

ISLAMIC LEADERSHIP AND MAQASID AS-SYARIAH: REINVESTIGATING THE DIMENSIONS OF ISLAMIC LEADERSHIP INVENTORY (ILI) VIA CONTENT ANALYSIS PROCEDURES

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Abstract

The purpose of this research is to investigate separate themes of Islamic Leadership based on analyses conducted on selected literature of conventional and Islamic Leadership. The themes of Islamic Leadership were identified for the purpose of developing a specific inventory to measure Islamic Leadership or the *Islamic Leadership Inventory* (ILI). In identifying the themes of Islamic Leadership, this research applied qualitative content analysis procedures on four categories of literature. The literature are (1) The Quran and Hadiths (2) Managerial Leadership and Servant Leadership literature (3) Contemporary Islamic Leadership literature (4) Classical texts of Islamic Leadership. This research used NVIVO for information processing. In respect to underlying theory of research, this research is based on the principles of higher objectives of *Syariah* or the *Maqasid al-Syariah* to justify the importance of the identified Islamic Leadership behaviors

from the lenses of Islam. Based on the Content Analysis, this research found 25 separate themes representing Islamic Leadership Behaviors. The 25 themes are (1) Trustworthiness and Integrity, (2) Employees Orientation, (3) Self-evaluation, (4) Patience, (5) Outcome Orientation, (6) Empowerment, (7) Social Responsibility (8) Flexibility (9) Non-Calculative, (10) Spirituality, Religiousness and Piety, (11) Esprit De Corps, (12) Bravery, (13) Justice and Equity, (14) High Self-Reliance and High Self-Esteem, (15) Modesty and Shyness, (16) Impartially, (17) Moderation and Balance, (18) Good in Communication, (19) Free from environmental-constraints, (20) Earnest, (21) Cheerful, (22) Feared when angry, (23) Empowering Intelligent, Wisdom and Encourage Synergy, (24) Role Model, and (25) Avoid Conflict. The themes suggested could be used to measure Islamic Leadership in various perspectives. In general, this paper offers policymakers, organisations, and researchers in various avenues the important dimensions of Islamic Leadership. Specifically, the Islamic Leadership Inventory (ILI) could be utilised to measure the effectiveness of Muslims' professionals based on the perspectives of Islam and the higher objