively and sustainably, in particular the communication relationship that leads to the individual. Usually the individual is the source information for other individuals in the system Islamic communication and da'wah networks. The more effective and the more intense the relationship communication built by opinion leaders in a communication network then the higher the adoption rate of the communication network.

Meanwhile, there are 7,371 document results with the keyword of opinion leaders in a Scopus database which been published since 1923 till 2021. The huge number of articles indicates the significant interest of researchers on the topic. The articles were published by researchers in developed countries and by the reputable Universities. Means that the concern on the topic of opinion leaders is up to the high level of educational institutions as shown in below Table.

Figure 2. The role of opinion leader (Da'i) in Islam

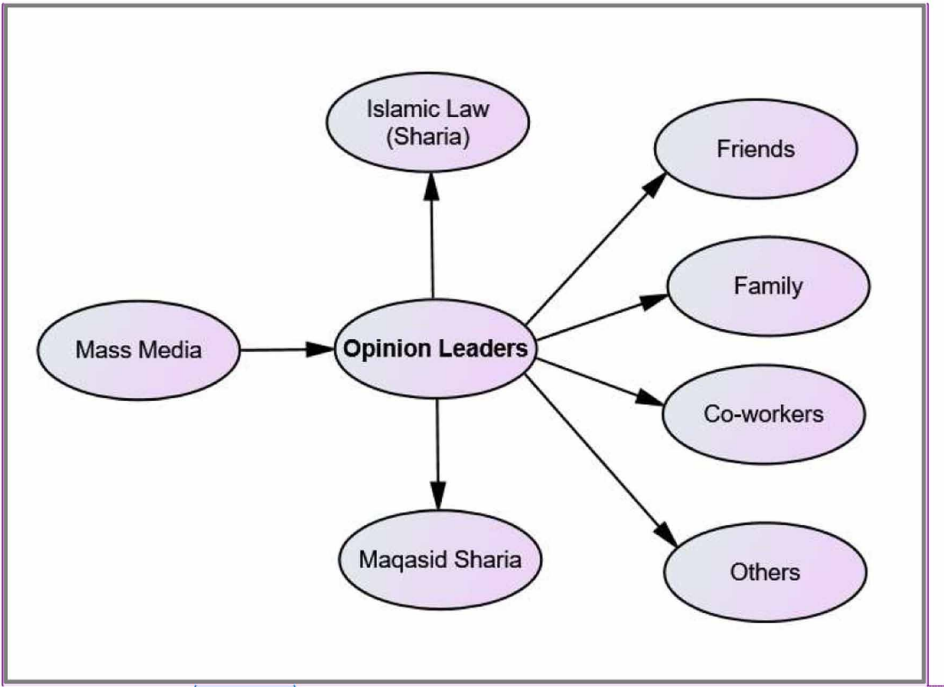


Table 4. A summary of articles published in Scopus on the opinion leader

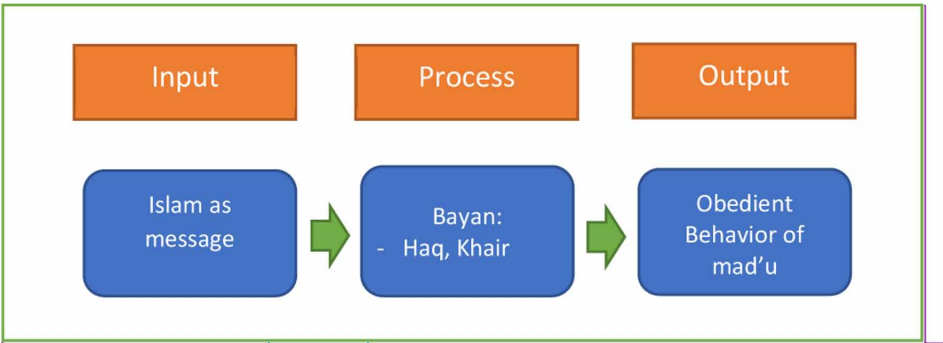
Year	Number of Article	Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
2021	218	Wu, Z.	17	University of Toronto	118	United States	2560
2020	579	Karlsson, J.	13	McMaster University	60	United Kingdom	725
2019	555	Rothrauff, B.B.	13	University of California, Los Angeles	57	Canada	478
2018	527	Claassen, E.	12	University of Oxford	53	China	464
2017	438	Kelly, J.A.	12	The University of Sydney	52	Australia	335

2.3.1 Islamic Da’wah System

The role of opinion leader in Islam is related to the implementation of da’wah which generally as an activity of *amar makruf nahi munkar* (prohibit evil things and allow good deeds). The efforts in da’wah must be continuously initiated to invite, remind and call Muslims to do as per mentioned in the Islamic teachings.

The da’wah is no longer limited worship rituals and manifestations of *tauhid* but also a manifestation of the Islamization movement phenomena in the Islamic societies which include akhlaq, ethics, and other Islamic values, behaviors or actions. Meanwhile, the da’wah could be implemented through the social media proportionately, which become easier and faster to be received by a wider audience. In the role of society of community development, a da’wah system is influenced by political aspects, social and cultural. Below is figure of the da’wah system in Islam that ensure the messages are delivered and understood, then make the audience obtain benefits (become more obedient).

Figure 3. A system of Da’wah Islamiyyah



The role of communication by the opinion leaders must be neutral and impartial to any groups. The opinion leaders in Islam should see the *maslahah* for the *ummah* rather than following certain interest of any groups. The akhlaql akrimah of the leaders must be embedded in their opinion because the followers not only listen to what they said but obey through their good behaviors. This is a focus in da’wah Islamiyyah of inviting others in doing good things consistently.

3. CONCLUSION

The social media is used to disseminate messages related to brands or products to a wider audience which considered as a strategic marketing. There are many popular brands such as H&M, McDonalds and KFC collaborate and depend on the social media influencer to obtain direct responses or endorsements in attracting new customers and retain them. The social media also relates to the religion teaching especially Islam which mentioned the importance of the role of social media influencer and opinion leader. It is hoped that it can be an input for the community, especially Muslims, to make it deep use social media more wisely, by promoting ethics and morals in order to become dignified and civilized human.

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Chapter 5

Principles and Values of Islamic Communication in Organizations

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ABSTRACT

This chapter discusses Islamic communication principles and values which are ideal for any organizations. The discussion starts by elaborating communication from Islamic point of view. The discussion continues by deliberation on communication values and their relationship with good organization. Some thoughts of Muslims' prominent scholars that are relevant to communication are highlighted to integrate them towards the establishment of an ideal Islamic organization. The deliberations on Islamic values are highlighted through five pertinent values and their roles in building up a solid organization.

INTRODUCTION

Communication serves a basis for any customary interaction. Fundamentally, communication is classified as a unique aspect in human life. It is known as “everybody or anybody phenomena” (Clampitt, 2005). Besides being a common aspect, communication would be held as a professional subject for research, field of studies and training. Beck (1999) emphasized that communication forms the lifeline of an organization, conveying directions, expectations, processes, products and attitudes. Through the described meaning and stipulated functions which obliged to manager, knowing and understanding the art and skills of communication with

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other is greatly important as they could not skip of being interacting with a large number of individuals. (Level & Galle, 1988). The importance of communication is undeniable as its absence would lead to negativities within staff and subsequently diverting to enervation and quitting from the organization. (Adigüzel and Küçükoğlu, 2020). Addition to this, adopting truthfulness as a key communication principle in any dealing is crucial and might benefit the mass at large. (Petrucă, 2019). The impact of being accurate and correct is evidenced from trust gained and effective organizational communication setting. Successful communication, particularly when it concerns workers, is imperative to any organization undergoing critical transformation. (Aagaard, 2020), (Young and Post, 1993). Thus, these deliberations have proven on how important communication in every aspect of our lives. This chapter only will be focusing on Islamic communication and its embedded values for organizational settings.

COMMUNICATION FROM ISLAMIC PERSPECTIVE

As a complete way of life, Islam comes as a perfect religion in guiding life for humankind. Allah says in Surah Al-Maidah, verse 3: *“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion”* (Al-Quran). Indeed, this perfection covers every living aspect which includes the communication perspective. Communication; basically, serves as the foundation of transmitting information and knowledge. It is further mentioned by Sardar (1993) that communication in Islam is innately related to the Quranic concept of *‘ilm* or “basic driving force of Islamic culture”. This principle is closely associated with the initial Quranic verse revealed to Prophet Muhammad (P.B.U.H) on the instruction of ‘read’. The reading instruction is a leading direction towards learning and seeking knowledge which is very significant in Islam.

It is proven in history, Islam has been growing in a structured manner with revelation of Allah and disseminated to human beings through the intermediary of prophets as His chosen messengers. Allah mentions in Surah Ibrahim, verse 4: *“And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise”* (Al-Quran). It is interesting to learn that there are models of communication presented in Al-Quran as the evidence that Islam is a communicative religion. Those models indicate on how Allah communicates with His servants. Ibrahim (2005) outlines these models as the “inspiration, from behind a veil and sending a messenger”. Inspirational model includes the Allah’s communication with the mother of Prophet Musa, Prophet Ibrahim and Prophet Musa (himself) (‘Alaihimussalam). Behind a veil model refers

to communication between Allah and Musa as its occurrence with God remains invisible. Last but not least, it is known as “sending a messenger model”. Through this model, Allah sends His revelation to the Prophet Muhammad (P.B.U.H) with the intermediation of Angel Jibril. Some of the verses related to this communication are listed as below:

- i. Surah An-Najm, verses 3-4: “Nor does he speak from [his own] inclination. It is not but a revelation revealed”.
- ii. Surah Ash-Shu’ara’, verses 192-195:” And indeed, the Qur’an is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners -. In a clear Arabic language”.
- iii. Surah An-Naas, verse 5: “Who whispers [evil] into the breasts of mankind. From among the jinn and mankind.”
- iv. Surah Fussilat, verse 36:” And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.”
- v. Surah Al-A’raf, verse 27: “O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.” (Al-Quran)

As Muslims, we are not solely being encouraged to read and translate the meaning of Al-Quran. However, the in depth pondering of Quranic verses allows Muslims to live this holy book in their life. This effort is termed as *Tadzakkur* and *Tadabbur* by Islamic scholars (Murad, 2013). Both are closely interrelated where *tadzakkur* refers to “as a category of understanding which, in its essential nature, should not require any sophisticated tools of scholarship.” This is slightly different from *tadabbur* that is to deeper compared to the former. Based on Murad (2013), *tadabbur* “signifies that you try to find the full meaning of every word, *Āyah*, and, *Sūrah*, that you explore the fuller meaning behind those words, metaphors and parables, that you discover the textual cohesion and underlying unity, that you determine the central ideas, delve into lexical intricacies, *tanzīl*, (the reason of Quranic verses sent down to the Prophet Muhammad (P.B.U.H)) and historical background, and that you undertake a comparative study of different tafsir.” Apparently, this undeniable fact as Al-Quran with its values is proven to be the main factor in transforming human life in various aspects such as moral, intellectual, religious and social as explored by Sulaiman (2014). Such transformation covers since the early stage of primitive Arabs as well as the modern society until today.

Communication in Islam is enliven within its four (4) main foundations of this religion, named as the sources of *Sharī'ah*. These sources are Al-Quran¹, Sunnah of Prophet Muhammad (peace be upon him)², Ijma'³ and Ijtihad⁴ that act to frame any communication to be progressing within the spirit of Islam. Quranic verses were transmitted to human beings after being revealed to Prophet Muhammad (P.B.U.H) in stages. As the miraculous words of God to all His servants, the concepts uniquely used such as balāgh, da'wah bashār, nadhār, tadhkirah, and maw'izah could be found in Al-Quran (Galander, 2002).

Basically, there are two (2) communication styles in Islam. These are called as oral and written communication. According to Galander (2002), "political and social communication in the early Islamic community was oral". Communication is facilitated by means of its specific method that is important in helping human beings to interact and exchange further information. Therefore, Khalil (2016) states that "language is the only used tool by humans to express opinions, feelings and desires, and to communicate culture to the next generations".

Written communication also carries its important weightage for community growth. "Scholars of communication strongly emphasize the place of writing in human development" (Galander, 2002). It is indicated by Azad (2015) that Prophet Muhammad (P.B.U.H) has obviously emphasized on written part of communication which championed by his trusted followers such as Zaid Ibn Thabit and Ali Ibn Abi Talib after the completion of Quranic revelation process. This is indeed a great effort in ensuring the authenticity of this holy book to be preserved until today. Additionally, written communication is clearly highlighted in Al-Quran through the use of words related to writing to evidence its importance. One of the key examples is deliberated in Surah Al-Baqarah, verse 282. Allah has instructed human being to make a note in writing their debt and its relevant actions in ensuring this transaction could be concluded in an amicable manner among the involving parties (Galander, 2002). Undoubtedly, this also stands as the evidence of human nature of being forgetfulness, hence writing documentation would be ideally complementing such deficiency. Not only that, the significant practice of written communication was demonstrated in political ambient as described by Khalil (2016); "another important example of using written communication is when Prophet Muhammad (P.B.U.H) invited many kings to Islam, as he could not meet everyone in person so, he used the mode of written communication and sent the letters through one of his companions."

In deliberating types of communication, Muhammad and Omer (2016) classify it as verbal and non-verbal. This categorization is widely used by modern Western scholars while discussing the subject matter. For instance, Beck (1999) describes that communication using either verbal or non-verbal would bring the meaning of interaction between the relevant parties. Tubbs and ş Moss (1994) deliberate on the difference between those two. They emphasize on the depth of non-verbal

communication by describing it as the conveyance of messages with any words' usage. It is obvious that non-verbal communication carries more weightage in transmitting information but still requires for verbal communication which is linguistic in nature to strengthen the message delivery process. This factor leads to more effective communication that subsequently would save other resources such as time, energy and effort.

According to Muhammad and Omer (2016) also, verbal communication is the channel used in transmitting message via speaking. In Islam, the evidence are shown through Quranic verses confirming the way of Allah's messengers in conveying His messages. Allah says in Surah Ibrahim, verse 4: "*And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.*" Non-verbal communication, however might be clearly explained through example of Prophet Muhammad (P.B.U.H) *taqrīr* or his tacit approvals. *Taqrir* is one of the elements in Sunnah of Prophet Muhammad (P.B.U.H) besides words and actions. It is deliberated by Usmani (2009) as below:

"Confirmation" in this definition is termed in Arabic as *Taqreer*. What is meant by this term is like somebody said something, or acted in a particular manner, and his saying or act came to the knowledge of the Holy Prophet (Sallallahu 'alayhi wa sallam) and he either confirmed it in express words or remained silent without given any indication of disapproval. Such silence, being an implied approval of the Holy Prophet (Sallallahu 'alayhi wa sallam) is also included in the term Sunnah." This fact simultaneously acts to symbol of richness of non-verbal communication cues reflected in Islam through Prophet Muhammad (P.B.U.H)'s attributes.

From the above deliberation, it is vital to note that communication aspect has been discovered and shone within Islamic environment. Therefore, it is fair to state that the Western works in communication even in their classical stage is merely a "modification" of what had been done by Muslims in Islam. This is mentioned by Mawllana (1996) in his comment on Western communication model which has adjusted an important concept in Islam which is known as "*tablīgh*". "He warns us that *tablīgh* should not be confused with the Western concept of propaganda. *tablīgh* throughout the history of Islam has 'provided, for a vast number of people from diverse races, languages, and histories, a common forum for participation in a shared culture', which is Islam in nature (as cited in Khalil, 2016). According to Mawllana (2015) too, *tablīgh* consists of four (4) key elements namely, oneness of God, accountability, guidance towards achieving a unified *Ummah* and piety.

Communication is also as the medium of *da'wah* or preaching towards goodness. There is no such singularly uniform method and approach to utilize in *da'wah*. (Bensaid, 2013). The Quranic verse on preaching others to goodness comes in various channels and methods. Bensaid (2013) discusses on the need of comprehensive

da'wah in achieving its objective of nurturing the Islamic image to all the concerned institutions and communities. This includes effective interaction skills which simplifies the message exchanged processes. *Da'wah* communication by Prophet Muhammad (P.B.U.H) is undeniably the most prominent which contributed to the spread of Islam. The analysis on an authentic hadith regarding pilgrimage found to comprise of various elements of effective communication to the audience at the prophet's time and today's societies. (Jamilin, Kasmani, Hashim, Ghazali, Muhamad and Jaafar, 2017). In fact, this type of non-verbal communication is powerful tool in contributing towards Prophet Muhammad (P.B.U.H)'s success of spreading Islam to the whole community. This effort was advocated by his successors such as Abu Bakr, Umar, Uthman (Radhiallahu 'Anhum) and Ali (Karamallahu Wajhah). At the early stage of this communication development, Ali Ibn Abi Talib was known as one of the certified scribes to Prophet Muhammad (P.B.U.H).

"Another important example of using written communication is when Prophet Muhammad (P.B.U.H) invited many kings to Islam, as he could not meet everyone in person so, he used the mode of written communication and sent the letters through one of his companions" (Khalil, 2016). This great effort has allowed the message and the 'picture' of Islam as a religion was spread over to various places other than Arabian Peninsula. The most remarkable effort in written communication development evidenced during the leadership of Umar. "The *khalāfah* developed the embryonic administrative units that the Prophet (SAS) left into full-fledged bureaus for administration and control, and staffed them with scribes whose duties were to organize information and keep records. These bureaus kept all the vital records of the *khilāfah* in written form and built the first Muslim archives." (Galandar, 2002).

Apparently, the end of *khilāfah* system has integrated both oral and written communication in Islamic leadership as well as community management in a methodical foundation. In summary, communication has proven to be a part of Islam from its early stages and constituted the nucleus of success in the growth of Islam, which subsequently contributes to further development of socio-economic from a small scale society up to global reaching.

COMMUNICATION VALUES AND ITS RELATIONSHIP WITH GOOD MANAGEMENT

As has been highlighted earlier, communication is undeniably important in Islam. The history and contributions from medieval Muslim scholars demonstrated the criticality of communication as part of imbued nucleus of society's development, thus requires for further attention. In accordance, today's contemporary age illustrates this importance as communication field becomes a part of major studies at all over

the world. Mowlana (2003) mentions “Islamic civilisation, indeed, is associated with a high level of oral communication, unprecedented number of reproduced books and manuscripts and the first attempt in history to bring oral and written cultures into a unified framework, laying the groundwork for the scientific revolution that followed in Europe (p.312). It is proven that the basis of communication discipline was adopted not only by Muslim community but by other part of world which consists of Non-Muslim fellows. One of the numerous examples for progressive Islamic related knowledge could be depicted from critical analysis done by Yaqub Samarah (2011) on Ibnu Khaldun and some classical linguistic views. His comparison on Ibnu Khaldun’s several ideas which are interconnected to linguistics with other Western linguists such as Bloomfield and Chomsky revealed an interesting outcome. Indeed, the concepts highlighted and deliberated by this Muslim thinker such as competence communication and performance were far more thoroughly comprehensive. Ibnu Khaldun has used the enigmatic language style in communicating his thought. This, subsequently has led to some difficulties for other scholars especially from the West to challenge his writings. Besides that, Ibnu Khaldun’s critical thinking on human civilization also contributed to his complicated analysis of the subject matter (Dhaouadi, 2006)

The next question arises whether this theoretical aspect could be adopted into practical perspective which is far complicated in nature. The highlighted communication values by all Muslim scholars as discussed before need to be transformed into practicality by the management for all institutions which reside under the roof of Islam.

Table 1. Summary of classical Muslim thinker’s thought

Muslim Scholars	Islamic Values Relevant to Management Communication
Imam Malik	Good Intention
Imam Shafi’i	Honesty in Communication
Imam Al-Ghazali	Checking of the Truth of Any Information (Tabayyun)
Ibnu Khaldun	Integration Through Social Cohesion

Source: Compilation by the Writer

The above table summarizes classical Muslim thinkers’ thought and their Islamic values that are relevant to management in handling an effective communication within their respective jurisdiction. The applicability of those values in management is necessary as the foundation is based on Quran and Sunnah of Prophet Muhammad (P.B.U.H). Wilson (2012) on his review of the book written by John Adair in 2010

summarizes that Prophet Muhammad was the true exemplar of genuine leadership. Adair's has described "Muhammad as the true benchmark for leadership. He considers how the first 'Rightly Guided Caliphs' were able to carry the mantle, after Muhammad's departure." This effective leadership and management style were inherited in documented version which serves as the nerve for Islamic organizations. It is important for Islamic organization to be superior as it is based on Islamic principles. Ang and Low (2012) emphasize that management's ethics and moral values play an important role in shaping the organizational structure and culture. Based on this notion, building a strong organization with tough Islamic spirit requires for continuous effort in cultivating those cultures.

Based on Imam Malik, good intention is a part of communication ethics. According to Ang and Low (2012) in deliberating the principles of Islamic management ethics, an emphasis need to be put on the effects of sincere intention in managing accountabilities. It was obviously stated that a person is responsible for all his actions based on the intention posed in the internal heart and it is subsequently due for further judgment and reward from the God. This is supported by Khalil (2006) in reiterating the impact of good intention. "Every one of man's actions, his behavior and morality, is guided by his motive, which, in the terminology of religion is known as *niyat* or intention. The intention or purpose with which any act is done is the criterion of its moral worth". Muslim leaders are trained to be sincere in intention in managing the organization. As it is a part of accountabilities entrusted to him or her, the duty must be carried out wholeheartedly. Ibnu Khaldun⁵ has recorded the note written by Abdullah bin Tahir's father to him upon his appointment as the governor of Ar-Raqqah (in Egypt). "In order to carrying out his duties, his son has to let his intention be with God and that his certainty of Him is sincere. With a compassionate heart, his son has to perform his duty for the interest of his people according to the guiding principle of Allah" (as cited in Ang & Low, 2012).

From Imam Shafi'i, the key idea in communication relies on the honesty of the superior. This principle is emphasized by Hassan et al., (2006) in which there are five (5) mechanisms required for a superior in maintaining his or her communication integrity. These mechanisms are:

- i. "Truth in communicating truth in communicating with the people
- ii. ability to keep confidential matters
- iii. secret
- iv. always giving advice to the people
- v. and carry out the duties entrusted with honesty" (as cited in Al-Mistawi, 2005).

It is a duty which is religiously considered for all superiors or managers in ensuring honesty is up kept as it would comfort their subordinates. This especially

would apply in such situations that required direct feedback or sharing session. Additionally, Zainal, Alias, Said, Hassan, Basir, Mohamad and Salleh (n.d) find in their study that Imam Shafi'i has "proposed that one should not be influenced by emotions that would reveal himself. Therefore when in a discussion or a debate, he proposed that one does not show anger and say any bad of others as the objective of communication or debate is to find the truth not status." (as cited in Muhammad, 1978).

Imam Al-Ghazali in his emphasis of *tabayyun* shows that any good communication composes of genuine information before it is being shared. The advantage of modern technological advances could simplify the transmission of information process but in Islam, there are some observations need to be checked in order to avoid any possible issues related to inaccurate communication contents. *Tabayyūn* (checking of the truth of any information) serves as a reminder that is based on both Al-Quran and Hadith of Prophet Muhammad (P.B.U.H). As the impact of ignoring *tabayyun* is terrifying, checking on any information perceived needs to be thoroughly conducted (Jaafar & Che Pa, 2017). In applying this concept, management and leaders need to ensure all communication aspects are verified and correct. Spreading invalid information would possibly lead to grapevine and reputational issue if it goes outside the organizational territory. Indraswari and Prasetyo, (2017) find in their study on conflict management that key leaders in any institution "are able to minimize the potential for conflict by anticipating the asymmetrical information that becomes the potential for conflict (*At-Tabayyūn*). Allah SWT has suggested the matter in surah An-Nuur verse 12, where *tabayyūn* prevents conflicts because it prioritizes positive judgment in preventing asymmetrical information." *Tabayyūn* plays its specific role in helping an organization to manage potential conflict (Spaho, 2013). Spaho's analysis on organizational communication and conflict management found that both downward and upward interaction are crucial important. The transmission of important message relevant to organization must be verified from its originated source. According to Spaho (2013), this is the best way for top management to analyze the efficiency of downward communication and organizational communication in general (as cited in Miljković, 2008). By implementing this process, the communication loopholes within the organization would be minimized.

Ibnu Khaldun and his social cohesion works as the principle moral which leads human being to act as the vicegerent of God (Ahmed, 2002). It is great guidance for Islamic organization to adopt the elements of '*aṣabiyya* under the spirit of *Sharī'ah*. Obviously, the emphasis on integrity and fairness would guide all levels of people in organization to behave under the path of Islamic values. It is reiterated by Mohammad (2010); saying that "this system thereby will ensure justice, dignity, equality, self-respect and sharing of the benefits of development by all, particularly the poor and the downtrodden. It would establish rule of law and, sanctity of life,

individual honour, and property”. In conclusion, this governance foundation is based on human constitutional rights. Another interesting point highlighted by Ibnu Khaldun is the role played by ‘khatibis’ (orators/communicators) in propagating good message to the state, government and other organizations (Mowlana, 2007). This concept is the same concept known as ‘*Tablīgh*’ as demonstrated by Prophet Muhammad (P.B.U.H) besides his other traits which are *amānah* (trustworthy), *siddīq* (honest) and *faṭānah* (intelligent). It is a great link established by this sociologist where *Tablīgh* serves as the internal energy in communicating ‘*aṣabiyya*’ feeling within an organization. As a result, this synergy would help the institution to stay longer in its respective jurisdiction as well as the nation.

ISLAMIC VALUES

Values is defined as the principles that help us to decide what is right and wrong, and how to respond towards various situations. In Arabic this term is expressed in many ways. They are:

- 1) Qadr which means value, quantity, amount, estimate, measure, rate, power, status. This is usually applied on both material and non-material things.
- 2) Qimah means preciousness, value, worth, amount, price, and quantity.
- 3) Thaman which means preciousness, value, cost, price. Of these both Qimah and Thaman are usually applied on things of socio-economic worth.

The close relationship between importance and right and wrong is a powerful influence on our behaviour and how we evaluate the behaviour of others. It is understood that people differ in respect of the values they hold. Despite these differences, people are forced to find shared values for better cross-cultural understanding.

The ingrained principle for Islamic organization is based on the Shariah or Islamic Law. This, therefore covers all the processes, organisational structures and practical implementation by all parties involved in this institution. Islam is defined as acting according to the injunctions of God and abstaining from His prohibitions. Therefore, Islamic values refer to the “standards or principles or ideas about the worth or importance of qualities or things generally accepted by Muslims which are in accordance with the dictates of Divine injunctions and prohibitions”. (Babu Sahib and Demirel, 2010). Five pertinent ethical elements that should be observed are as follows:

- 1) Truthfulness

It is defined by the scholar, Ibnu Al-Qayyim that truthfulness is the greatest of stations, from it sprout all the various stations of those traversing the path to God; and from it sprouts the upright path which if not trodden, perdition is that person's fate. By practicing truthfulness, a person betters himself, his life is made upright and due to it, he is elevated to praiseworthy heights and raised in ranks in the sight of God as well as the people.

Islam encourages truthfulness in any dealing and transaction and raises the status of a truthful merchant so much so that he will be at par with the holy warriors and martyrs, in the Hereafter. The Prophet Muhammad (pbuh) is reported to have said:

The truthful merchant [is rewarded by being ranked] on the Day of Resurrection with prophets, veracious souls, martyrs and pious people. (Tirmidzi, No: 1130)

The Prophet Muhammad (pbuh) has also exhorted the believers to strictly adhere to truthfulness in business transactions. He says:

The seller and the buyer have the right to keep or return the goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities [of the goods], then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost. (Bukhari, No: 1937)

The above tradition implies that Allah blesses business dealings if both the buyer and the seller are true to each other. Telling lies and hiding facts will result in the loss of divine blessing. Shaykh Al-Islam Ibn Taimiyah said:

Allah has enjoined truthfulness and honesty, and He has forbidden lies and concealment with regard to matters which should be known and revealed to people, as the Prophet (peace and blessings of Allah be upon him) said in a hadith whose authenticity is agreed upon: 'The two parties involved in a transaction have the option [of canceling it] until they part. If they are honest and truthful, their transaction will be blessed for them and if they conceal something and tell lies, the blessing of their transaction will be wiped out.' And Allah says (interpretation of the meaning).

2) Trustworthiness

Trustworthiness is one of the most important principles of ethical discipline in any transaction. Trust is a moral virtue and duty incumbent on a Muslim in the performance of his affairs. It demands sincerity in work and purity of intention from every believer. A true Muslim trader will not, therefore, barter his Akhirah (hereafter)

for worldly gains. He will avoid fraud, deception, and other dubious means in all his worldly dealings. For example, the sense of mutual trust demands that the pros and cons of commodity be revealed to the buyer so that he purchases the commodity in full satisfaction. Allah says in Surah Al-Anfaal, verse 27;

O you believers! Do not betray Allah and the Messenger, nor knowingly, betray your trusts.

3) Generosity and Leniency

One should be lenient and generous in bargaining. Therefore, whoever demands his debt back from the debtor should do so in a decent manner. May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money [or debts]. (Bukhari, No: 1934)

The Prophet's exhortation to Muslims for a creditor to be easy and generous in demanding back his money. The debtor, in turn, should also give back the debt to the creditor on time with due thanks and politeness. The Prophet Muhammad (pbuh) was the best of all people in repaying the debts.

4) Honouring and Fulfilling Obligations

Islam attaches great importance to the fulfilment of contract and promises. Islamic teachings require a Muslim trader to keep up his trusts, promises and contracts. The basic principles of truth, honesty, integrity and trust are involved in all business dealings. The Holy Quran emphasizes the moral obligation to fulfil one's contracts and undertakings. Allah says in Surah Al-Maidah, verse 1: "*O you who believe! Fulfil [your] obligations.*" A tradition of the Prophet (pbuh) states: "*The Muslims are bound by their stipulations.*" (Abu Da'ud, No: 3120) .Another tradition condemns promise-breaking as the hallmark or trait of a hypocrite: "*If he makes a promise, he breaks it, and if he makes a compact, he acts treacherously.*" (Bukhari, No: 32)

In order to safeguard the interest of parties in a transaction, it is desirable, according to the Islamic teachings, to clearly define all the necessary details concerning the business deal. Each business contract should clearly specify the quality, the quantity and the price of the subject matter in question. For example, in a sale contract, any commodity which is non-existent or not deliverable is not allowed to be transacted. A contract must be explicit with regard to the rights and obligations of the parties concerned so that it does not lead to disputes and disagreements between them.

5) Continuous Self Evaluation

Self-evaluation is like two wings of a bird in flight, both wings should move balanced. Balanced in both aspects of the life of this world (employment, income, goals and so on) and our worship to Allah. The concept of worship in Islam is misunderstood by many people. Worship is commonly taken to mean performing ritualistic acts such as prayers, fasting, charity, etc. This limited understanding of worship is only one part of the meaning of worship in Islam. That is why the traditional definition of worship in Islam is a comprehensive definition that includes almost everything in any individual's activities. The definition goes something like this: "Worship is an all-inclusive term for all that God loves of external and internal sayings and actions of a person." In other words, worship is everything one says or does for the pleasure of Allah. This, of course, includes rituals as well as beliefs, social activities, and personal contributions to the welfare of one's fellow human-beings. Islam looks at the individual as a whole. Islam, being a way of life, requires that its followers model their life according to its teachings in every aspect, religious or otherwise. This might sound strange to some people who think of religion as a personal relation between the individual and God, having no impact on one's activities outside rituals. As a matter of fact Islam does not think much of mere rituals when they are performed mechanically and have no influence on one's inner life.

Islam strongly encourages continuous self-evaluation in order to improve oneself at all times. If for any moment one realizes that he has done more bad than good, he is expected to take immediate corrective and remedial action. He has to correct the wrongs and improve the good actions. To take account of oneself, that is, to undergo honest self-criticism, is part of the Muslim practice Al-Muhasabah, or self-inventory. Umar Ibn Al-Khattab, in one of his famous sayings said "Judge yourselves before you are judged, evaluate yourselves before you are evaluated and be ready for the greatest investigation (the Day of Judgement)". Muslims should always do self-evaluation in every activity of lives, both on worldly affairs and hereafter. Muhasabah can be done every day, every week, every month, every quarter, every semester, or once a year. Allah says in Surah Al-A'raaf, verse 8-9:

"And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)". Prophet Muhammad (pbuh) said: "The intelligent (success) was the One who (evaluate) himself, as well as the charity for the life after death. While the weak are those who follow their lusts and daydream to Allah". (At-Tirmidzi).

COMMUNICATION OF ISLAMIC VALUES: FROM MUSLIM CLASSICAL THINKERS' PERSPECTIVE

Prophet Muhammad (P.B.U.H) leadership's legacy was sustained by Khulafa' Ar Rashidun who had directly learned the religion directly from him. "The face-to-face relationship between the Prophet (P.B.U.H) and his companions and followers developed an effective and unique mode of communicating Islamic teachings and behavior through "vicarious learning" (Khalil, 2016). The key aspects which will be highlighted under this topic is the Islamic values which compose in communication aspect that leads to its supremacy. Gradually, the development stages in Islamic communication were directed to management communication and leadership which are heavily inspired by revelation, Sunnah of Prophet Muhammad (P.B.U.H) as well as the attitudes of Prophet's companions.

From Imam Malik's Muwatta', the ideal principle which serves an ethical communication identified as the pure intention. It is mentioned as follows: "A man speaks what is pleasing to Allah and he does not suspect that it will have the result that it does, and Allah will write for him His good pleasure for it until the day when he meets Him. And a man speaks what excites the wrath of Allah and he does not suspect that it will have the result that it does, and Allah will write His wrath for him for it until the day when he meets Him.". Ashki (2006) mentions that this principle reflects the intention that goes in parallel with the interaction. Such good intention does not only lead to good action but also being granted with reward from Allah. This is similar to Hadith of Prophet Muhammad (P.B.U.H) on intention. The hadith which is related by Bukhari and Muslim mentions: "Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for." This hadith discussed the importance of intention in any human's action. Sulaiman (2014) confers on the factors contributing to the transformation of an individual's life through Al-Quran. One of them requires for the sincere intention which is only for God's sake. Benchmarking to this, pure intention is considered to exclusively cover one third of knowledge by renowned scholars.

Hassan, Zainal, Muslim, Musa, Umar, Alias and Kasan (2013) examine the thought of Imam Shafii on self-development. This perspective has been studied from interpersonal proficiencies including communication. As a great thinker, Imam Shafii has outlined several guidelines in ensuring any communication and debate could be handled effectively. This includes emotional intelligence as well as the proper timing and place for giving advice to others. Obviously, this communication technique consists of moral values which is heavily guided from Quranic verse 125,

Surah An-Nahl as follows: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (Al-Quran). Inspiring from Quranic verses, there were numerous poems recited by Imam Shafii and it was finally compiled as a book collection which known as “Diwan Al-Imam Al-Shafi’i”. The excellent skill of communication by this great Islamic figure stood as the evidence of his intelligence. One of his wisdom words while dealing with people who have lower intellectual level was recorded as below:

Say what you want to insult my honour. My silence to you is an answer. It does not mean I do not have an answer, but it is not suitable for a lion to respond to the antics of dogs (Hassan et al., 2013).

Around 230 years after Al-Shafi’i period, there was the birth of another Muslim genius who came from the family of scholars. He is named Abu Hamid Muhammad Al-Tusi Al-Ghazali. Imam Al-Ghazali is a Persian thinker who lived in “Persia on the east of the ‘Abbasid Empire during the reign of the Buyid princes and early Saljuq sultans” (Elkaisy-Friemuth, 2006). As a philosopher, Al-Ghazali’s perspective on communication could be examined from his art of argumentation which requires for an organized way of thinking. Adanali (1995, p.10) mentions that Al-Ghazali was known with the title of “Hujjat Al-Islam” (proof of Islam) due to his capabilities in defending his thought against non-Muslims’ creed. “According to Al-Ghazali, a discipline must be investigated comprehensively before one may conclude that it is based on false grounds (as cited in Munqidh). Basically, this method is closely related to the concept of “tabayyun” (checking of the truth of any information) before commencing any interaction. Our communication carries such messages which finally lead to certain actions and feeling. It is briefly concluded by Elkaisy-Friemuth (2006, p.171) based on Al-Ghazali, that Muslims need for revelation as the guidance of wholly life. In view of that reason, understanding process is required with full support of Al-Quran and the practicality as shown by Sunnah of the Prophet Muhammad (P.B.U.H).

In deliberating communication thought, generally, sociological aspect is seen as inseparable from it. A Muslim sociologist and thinker who lived from the 1263 C.E, Ibnu Khaldun through his prominent book, Muqaddimah had studied a case of the Governor Abdullah bin Tahir who was advised by his father on Islamic leadership. One of the strategic principles is to be a communicative person and staying humble with all parties especially to his subordinates as well as the helpless ones (Ang and Low, 2012). The principles of leadership deliberated in Muqaddimah are brilliantly timeless. Therefore, its applicability remains relevant and truly required in filling the gaps in modern management era. Another important idea recorded in Ibnu

Khaldun's Muqaddimah is the well-known theory named as "*Aṣabiyya*" or translated to English as the social cohesion that serves as the foundation for social organization. Basically, *aṣabiyya* has the relationship with communication strategy in building the community and nation. According to Ahmed (2002, p.30), "'*Aṣabiyya* binds groups together through a common language, culture, and code of behavior and when there is conscious approximation of behavior to an idea of the ideal, at different levels, family, clan, tribe, and kingdom or nation, society is whole. With '*aṣabiyya*, society fulfills its primary purpose to function with integrity and transmits its values and ideas to the next generation'".

A strong tie of '*aṣabiyya* helps any community as well as an institution to stay longer due to its unity. The communication breakdown, for instance, could diminish the internal strength of society that subsequently affected by various globalization reasons such as "massive urbanization, dramatic demographic changes, a population explosion, large-scale migrations to the West, the gap between rich and poor which is growing ominously wide, the widespread corruption and mismanagement of rulers" (Ahmed 2002, p.31). Therefore, simply put, '*aṣabiyya* is underlined by a unified group which the members are communicative and participative to one another. Additionally, Chapra (2001) reiterates that '*aṣabiyya* is even more relevant in this modern era in integrating society with their economic growth as guided by Islam. This could be done through communication process which is much easier, prompt and accurate with technological advancement as experienced by today's society.

Evidently, the above analysis serves as the affirmation on significance of communication by Muslim classical thinkers; regardless of their expertise background. As the aspiration is based on the divine sources, their principle thought is fully imbued with values which are spiritually inspired. Such values are relevant to current application for every rank of family, society and institution in this modern era. It is interesting to analyze on how these values could be translated into action or ectopic.

CONCLUSION

Islamic communication principles and values are important in organizational setting that is guided by Shariah. Islamic teachings strongly stress the observance of values and moral code in human behaviour. Islam has given mankind a perfect code of conduct. Men from every walk of life have been clearly instructed how to perform their duties, how to behave. Islamic law is based on justice; Islamic ethics, on love and grace. In particular, the concept of man as *khalifah-abd* is seen as having significant ethical implications on how living transactions should be conducted. As a complete religion which was sent down by the Ultimate Creator, Islam is free from any defects and wickedness. Islamic values basically, are universal in nature. Muslims believe

that the Islamic values which emanate from the Islamic world view are compatible to man's needs in this world as the preparation for the life in the hereafter.

Such system of values cannot depend on norms and practices of societies which tend to be situational specific and changing over time depending on societal standards and acceptance. The transcendent nature of Islamic values is in tandem with the basic principles of human existence and the ultimate aim of life.

In conclusion, Islamic communication principles and values are very universal in the sense that it could be implanted in any juncture and setting including organizational environment.

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ENDNOTES

- ¹ Al-Quran is the words of Allah, revealed to the Prophet Muhammad (P.B.U.H) as a guidance for all mankind.
- ² Sunnah is the Prophet Muhammad (P.B.U.H) saying, action as well as his silence (taqir).
- ³ Ijma' is the term used for opinion or command of Islam where all the respected scholars are unanimous in the rulings.
- ⁴ Ijtihad is the process where the scholars strive to find a solution to an issue when Al-Quran and Sunnah are silent on it.
- ⁵ This case was discussed by Ibnu Khaldun in his book Muqaddimah (The Introduction) as Case study 4 on General Tahir's letter to his son.

Chapter 6

Islamic Business Ethics and Bank Competitiveness

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ABSTRACT

Over the recent economic history, the world banking industry has gone through exponential developments. This sectorial growth has been paved with ever-increasing challenges linked to the problematique of business ethics, banking governance, and industry regulation. As global banking operations continue to grow, the need for a global business ethics re-evolution has become a matter of urgency. Within this historical context, the concept of Islamic business ethics and ethical banking has evolved equally capturing the attention of industry professionals and academic scholars. These developments have created a global niche market for Islamic banking, and it became clear that the success of Islamic bank global redeployment in a hyper-competitive banking environments should be embedded on the constant creation of new short-term competitive advantages so as to sustain sustainable competitive advantage.

INTRODUCTION

Scriptural morality (Quran & Sunna), and its subsequent theological theories (Quran & Sunna interpretations), embodies the whole of the Islamic ethos. Among Islamic scholars, one of the greatest ethicist reference was the 11th century scholar Abu Hamid Al-Ghazali. Much of Al Ghazali's work, centers on the primacy of heart purification (qalb leadership), whereby he sees the heart as the seat of knowledge, understanding, and consequently a morally conscious and socially responsible

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leadership. As a matter of fact, Ethics and morality seemed to have always been at the heart of leadership (Maccobi, 1976; Ciulla, 1998; Kierkegaard, 2008). Indeed, the grounds of Islamic business ethics are widely known to identify with these same religious belief and their moral accountability corollary. Hence, the Islamic business perspective sees the business values of competitive performance and excellence embedded in ethics, lawfulness, and honesty. Therefore in competing with conventional banking & finance, Islamic banking & finance ethical values based proposition can offer unique and differentiated Islamic business products and services. Hence, the purpose of this chapter is twofold, first, to share the Islamic standpoint on leveraging and mediating business ethics to fostering competitiveness, and second, to propose Islamic innovative and differentiated alternatives to conventional banking & finance modes of competitiveness. This new holistically ethical mode of competition call for Islamic business actors to identify with the triple helix of knowledge, action, moral purpose, and search-beyond classical competitiveness strategy model (Krugman & Obstfeld, 2003; Porter, 1990; Kim & Mauborgne, 2015) based on banned haram business activities using *riba* (interest), *maisir* (gambling), and *gharar* (uncertainty)- for a balance between commercialism and humanitarianism, between profit and social responsibility (Ariss, 2010; Alserhan, 2011).

Background

Growing markets for Islamic law transactions and the preference for Islamic Sharia financing has significantly driven aggregate volume of local Islamic financial assets upwards from an average of 20 percent yearly from 1990 forward to reach about \$1.8 trillion in 2013 (Ernest & Young, 2016). In fact Muslim populations increased awareness and preference for Islamic banking & finance as well as the rising Muslim migration to non-Muslim societies have triggered demographic shifts within western host countries. These particular windows of opportunities have significantly contributed to the current Islamic banking & finance market developing trends. These trends have encouraged Muslim countries to further develop the local Islamic banking & finance network as well as opt for an expansion strategy and venture into international markets (Standard & Poor, 2012). It has been observed that modern Islamic banking & finance movement has truly been deeply influenced by contemporary Islamic socio-political movements (Farooq, 2009). These multiple influences have in turn translated into phenomenal sectorial economic growth. On these premises, Islamic banks & financial services started their local as well as their international expansion into foreign competitive environments. Hence, they needed to constantly monitor international markets fluctuations, continually crafting innovative marketing strategies, and competing with host countries' conventional banks in various Muslim as well as non-Muslim communities' niche

markets. In reaction to this swift expansion, many local and foreign conventional banks responded by initiating Islamic banking business ‘windows’, particularly in dealing with Muslim clients in dominantly Muslim regions (Munawar & Molyneux, 2005], p.58). This Islamic banking & finance industry expansion strategy was based on singularly emphasizing the utmost prominence of customer-centered business ethics, branding itself as market provider of ethical banking & financial alternative products and services, crafting hence an ethical, sustainable, environmentally- and socially-responsible subsystem (Alawode, 2015). However, a sine qua non condition for the emergence of a truly Islamic banking & finance system - far from disguised conventional banking or labeling industry (Khan, 2015).

Muslim managers and leaders’ virtues need to be transposed from an individual wisdom onto an organizational wisdom and justice in order to frame a truly Muslim performing and trustworthy corporate culture and corporate citizenship behavior to be leveraged as ethical strategic tools creating hence sustainable ethical competitive advantages (Laouisset, 2009).

BUILDING COMPETITIVE ADVANTAGE

Literature Review

Islamic Banking Resource Based View

Islamic Banks sustained competitive advantage is widely known to be primarily determined by their resource endowments, morally based core competencies and capabilities (Barney, 1994). Therefore, Islamic Banks’ resources and capabilities’ characteristics crucial to sustain competitive advantage would thus be, first, *durability*, i.e.; rate at which Islamic banks’ underlying resources as well as capabilities either depreciate or become obsolete (e.g.; ethos, number of banks, similarity of products & services offerings). Second, *transferability*, i.e.; Islamic Banks’ competitors ability to accumulate needed resources as well as capabilities to resist competitive challenges (by branding Islamic ethical banking products and services not merely replicating conservative banks). Third, *transparency*, i.e.; speed with which conventional banks can comprehend the connection between resources and capabilities backing a performing Islamic Bank’s strategy (e.g., a unique capability necessitating an intricate arrangement of several resources is more problematic to understand than a capability based on a distinct key resource). Fourth, *replicability*, i.e.; Islamic Banks’ competitors ability to utilize resources and capabilities to replicate an Islamic Bank’s success (e.g., the conventional bank competitor may not detect a lesser noticeable

synchronization mechanism or may not perceive that Islamic behaviors and Islamic corporate culture of Islamic Banks may conflict with its own corporate culture).

As such, it is critical to identify differences in Islamic Banks' distinctive assets and capabilities, as well as differences in operating scale and scope, so as to explain variations in Islamic Banks' performance. However, since these assets and capabilities are internally derived for an Islamic corporate culture and hence are difficult to be bought or duplicated by conventional banks, we can therefore assert that there are no substitutes for these Islamic banks assets and capabilities. As a result, Islamic banks would possess unique assets and capabilities making them better positioned to deliver superior customer service and therefore yield superior profitability.

Resources & Competencies Transferability

It is vital to comprehend Islamic Banks' methodology to craft and develop unique resource and competence assets. Several central questions might arise, such as, *first*, how can Islamic Banks build a unique strength of inimitable know-hows and solid resources? *Second*, how would Islamic Banks shield themselves from mock strategies executed by rivals, i.e., conventional banks? *Third*, is it feasible to simply relocate local resources to diverse international contexts, i.e., countries? *Fourth*, which needed resources are offered in foreign markets, i.e., technology? We can start introducing twofold fundamental matters accountable for dissimilar outcomes that Islamic Banks could achieve while realizing their international expansion policy, i.e., inadequate (local) mobility of resources as well as (foreign) cultural and technological barriers blocking any global markets' future competitive advantage.

Resource Mobility Imperfection

Seemingly, some sticky resources and competencies do not easily move among banks, i.e., from Islamic to conventional banks, as well as between Islamic banks and non-Muslim foreign markets. Whenever these resources and competencies are acquired or generated internally, they remain linked to the initial bank, i.e., the Islamic bank, generating hence a greater value added than if utilized outside of this initial bank, i.e., in conventional banks for instance.

Immovable or poorly moveable assets are therefore non-tradable or less valued by other banks, i.e., conventional banks, as they cannot easily leave the initial bank, i.e., the Islamic bank. Therefore, the construction of solid competitive advantage relies on these banks, i.e., Islamic banks specifics, and not easily transferable resources (Helfat, 1997).

Imitation Barriers

Imitation barriers are empirically determined by various factors involved in protecting Islamic banks with an already developed sustainable competitive position (e.g., Dubai Islamic Bank). The most important reasons for Islamic Banks' creation of imitation barriers would be, *first*, connections amid assets, *second*, external savings and inter business interactions, and, *third*, rareness of past and spatial environments.

Contributions to Competitive Analysis Literature

In order to circumscribe Islamic Banks international markets entry strategies we should not neglect to take into account vital updated research data for reasons of, *first*, uncertainty of industrial environments, i.e., technologies and societies and increasing uncertainty, and *second*, complexity of various environment constitutive elements. As a matter of fact, a comprehensive analysis of Islamic banking competitive advantage requires further research tools, *first*, a business investigation methodology so as to better comprehend the configuration of the banking business in general and Islamic banking in particular, and *second*, revisiting the Islamic banking resource based view so as to study resources and competencies internal to Islamic banks. These themes emphasize the significance of analyzing various actors' bounded rationality based investment decision process.

Islamic Banks Commitment to Building Global Competitive Advantage

Due to the importance of strategy implementation temporal patterns, Islamic Banks must focus on analyzing the idea of ethical commitment to showcasing Islamic business ethics implementation on the ground rather than just analyzing their competitive advantage given that resources and competencies are in fact quite difficult and too numerous to identify and study (Ghemawat, 1991). Moreover Islamic Banks should not focus solely on studying aspects of resources creation and accumulation, but the emphasis should also be on a commitment concept. Sustaining a prosperous position in international markets do require greater investments in supporting and producing novel competencies and resources, however, the commitment is the key work in reviewing the decision of investing upon which the foundation of competitive advantage exists. Commitment become the appropriate tool for strategic diligence so as to gain a new mindful understanding of the array of investment ranges, using cost-benefit as the most advantageous instrument to eradicate inertia and lag mechanisms, beyond and at times in opposition to pay-off evaluation results. Otherwise, Islamic Banks would be in or out of some strategic choices, missing

opportunities for a more flexible decision process. However by using a cost-benefit based investment decision process identifying optimal investment decisions, Islamic Banks would distinguish strategy change opportunities, while flexibility will pave the way to creating and sustaining competitive advantage.

Islamic Banks Hyper Competition and Short Term Competitive Advantage

Islamic Banks can build a successful expansion strategy translating into a robust and resilient competitive position, centered on crafting those distinct know-hows characterizing Islamic Banking. Hyper-competition is therefore a quicker competitive system, but more notably, it is a changing competition mode. Therefore, Islamic Banks need to abide by stricter guidelines of lean and agile behaviors and meet market requirements with swift strategy changes. Hyper-competition will therefore constrain Islamic Banks to continually find innovative ideas to compete, create and destroy ever newer competitive advantage (D'Aveni, 1994).

FUTURE RESEARCH DIRECTIONS

Although Islamic banking resource view is rather a dynamic method, however most of its referential texts are static as it solely recognizes broad features for resource renewal without caring about shifting conditions and assets. Islamic banking resource approach is narrowed to being attentive to the organization out of its business environment of unique assets while capabilities are taken for granted without any consideration to the business variables, which impact Islamic banks' strategy. Islamic banking resource approach cannot recognize cause-effect mechanics conducive to producing a long-lasting competitive advantage, because relationships amid competencies, resources and successful competitive advantage are still difficult to explain. Moreover, how resources and competencies are converted into competitive advantages as well as the quantified evaluation of past decisions impact on actual Islamic Banks' behavior may still remain inaccurate. Competition could be developed via appropriate strategies (mergers & acquisitions), which would allow for better operational costing, profit as well as a broadening of liabilities and assets, added to increasing halal non-interest revenue streams.

CONCLUSION

Islamic banks & finance institutions should articulate more specific organizational purpose with logic and consistent strategies which underpins the human moral flourishing as the moral end of Islamic economic institutions. Even if contextual factors such as monetary policies, technology disruptions and evolving regulations are forcing Islamic financial institutions to consensually strategize (Shura) taking a hard look at their business models. Islamic banks differentiation strategy based on the integration of managerial and moral competence could achieve a competitive advantage by offering better and various ethical products and services. Appropriate customer-centered media marketing, innovative branding, competitive pricing, and targeted communication strategies would aim securing customer loyalty of a larger urban and rural market share (Hussain & Al, 2019).

Establishing new numerically-based organizations, diversifying revenue portfolios, and increasing customer loyalty are a must. All along this chapter one central problematic question has intensely emerged, would Islamic Banking asset based methodology be valuable for developing a better appreciation of Islamic banks' strategic business management? The answer to this is that only a truly morally-based dynamic strategy built on uninterrupted transformation would allow Islamic banks to achieve greater market positioning, Islamic banks foremost mission would not be the design of particular abilities to gain a specific competitive advantage, but they would better be trying to constantly realize newer short-term competitive advantages so as to build within a very unethical global business environment an ever successful ethical global expansion strategy so as to meet the ever-increasing global demand gap for clean trustworthy ethical financial products and services. COVID-19 worldwide lockdown measures are offering exceptional radical growth prospects for a greater focusing on financial technology, e.g.; fintech, a greater focusing on standardization, and a greater focusing on Islamic Banks' social role, e.g.; zakat, waqf, social sukuk, and qard hassan.

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Chapter 7

Empowering Spiritual Leadership in Organisations: Critical Insights From Hikmah's Divine Governance

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ABSTRACT

This chapter attempts to examine spiritual leadership in the digital age. The elaboration of featured characteristics from the hikmah (wise-based performance) will be conducted referring to the several literatures critically in line with the main subject of related topic, such as from journals, chapters, proceedings, and also monograph works. The finding reveals that expanding the pathway of spiritual leadership together with hikmah distinctive feature is drawn into the particular attention through divine governance, responsible integrity, and caring consistent awareness in a properly good organisation management. The implication is that spiritual leadership with hikmah offered the continued consistency of emphasising the service mutually in line with the wide-ranging standpoint in the workplace atmosphere. This chapter is expected to contribute to disseminating the knowledge understanding of spiritual leadership in line with hikmah-based performance.

INTRODUCTION

In the emerging trends of current management phase, the online platform becomes the media mostly determined to be the main platform to transmit information, including knowledge and value into others within a borderless space. It seems special when the medium of digital interaction for instance is being adopted into the number of online software application with such recent digital device features developed through adopted trends such as Telegram, WhatsApp, Facebook and Instagram platform (Anshari et al., 2017). With the generated communication through performed generations into the information delivery patterns, the strategic process sophistication could facilitate a tremendous consequence for being more convenient in using the digital media as application in an online platform. The shifted paradigm through the technological advancement is widely seen as an attempt to incorporate the need to transmit the knowledge distribution and also social presence (Alvesson & Einola, 2019; Salamah et al., 2019; Jandra et al., 2020). Strengthening the online communication culture with the new normal pathway is giving more convenient manner in enjoying the wider connection to transmit into other users within an enjoyable platform.

In addition, the potential value of such enjoyment of online interaction could be given into the organisation management, where the extent of leadership played a significant role in ensuring the administration to go through a well-balanced platform. The wide arrangement of connecting the link between the infrastructures provided through such online platform and strategic organisation pathway should be determined into building the strategic partnership of clarity and dissemination

of sustainable development goal (Bachmann, 2019; Kembauw et al., 2019; Jandra et al., 2020). In particular, the perceived facilitation of organisation platform with an online platform is able to provide the appropriate manner of transmitting the users in the purposes variety such as convenience. The particular points here refers to assist in designing the featured characteristics of digital organisation pathway in enabling the individual quality to have a sufficient balance amongst knowledge, skills, experience and practice (Baykal, 2019). As a result, possessing the interactive association with a basically consequent pathway on online basis is enhanced to reflect the face to face-interaction, where the digital communication model with the virtual interaction trend might become the most paradigm shift.

However, the wide range of emerging challenges of such digital online in organisation structure of administration is potentially presented into the information quality (Huda, 2019), knowledge management insufficiency (Nisar et al., 2021), lack of trust and integrity (Chahal, Kumar & Batra, 2020). In such way, it is required to have a sufficient prevention insight in admitting the belief and practice on leadership scale. The need to have a sufficient knowledge incorporation should be determined in providing the technical step in fulfilling the inside supplement to raise the behavioural substance in the organisation construction. As such, the organisation management is conceived to perform a well-balanced line in maximising the inner potential and facilitation pathway. The strategic integration of soft skills in a particular way to drive a tactical manner has to bring along with the knowledge capacity in enabling the individual quality to achieve the planned goal.

Referring to such incorporation, it requires on the response of digital management challenges to be properly solved with the *Hikmah*'s extensive point in enabling to have the individual quality in adopting the inner part of spiritual substance. It is because it played a significant role to underlie the way of decision making process aligned with psychomotor magnitude. Moreover, the strategic integration of achieving such spiritual substance could give an expanding valuable pathway of *Hikmah* (wisdom) together with its distinctive features (Zulkifli & Hashim, 2020). With the ability to perform the rational incorporation process to have a real-condition on what is going in a direct way (Bachmann, Sasse & Habisch, 2018), the point of such spiritual belief associated with the *Hikmah* should be considered in a particular initiative in developing the spiritual leadership style mainly in responding to the current organisation challenges (Bachmann, Habisch & Dierksmeier, 2018; Kencana et al., 2019; Masroom et al., 2020). This is because enlarging the leading progression in making the more efficiency mode of spiritual leadership with *Hikmah* compassion is worthwhile podium in transmitting the strategic values in determining the organisation direction into a right path of achievement goal plan. Thus, this chapter is proposed to deal with examining the strategic pathway of spiritual leadership to drive the organisation management across the worldwide in the globe. In particular,

the further elaboration is deployed into the way of facilitating the rapid expansion of developing the organisation management interaction patterns with adopting the organised procedure. The main discussion is focusing on the way of spiritual leadership in driving the organisation pathway in referring to the *Hikmah*' distinctive feature.

FUNDAMENTALS OF *HIKMAH*'S FEATURED TYPICALITY

Hikmah is conceived with the wide range of numerous significances varying from the knowledge attribution into a further multifarious notion of possessing the behavioural substance. The key point refers to supply the cognitive side to realise the certain circumstance with a more matured basis (Watt, 2020). Al Ghazali addressed the inner part of human sense, which is heart to drive the human behaviour (El Shamsy, 2016). According to him, the one, who always clean his or her heart from the sinful act such as lying, hypocrisy and misleading behaviour, will have the pious quality in order to give a direction to always do goodness (Garden, 2014; Gani et al., 2019; Ghani et al., 2019). This is a similar point when comparing to the stability in the human behaviour. Together with having the balance amongst psychological, mental and religious stand, the *hikmah*'s acculturation have a mutual consequence of having a linked platform of operational concept with multi-religious perspectives in giving the goodness towards the human wellbeing (Beekun, 2020; Salleh et al., 2020; Noh and Huda, 2020). Moreover, the wide range of *hikmah*'s comprehension comes from the interreligious notions amongst Islam, Christianity, Judaism and even Indian (Hashim, Hussien & Imran, 2014).

The strategic acculturation of mental, attitudinal and mystical notions is widely engaged into sustaining the extent of inner part of *hikmah*'s featured typicality to drive the substantive alignment of the main religious societies. This is in achieving the responsible awareness with others' different background. The emphasis on determining the strategic value of driving the practical pathway on developing *hikmah* is required to have a sufficient balance amongst the wide range of religious understanding, awareness, reflection and practice substantially delivered to contribute into interreligious commitment of achieving harmony (Huda et al., 2020). As such, the determination of focusing on practical insight into the responsible commitment scale is sufficiently expanded with building the *hikmah*'s platform to develop the individual quality mainly inner substance as the soft skills enhancement.

In addition, the featured typicality of *hikmah*'s emphasis could be viewed into consciousness, comprehension, reflection and implementation in focusing on the way to drive the pathway of supporting the practical side in determining the wise sustenance in order to develop interreligious community balance. Moreover, the extent of strategic management with being consistent of *hikmah*'s practical attention

should be paid a particular attention to enhance the positive knowledge together with awareness stage in a way to accomplish the good deed (Duthely, 2017; Nurmartiani and Huda, 2020; Puspitasari et al., 2020). As *hikmah*'s underlying element to enrich the individual quality management associated with the integrity concern, it is worthwhile to point out driving the strategic good decision to perform a well-planned engagement. This comes with enabling the individuals to have a sufficient reliability in expressing the ethical manners in line with the appropriately religious commitment (Garden, 2014).

In this view, the practical side of *hikmah* with the capability of making the rational concern informed into sustaining the harmonious atmosphere within diverse societies such as cultures, religions and languages (Egel & Fry, 2017). In extracting the mutual essentials in interpreting practical *hikmah*, conceptualising and modelling process is needed to provide the framework of what to do wisely in line with the strategic guidelines. Through advancing the practical enhancement of social concern specified into sustaining the moral balance, the ethical manners adjusted into the principles on organisation management is substantially used into the practical concept (Faseruk & Hossain, 2017; Rosal et al., 2019; Rathod et al., 2020). In the attempts to develop the substance of *hikmah*'s strategic value on reflecting the process of decision procedures, expanding the appropriate manners on driving the social values should be critically expanded in driving the pathway of how *hikmah* is sufficiently engaged into assisting the implementation stage through theoretical framework comprehension phase.

In line with adapting the accessibility of practical *hikmah*, an attractive achievement through decision making process towards the epistemic concern of certain issues is required to have a sufficient knowledge together with the practical stability. In this view, the achievement process come from determining the expert skills in how the deliberation of knowledge attribution is performed in a well-balanced quality (Fry et al., 2017; Sivaram et al., 2020). In the attempts to enhance the practical skills with *hikmah*'s strategic value, the deeper understanding of application expert refers to have a sufficient balance to lead to the individual quality to obtain the appropriate knowledge deliberation (Galanou & Farrag, 2015). Moreover, the acknowledgement of having such deeper understanding deliberated into leading the application expert skills is the strategic way of performing the decision platform. This is also to lead how to implement the practical achievement in enabling the individual quality in having a sufficient identification of appropriate actions.

In terms of the social organisation managed in reflecting the practical *hikmah* into allowing the resolving commitment towards the challenges, the sufficient comprehension towards expanding the knowledge dissemination is the earlier phase on strengthening the strategic value on having the skill achievement (Gotsis & Grimani, 2017; Sudrajat et al., 2020). In this view, the essence of practical

hikmah in illuminating the right path of underlying what to do wisely in line with providing individual quality is achieved through an accuracy towards the application of epistemic humility in sustaining the extensive application from the actual knowledge sufficiency (Karadağ et al., 2020). In particular, the strategic role of practical *hikmah* indicated that comprehending the way to organise along with the teamwork commitment should bring the beneficial value of knowledge and practice in a wise manner (Kartanegara & Huda, 2016; Syarkun and Huda, 2020). In order to know the way to manage properly within the organisation, the consistent quality in seeking the actual performance through having the knowledge from the learning with an experiential quality attribution to interact with applying the practical *hikmah*.

SPIRITUAL LEADERSHIP IN ORGANISATION MANAGEMENT

Referring to the manageable practice on performing the leadership mainly in digital age with committing into the divine values, the strategic principles of spiritual leadership are required to do in the workplace extrinsically in giving the motivation quality (Fahriana & Huda, 2019; Low & Ayoko, 2020). Moreover, the particular attention given should bring along with addressing the inspiration to sustain the way of work accomplishment to achieve the vision through expansive transmission into the digital age collaboration. In attaining such this point of view, the faith of having the supervision in deploying the service amongst the organisation members should come the example from the top to the bottom line with the commitment of creating the sustainable corporate culture (Lovat, 2016; Tarto et al., 2019). As such, this attempts to enhance the digital skills together with blending of natural and spiritual qualities developed to create what to do wisely within the organisation vision. Through appearing the experiential basis to expand the sense of incorporating the aim point within establishing an spiritually organizational culture, the strategic application of divine values in enhancing the way of managing the organisation structure through adopting the culture basis should be taken into consideration in a particular extent to sustain the stability of leadership with the spiritual engagement (Makkar & Singh, 2020; Sudirman et al., 2021). Among such these spiritual quality in the leadership are engaged into the divine pathway of employing the organisation include integrity commitment with the responsibility. The motivation encouragement to conduct the organisation vision should have a continued inspiration to perform well in line with the goal achievement plan. Also it is reflecting to the wise-driving line of employing the necessary act in the organisation management.

In addition, the extent of possessing the organisation management should bring along with determining the essential points of expanding the leadership skills, mainly in digital age. As concerned into developing the phase of leadership characteristics,

both theoretical and practical base of leadership is substantially engaged to contribute into sustaining the interdisciplinary concern in relating to both moral and ethical manners of individual quality (Miner et al., 2014). With this regard, the concerned applicability in expanding the ethical engagement is potentially linked to the morality basis in enabling the leadership skills in enabling the ability managed by the teamwork commitment in persuading others in seeking the actual meaning in an enthusiastic partnership (Mubashar et al., 2020; Wahyuni et al., 2020). Such this attainment could be the main factor in binding the teamwork collaboration to motivate together in achieving the goal plan (Pio & Lengkong, 2020). The potential collaboration in the way to go through spiritual leadership plan should do with determining the extensive point of individual quality within the teamwork engagement to drive into the pathway of decision making process. The suitability of managing the teamwork commitment in driving the main line of obtaining the motivation together with the goals achievement is potentially enlarged into building the sustainability of managing the work schedule plan in organising the decision procedure standard.

In further, transmitting the valuable point of strategic decision of leadership skills in performing the mutual line of having the sufficient motivation should do with stressing organisational management of guiding the way to do wisely (Küpers, 2016; Wahyudin et al., 2019). It requires to have a sufficient balance between the managers and administrators in summarizing the distinction of maintaining the development progression towards the goal achievement (Intezari, Spiller & Yang, 2020). As the consequence the team members should perform well, the extensive cooperation between leadership actors from top to the bottom is fundamental to have a sufficient management in innovating the supervisor to govern in a balance manner namely professional and ethical commitment (Huda, 2019). The point of having such committed awareness on leadership with a spiritual quality scale is disseminated to enable the organisation members in innovating the systematic reliance through adapting the top management staff to uphold the governance regulation (Salleh, 2018). Such attainment of handling the mechanism is collaborated amongst the teamwork commitment in committing with the trust-based applicability of enhancing the sustainability of organisation. Moreover, the faith-based work commitment in adopting the arrangement organised into the essence of good notions is necessary to have a sufficient balance between understanding and practice-stability in obtaining the proper way in advancing the spirituality capability in assisting the inner strength in underlying the soft skills achievement.

EMPOWERING SPIRITUAL LEADERSHIP WITH HIKMAH'S QUALITY ASSURANCE

The critical exploration in governing the leadership with addressing the strategic approach of expanding both spiritual and moral principles in organisation structure is substantially deployed in building the featured typicality to achieve the goal plan. The pathway of characterising the spiritual leadership in bringing along with the integrity commitment is valued to sustain the strategic values of how *hikmah*'s prominent to give a significant point of a consistent responsibility (Shah, 2006). In possessing the truthfulness in enabling the need to uphold the resilient beliefs, it deals with the continued commitment to do in line with the organisation structured into being whole significance of consistent sense to adopt into sustaining the individual responsibility (Zaim, Demir & Budur, 2021; Mulyadi et al., 2021; Ali et al., 2021). With this regard, attempts to have the balance between individual and social responsibility have to bring along with expanding the extensive point of practical stability in understanding with others' different background. In order to achieve the particular enhancement to tackle the challenging issues on being the integrity with others, the courage motivated to sustain the spiritual leadership engagement is potentially organised to give an inspiring value into transmitting the positive value to make the teamwork consistency in determining the administrated procedure within the organisation (Samul, 2020). In the attempts to sustain both energy and inspiration to give others' different background within the teamwork commitment, expanding the valuable insights into making the organisation member is substantially engaged to advance the inspiring commitment of trust capability together with confidence applicability within the team.

In line with the engaged inspiration to transmit the integrity cognizance, the confidence comes from the leadership style by expanding the responsible awareness in assisting the achievement of the vision in advancing the extent of governance sustainability within the divine engagement (Ding, Choi & Aoyama, 2019). In this view, the strategic wisdom in enabling the leadership' style to point out disseminating the need to have seen in the reality through understanding beyond the possibility to achieve the principles of organisation stability success (Sari Marbun, 2013). It is necessary to have a sufficient adoption in performing the communication skills in attaining the consistency in deploying the courage to do the organisation management through having the standards in the process of decisions making. In the attempts to do the pathway of particular governance, the courage endeavour to properly employ the appropriate manner within the goal line achievement should bring the perceived consistency to assist in developing the features of spiritual leadership (Sheikh et al., 2019; Wahyudi & Huda, 2019). In determining the intelligent skills in supporting the divine governance to sustain the spiritual leadership, the mutual link between

spirituality and religion concern should be sufficiently committed with organising the human relation into the God's ritual reflected into the daily practice, namely into the organisation management.

In addition, the strategic value of divine involvement in supporting the reflection of social attitudes organised into the ritual worship within the social concern through religious concern is emphasised to further sustenance of teamwork commitment together with adapting the social welfare. In particular, the religious act with social consistency is determined to play a significant role in a conscience on the spiritual leadership ethics (Huda et al., 2018c). With this regard, the particular attention is emphasized into sustaining the religious commitment reflected into the extent of obedience within both ethical and moral manner (Torabi & Noori, 2019; Hasbi et al., 2021; Hashim et al., 2021). The extensive courage of spiritual leadership is substantially committed to enhance the religious practice in possessing strategic awareness with the sense of an inner strength quality from the within substance. In this view, the continued act in properly reflecting the careful engagement to bring along with integrating the spiritual leadership into the organisation management should be determined to give a substantial value to create the venue of right path in transmitting the skilful talents together with handling the multi-emotional condition. Such this attainment is potentially giving the sufficient contribution into creating the safety circumstance in enabling the individual quality to have a proper style in the organisation culture including the way to speak among their partnership. In distributing the information quality, the committed awareness on building the strategic encouragement of integrity expansion is obviously applied in the organisation within the community environment. The extent of spiritual leadership in organising the properly better management is preserved in sustaining the status quo in advancing the overall performance within the higher phase of divine governance.

SUSTAINING *HIKMAH*'S RESPONSIBLE INTEGRITY FOR PROPERLY GOOD MANAGEMENT

The excellence in organising the management procedure within the teamwork commitment should begin with having knowledge sufficiency. It pointed out disseminating the knowledge to operating the organisation where the leader might play a significant role in driving the way of enhancing the soft skills amongst the partnership (Intezari et al., 2020). The mutual line of following the main goal concerned between the top and bottom staff is considered to have a sufficient skills of having the excellent experience through expanding the properly good management in giving the aspiration to lead to provide the sense of value in driving the pathway of organisation where to achieve (Yang & Fry, 2018; Huda & Hashim,

2021). Referring to the role aspiration in bringing to achieve the great chance in an obvious talent in following the thorough organization commitment, the sufficient experience between the front-runners and the administrators are required to sustain the ability to think wisely within reframing the know-how to access the proper way of goal achievement plan. With providing the sense of having the wider outlook in bringing the plan into the reality, the wide range of strategic initiative to employ the leadership skills in playing the actual role is necessary to go through the tentative schedule arranged in the basis of quality of personalities together with upholding the theoretical enhancement (Zhang & Yang, 2020). In this balance, the extensive incorporation of comprehensive notion in expanding the spiritual leadership organised between the scale of faith and ethical manners is focusing on strengthening the good strategy in expanding the trust of being appointed to have a responsibility to maintain the organisation management.

Representing the spiritual concern in bringing the capacity engagement of the top management to follow by the administrative staff for instance, the example to be presented in a real model is pointed out in giving the guideline of having the sufficient chance to maintain the responsibility within a fairly open justice. In terms of the strategic procedure to achieve the fairly coordinated transparency, the outcome based *hikmah's* governance commitment is determined to develop the guideline of caring with the administrative workers in the bottom line within a proper way (Ding et al., 2019). In the attempts to enhance fair open consistency in the organisation, the matter of justice played by the top management in the leadership has a profound cognizance in building the crucial value in urging to propose the appointment consolidated through giving the example as role model (Huda & Kartanegara, 2015a). The *hikmah's* divine governance in retaining the leadership in giving the instruction should be properly exponent in allowing the members to have a sufficient knowledge attribution substantially engaged into the communication clarity (Küpers, 2016). In determining the information as the outcome of communication stability, the strategic model of benefiting the proportional value in increasing the interpersonal capability within the teamwork commitment has to be stabilised in a particular approach in enabling the communication skills in order to drive properly on the organisation vision.

In addition, the particular basis on building the interactive associations in attempting to take a beneficial value the medium as the tools is strategically committed to enhance the innovative distinction of perceived easiness in managing the organisation (Baykal, 2019). In expanding the pathway of performing the good deed amidst the actual circumstance, giving the special concern in deliberating conditions to have an adaptive skills in having a whole context of the various aspects including the way to think through mind (Huda & Kartanegara, 2015b). In stabilising this side, the need to adopt the particular way of consolidating the

heart management in underlying what to feel within the emotional control has to be taken into consideration in driving such soft part of soul basis into the extent of physical feature. Through focusing on the leadership scale of making the balance between the individual quality and social alliance amongst the team member, the extent of emotional stability with physical advancement through experiential concern is stabilised to lead to the extent of mental stability organised into sustaining the spirituality by behavioural quality (Garden, 2014). In defining such this initiative, the way of translating the spiritual skills in the life experience might come into suitability of conducting what is in the vision plan by strengthening the line of what to do and preventing what to keep away. In this view, preventive insight towards the necessary act to avoid from the hard risk possibility could be profoundly determined to the human communication amongst the team membership.

EXPANDING *HIKMAH*'S CARING CONSISTENT AWARENESS IN ORGANISATION MANAGEMENT

In sustaining the consistency amongst the team membership in organisation, the expansion of performing the *hikmah*'s strategic value in underlying the caring awareness into others' mainly different background should do with building the accurately appropriate concern in defining the spiritual concept into the reality amidst the organisation (Watt, 2020; Zainuri et al., 2020). Through enhancing the point of view on describing the *hikmah*'s caring consistency, the appropriate manner to conduct wisely within the organisation should bring along with the spiritual concern in enabling the preventive practice to avoid the alarming challenges such as hypocrisy, distrust and also jealousy in which this could lead to the disruptive potentials towards the organisation stability (Huda & Teh, 2018). In achieving such definition to conduct a proper way into attempting actual practice by having a sufficient knowledge in committing with the spiritual quality, the comprehensive accuracy on translating such this attainment is substantially engaged to contribute into the leadership scale through a precise description (El Shamsy, 2016). With this spiritual stability, the necessary point in driving the organisation pathway should be adjusted in creating the quality assurance to manage properly within the plan achievement of goal. In particular, the sufficient concern of *hikmah*'s caring in governing the organisation stability is necessary to go through considering the attempt in creating the extent of compassion toward others' circumstance reflected into the egos and also emotional side.

In line with being a sufficient awareness on understanding the interpersonal capacity within the teamwork membership, the critical inquiry of inspiring the organisation atmosphere through the spiritual leadership engagement should do with

creating the extent of the potential needs in perfecting the administration circumstance (Bachmann, 2019). In achieving such initiative, it is necessary to have a sufficient coordination of the mission plan in reaching the vision as arranged by properly defining the significance of theoretical side transmitted into the practical stability (Huda et al., 2021a). Referring to adapt properly within the strategic dimensions of interpersonal relations, the value of committing with creative sensitivity to establish the tactical varieties to enhance the effective link of reaching the well-arranged humanity comes with addressing the rational quality. Towards the spiritual concern in managerial atmosphere, defining the conceptual plan arranged in the organisation has to be properly utilised to specialising the spiritual development amongst the teamwork (Egel & Fry, 2017). Such this detection could be expanded with having a sufficient work commitment to conduct properly within the organizational achievement. In the attempts to make level of personal stability from the internal part, the strategic instinctive to drive the key factor on experiential side comes with the rational efficacy and efficiency to lead to the extensive value of sacrifice in the organisation atmosphere.

In addition, the extent of performing the spiritual growth amongst the teamwork members should do with strengthening the *hikmah*'s caring consistent awareness advanced amidst the workplace atmosphere. Through having a work commitment in the environmental basis, the imaginative courage to properly conduct is needed to have the leadership skills in driving the spiritual capability with the dimension of work life in developing the main concerns within the team into a proper basis (Faseruk & Hossain, 2017). In order to develop the expansion on characterizing the leadership skills, the pathway of driving the organisation vision through creating the work life atmosphere into a mutually beneficial encouragement might give a prominent advantage amongst the organization members (Baykal, 2019). In particular, such advancement should not only be transmitted within the organisation member but also within the societal side. The strategic appointment of *hikmah*'s consistency in driving the particular vision within the team is enabled to have a properly comprehensive life systems mainly in the organisation context (Beekun, 2020). In this view, determining the strategy of driving the organisation pathway should bring along with bringing the spiritual quality through the prayer consolidation in following the rules to be instructed amongst the team member (Gotsis & Grimani, 2017). In terms of managing the proper way of instructional mechanism, the present consolidation in driving the pathway of organisation to go far within the vision plan is necessary to have a sufficient knowledge in understanding the group accomplishments. Assuming the strategic role of having the comprehensive guideline in the organisation system, the spiritual leadership with the *hikmah*'s proper encouragement should be arranged into the primarily sincere submission towards the extent of desires of others.

STRENGTHENING *HIKMAH*'S DIVINE GOVERNANCE IN ORGANISATION MANAGEMENT

The *hikmah*'s strategic rules in enabling the individual capacity to perform what to do wisely within the divine engagement governed into organisation management is necessary to have a sufficient concern about committing with the guideline achievement plan. In this view, the strategic rulers in determining the visible chance to drive into the right path should bring along with strengthening the trust encouragement together with the information accuracy (Huda et al., 2019b). It is important to note that bringing the appropriate manners within professional and ethical manners is supposed to give a value into outlining the mechanism of carrying on the government administration for instance. Moreover, the consultation phase within teamwork member is arranged into consolidating the rules to follow up in order to sustain the approach properly within central skills of leadership in fully deserving the cooperative engagement (Bachmann, 2019). In the attempts to build the extent of authority giving the comprehensive cooperation within the team, attempts to look for routing the way to go further in the teamwork member is dependently organised with building the potentials of comprehensive guidance arranged in handing an alternative towards the followership by committing with the responsibility.

In line with accessibility of performing the skilful duty within the organisation team, the actual practice to conduct in fulfilling the required elements on building the *hikmah*'s strategic governance could be presently reflected into earning the tactical steps to employ amidst the teamwork membership. In transmitting the strategic value of gaining the partnership in the organisation structure, the skilful concern of leadership management is potentially engaged into building an alternative strategy to solve the challenging issues provided into sustaining the interpersonal commitment with adhering the parameters through the know-how in the principles (Galanou & Farrag, 2015; Huda et al., 2021c). In disseminating the value of modelling the group membership together with classifying the strategic principles, the committed awareness on advancing the belief associated into enhancing the knowledge in understanding the certain phenomena on organisation issues should be perceived in a *hikmah* basis courage (Beekun, 2020). In this view, the extensive point of knowledge value in underlying the way to determine the courage of mutual session in building the unity amidst the organisational member. In achieving the sense of *hikmah*'s divine governance through elaborating the network and association within the partnership engagement, both moral and pious balance is being the main element in sustaining the existence about the organisation stability (Watt, 2020). Concerned with stabilizing the communication mechanism, the commitment of conducting the social justice within the team is also the necessary act in leading to the compassionate skills in bringing main intention in behalf of gaining the worship value.

In further, the planned behaviour of actual performance in the organisation management is perceived in the basis of inspiring view towards employing the good deed within the teamwork membership (Huda et al., 2021b). In this view, attempts to establish the practice through charity initiative reflected into the service freeness to help each other, for instance, are in line building the strategic welfare alliance in order to constantly serve in a mutual benefit (Zhang & Yang, 2020). Serving with the trust quality as the main responsibility, giving the particular service is substantially concerned with denoting to conduct the proper way in organising the interpersonal relations in order to keep away from the danger risk possibly occurred from outside basis (Low & Ayoko, 2020). In transmitting the organization culture amongst the teamwork member, the protection could be sustained through committing with the ethical manners in adhering the featured typicality of spiritual leadership (Salleh, 2018). In conducting the proper way of positive actions, the intentional value committed into the whole humanity should bring along with maintaining the ultimate point of expanding the belief and practice reflected into the extent of service management in achieving the humanity atmosphere within the organisation structure (Watt, 2020). In this principle, the spiritual leadership in maintain the thorough service is dedicated to follow the divine guideline of the rule assigned into making the further elaboration to endeavour substantial practice together with moral sincerity concern.

IMPLICATION INTO SPIRITUAL LEADERSHIP QUALITY WITH *HIKMAH* FOR ORGANISATION STABILITY

The incorporation of spiritual leadership with *hikmah*'s strategic governance is substantially engaged into sustaining the direct coordination perceived into the sufficient skills of individual and social responsibility within the organisation stability (Baykal, 2019). Committed with reflecting the earlier concern of performing the wise approach of spiritual quality, the wider context of highlighting the significant aspects on determining the conceptual point of view translated into the real act should be taken into consideration in a particular way on sustaining the lessons to be brought upon the guidelines procedure (Torabi & Noori, 2019). In providing the exemplary role of spiritual leadership through the strategic principles to enable the individual capability within the teamwork to the continued commitment, the particular essence of conducting the thorough exploratory in understanding the contextual meaning of certain phenomena is possibly governed into delighting to realize the *hikmah*'s strategic principles reflected into the pious traits (Mubashar et al., 2020). Moreover, the outstanding value to gather the strategic principles providing the wide-ranging prototypes in discovering the transition from the human spirit to the

belief understanding to invent the taking place towards the organisation procedure with the mechanism (Huda et al., 2017a; Huda et al., 2017b). The potentials of responsible quality in determining the organisation value in driving the pathway of strategic principles is sufficiently engaged into sustaining the divine principles required to have a mutual line of spiritual leadership.

The commitment of expanding the trust within the organisation management should bring along with the responsible awareness in enabling the individual quality in meeting the obligatory towards the divine principles. In this view, the concern of obtaining the leadership skills through continued consistency of sacrifice is potentially deployed into transforming the paradigm shifts (Bayighomog & Araslı, 2019). It is necessary to point out that the leadership with the spiritual governance is consistently engaged into sustaining the divine commitment associated with ethical, moral and social balance. The sufficient link among these three points of views is transparently combined with religious principles and religiosity expansion in ensuring the excessive sustenance to drive a pathway of organisation (Bachmann, 2019). With this regard, the achievement plant to ensure the outline of providing the organization culture is potentially supposed to contribute into the great extent in enhancing the quality of managing the spiritual leadership (Egel & Fry, 2017). In the attempts to draw a clear picture on obtaining the particular skills in organising interpersonal member within the teamwork, following the mechanism on attaining the organization's plan to achieve the target through having the survival growth should be developed in the administrations with the spiritual leadership (Intezari et al., 2020). The strategic endurance of expanding the interpersonal member is substantially linked into distributing the direct relation towards the strategic role in managing the spiritual leadership within the organizations culture.

In addition, the extensive point of spiritual leadership with *hikmah*'s strategic governance is offering the substantial point of view in providing the significant principle in enhancing the efficiency together with cost-effective attainment. With this regard, the responsibility with responsiveness played a role in performing the competitions and also developing the social well-being consistency (Huda et al., 2018a; Huda et al., 2018b). With the *hikmah*'s principles provided to the organization member, the particular point of instruments to achieve the plan achievement reflected into the goal is prominently directed to deploy the pathway of where the organization could go towards the vision arrangement (Shah, 2006). In this scheme, the subsequent mechanism is to employ the extensive capability of *hikmah*'s performance quality to play a key part to gain the members' teamwork commitment towards the organisation vision (Watt, 2020). The main achievement to provide the principal magnitudes of spiritual leadership with *hikmah*'s featured capacity is based on the indication of combining the all aspects of organizational vision (Samul, 2020). In attaining the organizational commitment, both belief and practice are determined

to strengthening the responsibility awareness within the team. As such, the obvious description through translating into the real act is needed to serve a proper way into the leadership models with the interpersonal members together with allowing them to have acceptable understanding sufficiency (Intezari, et al., 2020). In this view, serving as the leadership with the spiritual quality arranged into the *hikmah*'s strategic value offered the continued consistency of emphasising the service mutually in line with the wide-ranging standpoint in the workplace atmosphere.

CONCLUSION

This chapter did examine the spiritual leadership in the organisation management, since the need to have a sufficient knowledge incorporation should be determined in providing the technical step in fulfilling the inside supplement to raise the behavioural substance in the organisation construction. As such, the organisation management is conceived to perform a well-balanced line in maximising the inner potential and facilitation pathway. The strategic integration of soft skills in a particular way to drive a tactical manner has to bring along with the knowledge capacity in enabling the individual quality to achieve the planned goal. With the strategic elaboration of featured characteristic from the *hikmah* (wise-based performance), the pathway of spiritual leadership is obtained with the particular attention through divine governance, responsible integrity and caring consistent awareness in a properly good organisation management. In particular, the attempts to empower the quality of spiritual leadership with *hikmah*'s quality assurance could be pointed out into the main three phase. Those are sustaining *hikmah*'s responsible integrity for properly good management, expanding *hikmah*'s caring consistent awareness in organisation management and strengthening *hikmah*'s divine governance in organisation management. The implication is that spiritual leadership with *hikmah* offered the continued consistency of emphasising the service mutually in line with the wide-ranging standpoint in the workplace atmosphere. This chapter is expected to contribute into disseminating the knowledge understanding of spiritual leadership in line with *hikmah*-based performance.

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Chapter 8

Succession Planning on Muslim Family Enterprises: Will the Successors Have the Attributes of Islamic Leadership?

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ABSTRACT

In Islamic faith and ideology, tremendous emphasis is paid to leadership as an essential instrument for realizing an ideal society which is built on fairness and compassion. Muslims practice the Islamic faith, which Islamic law regulates the faithful's way of life, from moral issues to etiquette and business conduct. Established laws governing the Muslim's behaviour and activities are included in Sharia decisions, and many Islamic teachings deal with business activities. The business etiquettes and rules of succession are contained in Sharia laws. Sharia law offers guidelines on integrity, fairness, risk, fraud, bribery, and kindness in business activities. The family business culture is influenced by the business element of the enterprises, which offers principles, mutual goals, commitment towards a prosperous future, and complimentary relationships between enterprises. The family enterprises are considered in a socio-cultural and religious environment in which the business is operated to gain a greater awareness of leaders' succession and successor development.

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1. INTRODUCTION

Culture brings sense to what leaders do and promotes or impedes the influence mechanism that drives members to respond and behave in a specific manner. Culture frequently serves as a reference and character model to inform leaders what performs and what does not. In other words, culture establishes the principles for ethical behavior of leadership. Furthermore, every culture has its perspectives on idealism and pragmatism. Any of these values are increasingly evolving, while others remain and are more valued - the differentiation between families or societies cultures structured to define leadership principles.

The businesses' principles and priorities will relate to the family business's quality which reflects with their business ethics (Brice & Richardson, 2009; Franco & Lucas, 2016). The family business culture element offers principles, mutual goals, commitment towards a prosperous future, and complimentary relationships between enterprises (Vallejo 2009,2011). Accordingly, considering the socio-cultural and religious environment in which the family business is operated to gain a greater understanding of leaders' succession within the family business and successor development are necessary concerned.

The cultural factors identified by collective motivations, values, beliefs, personalities, and meanings will impact forming the succession roadmap. The principles and beliefs that characterize the family sector's business culture will affect the family business success. Hence, family businesses' cultural orientation is relevant to recognizing the features required for business survival across future generations (Fletcher, Melin, & Gimeno, 2012; Gupta & Levenburg, 2010; 2012).

Religion is a factor of the concept of societal culture, and it is part of a society's practices that offer significance to their life. Religion will affects the community's culture as cultural principles, and beliefs derive strongly from that of faith and social culture, which in turn it has been described as having a significant impact on business culture (Saroglou & Cohen 2011; Gupta, & Levenburg, 2012; Anggadwita et al. 2019). Furthermore, religion is a structured set of beliefs, narratives, and symbols that establish significance in life by a comfortable life for adherents (Vallejo, 2011). Therefore, religion constitutes an integral part of a community of adherents' social culture.

Miller and Ewest (2010) suggest that religion affects the business environment and drives shifts in the economy and organization. According to Vallejo (2009), this effect from a constructive viewpoint indicates that the family's solid is associated with a profound cultural outlook. The influential culture allows it to sustain in the context of family enterprise. A high degree of religious orientation is one aspect that generates solid cultural orientation, as many of the family's behaviors and viewpoints will impact the family business (Vallejo, 2009). However, some detrimental effects

have been encountered in the literature. Business and religion are viewed as a conflict of civilizations, as profit maximization can be seen as materialistic, deceiving, and calculating (Wang & Yang, 2011).

The literature explores the religion, society, and business culture that are interrelated and affect the family business's activities as far as the management activities, such as succession planning, are concerned. Given the impact that culture has on family business and the effect that the Islamic has on Muslim family culture, it follows that research into the impact of Islamic leadership attribute as a factor in business succession planning will yield noteworthy outcomes.

2. LITERATURE REVIEW

2.1 Islamic Attributes of Family Business Successors or Leaders

This section deals with identifying and discussing those attributes that authors consider significant. The literature on family business and leadership succession emphasize the relevance of the successors' characteristics as the next leaders and their cultural values. In this context, Islamic leadership's requirements and attributes as a constructive of leadership are developed and linked to the broad business understanding; that contributes to the body of knowledge on leadership from an Islamic point of view. Muslims practice Islamic law that regulates the faithful's way of life, from moral issues to etiquette and business conduct. Established laws governing the Muslim's behavior and activities are included in Sharia decisions, and many Islamic teachings deal with business activities and etiquettes. The business etiquettes and rules of succession are contained in Sharia laws which offers guidelines on integrity, fairness, risk, fraud, bribery, and kindness in business activities (Kavas, Jarzabkowski & Nigam, 2020; Palliam, Cader & Chiemek, 2011; Wang & Yang, 2011; Foster, 2010; Wilson, 2006; Abuznaid, 2009).

In Islamic faith and ideology, tremendous emphasis is paid to the question of leadership. Leadership in Islam is seen as an essential instrument for realizing an ideal that is built on fairness and compassion. These characteristics are an integral part of the Islamic leadership viewpoint; without fairness and compassion, neither creativity nor order can be sustained.

Muslim scholars such as Beekun (2012) outlined some of the fundamental leadership principles from the enterprise's perspective. Leadership can view beyond the boundaries assumed and come up with solutions that few can visualize. These visions need to be planned for all to see. Therefore, the business leaders' visions can catalyze, inspire, and drive their members' efforts. It is by this phase that the

members choose to engage willingly to accomplish organizational business targets. Islamic business leadership's primary emphasis has the good works and the setting-up of Allah's established order, which is ethical. The leaders or successors must then behave on Allah and the Prophet's commands and cultivate a powerful Islamic identity. In contrast, leading within the principles of Islamic practice and Qur'anic doctrine involves introducing an efficient, viable enterprise into ethical working conditions such as worship, self-discipline, responsibility, and accountability (Beekun, 2012; Ali, 2009; Campbell, 2008).

Moreover, academicians and scholars in Islamic leadership have developed attributes and factors relating to leadership behavior as requirements. Galanou & Farrag (2015) have used a perceived effective leader's elements and attributes as a requirement spectrum. They note that it acts and conducts that serve as an integral knowledge and a constant fear of God. In particular, their research demonstrates that professional and skilled leaders embody spiritual consciousness (slave of God) and logical consciousness (vicegerent of God), which lead to activities that are favorite to God by giving birth to soul and conviction (Galanou & Farrag, 2015; Marbun, 2013; Nuruddin, 2011).

Individuals are socialized to assign tremendous priority to personal integrity and protect their credibility since earlier childhood. They are part of a larger community and an essential part of a diverse social, religious, and professional network. Individuals established a good sense of themselves under complex social interactions with a consistent set of principles and agreed with social norms. The dominance of personal kinships encourages members to connect to the leader on their character and vision. Their feedback and support are essential to retaining leadership. Accordingly, the members determine whether or not the individual is a leader.

In a culture characterized by intense and widely shared beliefs and values, high expectations create an environment conducive to a complimentary and clear view, involvement and cohesion, receptivity, and tolerance. In this case, the current circumstances ease, facilitate and reinforce the cultivation of admired leaders' attributes. The leader who emerges, thus, is a great person that exemplifies the ideal attributes. A two-way dynamic occurs between the leader and members and the relationship caring, respect, and devotion. A leader is dedicated to members' welfare and trust and displays a leader's affection. The mutual-confidence and consensus between the leaders and their members ultimately institutionalize the constitution.

Successors in the family business are a fascinating subject that emphasizes personal and cultural influences, which some circumstances will create significant leaders. An entity in the Islamic culture believes that he/she is a part of a business or a community due to Islamic teaching and socialization. In Muslim cultures, a self-identity display a strong sense of belonging to the members who usually have a more substantial presence and prefer to support what they see as issues than others.

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A visionary leader demonstrates the gains of transition, development of values, and formal processes and contributes to a continued dedication to mission and priorities.

Based on a search for the keyword of 'Islamic Family Business' in the popular database called Scopus, there are 87 documents or articles that had been wrote by authors around the world. A summary in the below Table indicates that there is a concern on the research related to the Islamic family business in certain countries or universities.

Table 1. A summary of articles published in Scopus on Islamic family business

Year	Number of Article	Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
2021	2	Fahed-Sreih, J.	3	International Islamic University Malaysia	3	Indonesia	12
2020	16	Jarzakowski, P.	2	Lebanese American University	3	Malaysia	12
2019	6	Jusoff, K.	2	Heriot-Watt University, Edinburgh	2	United Kingdom	12
2018	4	Kavas, M.	2	City University of London, Cass Business School	2	United States	12
2017	8	Lussier, R.N.	2	Cardiff University	2	Saudi Arabia	6

2.2 Islamic Entrepreneurship

Despite business people of Muslim world having innovative ideas, strategic ideas and skills in doing business, however many Muslim enterprises still face many challenges such as bribery, nepotism, cheating, lying, theft, conflicts of interest, issues of quality control, bigotry, falsification of records, misuse of the public funds, environmental degradation (Abuznaid, 2009). To solve these challenges, many countries have brought Islamic traditions and spirits into modern industry (Alhabshi, 1994). Unfortunately, despite simple and clear rules for establishing and maintaining businesses in Islam, many Muslims still pay little to no heed to the Islamic guidelines during business development and management. On one hand, many Muslims lack the spirit of Islam and the other hand, there is a lack of consistent guidance in the advancement of entrepreneurship in Islam. However, several researchers have created a blueprint for Islamic entrepreneurship (Chowdhury, 2008).

Islamic entrepreneurship is the starting point for an enterprise to produce products or provide services which can make fair profits. Islamic enterprise does not have operations in which consumer rights, social responsibility, ethical norms and healthy corporate practices are not guaranteed (Chowdhury, 2008). An Islamic businessman is an individual who begins and operates a company under Islam guidance. They carefully prevent unwanted hoarding, unwelcome treatment of workers and unfair customer interactions. The only purpose of Islamic entrepreneurship is not profit making. Instead, it is the driving powers of such enterprises to gain divided happiness, social security and defense of national interests (Chowdhury, 2008).

Meanwhile, there are 217 document results with the keyword of Islamic entrepreneurship in a Scopus database (a highly indexed database) which been published till 2021. The huge number of articles indicates the significant interest of researchers on the topic. The articles were published by researchers in developed countries such as United States and Australia and by credible Universities as shown in below Table.

Table 2. A summary of articles published in Scopus on Islamic entrepreneurship

Year	Number of Article	Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
2021	7	Ramadani, V.	9	South East European University	10	Malaysia	45
2020	23	Ratten, V.	7	Universiti Utara Malaysia	8	Indonesia	30
2019	31	Dana, L.P.	5	Universiti Kebangsaan Malaysia	7	United States	29
2018	24	Tlaiss, H.A.	5	Universiti Teknologi MARA	7	Iran	23
2017	17	Kayed, R.N.	4	Islamic Azad University	7	Australia	13

2.3 Islamic Business Ethics

The term that is mostly associated with Islamic culture is how to succeed in business is referred to as the Holy Qur'an (Beekun, 2004). God, in the Qur'an, has described Prophet Mohammad as a good role figure (Abuznaid, 2009). In Islam, the success must be built based on Qur'an and Hadith, that a business should have an Islamic ethic (Abuznaid, 2009). There are two aspects of ethics; first, ethics toward God, the creator. A Muslim must believe and worship Him. Secondly, there is ethics for

others; a Muslim businessman has a fair legal treatment and good friendship with others. Therefore, Islamic ethics and morality are founded on the principle of tawhid, or unity, that determines the unique relationship between God and humanity and his environment (Alhabshi, 1993; Abuznaid, 2009). For this reason ethics is a key basis for business transactions.

Muslim business leaders have to distinguish between halal or ethical, and such as haram or unethical, right or wrong, fair and unfair, good intentions and bad intentions (Abuznaid, 2009). Hence, the business decision-makers are thus free to choosing, but religious values offer a basis for the appropriate practice of that choice (Ali & Gibs, 1998; Abuznaid, 2009).

Meanwhile, there are 249 document results with the keyword of Islamic business ethics in a Scopus database (a reputable database) which been published till 2021. The huge number of articles indicates the significant interest of researchers on the topic. The articles were published by researchers in developed countries such as United States and United Kingdom and by the reputable Universities like International Islamic University Malaysia and Sultan Qaboos University. Means that the concern on the topic of Islamic business ethics is up to the high level of educational institutions as shown in below Table.

Table 3. A summary of articles published in Scopus on Islamic business ethics

Year	Number of Article	Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
2021	6	Ali, A.J.	6	International Islamic University Malaysia	8	Malaysia	47
2020	19	Beekun, R.I.	3	Sultan Qaboos University	8	United States	47
2019	23	Hassan, A.	3	Universiti Utara Malaysia	7	United Kingdom	41
2018	16	Jailani, N.	3	University of Malaya	7	Pakistan	18
2017	14	Syed, J.	3	Universiti Kebangsaan Malaysia	6	Indonesia	15

2.4 Islamic Salient Traits for Enterprises Successors

Muslim enterprises successors have an entrepreneurial outlook having salient traits that pre-suppose a sepearte spectrum for viewing entrepreneurship under the Islamic perspective.

2.4.1 Knowledge

An entrepreneur has to learn ample contemporary and Islamic know-how from an Islamic viewpoint to manage a company successfully. Business knowledge excellence is critical to identifying business capabilities, faults, opportunities and challenges that will potentially help to formulate necessary policies and tactics to succeed. It is mentioned in one of the verses in the Al-Qur'an to encourage the knowledge development in Fatir 35:28.

2.4.2 Initiative

Muslim business entrepreneurs should be zealous, mentally resistant and inspired to take steps to uplift the economic situation of the people. Taking the initiative to start or grow a business enterprise can be considered an excellent deed. Allah SWT says in this regard in Al-Baqarah 2:42; 149 and Al Jumua 62:10). Indeed, Islam has allowed leaders who prosper from successful businesses to advance or grow a business because they benefit from profitable business enterprises.

2.4.3 Risk-taking

As an Islamic entrepreneurship, the result of all business action shall be depend on Almighty Allah (SWT). It is known in Islam as Tawakkul. An entrepreneur has to take a measured chance. An entrepreneur cannot stand at the top of excellence unless he/she has exceptional potential anticipation and risk-taking capabilities that he/she makes audacious, but wisely and timely choices. No risk; no entrepreneurship; because; it is unknown for the future, and nobody can predict what is going to happen exactly. Allah says in one of the Al-Qur'an verse in Al Imran 3:159.

2.4.4 Customer orientation

Customers are the essential component for whom goods are manufactured or for whom companies provide services. If the companies ignore the customers' interests, no enterprise can survive. Considering the significance of consumers, the mechanism (core process and support process) of business should be developed by Islamic entrepreneurs to provide customers with adequate values so customers are assured that their needs of a service or product are fulfilled or surpassed (Krajewshi and Ritzman, 2005). It is stated in the Al-Qur'an in Hud 11:85.

Islam allows making reasonable profit only (Ather et al., 2011). Profit is the company's reward for taking initiatives and risk in setting up businesses. There is no question that one can make a profit by satisfying customers; otherwise, the

company would not succeed. In addition to the quality and efficiency of goods, customer satisfaction relies on how consumers are served and how the service is supplied. Entrepreneurs do not guarantee anything that they cannot offer to their customers on any feature or benefit of their goods or services.

Furthermore, entrepreneurs need to engage from time to time in several ways with their customers, interacting in day-to-day activities through dialogue forums channel such as customer focus groups for the product innovation and development phase. These consumer polls include key insights, social media dialogue, satisfaction surveys, follow up on customer satisfaction, brand perception and brand awareness. In this case the Qur'an mentioned in the verse of Al Maeda 5:1.

2.4.5 Employee involvement

A committed employee will takes their body, spirit and mind to work (Collier and Esteban, 2007). However, they just put their minds and arms to work, not their hearts for many organisations (Mitroff, 2003). As a consequence, companies do not stimulate their workers' whole imagination and potential, and on the other hand, employees fail to grow themselves as holistic human beings (Rego et al., 2007). Nevertheless, entrepreneurs can solve the issue by fostering the values of Islamic industrial relations to ensure a comfortable and favorable working environment for enhanced productivity and profitability. Islam often promotes entrepreneurs to pay equal salaries and remuneration and provide workers with decent working conditions.

Accordingly, Muslim entrepreneurs should in no way exploit the workers, but rather practice the principles of Islamic industrial relations to guarantee a productive workplace through employee participation. As part of their workforce engagement, Muslim entrepreneurs should have the necessary preparation to improve intellectual, human and technological capabilities of workers to make them more confident and capable of managing a number of corporate operations.

The company should implement a dynamic performance assessment scheme, and particular actions must be taken on the basis of the performance report such as promotion, reward, incentives, wage increases, allocation of works, training and development as well as counselling.

2.4.6 Strategic Thinking

An entrepreneur must think strategically to combat competitors' challenges and identify the market potential from a volatile environment, thereby making the business successful. Taking into account the importance of strategic thinking, Allah says in the Al-Qur'an in Al-Anfal 8:22; Yunus 10:100 and Al-Mulk 67:10.

2.4.7 Innovativeness

The paramount factors of an entrepreneur is he/she can distinguishes entrepreneurial innovative behavior from managerial operation (Schumpeter, 1934). Innovation is the quality of the entrepreneur by which he/she initiates improvements in several business aspects systematically and purposely as well ass organizedly in order to respond to the demands of the customer and stay on the market (Drucker, 1985). With regard to entrepreneurs' dynamism and innovativity, Allah SWY says in the Al-Qur'an in Ar-Raad 13:11 and An-Najm 53:39.

2.4.8 Excellence

Islam has always attached great value to performance in all forms of work. Sincerity will make a company an excellent one. The feelings of having the excellent company will give rise to one's strengths, skills and originality. The excellence aspect has been highlighted in the Al-Qur'an in Al-Baqarah 2:148. Muslim business people will achieve success by doing the right deeds and carrying in the footsteps of others who have done perfect deeds without respect to ethnicity and religion. Prophet Muhammad (PBUH) said, "If you pray, pray well, and if you fast, fast well."

2.4.9 Hard-working

Work is considered an act of worship in Islam. A good Muslim is a hardworking person and used to pray, seeking Allah's shelter from laziness or idleness. This has been stated in the Al-Qur'an in An-Najm 53:30; 40-41, Ar-Raad 13:11, Al-Hajj 22:41 and Al Jumua 62:10. It concluded that every Muslim entrepreneur have to be consistent in their acts of worship as well as must work hard to make a good or prosper living.

2.4.10 Patience

The Prophet (SAW) says, "There is nothing superior and valuable than patience" (Bukhari). Many of verses in the Al-Qur'an had been mentioned about having patience for every Muslims such as in Al-Maarij 70:5, Al Qalam 68:48, Hud 11:49; 115, As Sajda 32:23, Al- Baqarah 2:249, Al Imran 3:186, Yunus 10:109, An-Nahl 16:127, Al-Ahqaf 46:35, Al-Anaam 6:34, As Saaffat 37:102, Al-Anfal 8:65. Showing utmost patience and endurance at the time of hurdles, dangers, and bad days of business, entrepreneurs can seek the bounty of Allah.

2.4.11 Vision

Vision is the picture of the modern future to be created by the entrepreneur (Wickham, 1998). Vision leads an entrepreneur to implement he/she initial concept (Henry et al, 2003). Iqbal (2006) opined that an entrepreneur visionary follows his/her light and sees what others can't see. He/she doesn't depend on what is already in existence; he/she is a creative, open-minded, very deeply perceptive person. He/she creates his/her own world, using his/her creative mind which eventually leads to the realization of the vision.

2.4.12 Optimism

Muslim entrepreneurs should not feel insecure or disappointed by their faith in Almighty at any level in life (Hoque et al., 2010). In nearly everyone's life, rises and downs will always come, but the prospect of success will help to be confident and pragmatic. Confidence is an individual's conviction that he or she can effectively carry out complex tasks (Greenberg and Baron, 2000). However, excessive optimism is not required, as the entrepreneurs could not be able to foresee the risks involved (Azim, 2011). This was mentioned in one of the verses in the Al-Qur'an in Az Zumar 39:53. Muslim entrepreneurs believe strongly that the impossible is nothing, and with tremendous enthusiasm and ambitiousness all obstacles that fall in the way automatically become straightforward (Hoque et al., 2010).

2.4.13 Halal earnings

There are some rules and principles related to the entrepreneurial activities in Islam, and every entrepreneur must obey those principles in order to get pleasure of God (Allah SWT) and salvation in the hereafter. It is stated clearly in the Al-Qur'an of Al-Baqarah 2:188 and An-Nisa 4:29.

It is evident from the above statements that a Muslim entrepreneur should be determined to earn only by way of halal (legitimate) means. He should resist unlawful ways to gain his livelihood and keep (distance) himself away from questionable and dubious matters.

Moreover, Riba is also foremost among the unacceptable business activities strongly condemned in Islam. By definition, Riba (interest) is the additional amount that the moneylender charges from the borrower for late payment. Islam has prohibited all kinds of Riba since it entails both oppression and exploitation. This kind of tyrannical acts is strictly prohibited by Islam and strongly condemned. It is reminded in the verses of the Al-Qur'an, Al Baqarah 2:275; 278; Al Imran 3:130.

2.4.14 Social welfare

Social welfare is a common concept in business at the moment (Pearce and Doh, 2005) that can create a competitive advantage (Porter and Kramer, 2006). This been highlighted in the Al-Qur'an in Al Imran 3:110.

Muslim entrepreneurs would not establish their businesses solely for the sake of profit, but rather to ensure social welfare by producing hygienic goods, making a fair profit, creating job opportunities, paying taxes to the government, ensuring employee welfare, and defending national interests. Furthermore, as part of social welfare, the Muslim entrepreneurs would not establish any business (such as a winery or brothel) that breaches the welfare aspects of society.

2.4.15 Morality

With the aid of moral branding, an entrepreneur will improve his image among all stakeholders. A man with a strong moral integrity will easily establish a positive name and grow his business. Regardless, an individual will not be tolerated by others unless his morals is good. Allah SWT mentioned about the importance of morality for Muslims in the verses of Al Qalam 68:4 and Al-Ahzab 33:21.

2.4.16 Economical

Muslim entrepreneurs will neither be miser nor extravagant. Islam highlighted for spending economically or based on the needs in our daily lives. For Muslim entrepreneurs they need to learn the knowledge of accounting or other related subjects in order to come out with good financial reports that make the business more systematic. Then the cash flow can be controlled and an economical business condition can be achieved. Allah SWT stated in the verses of Al-Qur'an on the economical trait such as in Al-Isra 17:26-27, Al-A'raf 7:31.

However, it is common to see that some entrepreneurs are extremely frugal, and that others waste their time, money, and other resources by leading a pompous life. Nonetheless, Islam requires Muslims to live a simple, homely, and economic life.

2.4.17 Fear of Allah

Taqwa or fear of Allah must be a driver for the Muslim entrepreneurs, means that their activities are being monitored by Allah SWT. Whenever they do good things, there are rewards for them or punishments for the bad deeds. This mentioned in Al Hujraat 49:13 and Al Zalzala 99:7-8. Once, Muslims were transparent, honest, and ethical because of Taqwa.

KEY SUCCESS FACTORS IN ISLAMIC FAMILY BUSINESS

1) Honest

Islamic family businesses must operate in a responsible manner. Ethics is described as a collection of moral values that establishes good or bad practices, as well as right or wrong conduct (Schemerhorn, 2008).

The definition of ethics has been extensively represented in the holy Qur'an within the Islamic context. Honesty is the cornerstone of an ethical enterprise, which is how we will begin a business to shar'ie as taught by the Prophet Muhammad (PBUH) as mentioned in Al Mutaffifin 83: 1-3, As-Saff 61: 2-3 and At-Tauba. 9: 119.

The need for integrity is inherent in Islamic family business, and it has far-reaching ramifications across the entire business continuum, from advertisements to after-sales customer support. Islamic family businesses must therefore adhere to the philosophy of mutual confidence. Honesty is a characteristic that any Muslim entrepreneurs can cultivate and exercise in himself (Abuznaid, 2009). As a result, corporate integrity refers to the virtue of expressing business reality and instilling business confidence in the minds of others. We must accept honesty in business for it is what morality encourages that will make us good and offer us great benefits and advantages in our entrepreneurial lives. We can achieve short-term success if we lie and deceive people. Sincerity breeds confidence, and trust breeds healthy partnerships. Good corporate partnerships provide excellent and long-term business outcomes.

Only when entrepreneurs are sincere and truthful can customers, employees and community will benefit. Most entrepreneurs, however, have common practices which are hardly truth and honest. As such, anti-social practices such as corruption, bribery, falsehood, fraud, and adulteration are widespread practiced. Nevertheless, sincere and truthful entrepreneurs have a very high reputation in Islam.

The Prophet Muhammad (PBUH) have reminded to all Muslims in having truthful behaviors, particularly for the entrepreneurs, they have to do business transaction with truthfulness such as prioritize in delivering products' qualities for the sake of gaining blessings for every transactions. The tradition implies that if both the customers and the entrepreneurs are true each other, thus Allah will blesses business transactions. Hiding the truth will lead to the loss of divine blessing. Moreover, honesty brings the customer satisfaction in a real meaning and this have been highlighted in many verses in the Al-Qur'an.

2) Charity (Almsgiving, Zakat, Infaq)

Giving material to another as an act of moral virtue is one of the Muslim religious rites. In Islam, there are many types of charity, including zakat, infaq, alms, and waqaf. Zakat is the fourth of Islam's five pillars. Various rules govern the practice, but in general, it is required to send 2.5 percent of one's savings and business income and 5–10 percent of one's harvest to the needy. Muslims claim that charity can cleanse the assets. This has been highlighted in the Al-Qur'an in At-Tauba 9: 103). That is why the assets at a business will be blessed. Moreover, Muslims believe: if you give more, you get more. It is stated in Qu'ran in Al-Baqara. 2:58; 261. This definition includes charitable activities motivated by kindness, empathy, friendship (fraternity), or generosity.

3) Good Intention

In Islamic thought, the purpose of one's work is more important than the result (Syed and Ali, 2010). To begin with, we should have positive intentions. Good motives should be the catalyst that drives one to do good. That is why good intentions count very high in Islam as mentioned in several hadith of Prophet Muhammad (PBUH). Positive intentions are a good desire for ourselves as well as others. Good intentions will help a company prosper year after year and bless more customers. If we do business with good intentions, anything we do will result in good fortune. As a result, good intentions in business practices will result in rewards, and the whole aspect of Muslim life is based on religious values and obedience.

4) Positive Thinking About Conflicts

In order to resolve a disagreement or conflict in an Islamic family enterprise, they must communicate effectively. It is important to understand one's feelings when approaching tough conversations. If we are not vigilant, these feelings will affect cooperation in ways that are detrimental to obtaining the intended result (Maxwell, 2008). The communicating is beneficial for mutual awareness and tolerance (Cotringer, 2006). Aside from that, we also need patience. Taking the time to become conscious of one's own emotional starting point, having reasonable goals for the result, and staying on the side of the street will all lead to a safer, less traumatic experience (Maxwell, 2008).

Finally, surrendering to God's ultimate outcome and trusting in God would have the wisdom behind the dispute. This has been highlighted in the Al-Qur'an in Al-Baqara. 2:213, Hud 11: 118-119, An-Nahl. 16: 125 and Al-Anfal. 8:46.

3. CONCLUSION

Legacy

It is the main reason for succession and passed the company on to the next generation (Al-Barghouthi, 2016). Legacy, in the views of many, is about mortality and retirement rather than the future, and it is critical for those seeking the meaning of their lives. The importance search for immortality in humans contributes to the importance of discovering these meanings. It entails taking responsibility for one's ancestors that leaving a legacy (Al-Barghouthi, 2016).

Gender Role

Although the empirical studies on gender role in the family business have received little attention. The majority of research concentrate on male-led enterprises where women are unobserved in the business (Henry et al., 2013).

Historically, families preferred male heirs were favoured over female heirs. Gender is regarded as a contentious concept in nearly all societies when it comes to family business succession. It is regarded as a major impediment to intergenerational succession where daughters are the victims of the biased process. The male dominates the succession process, whereas only 5% of the time women are considered (Wang, 2010). Due to several facets of conventional cultures such as the middle-aged definition of gender roles in companies, the right of firstborn sons to take on the continuation of the company, and women's invisibility in family firms, only 2% of CEOs in family businesses were female in 1994 (Vicente et al., 2009). Due to social prejudices toward women, cultural perceptions of gendered roles in society and families, and family values of gender inequality to select the man as a successor, gender is the most important determinant of succession outcomes (Wang, 2010).

In Islam, women have three inheritance positions: equal to men, equal to men but a little less, and half of the man. She differs from men in that she has no financial responsibilities to any family member, while men have financial obligations to women, family, and parents (Al-Barghouthi, 2016). If the daughter inherits from her parent, Islam has given the female half of the male's inheritance, a phenomenon that should be seen as a watershed moment because women did not inherit at all previously (Al-Barghouthi, 2016). This has been mentioned in the verses of the Al-Qur'an such as in Al-Ahzab 33:36.

Succession

Some family business owners consider succession, or passing the business over to the next generation. Succession is described as the transfer of the leadership baton from the founder-owner to a successor, who may be a family member or a non-family member; that is a professional manager (Meneses et al., 2014).

The management of the succession process in a family business is an important aspect that includes the family's belief structure, cultural perspective, traditions, and ownership style (Brockhaus, 2015). Succession may be described as a mechanism rather than an occurrence that necessitates "ongoing personal skills": There are three conditions for family business succession administration: harmony, organizational culture, and succession (Handler, 1994).

Researchers in the modern world of business associate continuity with meeting ever-changing consumer demands rather than only defending the family's assets, wealth, and professional secrets. According to business executives, succession is their second most important priority: "Indeed, poorly planned successions are among the biggest value-destroying events for family-owned businesses" (Al-Barghouthi, 2016). Establishing priorities and strategies, the decision-making process, the succession plan, preparing a company and owner plan, and eventually creating a transition plan are the keys to creating a sustainable succession plan for the family business. Other authors provide strategies for sharing the decision with the successor and revealing company secrets within a well-planned timeframe (Al-Barghouthi, 2016).

Al-Barghouthi (2016) emphasizes succession formulation and coordination with family members. It is the mechanism by which the organization is regulated or controlled, providing direction for its directors to control and maintain in order to meet the stakeholder's goals. Family business governance consists of three democratic processes that oversee the business and management activities and contribute to the businesses' sustainability: frequent (typically annual) family gatherings, family council sessions, and a family constitution (Al-Barghouthi, 2016).

GCC family business governance is an interesting topic of discussion. Often seminars and conferences are held to shed light on applying this idea to family companies and motivating them to regulate their businesses in order to prevent risks and company discontinuity. Most family companies, however, are still hesitant to implement the governance regulation due to the costs, structural changes that must be made, and fear of losing control of the company (Al-Barghouthi, 2016).

There is a deep belief that whatever happens in a person's life is their destiny, which God has promised to all people; whether small or large, bad or good, it is God's will.

The ownership of the company would be split in accordance with Sharia Law, with each member of the family receiving a share. Succession is not about ownership; it is about management; it is about the organization entity, not the individual.

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Chapter 9

Distinguishing Leadership Between Islam and Conventional Perspectives

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ABSTRACT

The purpose of this study is to compare between conventional and Islamic leadership which have different styles, approaches, and views. It consists of viewpoints rather than empirical findings which are considered crucial in understanding comprehensively the whole concept of both leadership views. This would neglect some negative or misperceptions especially for the Islamic leadership approach. By discussing each of the elements and its content on both leadership views, further studies and researches could be conducted in order to examine or test those elements empirically. This could be beneficial for the practitioners or public figures who are the leaders in their workplaces for adopting or adapting some key principles from both leadership views. Some experiences of leaders in Muslim or non-Muslim countries will be included in this chapter, so that more arguments and examples could be implemented. In Islamic leadership, the Islamic teachings based on Al-Qur'an and Hadith are fundamental principles and the main sources for every discussion.

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1. INTRODUCTION

Studies on leadership have been progressed and discussed in multi disciplines and across sectors. Some issues emerged such as ethics, morality, soul and emotional intelligence which have been incorporated in leadership studies (Coleman 2002). Leadership itself can also be perceived differently if viewed from different perspectives especially from regional, religious, cultural, political and economic development sides. Some experiences can be seen on the conventional view or western view from countries such North America, Europe and the Australian-New Zealand Islands, while for the Islam view is like in Middle-East or Gulf countries. This comparison is crucial to provide additional rationalization required to understand the different decisions made and opinion expressed by the various leaders especially in this unpredicted business and social environment.

Leadership is one of the crucial ingredient and enabler to assist management in ensuring continuous improvement of an organization (Mawdudi, 1984). The understanding of its concept is thus very important because it helps to examine and analyse the related theories (Avolio & Gardner, 2005). The common view of leadership theories that have been discussed in the literature are differently introduced by the West such as Trait Theories, Behavioural Theories, Contingency Theories, The Path Goal Theory, Neocharismatic Theories (Gibson, 2001). These theories stress values that are peculiar, hedonistic and reasonable (Moten, 2011). Meanwhile, the great value to any individual or organization must be based on the positive values and manners. In Islam, the leadership concept viewed as an integrated doctrine which can be applied in every single activity in life. It is been thought that every individual is a leader for whoever under his/her responsibilities. Islam is very concern on leaders with heart (Qalb), means that every actions by the leaders must be based on his/her heart, which then the impact of those decision would be positive and constructive.

1.1 The Meaning of Leadership and its Theories

Leadership is an old phenomenon and being studies for long time which have various sources, however there is no agreement on one universal definition for the concept of leadership. But this leadership concept is needed across organizations and sectors until today. Dubrin (2007) defines leadership as “the ability to inspire confidence and support among people who are needed to achieve organizational goals”, while Yukl (2006) defines leadership as “the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives.” These are among the definitions of leadership which commonly understood by many individuals.

Many leadership theories are developed during last 100 years. These theories are attempted to explain the successful leadership qualities individually, working in teams and organizations, and in society. The popular theories which were developed during last century such as the Trait Theory of Leadership, Situational Theory of Leadership, Spiritual Leadership. Table 1 below described certain characteristics of leaders, their attitude and behaviour towards making decisions.

Table 1. Review of general theories of leadership and their focus

Leadership Theory	Focus	Reference
Trait Theory	(i) emergent traits that dominantly depend on the heredity factors such as height, intelligence, attractiveness, and self-confidence; and (ii) effectiveness traits that derived from perceived experience or learning, includes a charisma of the leader	Ekvall & Arvonen (1991)
Contingency Theories	There is no single right of leadership due to the internal and external dimensions of the environment that require the leader to adapt to a particular situation	Greenleaf (1977)
Style and Behavior Theory	There are three categories of the leaders such as democratic, autocratic, and laissez faire.	Yukl (1989)
Process Leadership Theory	Process theory focus on servant, principal cantered and charismatic leaderships	Greenleaf (1996)
Transformational leadership Theory	The transformational leaders tried to arrange their followers based on their needs by exceeding self-interests and put some efforts to achieve a higher order needs. This type of leaders empowers the followers	House & Shamir (1993)
Transactional leadership Theory	Type of contingent-reward leadership that had active and positive exchange between leaders and followers	Bass and Avolio (1994)

Other leadership theories developed during last 50 years, its focus and references are also listed in Table 2. These theories are developed based on the leaders' attitude and behaviours, and understanding of the problems or situations. All leadership theories deal with the decision making abilities of a leader in internal or external environmental uncertainties.

1.2 Leadership in Islam

Leadership in Islam is based on a trust and accountability. A leader is dedicated to lead a group of people or managing an organization with trust and accountability. Leadership requires leaders to have a vision that goes beyond the expectations of the followers. Moreover, Beekun and Badawi (1999) added that the leadership in

Distinguishing Leadership Between Islam and Conventional Perspectives

Islam is related to all requirements for performing religious duties. The leader must be responsibilities to all matters under his leadership, including to ensure that the subordinates to be loyal to the leader, could deliver values as emphasized in the Qur'ān.

Table 2. Specific leadership theories evolved during last 50 years

Leadership Theory	Focus	Reference
Managerial leadership Theories	Leader that has initiatives and involve in a process for helping to understand which consider the needs to be provided or assist other persons in completing their tasks.	Yukl (1989)
Transformational and transactional leadership theories	Transformational leaders focus on change within the organization and transactional leaders focus on organization, supervision, and group performance	Wofford (1994)
Strategic Leadership Theories	It is the ability to persuade others in having good decisions that help the organizations obtain its long-term objectives of success as well as engaging short-term development.	Tone Hosmer (1982)
Situational leadership Theories	This theory tells that the leader or manager of an organization must adapt with certain accepted-styles and then develop or accommodate his/her followers that attempting to persuade him/her.	Hersey (1997)
Servant leadership Theories	It is a concept and set of practices that enhances the manners of individuals in their lives, makes better organizations and certainly introduces a more just and care of working places or environment.	Van Dierendonck (2011)
Spiritual leadership Theories	It is an integrated perspective of leadership where the leaders strive in giving impactful examples as well as build the relationships among employees.	Fry (2003)

Trust relates to amanah in Islam which described a psychological contract between a leader and his followers that attempting to guide the best for them, protecting them and serving them equally with justice. Thus, the emphasis of Islamic leadership is on performing good things. Without trust, a leader has difficulties in handling and getting commitment from the followers. This element of trust is required when the leaders initiate for empowerment and delegations in works to their employees. Holding an amanah given by the human being as well as God is an obligation which being asked in the hereafter.

Accountability to God is one of the major themes of Quran. Accountability to the people has been emphasized in the Quran and have been practices by the Prophet Muhammad (PBUH) in His governance.

Accountability to God and accountability to people are closely associated with the statements in the Quran:

And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did. (At-Taubah 9: Verse 105)

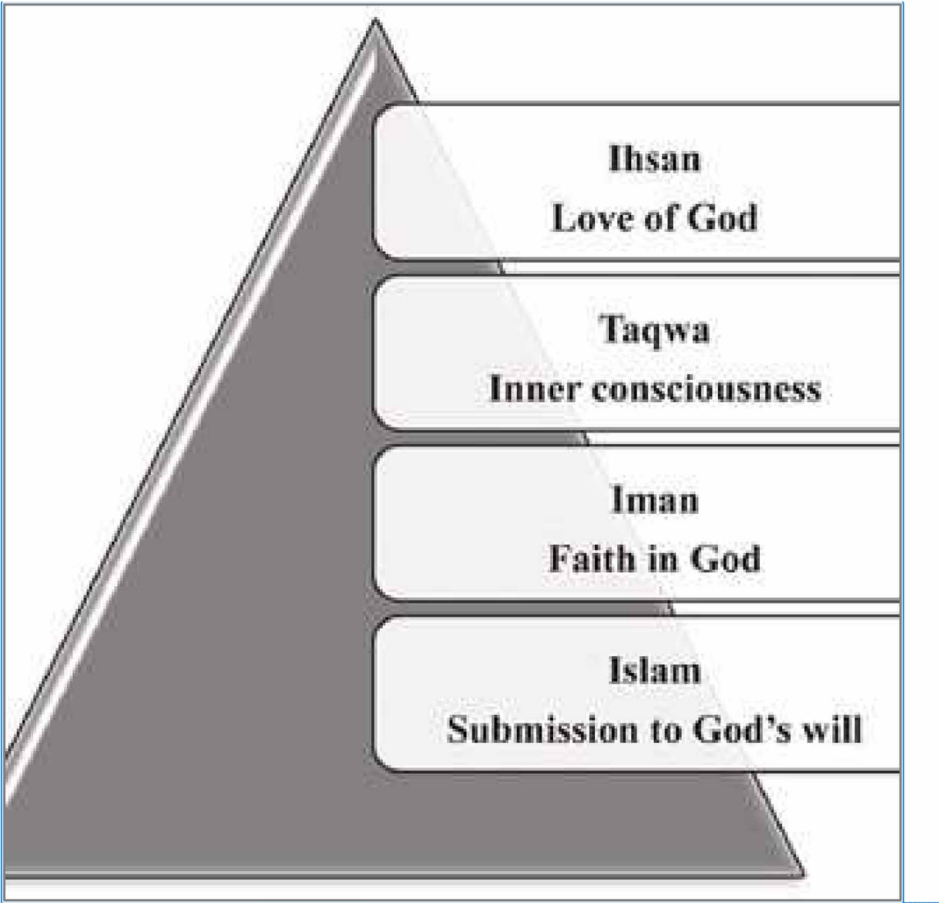
Furthermore, Islam duties are categorized as either individual or collective duties. Individual duties must be undertaken by each and every Muslim. Individual duties include acts of worship e.g. prayers and fasting. A collective duty can be fulfilled by a group of people who volunteer to perform it on behalf of the rest of the community. With a leadership, the collective duty can be organized and proper conduct can be managed for the society (Hawwa 1988; 1990).

Meanwhile, there are 984 document results with the keyword of Islamic leadership in a Scopus database (reputable and highly ranked database) which been published since 1966 till 2021. The quite number of articles indicates the significant interest of researchers on the topic especially in year 2020 and 2019. The articles were published by researchers in developed countries such as United States, Unites Kingdom and Australia beside the two Muslim majority countries like Indonesia and Malaysia, while the reputable Universities are actively engage with such topic like International Islamic University Malaysia and university of Oxford. Universities in Malaysia dominating the list that published the Islamic leadership topic as shown in below Table.

Table 3. A summary of articles published in Scopus on Islamic leadership

Year	Number of Article	Author name	Number of Article	Affiliation	Number of Article	Country	Number of Article
2021	26	Purwanto, A.	7	International Islamic University Malaysia	27	United States	206
2020	104	Mufid, A.	6	Universiti Kebangsaan Malaysia	22	Indonesia	109
2019	110	Faris, N.	5	Islamic Azad University	14	Malaysia	103
2018	81	Akbarzadeh, S.	4	Universiti Utara Malaysia	12	United Kingdom	103
2017	60	Katzman, K.	4	University of Oxford	11	Australia	39

Figure 1. Islamic leadership model



1.3 Types of Leaderships

The type of Islamic leadership could be varying according to the scholar and researchers. Many studies and literature focus on the characteristics and behaviour of an effective leader from an Islamic point of view. Some countries perceived the Islamic leadership differently, and thus the authors of this chapter attempt to discuss on the leaders' characteristics behaviour that coincide with the concepts of servant, transformational, and ethical leaderships.

1.3.1 Servant Leadership

Islam promoted the concept of a servant leader. This concept has been highlighted as been practiced by the Prophet Muhammad (PBUH) and mentioned that “the leader of a people is their servant” (Beekun and Badawi, 1999, 15). The Prophet (PBUH) emphasizes the importance of the dedication and honesty of the leaders in serving their followers (Imam Muslim, 2000). When the leaders serve their followers, they should consider long term social and environmental impact, thus their decision making relates to the collective benefits for the society. Servant also associates with the obligation to obey the laws and regulations, which will bring collective benefit for the society as well. Muslims are aware of the teaching of to serve people based on the individuals’ capabilities.

1.3.2 Transformational Leadership

Transformation leadership is derived dominantly from the value system. These values must be adopted or implemented by the leaders because considered to be “end values” (Burns, 1978). Dimensions of Islamic leadership can be identified with some of the dimensions of transforming leadership as stated by Leithwood et al. (1999). The vision articulated by the Prophet Muhammad to His followers is a vision of a universal society built on the principles of justice. It is stated in Al-Qur’an:

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do (An-Nisa 4: Verse 135)

Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations...(Al-Baqara 2: Verse 143)

We sent thee not, but as a Mercy for all creatures (Al-Anbiya 21: Verse 107).

1.3.3 Ethical Leadership

Leadership ethics are moral standards that provide clear boundaries between “good” and “bad, and serve as guidelines for leaders in decision making. Ethics will also require leaders to think and act in accordance with the norms of appropriateness in social relationships. Islam has many values related to ethics such as sincerity, honesty, trustworthy etc. Ethical leaders have a positive influence on the people

they lead. By encouraging attitudes and actions based on the same moral values, leaders will be the role models in creating an ethical work environment and building a strong organizational reputation.

1.4 Leader Follower Relationship and Characteristics

The leader-follower relationship is another aspect of leadership that has been dealt with extensively by Muslim scholars (Al-Mawardi, 1996; Al-Merdawi, 1983; Hawwa, 1988). For the regional/state leaders or heads, this relationship is formalized by an oath of allegiance in which the followers pledge their obedience to the leader. The oath of allegiance is important to establish the legitimacy of the ruler. The oath of allegiance is valid as long as the leader follows Islamic law.

According to Al-Mawardi (1058) (as cited in Al-Merdawi, 1983), there are six characteristics that are essential for an effective leader, namely righteousness, knowledge, sagacity, and courage (Al-Merdawi, 1983, 79-80). Additionally, Ibn Taymiah (1300) outlines the two basic characteristics that a Muslim leader should have, which are ability and integrity. He uses the term ability in a generic sense to show the type of competency that is required to settle the job. Ability for the leaders could be the courage and knowledge, or fairness and the ability to execute judgments, and integrity. It also encompasses the personal attributes which are reflected in the leaders' behaviours. One can draw a parallel between Ibn Taymiyyah's ability and integrity and the modern requirements of structure and consideration (Yukl, 2005).

One can easily draw parallels between the characters suggested for Muslim leaders and the five behaviors that Dubrin (2007) suggests are necessary for an ethical leader. These are:

Table 4.

Element	Reference of Al-Qur'an
Honesty, trustworthiness, and integrity	An-Nisa 4: Verse 58; Al-Maeda 5: Verse 1; Al-Isra 17: Verse 34; Az-Zumar 39: Verse 33; Al-Qalam 68: Verse 4
Fairness	An-Nahl 16: Verse 90
Building a community	Aal-e-Imran 3: Verse 104
Respect the individual	Al-Hujraat 49: Verse 11; 13
Working in Silence	An-Nisa 4: Verse 38.

One can also draw a parallel between the characters of a Muslim leader and the five keys to successful and sustained leadership suggested by Thomas (2005). These are:

Table 5.

Success Factor	Description
Principles	All principles are derived from the Al-Qur'an and Hadith where every leader has responsibilities to the people under his care and able to deliver the truth in every actions. On top of that, the leaders must believe to the oneness of God (Allah Almighty) who had stated (qadar) for every single thing in this world. This stated in the Qur'an of Al-Ahzab 33: Verse 70 and Al-Qalam 68: Verse 4.
Passion	Jihad translates as a seriousness and put an optimal strive in achieving a target. In other words, Islam suggests to work hard and smart in the daily life particularly in the workplace. The efforts to improve and develop a good character considered a passion in Islam that expectedly to excel in every works.
People	Consideration for people has been highlighted as an essential characteristic for effective leaders in Islam as stated in Qur'an of Aal-e-Imran 3: Verse 159.
Performance	Performance associated with the outcome or impact. Islam encourages for an excellent result and master piece works. With a discipline and timely manner, the performance would be better as well as the support of the top management/ organization. Choosing the right man for the right task is crucial to deliver the tasks and achieve better performance.
Perseverance	This refers to the continuity, consistency and improvement. Consistency without improvement is fruitless, means that Muslim instructed to become better and better in day by day life. Perseverance considered as a good deed that contribute to the 'never give up' efforts and initiatives. There are verses in the Quran had explained about the perseverance (see Al-Baqara 2: Verse 177).

1.5 An Islamic Model of Leadership

The model consists of four dimensions and five operating principles. The dimensions are fundamental constructs for the leaders. Each of principles has basis from the Al-Qur'an and Hadith of Prophet Muhammad (PBUH) which are strongly shape the characters and behaviours of Muslim leaders. This includes the philosophical backgrounds of leadership. Meanwhile, the operating principles will guide the behaviour of the leaders to remain be consistent and compliance base on the Islamic law or shariah in their daily operational activities, which engage with specific and technical actions that can be exercised by the leaders.

1.5.1 Dimensions of Leadership

Haddara (2009) proposed four dimensions of leadership or called as 4C model consists of Consciousness of God, Competency, Consideration, and Consultation.

Consciousness of God. This refers to Taqwa in an Arabic word. Taqwa is fear of Allah based on the awareness of doing all His commands and not violating by staying away from all His prohibitions and fear of falling into sin. Taqwa also has four meanings; first tawadu' (humble); second, Qonah'ah (ridho); third, Wara' (keeping

chastity, that is, refraining from what is inappropriate); and fourth Convinced. Taqwa is repeated in the Qur'an 259 times with all its derivatives - contains quite a variety, in it: the meaning of rich, avoiding, shunning, and covering.

Competency. Competency is the ability of the leader to perform his/her duties as a leader. It involves knowledge, training, and the ability to motivate people. Competency is also the combination of knowledge and skill of the leader to do the jobs. The subjects of knowledge which are essential for an effective leader are history, political science, psychology, management and sociology. Organizational skills and strategic planning are a must. An effective leader should be well versed in the art and science of management. The effective leader should be an excellent communicator and should know his/her audience. Knowledge acquired through a process of learning should result in a change of the leader's behaviour. This change will be accelerated and enhanced through training.

Consideration. Consideration is meant to understand other persons' situations. As a Muslim, understanding the needs of people is crucial which had been reminded by the Prophet Muhammad (PBUH) to care each other and maintain the relationships. As a leader, the sincerity of having consideration will bring to the commitment and loyalty of the followers. Consideration also part of self-control of the leaders as well as a test whether they have senses of problem solving. Every group has their own interests which sometimes the leaders need to consider the best decisions by discussing with other parties or consulting with the experts, thus consideration bring a value of patient and meticulous. Good planning will be achieved when taking into account certain conditions.

Consideration means focus on the people which involves behaviour that reflects the leader's concern to the followers. Below is the statement from Al-Qur'an saying the important of consideration for the leaders:

It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him) (Aal-e-Imran 3: Verse 159)

Consultation. A leadership style that is consultative in nature provides a lot of directions and makes all decisions. Even sometimes to consult with the subordinates when the leaders need a confirmation on certain or technical things. Consultation will create confidence and come up with affirmative action particularly in a very important situation before taking the decisions. At the same time the leader has started to open two-way communication by listening to the ideas of subordinates.

Even so, solving problems and making decisions is still carried out by the leader. Consultation is mentioned twice in the Quran.

It is part of the Mercy of Allah that thou dost deal gently with them. Were thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). (Aal-e-Imran 3: Verse 159).

Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;" (Ash-Shura 42: Verse 38)

In my opinion, there is one more dimension that needs to be added to the leadership dimension so that it is called the 5 Cs, the next is commitment. I think there are 5 things to do as a leader: inspire, challenge, enable other to act, modelling the way, encouraging the hearts. **Inspiring commitments:** Envision an uplifting and ennobling future. Enlist others in a common vision by appealing to their values, interest, hopes, and dreams. **Challenging commitments:** search for challenging opportunities to change, grow, innovate and improve. Experiment, take risks, and learn from the accompanying mistakes. **Enabling commitments:** Strengthen others by sharing information and power by increasing their discretion and visibility. Foster collaboration by promoting cooperative goals and building trust. **Modelling commitment:** Set the example for others by behaving in ways that are consistent with your stated values. Achieve small wins that promote consistent progress and build commitment. **Encouraging commitment:** Recognize individual contributions to the success of every project. Celebrate team accomplishment regularly.

1.5.2 Operating Principles

According to Haddara (2009) the operating principles has 5 things. These are Ihsan, justice, honoring the pledge, resoluteness, and acceptance. Below are the descriptions of each principle:

Ihsan. Ihsan is an Arabic word which means excellence. Quran commends people who endeavor to excel in what they do (An-Nahl 16: Verse 90). The Prophet Muhammad (PBUH) instructed the Muslims to undertake their works with the best outcome.

Justice. It is one of the pillars in Islamic value that very important for the leaders. The justice brings an impact for equality that makes any individuals felt respected. An effective leadership should be supported and conducted by a justice, otherwise

never safeguard the interest of other people. Islam emphasizes of implementing works and leading with a justice through various verses in the Al-Qur'an.

Honoring the Pledge. Every Muslim must fulfil their promises to others. It is like a trust that must be kept and deliver. It is relates to the integrity of a person that has been reminded in the verses of Al-Qur'an such as in Al-Isra 17: Verse 34.

Resoluteness. Muslims are encouraged to consult and treat others accordingly. It is relates to a principle of Shura among the members. However, once the members have agreed upon any decisions, everyone must obey to that decision. The leaders in this case should give an example and lead the members towards having a good discussion or debates. The leaders have to ensure and convince the members that all decisions are subject to the decision of Allah (God) or *taqdir* that every member must accept it.

Acceptance. The acceptance of the leader is a gentle response by the followers despite having some weaknesses or shortcomings. The change of the leaders must through a legal or acceptable process. It is must be objectively measures on the leaders' responsibility and works. This has been highlighted by the Prophet Muhammad (PBUH) on the respect and having good attitude to the leaders. Unless if the leaders are unable do to the *amanah* of the followers or assumed of lack of competency or integrity, thus Islam has a mechanism or process to choose the alternate leader.

Table 5.

Ideal Leadership Based on Islamic Perspective	Ideal Leadership Based on a Conventional Perspective
<ol style="list-style-type: none"> 1. Strong in aqidah 2. Able to lead and control himself before leading others 3. Good managerial 4. Human relations 5. The vision is al-Qur'an 6. Tawadu' 7. Has the sense of shiddiq, amanah, tablig, and fatanah. 8. Having a sharp social sensitivity (tolerance) 9. Be strong and endure criticism 10. Forgiving and having a tasamuh soul 	<ol style="list-style-type: none"> 1. Have intelligence (intelligence) 2. Supervisory ability 3. Have the initiative 4. Self-composure (self-assurance) 5. Personality 6. Fair and understanding 7. General and special knowledge (Communication skills) 8. Having a foresight (perspective) 9. Have honesty (high integrity) 10. Human relations 11. Have courage 12. Willingness to accept 13. Communication skills 14. Tenacity 15. Humane 16. Influential

2. CONCLUSION

The leadership in conventional view perceived that a leader is associated as a social person who always interacts with his community, while in Islamic approach, the leader is a person with a reflection of his success which starts from himself before leading others. The ideal character of a leader from a conventional perspective goes through a pure training process without any other factors in it, while Islam believes that certain characteristics of a person are the unique characteristics as a gift from Allah SWT (God). A leader in Islam has a mandate given by God Almighty to take care of his followers as well as will be accountable for any actions to Allah SWT (God) in the hereafter, while in the Western perspective suffices the mandate of leadership as only formal legal responsibility. Islam has an excellent role in the Prophet Muhammad (PBUH) which witnessed and written by His companion on His noble examples.

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Chapter 10

The Principal Leadership in Islam:

Its Traits and Role Model in Shaping Character of School Members

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ABSTRACT

This chapter discusses the idea of leadership especially at schools from the Islamic perspective. It also highlights some strategies to become an effective principal who can lead effectively and be emulated by all school members. In every movement, word, and action, a good principal should uphold Islamic values which have been modelled by the Rasulullah SAW through his teachings and Sunnah. A good principal should have positive influence to all school members by encouraging them to move together developing the school. The roles of a school principal as a leader are very important especially in helping the school members improving the quality of education and shaping the religious characters of the school community. An effective principal is not only playing the roles of a successful teacher that can be emulated by others, but also as a leader who is respected for his leadership and good behaviours.

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INTRODUCTION

Humans are social creatures. In achieving their life goals, they interact with each other and engage in communication with. Through interaction and communication, humans share ideas and views to develop their creativity. The similarity of ideas and views leads people to create a group and even an organization to work together. For instance, they create organizations as a forum that allows them to work together effectively in order to achieve the goals. As a human, we cannot be separated from a group or organization since it involved more than two people to have and attain a particular goal. According to Fritz, an organization can be differentiated into for-profit and non-profit organizations (Fritz, 2019). He defines that a for-profit organization is incorporated with a primary objective of earning economic and monetary benefits either directly or aiding in that process. However, a non-profit is not incorporated to earn some income from its activities rather their primary motive is to enable activities which are generally for aiding or advancement of the society at large. The non-profit organization concerns with a legal institution or public institution. A school can be classified into both of them depending on the purpose and the owner. A school that is established for the sake of advancement of society at large and under the auspices of the government is a non-profit one. Nevertheless, a school that is controlled by a group of people and managed for income is a for-profit one. Regardless of these kinds of organizations, a school is an educational institution that consists of various components. They are educators and educational staffs, infrastructures, curriculums, finances, and students. It is a complex and unique institution. It is complex because a school is an organization that has several dimensions which are interrelated and mutually determined. Meanwhile, it is unique because a school has certain characteristics that are different from other organizations. The main characteristics are teaching and learning process and a place for the cultivation of human life. Because of its complexity and uniqueness, a school as an organization requires a high level of coordination in its management.

In a school, it takes a leader to manage it all. Talking about leader is talk about a leadership because the success of a leader depends on how they manage their organization. Similarly, the success of a school is determined by the success of the principal in leading and directing his school through his role as a leader. Zenger et al, affirm that an effective management cannot effortlessly be separated from an organization and its mission. The norms, cultures and processes of an organization make up the degree on which the management drama is played, and that degree has a massive bearing at the achievement of the leader (Zenger et al., 2000). The success of a principal in carrying out his duties is determined by the principal leadership. The principal leadership is the most important factor in supporting the achievement of school organizational goals. If the principal is able to mobilize, guide, and direct

the teachers, education staffs and students appropriately, all activities in the school organization will be accomplished effectively and efficiently. In carrying out the leadership function, the subordinates have to be managed and guided through the management of principal leadership. Therefore, the principal as a supervisor serves to supervise, build, correct, and seek initiatives for the course of all educational activities carried out in the school environment. In addition, the principal as an educational leader functions to create harmonious human relationships in order to foster and develop interpersonal cooperation so that the subordinates simultaneously move towards achieving goals through the willingness to carry out their respective duties.

The principal is also a leader who can be considered as an imam who is always at the front, becoming a role model for his followers. His every move, word and action will be set as an example for his followers. In the theory of educational leadership, Ki Hajar Dewantara calls it *ing ngarso sung tulodo*, which means that in front of being a role model. A principal is a role model for the school members. Role model is a good attitude and behavior that can be used as an example in behaving and acting by others. In an exemplary school organization, a principal is an important factor in changing the school behavior and culture. The principal is an agent of change in motivating school members to change for the betterment of the school future. A principal must be able to improve the performance of teachers or the subordinates. Particularly, a principal must be able to motivate the teachers and other education personnels to carry out their duties effectively so that their performance will be more valuable. As a leader who has power, the principal is obliged to come up with a good role model, meaningful advices, and constructive suggestions for the teachers, education staffs and students in order to create a good progress of the school. He can make changes in the way of thinking, behaving, and acting of the people he leads. With his competence, knowledge, and experience, he helps teachers to become professional teachers. The role of the principal as a leader is very important to help school members improve the quality of education and shape the religious character of the school community. It is in accordance with Prasetya's finding which showed that "The character of students developed in the leadership of the principal are religious, discipline and responsible which were apparent in their commitment for doing the dhuhur and ashar prayer activities in congregation and short letters (Prasetya, 2019), and the Person in Charge (PIC)". From this research, it can be concluded that the leadership of the principal can help form the Islamic characters of the students.

According to Alwi, there are several significant considerations for principals in carrying out their leadership. First, the principals must be able to communicate the institutional values to the school members (teachers, educational staff, and students) and the society at large. Second, the principals must be able to understand, communicate, and discuss the development processes in the school organization and

not just sit behind the desk. Third, the principals must be able to foster a sense of togetherness, loyalty, hope/wish, enthusiasm, and the potential of all school members to achieve the expected goals (Alwi, 2002). To improve the quality of education, the principals must be able to enhance the performance of teachers and the other subordinates. The principal as a leader must be able to influence the teachers to be able to carry out their duties effectively, so that their performance will be better. As a leader who has power, the principal should try to make his advices and policies that can improve the school progress be accepted by the school community. The principal should be able to make significant changes, both in ways of thinking, behaving and acting. Colquitt et al, state that “Leadership is the use of power and influence to direct the activities of followers toward the goal achievement” (Colquitt et al., 2009). The principal leadership as an agent of change has an active role in improving the quality of education; thus, the principal should have the ability as a leader to become a good role model for and give a positive influence on the school environment, including the staff and pupils (Earley & Weindling, 2004). Good principal leadership is being able to manage all educational resources to achieve educational goals both in terms of learning and human resource development.

This article is basically a description that the first author got from various sources of literature as well as the author’s teaching experiences while being a teacher at a private vocational high school in West Sumatra.

MAIN FOCUS OF THE CHAPTER

Organization and School

Groups are part of human life. Human will almost always get involved in group activities. Each of us has been or will become a member of a different group. Organization is a form of group. It is a place where people work together and develop their potential to achieve common goals. Organizations can be private company and public company such as a not-for-profit organization (Elearn, 2007). School is one of the dimensions of a not-for-profit organization that produces output in the form of graduates who have certain expertise in accordance with their fields. Homans regards school as social system which activities and interactions brought together for a common purpose. At school, students are taught a variety of knowledge that may be useful for their future and also educated to become human beings with good characters and beneficial to their community (Homans, 1950). It is in line with Lunenburg and Ornstein who view school as an organization that is designed to serve one of society’s needs - to educate. Moreover, at school, students are taught to be involved in organization. Student Council is a form of student organization

that teaches students the spirit of leadership and how to be a trustworthy, honest and exemplary leader his/her member (Lunenburg & Ornstein, 2000). This is evident from research conducted by Andi, et al who found that the leadership of school principal paradigm is able to develop a religious and social culture in changing the thinking and attitude paradigm of students who are obedient to God, honest, sincere, and have a social character in developing the students' attitudes on cooperativeness, cooperation, brotherhood, empathy, and tolerance (Andi et al., 2019).

School organization is an institution that is different from other existing organizations. It is unique and complex. It is unique because it is not an organization that merely seeks profit. It is a non-profit organization that produces graduates who are competent, useful and competitive in the real life. These personal skills are actually gained through the teaching and learning process with teachers function as facilitators and educators. Moreover, school is complex because it consists of elements such as students, teachers, education personnel, curriculum, teaching and learning processes, finance, infrastructure and other supporting elements. In addition, school as a place to study has an important role in the educational process. Islam teaches its followers to seek knowledge from the cradle to the grave, even as far as to China. Seeking knowledge is a noble thing that must be done by all mankind. Knowledge makes human life more orderly and be in accordance with the religious teachings. Indeed, people who seek knowledge are noble. Allah SWT said in Q.S Al-Mujadalah verse 11 which says:

إِذَا نُفِخَ فِي سُرُورٍ أَوْ يُسْفَافُ سَلْجَمٌ آتٍ فِى أَوْحَاسٍ فَتَكُنُ الْفُكُلُ لِيَقِ إِذَا أُورْشَاءُ نَيِّدٌ أَوْ أِيَّاهِ
قُلُوبُهُمْ أَوْ تُجَرَّدَ مَلْغَلٌ أَوْ تُثَوَّنَ نَيِّدٌ أَوْ مُكْنَمٌ أَوْ نَمَاءٌ نَيِّدٌ أَوْ قُلُوبُهُمْ أَوْ تُرْشَنَ أَوْ تُرْشَنَ أَوْ تُرْشَنَ أَوْ تُرْشَنَ
رَبِّكَ خَوْفٌ مِّنْ عَذَابِ رَبِّكَ

The meaning: O you who have believed, when you are told, “space yourselves” in assemblies, then make space; Allah will make space for you.¹ And when you are told, “Arise,”² then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Aware of what you do (Surah Al-Mujadalah: 11).

Schools have a responsibility to educate humans to become noble, trustworthy, honest and capable of being a good role model for the community and the surrounding environment. To become a learning organization that can achieve the aforesaid goals, the school needs to take several actions: 1) create continuous learning opportunities, which means that learning is ongoing, strategically used, and grows out of the work itself. Administrators and teachers have many opportunities to look consciously at what they are learning from new initiatives; 2) promote inquiry and dialogue. Strategies to implement this action imperative include the use of dialogue and questioning in

meetings and learning sessions; 3) encourage collaboration and team learning. The relevant action imperative for this level focuses on the spirit of collaboration and the skills that undergird the effective use of teams; 4) create systems for capture and share learning. Technology based strategies used for this purpose focus on the use of software to capture and share ideas across dispersed teams; 5) empower people toward a collective vision. The primary criteria for success with this action imperative are the degree of alignment throughout the organization around the vision and the degree to which everyone in the organization actively participates in creating and implementing the changes that follow from the vision; 6) connect the organizational to its environment. Schools can use benchmarking to see what other schools are doing to achieve excellence and to solve similar problems and can scan their environment for new trends; and 7) provide strategic leadership for learning. School leaders can routinely discuss development plans and opportunities with school members, can make information available regarding opportunities for learning and can seek resources to support school development (Lunenburg & Ornstein, 2000).

Leadership

Leadership comes from the word “leader”. In English, the terms leadership and leader are already well-known. In Arabic dictionary of Al-Mawrid (Baalbaki, 1995), the term of leadership is called *Imamah*. The term Imam means the person who leads the prayer. Based on this, a leader is a person who leads and influences others to work together to achieve common goals. Meanwhile, leadership, according to Hersey, et al, “Leadership is the activity of influencing people to drive willingly for group objectives” (Hersey et al., 2008). Dran also says that “Leadership is the ability to influence a group toward the achievement of goal” (Dran, 2012). Smylie and Hart state that “... school leadership, one that shifts from a single person, role-oriented view to a view of leadership as an organizational property shared among administrators, teachers, and perhaps others” (Smylie & Hart, 1999). Therefore, leadership can be defined as the ability of a person to influence, invite, guide, mobilize and direct a group of people to cooperate to achieve the shared goals that have been previously determined.

In the Islamic view, leadership is an activity that shows, guides, directs, and leads the people being led to the right path or the path of Allah SWT. It is done with the purpose that every step the organization takes in achieving the goals will get the pleasure of Allah both in the world and in the hereafter. Hence, leadership must incorporate the values of Islamic teaching into the management of an organization because leadership is a task and a mandate given by Allah SWT to His servants, humans who are given the mandate as leaders, be the head of the school, head of service, board members, president and so on are expected to maintain this mandate,

not act arbitrarily and be unfair in his leadership. Specifically, a good leader is a leader who is trustworthy in his leadership and keeps his promises. Leaders who have a trustworthy nature will avoid committing abuses or violations that are detrimental to both themselves and the people they lead. Leadership and position are mandating that Allah SWT entrusts to those who are deemed capable of carrying them out. If this is not established, Allah SWT will revoke his power. As Allah SWT says in Surah Ali-Imran verse 26:

لَدُنَّوْءَآشَتَ نَمْ زُغَتْوْءَآشَتَ نَمْ لَكُلْمَلْأَعْزَنْتَوْءَآشَتَ نَمْ لَكُلْمَلْأَيْتَوْتْ لَكُلْمَلْأَكْلَمْ مُهَلَلْأَلْقَ
رِيْدَقْءَيْشَلْكَىَلْعَ كُنْإِطْرِيْخَلْأَكْدِيْبْءَآشَتَ نَمْ

The meaning: Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will, and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent (Surah Ali Imran: 26).

Related to the leadership in Islam, Rasulullah SAW is an Islamic leader who should be emulated. His character, behavior, and movement reflect the teaching of Islam. *Shiddiq* (honest), *amanah* (trustworthy), *fathonah* (intelligent), and *tabligh* (ability to convey, invite and give examples to his followers) are the examples of Rasulullah SAW's characters that can be emulated in order to achieve a successful leadership. Hart, a non-Muslim writer, objectively places the name of Prophet Muhammad as the first influential figure in the history. He says “Muhammad is one of the world's most successful leaders as an individual, statesman and great spiritual leader. This is what makes him worthy of the title”. Hart also adds that the Prophet Muhammad SAW was the only person who succeeded in achieving extraordinary success, both in religious and worldly matters. Prophet Muhammad SAW was not only known as a leader of the Islamic ummah, but also known as the greatest statesman, the fairest judge, the most honest trader, the greatest military leader and the most persistent humanitarian fighter (Hart, 1992). Along with that, Rahman states that the Prophet Muhammad SAW was a leader who was proven to be able to lead a nation that was initially backward and divided, into an advanced nation that could defeat other nations in less than a decade. He has achieved various achievements that no other leader of any country can achieve (Rahman, 2012).

Likewise, the principal is a leader in the school. In his leadership, the principal defines the vision into a mission; formulate the objectives and targets to be achieved; analyzes the challenges, opportunities, strengths, and weaknesses of the school; makes strategic plans and annual work plans; is responsible for making finance decisions; involves teachers and school committees in making decisions for the benefit of the school. However, the leadership and management pattern used in the era of

specialization and the pursuit of profit is no longer relevant to the era of knowledge and integration. Therefore, a new approach to leadership, which is able to improve the teacher's performance and the school members' personal involvements in the decision-making process while maintaining ethics and responsibility, is required (Lantu, D., Erich & Augusman, 2007). Greenleaf in his research and observation, indicates that there are several good leadership styles such as giving services, establishing a better condition for and being more attentive to the society. He believes that what a great leader does first is to serve others and the true leadership arises from those whose primary motivation is the desire to help others (Greenleaf, 2002).

Spears describes "Servant leadership as the act which sets serving others as the priority, and encourages good relationships by fostering dignity and respect, building community and teamwork, and listening to peers and employees" (Spears, 2010). Servant leadership is upheld by a person with a high sense of humanity. For the leader with this style of leadership, serving is not a fate, but it is a privilege. Leadership in Islam is a leadership that practices the values of Islamic teachings in managing an organization. In addition, Tasmara states that there are 2 types of leadership paradigm in Islam, namely: the formalistic legal paradigm and substantial essential paradigm. The former is the leadership style carried out by Muslims in which the leader adheres to the basic principles of Islam (Tasmara, 2002). The principles and symbols used in the leadership also reflect the Islamic teachings. The latter is a type of leadership that practices the values of Islamic teachings in leading an organization; hence values such as trustworthiness, honesty, fairness, sincerity, responsibility and deliberation are maintained in the decision making process. This type of leadership can be used regardless of whether the people involved in the leadership are Muslim or non-Muslim. In Islam, leadership is a mandate that should not only be accountable to the people being led, but also to Allah SWT. This is based on what Allah says in Q.S Al-Mu'minun verses 8-11 which reads:

مُهَ كَيِّلُوا (٩) نَوْظِفَاحِي مُهْتَوَلَصَ اِلَع مُه نِيْدَلَاو (٨) نَوْعَر مُهْدَعُو مُهْتَنَمَل مُه نِيْدَلَاو
(١١) نَوْدَلَاو اَهِيَف مُه سَوْدَرْفَلَاو نَوْثَرِي نِيْدَلَاو (١٠) نَوْثَرُولَاو

The meaning: And they who are to their trust and their promises attentive. And they who carefully maintain their prayers. Those are the inheritors. They who will inherit al-Firdaus, they will abide therein eternally (Al-Mu'minun: 8-11).

Thus, at the school, the principal is a leader. It is expected that in carrying out his leadership, the school principal should be able to emulate the leadership of the Prophet Muhammad. The principal is a teacher who is given the additional task to lead a school; hence, in addition to teaching, he is also trusted to be a leader. A leader must also continue to learn to become a leader who can be emulated by his

subordinates. Odell, states that “Teaching, learning, and leadership are inextricably linked”, (Odell, 1997). In other words, teaching, learning and leadership are closely related to each other. A good leader is one who continues to learn and tries his best in his leadership. The success of a school is significantly determined by the leadership of the principal and the teachers under his leadership. Teachers also have an important role in helping the principal to create a school that is superior, has a good quality whose students excel at his study. As stated by Snell and Swanson, “Without teacher leadership, the changes and improvement desired in student learning [could] not be achieved”, (Snell & Swanson, 2000). This means that there must be cooperation between school principals, teachers and students in order to improve the quality of education.

Traits in Leadership

In carrying out his leadership duties, a leader should have the characteristics or traits possessed by every leader. Traits are distinctive signs that differentiate something from another. In leadership, there are several characteristics that are owned by an effective leader. These characteristics are reflected in the way a leader resolves the problems he faces. Sometimes in carrying out his leadership role and function, a school principal faces several problems. Lantu, et al state that there are six leadership problems that often occur (Lantu, D., Erich & Augusman, 2007). The six problems are as follows:

1) A leader who tends to be a broker at work, 2) A leader who often feels that he is the greatest, 3) A leader who uses others to achieve his personal goals, 4) A leader who blames other people for the problems, 5) A leader who does not take into consideration the facts or data when making a decision, 6) A leader who feels threatened and afraid of losing his position.

Those problems will cause ineffectiveness in leadership, thus hindering the achievement of the organizational goals. Therefore, in order to solve the problems, a leader must have the characteristics and skills that make him a successful leader. Yulk give develops some traits of successful leader (G. Yulk, 2000) described in the following Table 1.

Along with Yulk, Kouzes and Posner divide the leadership traits into some characteristics which are ambitious, broad-minded, caring, co-operative, competent, courageous, dependable, determined, fair-minded, forward-looking, honest, imaginative, independent, inspiring, intelligence, loyal, mature, self-controlled, straightforward, supportive. Specifically, Elearn (2007) presents the most topped traits of leadership: honest 88%, forward-looking 71%, competent 66%, inspiring

65% (Kouzes & Posner, 2002). In addition to having the above characteristics, a leader must 1) be sensitive to his environment; listening to the suggestions and advices from the people around him, 2) be an example to his environment, 3) behave and be loyal to his promises, 4) be able to make decisions, clever, competent and courageous. Furthermore, a leader should have principles which are combined with an effective leadership style and serving attitude. Covey explains that a leader must have characteristics or traits that distinguish him from other leaders. These characteristics include having a motivation to continuously learn, upholding service oriented mindset, radiating positive energy, believing in other people, leading a balanced life, seeing life as an adventure, being synergetic and always practicing to improve oneself (Covey, 1992). Moreover, five distinctive dimensions of leadership traits, namely 1) surgency (sociable, gregarious, assertive, and leaderlike, versus quiet, reserved, mannerly, and withdrawn); 2) agreeableness (sympathetic, cooperative, good natured, and warm, versus grumpy, unpleasant); 3) conscientiousness (hardworking, persevering, organized, and responsible); 4) emotional stability (calm, steady, cool, and self-confident, versus anxious, insecure, worried, and emotional); and 5) intellectance (imaginative, cultured, broad minded, and curious, versus concrete minded, practical, and having narrow interests) (Van Vugt, M., Hogan, R., & Kaiser, R, 2008).

From the explanation above, it is clear that a leader should have characters that can facilitate good cooperation and create harmonious relationship with other school members. Therefore, be a good leader with good characters, so that your followers will respect, appreciate and believe in your leadership.

Table 1. Traits of a Successful Leader

Traits	Skills
Adaptable to situations Alert to social environment Ambitious and achievement oriented Assertive Cooperative Decisive Dependable Dominant (desire to influence others) Energetic (high activity level) Persistent Self confident Tolerant of stress Willing to assume responsibility	Clever (intelligent) Conceptually skilled Creative Diplomatic and tactful Fluent in speaking Knowledgeable about group tasks Organized (administrative ability) Persuasive Socially skilled

Role Model in Leadership

The role of leadership will be the key to the success of an organization which is clearly reflected in the soul of a leader. Yulk explains that leadership is a behavioural pattern designed to integrate organizational goals with individual goals (G. A. Yulk, 2010). In other words, leadership is a deliberate process of a person to emphasize their strong influence on others by giving guidance and creating structures, activities and relationships within a group or organization. A principal is the real representation of the school organization who has purpose to create a better condition in the school. A principal is a leader in the management of his school organization. He as a leader should have a set of leadership knowledge, skills, and behaviours that are lived, mastered, and realized in carrying out his professional tasks. The principal has an important role in encouraging the school to achieve its goals. The principal is someone who determines the center point and rhythm of a school. Successful school principals are those who understand the existence of the school as a unique and complex organization and are able to carry out its role in leading the school. A principal has full authority and responsibility to carry out all educational activities in the school environment he leads (Daryanto & Rahardjo, 2012). A principal is not only responsible for the academic matters, but also for all aspects including the state of the school environment and the relationships with the surrounding community. Any initiatives and creative acts that lead to school development and progress are the duties and responsibilities of the principal. Therefore, a school principal should collaborate with the teachers he leads, with the parents and the local government.

The success of school organization is largely determined by the leadership of the principal in carrying out his/her roles and duties. The role is a set of attitudes and behaviors that must be carried out in accordance with their position in the organization (Education and Training: Leadership of Principal in Enhancing Human Resource in Elementary School, 2007). Roles not only show duties and rights, but also reflect responsibilities and authorities in the organization. The roles of principals certainly have been governed in Ministry of Indonesian Education Regulation Number 13 of 2007 on Standard Head of School, in which the principal must fulfil two aspects, namely qualifications and competencies. Competencies consist of individual, managerial, entrepreneurial, supervisory, and social competencies (Ministry of Indonesian Education Regulation Number 13 of 2007 on Standard Head of School, 2007). Ideally, each school principal should be equipped with the qualifications and competencies to play his/her role in leading the educational institutions. Conley, explains that “The principalship has been identified as one of the most important and influential positions in schools seeking to improve their education practices” (Conley, 2008).

In general, the school principal has a responsibility as a leader in the field of educational management substances such as in the field of curriculums, finances, human resources, student affairs, infrastructures, special services, and public relations. The results of research on the role of school principals conducted indicated that the effective principals constantly work at monitoring the staff and enhancing good relationships in the school and between the school and community... that school principal lead the charge in focusing on instruction, school-wide mobilisation of resources and effort with respect to the long-term emphasis on instruction (Kirui & Osman, 2012). Moreover, the results of the study showed that an effective principal constantly does three main things, namely empowering human resources, establishing good school relationships with the community, and focusing on long-term goals by paying attention to all available resources. The leadership roles of the school principals are well summarized in Green and Cameron's framework of effective leader's key roles. The roles are (1) the edgy catalyser; (2) the visionary motivator; (3) the measured connector; (4) the tenacious implementer; and (5) the thoughtful architect. These roles are illustrated in the following figure (Green & Cameron, 2008).

Figure 1. The five key roles of effective leaders

Source: Green and Comeran (2008)



It can be explained that: 1) the role of the principal as an edgy catalyser basically focuses on identifying gaps between what exists and what should be. In addition,

it involves analyzing the unfavorable facts or truths as an attempt to make better changes. This role is very effective to be applied in the process of restructuring the organizations, by which, in the face of change, each activity can be identified properly; 2) the role of the principal as a visionary motivator focuses on utilizing existing resources both materials and non-materials. The school principal plays a role in providing inspiration and motivation, as well as encouraging all school members to be actively involved in advancing the school for a better future. This can be done by improving the emotional bonds and increasing a sense of loyalty as well as togetherness among school members; 3) the role of the principal as a measured connector centers on the responsibility of the principal to enable all school members to communicate optimally both in horizontal level and vertical level. This role can also help nurture the independence of the subordinates so that they can carry out their duties properly without waiting for the leader's instructions; Meanwhile, 4) the role of the principal as a tenacious implementer focuses more on the project of task implementation. The principles carried out in this role are punctuality, quality, and efficiency at work. Sticking to the plan will lead to the success of the school institution; 5) the role of the principal as a thoughtful architect relates to the innovation and creativity in which the principal focuses more on improving the existing or creating the new school's strategic plans. The principal creates the grand design starting from the process to the evaluation of the school programs. The principal as the leader in an educational institution also has an important role in shaping the behavior of the school members. With the leadership style that is supported by a sense of responsibility and belief in Allah SWT, a school principal can decide the direction of the school in the future.

To ensure that the school he leads runs well, a principal must have certain values that make him a role model for the school members. These values should be implemented and applied in carrying out his duties and responsibilities because school members describe how role models exhibited the role identity, they wished to imitate (Rothstein & Burke, 2010). These values should be reflected in the religious attitude and behaviour of a school principal which is expected to give a positive impact to all school members, including the community as graduate users.. Afsar, Badir and Kiani in their research found that, "... spiritual leadership positively affects the workplace spirituality". From this finding, it is clear that leadership has a great influence on the the spirituality of the workplace. Besides, in the book of *Ihya 'Ulumuddin*, a school principal is a teacher who must have manners and ethics in teaching, among others are: 1) Having compassion for students, like parents with their children; 2) following Rasulullah's examples; 3) giving advices; 4) preventing students from having a despicable character; 5) not imposing their will on their students; 6) treating students according to their abilities; 7) always trying to involve students in discussions, especially about learning materials; 8) practicing their knowledge in

everyday life (Al-Gazali, 1994). If those manners and ethics can be applied in the educational process, not only can the educational goals be achieved, but also the far more substantial goal: the formation of good teacher and student relationships can be established. Teachers should not be judged as sellers of knowledge, but should be judged from their sincerity and purpose, that is, as the transferers of knowledge, and as the agents who improve the students' morals and behaviors in accordance with religion. From the learning organization leadership point of view, the principal must have five important dimensions of leadership behaviors, namely: 1) openness, having a broad and open perspective; 2) systematic thinking; 3) creativity; 4) personal awareness (a sense of efficacy); and 5) empathy (Ismawan, 2007).

School as a learning organization should not only be formed at a conceptual level or a rigid slogan, but it must be actualized in a real form, especially in attitudes and behaviors. It is because in addition to a conceptual framework, the principal should also have an action frame as a guide for every activity that will be carried out. The behaviors, characteristics and personalities of a leader will have an influence on the people he leads which, if they are good ones, may lead to the formation of good framework and effective goals, as described by Gibson, et al as follows:

Figure 2. Leadership behavior framework

Source: (Gibson, James & John, 2012)

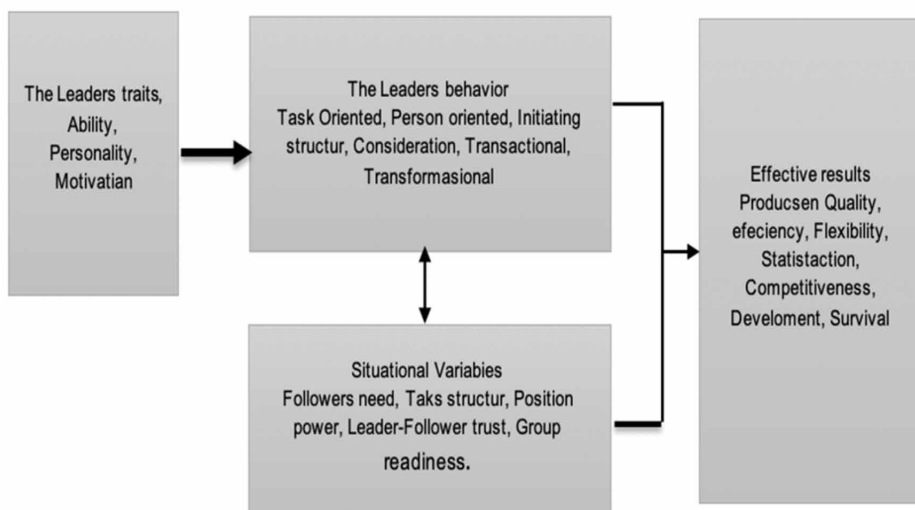


Figure 2 shows that the traits, abilities, personalities and motivations of the leader influence the behavior of the leader himself towards his subordinates. Meanwhile,

The Principal Leadership in Islam

the leader's behavior and the situational variables affect each other, and together they will create effective results. It can be understood that the nature and behavior of the principal as well as the situation of the school environment can affect the school goals. If the principal has a trustworthy, religious and rules-abiding behavior, then the school environment will automatically create a religious and rule-abiding culture which may also affect the formation of students' religious behavior. Robbins dan Coulter, provide an overview of the factors that determine the ethical /well-behaved and unethical/ill-behaved actions of people as follows:

Figure 3. Factors influencing ethical or unethical (well-behaved or ill-behaved) action
Source: (Robbins & Coulter, 2014)



According to this framework, the ability of a person to react ethically or unethically when faced with a problem is influenced by several things including the level of his moral development and various other variables that influence it such as individual characteristics, organizational structure designs, organizational cultures and the intensity of the ethical problems. Therefore, in the case of an educational institution or a school, it can be explained that the factors that influence a person to be ethical or unethical (behave well or behave badly) cover individual characteristics, moral development, situations, and the culture that exists in the school. If in the school

environment, Islam is used as a guide in attitude and behavior, then surely the school members may cultivate behaviors that are not against but in harmonious with the Islamic teachings. Referring to the explanations above, the role of the principal as a key actor in the formation of the students' religious behavior can be illustrated in the following figure.

Figure 4. The role of the principal as a key actor in forming students' religious behaviour



It can be seen from Figure 4 that in his leadership, a principal holds five key roles, namely an exciting catalyst, a visionary motivator, a controlled liaison, a firm implementer and a wise expert. Viewed from Ministry of Indonesian Education Regulation Number 13 of 2007 regarding the competency standards and qualifications of a school principal, a principal should be able to shape the students' religious behaviours in the school environment. He can fulfil this responsibility by being a role good model for students in a way that he is required to have good characters. According to Kouzes and Posner the characteristics of a leader with character are (1) honest, (2) visionary / have foresight, (3) inspiring, (4) competent, (5) fair, (6) good motivator, (7) broad-minded, (8) intelligent, (9) straightforward, (10) reliable, (11) courageous, (12) willing to cooperate, (13) imaginative, (14) caring, (15) determined, (16) mature, (17) ambitious, (18) loyal, (19) good self-control, and (20) independent. Leaders who can be a good role model are those who not only have good principles and abilities to convey them in front of their followers, but

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also have the abilities to really lead from the heart and commit to real action in his leadership called as “leading by example” (Kouzes & Posner, 2002). In Islam, the Prophet Muhammad SAW is the best example of an inspiring role model as said by Allah SWT in Q.S Al-Ahzab verse 21:

أَرَيْتَكَ لَوْلَا رَاكَ ذُو رَخَالٍ أَهْوَيْ لَأَوْ هَلَّلَا وَجَرِي نَاكَ نَمَلٌ قَسَحَ قَوْسُ أَلَلٍ لَوْ سَرَّ يَفْمُكُلَنَّ أَكْ دُقُلْ

The Meaning: There has certainly been for you in the Messenger of Allah in excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often (Al-Ahzab: 1)

Be a school principal who becomes a role model whose move, word, deed, behavior and attitude will be imitated by the school community. Set a good example to the school community. It is in line with the statements of the experts that “... teachers.... lead by example (Ainscow, M., & Southworth, 1996) or teaches are “role models who facilitate the development of those around them”, (Boles & Troen, 1996). *Through their own work, they “reveal to others new ways of doing things”*, (Rosenholtz, 1989). If the principal as a leader sets a good example, he will be able to create a positive working relationship for school members, parents / guardians and the community around the school. In other words, the principal should always maintain a good example in order to “create and sustain positive working relations with their colleagues”, (Ainscow, M., & Southworth, 1996). All of these things may have an impact on the improvement of his school quality in a way that teacher can teach professionally; students can learn effectively; and students’ achievement may increase significantly.

CONCLUSION

The principal is a teacher who is given additional duties as a leader of a school. A principal must have at least 5 competencies, namely individual, managerial, entrepreneurial, supervisory, and social competencies. By having these five competencies the most, a principal will be able to become a leader who has a positive influence on all school members so that they are motivated to advance the school together. As an influential leader, he tries to provide role models, advices, and constructive suggestions for school members for the betterment of the school he leads. Thus, he can make changes in the way of thinking, behaving, and acting of the people; with the competence, knowledge and experience, he helps teachers develop into professional teachers. At school, a school principal is a respected leader and a role model for school members both in attitude and behavior. His speech will be

an example of how to communicate well and politely. His devotion to religion is an example that teaches school members to be obedient in religion and act according to religious provisions. Therefore, it can be concluded that being a leader is not easy, because everything a leader does will be imitated by his subordinates. Because of that, be a leader who can be a good role model for his subordinates.

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Chapter 11

Basic Management Traits for Today's Global Competitive Environment

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ABSTRACT

This study identifies and analyses basic management traits that are important for managers and organizations in today's global competitive environment. Common effective management practices could be found in successful organizations. Among those practices are establishing well-defined values and goals and working to make employees accept those values as their own, knowing the organization's clients and working to find and keep those clients satisfied, developing and supporting employees, and communicating clearly. This chapter elaborates five basic management practices that must be mastered by all managers and its importance for today's highly competitive business environment.

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INTRODUCTION

Traditionally management traits can be taken as skills required or to be cultivated in an individual so as to develop capabilities to perform given tasks of managing workforce / clientele, manage work and also the environment around. These skills implying management of work, people or happenings around in an efficient manner are reflected in an individual if he could keep things afloat and survive comfortably. It is also stated that leaders are born and cannot be created. Leadership has always been treated differently from management (Boeker, 1997), where-in management was thought to be more of supervision of men and machinery to make more profits and leadership was to establish vision and goals, communicating them to others and guiding them to accomplish the same.

In recent years the functional frameworks of associations have gotten progressively unpredictable with the continuous presentation of new advances, the modern base has been growing alongside the opposition; the world has decreased because of opening of economies and tremendous upgrades in the correspondence frameworks. Development of faculty, crude material, assets, items, and so on have become quicker and this would turn out to be significantly more intricate in coming time because of globalization.

Early examinations on the brain science of the board qualities highlighted the way that administration abilities are innate capacities that individuals are brought into the world with. It was not up to this point that proper administration hypotheses arose, in spite of initiative turning into an idea of interest toward the get-go which is considered vital for being fruitful in an association. Management traits require in today's highly competitive environment are derived from various theories of leadership (Bolden et al, 2003). Some important theories which are very effective and useful in current scenario are as following.

1. Great Man Theory

As per the Great Man, pioneers are brought into the world with the perfect attributes and capacities for driving – magnetism, astuteness, certainty, relational abilities, and social abilities. The hypothesis recommends that the capacity to lead is inalienable – that the best chiefs are conceived, not made. It characterizes pioneers as courageous, mythic, and appointed to ascend to authority when the circumstance emerges. The expression “Incredible Man” was embraced at the time since authority was held for guys, especially in military initiative.

2. Trait Theory

The Trait Theory is basically the same as the Great Man Theory. It is established on the qualities of various pioneers – both the fruitful and ineffective ones. The hypothesis is utilized to anticipate compelling administration. Normally, the recognized attributes are contrasted with those of expected pioneers to decide their probability of driving viably.

3. Contingency Theory

The Contingency Theory accentuates various factors in a particular setting that decide the style of initiative most appropriate for the said circumstance. It is established on the rule that nobody authority style is appropriate to all circumstances.

4. Situational Theory

The Situational Theory is like the Contingency Theory as it likewise recommends that nobody authority style supplants others. As its name recommends, the hypothesis suggests that authority relies upon the current circumstance. Set forth plainly, pioneers ought to consistently relate their administration to the particular circumstance by surveying certain factors like the kind of undertaking, nature of adherents, and then some.

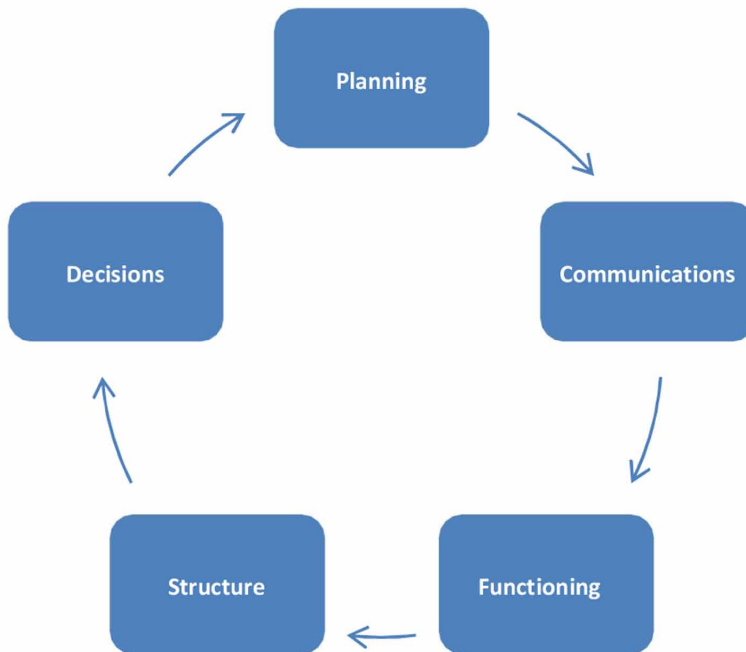
5. Behavioral Theory

In Behavioral Theory, the emphasis is on the particular practices and activities of pioneers as opposed to their qualities or attributes. The hypothesis proposes that powerful authority is the aftereffect of many acquired abilities

Basic management traits require for being successful and compatible in today's business environment are derived from these basic theories of leadership (Huber et al, 2010).

It has become imperative to hone certain management skills as these skills will help in business and ensure it remains healthy, flourishes, as well as helps in avoiding crisis situations (Carpenter, 2002). The Management Cycle elaborates on attaining certain basic skills which need to be kept in mind as these forms the base from which one can imbibe better practices in management.

Figure 1. Basic management traits



PLANNING

Managers at all levels are required to plan their own and their subordinates activities for smooth and ideal functioning. A company / organization may be functioning in a predetermined / preplanned setup with all personnel knowing their routine duties / tasks, however there would always be changes happenings and we need to be prepared for all eventualities, implying that we should have planned for unforeseen eventualities well in advance. In the higher echelons planning involves of not only having the basic sense in understanding the pre determined goals / objectives / strategies, as also the resources available, but also the path to be followed, which may be in phases to achieve the envisaged results (Finkelstein S. et al, 1990). The Goals in planning of an organization may comprise of numerous smaller goals which then become specific stepping stones for achievement and must be attained in totality in order to achieve the desired mission.

The Strategies in an organization can be defined as a process to achieve the desired end result. Recourses required and available thus become the most important terms of references as these include the quantum of manpower, resources, technologies,

funds, etc. required to implement the phases. The cost thus involved to implement the envisaged plan is termed as budget.

The tasks particularly Micro, Small & Medium Enterprises (MSME's) is generally assigned to the workers involved to implement the plan. In case if the tasks involved in the plan is small then the tasks or activities are generally the same and normally implemented by the same individual in one phase only. In the mega setups where the plans due to their size become complex thus in such cases ideally have to be planned deliberately and carried out intuitively may be in phases. However while planning in the bigger organizations in the Corporate sector which are well spread the plan phases may have to be implemented in the different corporate offices depending on the hierarchical or organizational structure. The managers or planners of each different setup may be of different delegated different responsibilities for different activities. The typical sequence of planning after having listed the Mission, Goals, and Objectives can be described as follows:

- (a) Environmental Scan. In all cases of planning, it is imperative to conduct an environmental scan, this would involve considering of given terms of references, available resource structure in terms of manpower and finances, Government stipulated guidelines, Labour laws, marketing scope or competition etc. that are likely to affect the organizational structure and its functioning.
- (b) Situation Analysis. As part of planning it also becomes necessary to conduct a "SWOT Analysis" for introspection. During this analysis, it is ideal to use various types of probable assessment scenarios to gauge the viability of the organizational structure and functioning plans.
- (c) Plan Document. All plans before implementation need to be documented for records and also for dissemination to all concerned as it will unfold its different phases in an organized form, where-in all aspects are listed out with tasks, responsibilities, time factor, resources, budgeting etc. The plan documented should be simple and circulated for information to all concerned people for action.

Generally the common reasons for failure of plans is that the plan is either not understood or not really implemented as formulated. The focus at times remains on documenting the plan and then the plan may lose steam not be implemented. The guidelines as numerated below help in ensuring that the plan is implemented deliberately, and any variations if any form in the designated plan are identified and rectified accordingly:

- (a) Imperative to include just the perfect individuals in the arranging cycle, who will be important for execution measure and are clear concerning their assignments and the achievements to be accomplished.
- (b) Document the arranging data purposely and deliberately, at that point impart it suitably to all concerned so it very well may be surely known, explaining on the assets accessible, time bound and precise execution.
- (c) Goals and Objectives in the arrangement be explicit, quantifiable, satisfactory, sensible in time span, fulfilling and have underlying responsibility.
- (d) Evaluation of Planning Process and the execution of plan are to be done intermittently in order to guarantee that the arrangement isn't going rebellious and is being carried out as conceived, the advancement of work should be reported and a criticism framework be developed.
- (e) The plan ought to likewise provide food for unexpected inevitabilities and the different contingences ought to be important for plan or considered and ought to sufficiently cook for Risk Management.

COMMUNICATIONS

Communication or to be exact viable correspondence is the life saver for achievement in any arrangement. Associations to be exceptionally fruitful need to have solid Communication framework inside the representatives and furthermore with their customers (Rajagopalan and Datta, 1996). The essential signs of issues in any association experiencing difficulty are that correspondences joins are not practical or have fallen. Rules numerated underneath structure the essentials to guarantee great ceaseless inside interchanges:-

- (a) Employees should be made to give customary criticism, possibly as progress/status reports to their bosses, in a perfect world the input ought to incorporate subtleties of errands apportioned, finished, assignments forthcoming and progress/subtleties of future undertakings arranged. This input now and again appears to be superfluous however these activities become fundamental records in guaranteeing that the representative and their chiefs have suitable correspondence. The criticism likewise can be utilized for evaluation of workers as additionally for arranging purposes.
- (b) Regular communication might be as gatherings with representatives additionally go about as a decent wellspring of data to survey the general circumstance/status of the association. Leading of customary survey of circumstance with workers and examining their jobs/undertakings makes general mindfulness among representatives as likewise helps in lucidity, center and elevating of

confidence. In the help/showcasing area, criticism from customers telling their encounters of the nature of administration, goes far towards group assembling and making a sensation of camaraderie.

- (c) Routine gatherings among workers and supervisors likewise help in making a superior agreement and such gatherings ought to be held routinely regardless of whether there are no particular issues to be settled. Gatherings whenever coordinated just if and when there are issues to be settled, establishes a climate where Managers will in general accept that their work is just to determine issues. Routine Meetings likewise go about as a decent wellspring of observing generally progress of work just as make a comprehension between the Managers and the representatives. The gatherings additionally work with and support trade of thoughts and inquiries.

Designation or assignment is the sign of good management in any association. It infers that Managers should assign duty with some freedom/freedom to the workers to carry out given errands, and let them plan and execute the undertakings to be refined. Designation of errands with duty helps with creating/preparing/developing/enabling workers who at last become powerful supervisors themselves. Productivity in representatives additionally makes supervisors more sure as they can rely upon their workers and are likewise ready to keep an eye on other significant perspectives. Nomination of duty creates better time the board as well as collects proficiency. Designation on occasion turns into a test for administrators, for the most part during another startup with another arrangement or another item or assistance when they have new workers. Directors as the human inclination is, for the most part wish to be in a safe place while taking choices and like to accept similar choices as before for comparative issues. Great supervisors brief their workers well and guide them as a decent pioneer with a conviction that they can do a superior themselves without being terrified of the danger of losing their power and status. The basic approach to be followed and general steps to accomplish such delegation / deputation are:

- (a) Select the right person with right briefing for the right task by gauging the skills and capabilities of the individual and then assign the responsibility to the most appropriate person.
- (b) Task delegation be such that it must clearly specify the desired results to be achieved and giving the required input. How the task is to be implemented may be left to the individual. The details be listed out giving the information in writing.
- (c) Must always before assigning the task, delegate responsibility with authority and need not spell out the methods of accomplishment. The subordinate be

given liberty to complete the task in the method they may select, as long as the end result is as desired.

- (d) Task monitoring can ideally be done by tasking the employees to give periodic feedback, maybe also with their views and recommendations on the project achievement and the results. In case of ongoing projects it is preferable to get feedback on the progress of the project periodically from all subordinates. Feedback ideally should include details of tasks that have been done since last report and plans for future as also give out any potential issues.
- (e) It is always pertinent to maintain open lines of communication and ideally not to harass the subordinates by sitting on their heads, but managers should have the feel the pulse as to what is being done. A good manager will do continuous evaluation and reward the performance as evaluation of results is more important than methods.

FUNCTIONING

Routine functioning or management is a skill which is normally overlooked by managers and leaders (Hambrick, 1989). The role of Manager/ Supervisor is of prime importance and their experience makes a great difference, however in case of a new in-experienced supervisor or manager the task may become stressful. The newly appointed managers should Endeavour to ensure they have adequate knowledge and training for the new task and if they get promoted because of their technical proficiency then they also need to understand the large number of existing policies and regulations so as to effectively apply them on their subordinates. This process can also be termed as the formulation of raw individual into an experienced manager. The managers also have to represent the senior management to their subordinates and vice versa. The following guidelines help in keeping an effective functional perspective:

- (a) Monitoring of work hours is of prime importance as each task can be implemented in a certain time frame and the first visible undeniable sign that things are not very smooth / healthy is when the employees have to work late hours to meet set deadlines. Ideally there is a need to note the number of work hours required to put in per week for the designated task, set a limit and adhere to the same. In case of variations then look into the likely problem.
- (b) The level of stress in different people is visible in numerous ways, some people may lose temper on small issues, people may become very forgetful, and some may tend to lose concentration. There are some people who may excel at their jobs at the cost of their family life which then may fall apart. One can well

identify these signs of stress by regular monitoring while notice all such small changes in attitude and then look for remedies. Ideally one must look for a mentor or a guide and generally the supervisor can be a very good mentor and guide.

- (c) Delegating or deputing task oriented responsibilities to subordinates with freedom of attaining the given tasks as discussed above is very important part of routine functioning. This delegation helps in skill development, generates confidence in employees, brings in efficiency and accountability.
- (d) Communication becomes another major important factor in management and leadership; ideally the communication should be to the point, clear, crisp, concise, well understood by all concerned and implementable. Managers must hold regular meetings with their subordinates and staff as it will help them to maintain the pulse of their organization. Communication failure becomes the first sign of problem generation.
- (e) Problems generally crop up like mushrooms, these must be recognized and understood, one should be able to classify them as per their seriousness, recognize importance, fix priorities, assess urgency and then fix the system, the problem will get resolved automatically. Problems such as unnecessary phone calls, increase in sick employees, delayed reports / feedback arguments between employees, apparently all seem to crop up suddenly and demand immediate solutions. Patience, experience, good analysis of the situation and a cool mind helps in responding to the crisis and find solutions.
- (f) The world in general and all systems in particular always encourage and promote problem solvers at the same time tend to discard the problem creators, so it is best to solve each problem the moment it crops up and do not accumulate them. The problem solvers are the only ones who are rewarded and applauded.

STRUCTURE

Organizational structure and its sub organizational setups / tentacles are normally formulated in a configuration so as to achieve the envisaged business goals with maximum gains in the most efficient manner. It is imperative to regularly conduct strategic planning and review the efficiency of the organizational structure, SWOT analysis is one such effective method which gives fair amount inputs of its overall goals, employee management, performance indicators what actions be taken in job enhancement to achieve better results. There are numerous problems that keep cropping up in business, whether for-profit or non-profit. These issues of employees are generally of being overloaded with work, at times of under loaded with work, overlap of tasks, dissatisfied with too much of reporting, complain of variety of

tasks, undefined tasks, confusing directions, frequent resignations and an unsettled department.

Changes in organization or functioning in any established setup or in a new setup for betterment or even new additions generally are always resisted and thus become a big activity as it affects a large number of individuals (Keck, S. L., 1997). The importance for carrying out any such change makes it imperative to keep the following principles in mind:

- (a) The organizational or functional changes should not be just for the sake of change, but should have valid reasons of more profits or better functioning for making the changes while keeping the overall goals to be accomplished in mind.
- (b) Effective change must involve good planning, briefing, acceptance and voluntary participation of all levels of management.
- (c) The change should be well thought of by a visionary and should be persuasive and consistent.
- (d) The role of change agent should be to translate the vision into a realistic plan.
- (e) Major change in the complete setup can be painful and may lead to confusion between large numbers of employees.
- (f) The perspective change should be focused on smoother functioning, providing more benefits to customers and larger profits.
- (g) Communication with respect to changes should be transmitted to all effected members and be clearing, concise and well understood.
- (h) To sustain the planned changes, the structure of the organization itself may have to be modified.

Reorganizing is a step lower than change and may be more frequent or more of routine in nature, basically to garner better efficiency. However frequent changes may also create unending problems which may have little to do with the overall vision. The end result of reorganizing should be to attain betterment and more efficiency therefore it is important to:

- (a) Regularly conduct SWOT Analysis, review the planning process to enhance efficiency and profits.
- (b) Depending on the gravity of problem may use the services of experts / consultant.
- (c) Deliberately plan the reorganizational changes so as to attain the envisaged goals.
- (d) Must work out the resources required and the financial implications of the task.
- (e) Ensure adequate coordination between departments.

- (f) Ensure only responsible person is in charge for implementation of reorganizing.
- (g) The plan need to be well documented and explained to all effected members as also their ideas be considered and incorporated in the plan.
- (h) Get maximum feedback from employees during the implementation stage to avoid mistakes.

DECISIONS

Decision Making is a complicated piece of our life; we as a whole continue to take choices intentionally or unintentionally every snapshot of our life and a few choices are programmed, fairly like as though we are relaxing. Decision making turns into a significant issue when a choice must be taken which isn't in our everyday practice and is probably going to include other explicit individuals, places, occasions, unanticipated conditions, just as might be timings. Individuals effective throughout everyday life or in charge of issues are astoundingly acceptable in taking fast and intelligent choices; truly the individual who turns out to be amazing doesn't spare a moment in taking choices and it very well may be all around said that the force comes to just the individuals who are acceptable in taking choices. Choices taken might be positive or negative. A decent choice will consistently stay away from disarray and lead to progress; though a terrible choice won't just prompt disarray and disappointment it might also influence the psychological bliss and assurance. Straightforward choices are taken rapidly while complex choices for the most part will in general require a formal and organized methodology and may include parts of instinct and thinking. A great deal of accentuation is laid on speedy, opportune, right and ideal Decision Making, which guarantees that the choices don't have unfavorable aftermath (Miller and Toulouse, 1986).

Administrators and Leaders in the Corporate World are principally entrusted to guarantee wanted yield, improvement of objectives and to meet that end they are needed to tackle issues and take convenient choices. The main errand, all things considered, chiefs and directors dealing with issues is to take choices. Some essential rules to be followed for dynamic are:

- (a) Identify the issue. The second an issue comes up certain individuals get into a frenzy mode and this regularly prompts tumult. Preferably there is a need to test certain inquiries and comprehend the portrayal of the issue in the terms of what, where, how, when, why and with who all. The responses to these questions will give a decent measure of contribution of the issue and in understanding something very similar.

- (b) Understand the difficult circumstance. The difficult circumstance can be enormously affected on the view of the people in question. For instance, the chief is drained, hassled or worried, it will clearly give a feeling that others are additionally in comparative state. The investigation at that point may not be right and it might bring about attempt at finger pointing and criticizing others or addressing accountabilities.
- (c) Analyze essential foundations for the issue. It is critical to get contributions from others who notice the issues and might be influenced by it. It is regularly valuable to look for exhortation from a friends or bosses to discover your impression of the issue.
- (d) Breakup Intricate issues. At the point when the issue appears to be enormous and complex, preferably split it up into more modest issues till you comprehend the bigger picture and what all does it include. It is a technique to check the issue, break down it and discover answers for each more modest viewpoint.
- (e) Prioritize the issues. Preferably the more modest issues as distinguished be then focused on for settling. Be sober minded to guarantee the distinction among “significant” and “pressing” issues.
- (f) Identify strategies to determine. Conceptualize for answers for the issue as conceptualizing is gathering whatever number thoughts as could be allowed, at that point screening them to track down the best thought. The more extensive base of investigation will accommodate bigger base for conceptualizing and along these lines better examination for dynamic. It is important that while gathering the thoughts you to not condemn the thoughts yet record them as you hear them. The choice produced may have results on other prior choices and may result into tumult. It is ideal to do an underlying driver examination of every single imaginable info, different choices accessible then follow the “Assuming Procedure”, by posing the inquiry if the choice be this what can occur. The outcome of “IF Procedure” will create enormous number of alternatives which get changed over into useful choices.
- (g) Explore Courses of Actions. The more extensive the mosaic of examination of more prominent number of alternatives it will make better choices. Try not to be inflexible, be adaptable as more number of choices not just give answers to all the “IF Procedures” yet additionally settle on the dynamic more wide based.
- (h) Recommended Option. The investigation and assessment of all potential alternatives offers route to the most appropriate choice. Prior to concluding search for the vulnerable sides in the choices and proper models fitting the prerequisite may likewise be made wherein the most ideal choice might be a blend of different choices. The picked alternative at that point turns into the

choice and in a perfect world these might be conveyed for additional remarks if an exceptionally huge funds or gathering is included.

- (i) **Decision Communication.** Individuals influenced by a choice should be associated with execution by talking about and understanding the HOW and WHY of the choice taken. The choice so taken should be passed on in an unmistakable, compact, persuading and suitable way so it is perceived by completely worried with no ambiguities and can be carried out.
- (j) **Review Decision.** The choice taken ought to be implementable and surprisingly a powerless choice whenever carried out with complete force and kid will see a positive outcome and smooth execution. The choice taken and once carried out be investigated for any passed up a major opportunity provisos and if certain the choice might be altered fittingly or, in all likelihood reconsidered.

EXTRAORDINARY BASIC MANAGEMENT TRAITS

There are some extraordinary basic management traits along with these basic management traits which are required for survival in today's dynamic and competitive business environment. As we all know that modern organizations are highly technology oriented and there is a very highly competitive environment due to globalization and rapid innovation, therefore along with these basic management traits some extraordinary traits are also required essentially for better learning, compatibility and success in current organizational setup. Some key extraordinary traits which are crucial are as following-

1. Self-Managing

It's hard to manage others effectively if you can't manage yourself. Self-managing means being able to prioritize your goals and being responsible for accomplishing those objectives. As an effective employee, you must be able to regulate your time, attention and emotions, while remaining aware of your strengths, weaknesses and potential sources of bias.

2. Acting Strategically

A forward-thinking, open-minded approach is necessary in today's highly competitive business environment. You can cultivate strategic thinking by being curious and genuinely interested in your company and wider business environment, being flexible in your mindset and trying new approaches and ideas and maintaining a positive outlook.

3. Being an Effective Communicator

Powerful leaders know when to talk and when to listen. They are effective communicators and are able to clearly and succinctly explain to their employees everything from organizational goals to specific tasks. If people don't understand or aren't aware of your expectations, they will fall short, so the more specific you can be, the better.

4. Being Tech-Savvy

Many people today shy away from technology; they think it is scary, unknown, or overwhelming and something that IT should be dealing with. But the truth is, as a dynamic person you don't need to become experts, they just need to become more tech-savvy and digitally fluent. We need to be continually trying to figure out what technology is, how it works, what the value is, and what the implications are. As an employee you need to be technology teenagers.

ADDITIONAL MANAGEMENT TRAITS REQUIRED IN ISLAMIC ORGANIZATION

Islam is a religion that governs all matters including management. Management is an important subject that had been used to disseminate the Islamic teaching or *da'wah* and as the most significant instrument for the realization of an ideal society which is based on justice and compassion. As per Islamic belief leadership traits are key for successful management. The basis of leadership consists of **religion, moral and human sources**. All the three components are based on spirit of fear to God. The history of Islamic leaders gives inspirations to all leaders on how they successfully lead in multiple groups of people and many territories (Altalib & Hisham, 1991). Leadership is about offering oneself and one's spirit, thus in Islam, the spirituality becomes a crucial factor in addition of psychological, technical-rational and professional factors.

Identifying desirable, stable, and effective behaviors of leaders are important in Islam. In today's modern era, the understanding of leadership in Islam has always been confused with the misbehaviors of Muslim leaders' themselves. Most importantly, the behaviors of leadership in Islam should also be consistent with the positive behaviors of organizational leaders that have been found on multiple observations conducted in organizations across the globe.

CONCLUSION

Success, promotions and progress is what one aspires for in their work place and to achieve that the management and leadership aspects both have to be implemented together to attain the desired goals and carry a happy, effective, efficient and a motivated team. The above aspects discussed are few important issues which need to be kept in mind by managers to be successful and productive. Along with basic management traits extraordinary traits are also essential in today's highly competitive and technology oriented environment. In organizations based on Islamic principles along with basic management traits religious, moral and human oriented traits are also required for becoming a successful leader.

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Chapter 12

Personal Branding and Teachers' Perspectives on Leadership of the Prophet

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ABSTRACT

The leadership styles of the Prophet consist of Shiddiq, Amanah, Tabligh, and Fathanah, which can be adopted as teacher leadership styles. Personal branding in Islamic perspective is a character that can be imaged by someone so that other people who see it can characterize that person, while leadership in a teacher's personal branding can be seen from the akhlaq possessed by the teacher in managing the class so that the learning process teaches work effectively. This chapter explains the definition of leadership and the leadership style of teachers in the classroom, the leadership style of the Prophet Muhammad SAW, the definition of personal branding, and how teachers can implement the type of leadership of the Prophet in leading classes that will be used as role models for their students through their personal branding assessment. It aims at how a teacher can make a personal branding who will be a role model and idolized by students in the class so that he can become a leader according to the perspective of the leadership of the Prophet Muhammad.

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A. INTRODUCTION

The essence of leadership that can be seen in the classroom is how a teacher has the ability to influence and move students to achieve learning goals in class. The teacher can also become a leader when the learning takes place, both inside and outside the classroom. The aim is that the teacher is expected to lead students according to the leadership function related to the learning objectives to be achieved.

A teacher must understand good leadership models, as well as a good learning process, one of which is determined by a leadership style that is identical to the teacher's leadership model during the learning process in the classroom. The learning process at the middle level class is very different from the elementary school level, especially in terms of delivering learning material to students. Automatic teacher leadership style must also be adapted to the circumstances of students at the middle level.

A teacher must have competence which is the ability, expertise and skills in carrying out the learning process, namely learning plans, implementing learning to the learning evaluation process. Usman (1994: 4) suggests that competence means something that describes a person's qualifications or abilities, both qualitatively and quantitatively. There are several competencies that a teacher has, including Pedagogical Competencies, Personality Competencies, Professional Competencies, Social Competencies, Leadership Competencies. In this case the author discusses leadership competence as knowledge, skills and abilities that are controlled by someone who has become a part of himself so that he can perform cognitive, affective and psychomotor behaviors as well as possible.

A leader is a person who is able to mobilize, influence, motivate, invite, advise, instruct, guide, rule, prohibit and even punish and foster with the intention that humans as management media want to work in order to achieve administrative goals effectively and efficiently that is blessed by Allah. This shows that leadership includes three interconnected things, namely the existence of leadership character, the presence of followers, and the existence of group situations where leaders and followers interact (Sakdiah, 2015: 115). Thus it can be said that leadership is an activity to influence people directed towards achieving organizational goals.

The teacher is the leader of the students in the class. Leadership is part of classroom management. Islam has a role model, namely the prophet Muhammad SAW. His leadership is a benchmark that can be applied to every era. Prophet Muhammad has exemplified how his leadership can be successful. He is an ideal figure who can be used as modeling in various ways. His appointment as an Apostle was to lead man and nature and be an example. Allah's Word in QS. Al-Ahzab; 21 said that in the Prophet there is an example that can be emulated by people in his day or after

him. Therefore, to look back at how the leadership of the Prophet Muhammad was implemented, there are many references that can be used as guidelines for Muslims.

Al-Quran, hadith, works of scholars, History of Islam are some sources that can be used as references to find out the biography of the Prophet Muhammad. Exemplary leadership, especially leadership in education and in order to create good and moral future leaders through the example of the Prophet Muhammad in his life. The characteristics of other messengers of anata are Shiddiq, Amanah, Tabligh and Fathonah.

In addition to the competencies that have been described. Teachers must also have a unique characteristic or value in themselves which is called Personal Branding. Personal branding represents the process of building individual public personas for a target audience. For example, for a teacher, the target audience is students. How students rate you depends on the personal branding or personal brands you have displayed. Building this personal branding must be carefully and accurately in communicating your values, beliefs and goals. That's the approach you need to take when creating a personal brand. The individual may not publish advertisements in magazines or make television commercials, but he must think about how his personal brand is represented when communicating with students.

Branding is a name, logo sign, symbol, term, design or a combination thereof, has the purpose of identifying either goods or services, or several groups of sellers to differentiate between competitor's goods / services (Kotler, 2009: 332). It can be said that personal branding is the practice of marketing themselves and their careers as brands. It is an ongoing process of developing and maintaining the reputation and impression of an individual, group or organization. While some practices focus on self-improvement, in other words a form of self-packaging success.

Teachers are educators whose nature is to teach and educate, of course a good image will always be attached to a teacher as an agent of change in society. Personal branding is defined as something that is developed by a teacher personally. The image or image that is built is certainly useful for creating uniqueness related to the competencies possessed by the teacher. The positive image that is sought to be built is also related to the actualization that someone is trying to highlight. One example of personal branding that is commonly owned by a teacher is intelligent, highly motivating, able to provide enthusiasm for continued achievement, talent (multi-tasking), possessing interpersonal skills and being sincere in serving students and other communities in general. A lifelong process that is continuously pursued as part of a lifelong learner's effort to continue to be able to translate and implement real meaningful learning.

Personal branding that can be built by a teacher is done by carrying out the mandate, and is built based on the quality of the teacher's life reputation, the ability to carry out tasks by being able to improve the quality of student learning, having

a commendable personality, understanding educational insights and participation in society. In simple terms, a teacher can market himself through his skills by doing a reputation for quality personality in everyday life, this is what teachers in Indonesia need to build so that they have their own values, become better, have a good image, and achieve achievement. The achievement of a teacher is to produce students who can adopt and understand the lessons delivered both academically and non-academically. In this case the author wants to discuss how personal branding is formed in terms of the leadership perspective of the Prophet Muhammad SAW.

Competence is the ability, expertise and skills that teachers must have in carrying out the learning process, namely learning planning, implementing learning to the learning evaluation process. According to the Law of the Republic of Indonesia No.14 of 2005, Article 8 concerning Teachers and Lecturers it states that there are several competencies that must be owned, namely Pedagogic, Professional, Personality and Social competencies.

Pedagogic Competence is the ability to manage student learning, namely the ability to plan teaching and learning programs, the ability to carry out interactions or manage the teaching and learning process, and the ability to make assessments. Professional competence is the ability to master the subject matter broadly and deeply: including expertise and proficiency in the field, namely mastery of teaching materials and learning methods, a sense of responsibility for duties and a sense of community with other peers can be seen from the presence of High Qualified elements, namely Quality in terms of mastery. Foreign Languages, IT and Social Media. Personality Competence is a teacher who has a good spirit in terms of knowledge and morals, an authoritative figure and becomes an example for his students. This is reflected in his attitude and actions in fostering, guiding and being an example for students, not knowing tired, full of dedication and loyalty in carrying out their duties. The last competency is social competence which refers to a teacher's ability to interact effectively and efficiently with students, fellow teachers, parents / guardians and the surrounding community, including the ability for affection, or dependents.

Leadership ability is a process by which a person can influence individuals or groups to achieve a goal. To become an effective leader in the classroom, a teacher must be able to influence all students in the class they lead through positive ways to achieve educational goals in schools. Teacher leadership in the teaching and learning process is very important to be applied in the classroom because it will be able to improve student's achievement significantly. In addition, it will also be able to build student learning communities inside and outside the classroom and be able to make the class a learning class.

There are several leadership styles possessed by teachers, namely: (1) Autocratic use of a power approach method in reaching decisions and developing its structure. (2) Participative (democratic) can cooperate, prioritizes the quality of work and can

direct itself. (3) Free control where the leader gives full power to subordinates, the organizational structure is loose and the leader is passive.

From the point of view of the Islamic religion the author examines the leadership style (leadership) of the prophet Muhammad SAW as it is known that there are four, namely Shiddiq (true), Amanah (trustworthy), Tabligh (Conveyor), and Fathanah (intelligent and wise there). We can develop these characteristics of the Prophet according to the context of the times so that it can be seen in the teacher leadership style which will be discussed further in this paper later.

Branding can be defined as a name, sign, logo, symbol, term, design or a combination thereof, has the purpose of identifying either goods or services, or several groups of sellers to differentiate between competitor's goods or services (Kotler, 2009: 332). Personal Branding is a personal identity that can lead to perceptions in the minds of the audience, regarding the values and qualities that the owner of the name carries. Personal Branding when viewed from an Islamic perspective is a morality that can be imaged by someone so that other people who see it can characterize that person. In this case, the writer wants to examine the relationship between leadership competence and personal branding of a teacher as seen from the character possessed by the teacher in managing the class and controlling students so that the teaching and learning process can run effectively.

B. REVIEW OF THEORY

Personal Branding is a personal identity that can lead to perceptions in the minds of the audience, regarding the values and qualities that the owner of the name carries. Personal branding when viewed from an Islamic perspective is a morality that can be imaged by someone so that other people who see it can characterize that person. Leadership in the personal branding of a teacher can be seen from the morals / characters possessed by the teacher in managing the class and controlling students so that the teaching and learning process can run effectively.

In addition, personal branding can be expressed through the 3 Ws, which refer to who the real teacher is (who are you), what the teacher has done before (what have you done), and what the teacher's vision and mission in the future (what will you do). Thus personal branding is an explanation of the communication process of a teacher's character, competence and strengths. Good branding will give birth to a strong brand and will be a valuable asset to open the door to success for students or school institutions. This is emphasized by Haroen (2014: 19) who said personal branding is the process of shaping the perceptions of people regarding aspects that a person has, such as personality, abilities, or values and how they create a tool using positive perceptions from society. marketing.

C. DEFINITION OF PERSONAL BRANDING

Personal Branding comes from the word personal (English) which means private, and branding (English) which means making a brand or mark. So personal branding is an activity carried out by someone to form a personal brand. In the business world, a brand is defined as the perception or emotion a prospective buyer has that is obtained through the buyer's experiences with the product. If the definition is applied in a personal context, personal brand is the perception and emotions that other people have towards one's personal self that defines the overall experience in these interpersonal relationships (McNally, 2009).

Several definitions of personal branding that can be found in the literature (Peter, 1997; Hansen, 2007; Montoya, 2005; McNally & Speak, 2002; Aruda, 2007) provide an understanding that personal branding is:

- a) A perception or emotion that is kept in good condition by oneself and not by others.
- b) A reflection of who we are and what we believe and expressed by what we do and how we do it.
- c) Affects how other people perceive you.
- d) About other people see the value you have
- e) Creating a number of expectations and associations in the mind of the target audience

From the above definition, it can be concluded that personal branding is a skill that is in individuals regarding the desired positive image of themselves in all activities carried out and can affect how other people assess yourself properly.

B.1. Criteria for Forming Personal Branding

Branding is influencing and is the process of creating an identity that is associated with certain perceptions, emotions and feelings about that identity. Authentic personal branding that is strong, consistent, easy to remember and sustainable will be related to important criteria for building an effective personal brand. The criteria put forward by Peter Montoya (2008) and Hubert K. Rampersad (2006: 19) are the basis for the categorization of personal branding. Measurements will be carried out by looking at the presence or absence of indicators that can be said to have the value of the category. Here are 11 indicators of personal branding:

1. Authenticity. Built on the true personality within and reflects the character, values and visions that are personally owned. Here are the characteristics: showing your own signature: choosing the fashion to wear.
2. Integrity (Integrity). Implementing a moral code of behavior in personal branding, with the following characteristics:
 - a) Moral: obeying norms and ethics.
 - b) Carry out obligations and discipline as God's creatures
 - c) Responsible for whatever is mandated
 - d) Resolve / resolve problems
3. Consistency. Shows a consistent attitude, both towards the vision, values, personal characters. This can be seen in the following characteristics:
 - a) Shows assertiveness in terms of right and wrong, such as responding to a problem.
 - b) Remind or advise.
4. Specialization (Specialization). Focus on one area of talent or skill. The characteristics are as follows: Shows skills or self-skills (Talent).
5. Authority. Shows himself an expert and experienced in a particular field, as well as an effective leader. An authority includes the following characteristics:
 - a) Be assertive, wise, honest and trustworthy
 - b) Be polite and courteous
 - c) Respect other people (respect).
 - d) Good communication habits: steady and clear speech using good language, good speaking attitudes (being upright, gestures and gaze at the interlocutor)
6. Difference. Show your uniqueness. Here are its characteristics: showing facts about him that are not generally known.
7. Relevant. The brand message must be related to something that is considered important to the public. Some of the following characteristics that can show the relevance of a personal brand:
 - a) Deliver important general information
 - b) Preserving indigenous culture.
 - c) Inviting the public to do good things.
 - d) Supporting positive activities (reward support: positive expressions of respect or appreciation for the individual / group; informative support).
8. Visibility. The personal brand is repeated continuously until it is embedded in the minds of the audience. Here are the characteristics:
 - a) Organizing self-sponsored activities.
 - b) Attend (be a guest) at several activities.

9. Persistence. A brand that is built takes time to grow, must be patient, consistent, do not give up and believe in yourself. The characteristics that can be seen are: showing / sharing personal experiences.
10. Goodwill. Doing activities or something positive and useful. A personal brand will produce something that lasts and is good if it's positive. Its characteristics include:
 - a) Shows sympathetic attitude and behavior.
 - b) Shows empathetic attitudes and behaviors.
 - c) Demonstrate humanitarian attitudes and behavior; instrumental support.
 - d) Doing positive activities; mutual cooperation.
11. Performance. Make improvements and corrections regarding personal branding. Personal brand performance can be seen through the following characteristics:
 - a) Self-reflection.
 - b) Work: show the work.

B.2. Personal Branding Dimensions

Personal branding is based on life's value and has high relevance to who a person really is. Personal branding becomes someone's personal brand, sticks to the minds of others when thinking about themselves and makes a person unique and different from others. According to McNally and Speak (2002), there are 3 main dimensions that form personal branding, namely:

(a) Individual competence

In order to build a reputation or personal branding, we must have proficiency or competence in a certain field. One can form a personal branding through a well-structured polish and communication method. Personal brand is an image of what people see when they think of a person. It reflects the values, personality, skills and qualities that make a person different from others.

(b) Personal style or style.

In order to make yourself unique in the mind of others', one must have style. Style is how a person relates to other people. Often the words that people use to judge gayness contain a strong emotion.

(c) A person's personal standards.

Your personal branding standards greatly influence the way others see you. Standards will define and give meaning to the power of personal branding. Setting the standard yourself is very important. Sometimes we set the standards too high to look attractive in everyone's minds and tell other people that we are able to do things quickly and can get the best results. But what happens is the opposite, sometimes we fail to reach the standards we set ourselves.

B.3. Personal Branding Factors

There are eight main concepts that are used as references in building a person's personal branding (Peter Montoya, 2005):

1. Specialization (The Law of Specialization)

Accuracy in specialization, concentrated only on a certain strength, skill or achievement is the attribute of a great personal brand. Specialization can be done in one or several ways, namely:

- a) Ability, for example a strategic vision and good starting principles.
- b) Behavior, for example skills in leadership, generosity, or listening skills.
- c) Lifestyle, for example living on a boat (not at home like most people), traveling long distances by bicycle)
- d) Mission, for example by seeing other people beyond their own perceptions.
- e) Product, for example a futurist that creates an amazing workplace.
- f) Profession- niche within niche- for example a leadership coach who is also a psychotherapist.
- g) Service, for example a consultant who works as a non executive director.

2. Leadership (The Law of Leadership)

A leader who can decide something in an atmosphere of uncertainty and provide a clear direction to meet their needs is needed in society. A personal brand should be equipped with power and credibility so that it is able to position a person as a leader that is formed from one's perfection.

3. Personality (The Law of Personality)

A great personal brand must be based on a personality and comes with all its imperfections. This concept removes some of the stresses that exist on the concept

of leadership (the law of leadership). A person must have a good personality, but he does not have to be perfect.

4. Difference (The Law of Distinctiveness)

An effective personal brand needs to be displayed in a different way from the others. Many marketers develop a brand with the same concept as most brands on the market in order to avoid conflict. However, this is actually a mistake because their brands will remain unknown among the many brands in the market.

5. Visibility (The Law of Visibility)

To be successful, a personal brand must be consistently visible until it becomes known. So visibility is more important than ability. To be visible, one needs to promote himself, market himself, take every opportunity he comes across and have some luck.

6. Unity (The Law of Unity)

The personal life behind the personal brand must be in line with the moral ethics and attitudes that have been determined by the brand. Personal life should be a mirror of an image that you want to embed in a personal brand.

7. Steadiness (The Law Of Persistence)

Every personal brand needs time to grow and during the process. It is important to always pay attention to every stage and trend. It can also be modified by advertising or public relations. One must stick to the initial brand that has been formed, without ever hesitating and intending to change it.

8. Good Name (The law of Goodwill)

A person is perceived in a positive way. The individual should be associated with a value or idea that is generally recognized as positive and useful. The brand will produce better results and last longer.

D. TEACHER COMPETENCE

Competence is the ability, expertise and skills that teachers must have in carrying out the learning process, namely learning planning, implementing learning to the learning evaluation process. Usman (2010: 16) suggests that competence means something that describes a person's qualifications or abilities, both qualitatively and quantitatively. According to the Lecturer Teacher Law No. 14 of 2005 Article 8 states that there are several competencies that must be possessed by teachers and lecturers, namely Pedagogical Competencies, Professional Competencies, Personality Competencies and Social Competencies.

Pedagogic Competence is the ability to manage student learning, namely understanding students in depth, designing learning, including understanding the educational foundation for the benefit of learning, implementing learning, designing and implementing learning evaluations and developing students to actualize their various potentials.

Professional competence is the ability to master subject matter broadly and deeply: includes expertise or expertise in the field, namely mastery of materials that must be taught and its methods, a sense of responsibility for their duties and a sense of togetherness with other teachers' peers can be seen from the presence of high qualified elements, namely quality in Foreign languages, IT and social media.

Personality competence is a teacher who has a good spirit in terms of knowledge and morals, a figure who is authoritative and becomes an example for his students. Reflected in his attitude and actions in fostering and guiding students, being an example, not knowing Tired, full of dedication and loyalty in carrying out their duties.

The last competency is Social Competence, which is the ability of teachers to communicate and interact effectively and efficiently with students, fellow teachers, parents / guardians of students, and the surrounding community including the ability for affection, or dependents. Teachers who can interact socially well with their students will become good class managers during the learning transformation.

E. LEADERSHIP STYLE

Leadership can be defined as the knowledge, skills and abilities possessed by someone who has become a part of himself so that he can perform cognitive, affective and psychomotor behaviors as well as he possibly can. Competencies possessed by a teacher include Pedagogical Competencies, Personality Competencies, Professional Competencies, Social Competencies, Leadership Competencies. In this study, the competencies that will be discussed are from the perspective of leadership competence from the point of view of the Prophet Muhammad

Leadership style, namely leaders who carry out their leadership functions with all their skills and attitudes. The way a leader behaves, communicates, and interacts with others in influencing people to do something is referred to as leadership style. There are several styles of leadership, one of which can be defined as the knowledge, skills and abilities controlled by someone who has become a part of himself so that he can perform cognitive, affective and psychomotor behaviors as well as possible. Competencies possessed by a teacher include Pedagogical Competencies, Personality Competencies, Professional Competencies, Social Competencies, Leadership Competencies. In this study, the competencies that will be discussed are from the perspective of leadership competence from the point of view of the Prophet Muhammad.

Leadership style, namely leaders who carry out their leadership functions with all their skills and attitudes. Leadership style is the way a leader behaves, communicates, and interacts with others in influencing people to do something. There are several styles of leadership, namely:

1. Autocratic leadership style

This style of leadership uses a power approach method in reaching decisions and developing its structure, demanding full obedience from its subordinates. In upholding discipline it uses a primitive approach by showing selfishness, being strong in giving orders or instructions in the event of deviations by subordinates.

2. Democratic Leadership Style

Focusing more on the cooperation process, in the process of moving subordinates, always starting from the opinion that humans are noble creatures in the world, always trying to align personal interests and goals with organizational interests, are happy to receive suggestions, opinions and even from criticism from his subordinates are the characteristics of this leadership style.

3. Laissez Faire Leadership Style

Leaders of this type have the perception that in general the organization will run smoothly by itself because the members of the organization consist of adults so that organizational goals, objectives to be achieved, tasks that must be completed by each member so that the leader does not give too much intervention to a problem.

F. LEADERSHIP OF THE PROPHET MUHAMMAD SAW

A person who is able to move, influence, motivate, invite, direct, advise, instruct, guide, govern, prohibit and even punish and foster with the intention that humans as management media want to work in order to achieve administrative goals effectively and efficiently that Allah is pleased with is usually being referred as a leader. This shows that leadership includes three interconnected things, namely the existence of the character of the leader, the presence of followers, and the existence of a group situation where the leader and followers interact (Sakdiah, 2015: 115). Thus it can be said that leadership is an activity to influence people directed towards achieving organizational goals.

Sondang P. Siagian (1991: 24) explains that leadership is the ability and skills of a person who holds a position as a work unit leader to think or act in such a way that positive behavior will contribute to organizational achievement. In an organizational environment, leadership occurs in two forms, namely formal leadership (formal leadership) and informal leadership (informal leadership). Formal leadership occurs when in the organizational environment the formal authority positions in the organization are filled by people who are appointed or elected through a selection process. Likewise, informal leadership occurs when the position of leader in an organization is filled by people who appear and influence others because of their special skills, they are felt to be able to solve organizational problems and meet the needs of the members of the organization concerned.

The leader's words are positive, that is, someone who has a special capacity refers to role rather than behavior. The term leader cannot be separated from the word leadership, because it is a unity, in English the leader is called leader, while the activity is called leadership. In Islam, leadership is synonymous with the term Khalifah. The root word Khalifah basically means substitute or representative. After the Prophet Muhammad died, especially for the four Khulafaurrasyidin using the word Amir (plural Umara) which means ruler. Imam and caliph are two terms which the Quran uses to designate a leader. The word Imam is taken from the word Amma, Yaummu which means to go, support and imitate.

The aspect of leadership is a concept of interaction, relations, processes of authority and activities to influence, direct and coordinate horizontally only, based on what the thinkers of the Western world think about the function and role of leaders. In the Islamic concept of leadership as a concept of relationship interaction, process of authority, activities to influence, direct and coordinate both horizontally and vertically. This is the pattern from the point of view of management theory that leaders function as planners and decision makers (planning and decision making), organizing (organization), leadership and motivation (leading and motivation), controlling (controlling), and others.

In Islam, the most perfect role model is found in Prophet Muhammad SAW. Historically, many of his examples can be used as examples of leadership. A person who has characteristics that are always maintained and guarded by Allah Almighty said in Surah Al-Ahzab verse 21, which means: “Indeed, the Prophet (self) is a good role model for you (namely) for those who hope (mercy).) Allah and the coming (coming) of the Day of Resurrection and the self many chants of Allah “.

The mandatory nature of the apostle is a reflection of the character of the Prophet Muhammad SAW in carrying out his duties as a leader of the ummah. There are several Islamic concepts about the leadership of the prophet (Budiharto, S. & Himam, 2006) that a leader must have, namely the nature of Shiddiq, amanah, tabligh and fathonah. This will be described as follows:

1. Shiddiq

The Prophet had the ability to speak and a personality that was so captivating that he was liked by everyone that he earned the nickname “Shiddiq/al-amin”. He always treated everyone fairly and honestly. He was not only verbal, but also with demeanor and example. The Prophet also called on his people to be honest in every situation, wherever and whenever. Abdullah bin Mas’ud said that Rasulullah saw, said “You should be honest because honesty leads to goodness, and goodness leads to heaven. And always a person is honest and continues to strive to maintain his honesty until it is recorded in the side of God that he is an honest person. Never lie. Because, lying will lead to acts of immorality, and immoral behavior will lead to hell. Indeed, a person who lies and continues to want to lie so that in the sight of Allah he is recorded as a liar “(Narrated by Imam Bukhari, Muslim, Abu Dawud, and Tirmidhi).

If a person has been given trust he should be honest in everything he does. In the world of education, an honest attitude is very important for a teacher. This is related to the attitude of example and knowledge that will be imparted to students in the formation of good morals.

2. Trust

The character of the Apostle that must be possessed by a leader is the nature of trust, which is trustworthy and responsible. This trait is owned by the apostle who can elevate the position of the Prophet above the leader of the people or the previous Prophets. Whatever is entrusted to the Prophet Muhammad covering all aspects of life will be lived with full responsibility. The Word of Allah which speaks of the mandate carried by every human being in Surah Al-Ahzab verse 72, which means: “Indeed we have put forward a mandate to the heavens, the earth and the mountains, so all

are reluctant to carry that mandate, in fact humans are very wrongdoers and fools. “Amanah is a quality that must be possessed by a leader. The leader will always maintain the community’s trust in the form of handing over all kinds of matters to the leader so that it is managed properly and for the benefit of all.

3. Tabligh

The ability to communicate or tabligh is an ability that must be possessed by true leaders. A leader is required to open himself up to his people, so that he gets sympathy and also a sense of love. Tabligh is a trait that must be imitated. The first goal made by the Prophet in using this method was the family, then preaching to all directions. Before teaching something, he was the first to do it. The Prophet did not hide correct information, especially for the benefit of the people and religion. This must be exemplified by his character, as a leader transparency or openness must be held as a form of accountability to the group being led.

4. Fathanah

A leader must have intelligence that is above average. The leader’s intelligence will help him in solving problems that occur, not easily frustrated, always challenged to solve problems on time. The intelligence of the leader should be supported by good knowledge. Science is the fuel for smart leaders to move forward. An intelligent leader will always feel thirsty for knowledge, because for him only faith and knowledge have a high degree in the eyes of humans and creators. As the description in the word of Allah swt in the Koran, which means: “O believers, when you are told:” Have room in the majlis “, then make sure that Allah will give you space, and when it says:” Stand up for you “, then stand up, surely Allah will exalt those who believe among you and those who are given several degrees of knowledge and Allah knows best what you are going to do. (Surah Al Mujadalah: 11).

G. CONCLUSION

The leadership styles of the prophet Muhammad SAW, as it is known, are four, namely Shiddiq (true), Amanah (trustworthy), Tabligh (Conveyor), and Fathanah (intelligent and wise there). We can develop the characteristics of the Prophet according to the context of the times so that it can be seen in the leadership style of the teacher who teaches in front of the class in front of students so that students will appreciate how the style of the teacher leader is, whether it is in accordance with the leadership style of the prophet who is our role model.

Personal Branding is a personal identity that can lead to perceptions in the minds of the audience or listeners, in this case the students as students in the class, namely regarding the values and qualities that the owner of the name bears. Personal Branding when viewed from an Islamic perspective is a character that can be imaged by someone so that other people who see it can characterize that person, leadership in a teacher's personal branding can be seen from the morals / characters possessed by the teacher in managing the class and controlling students so that the learning process teaching can be effective.

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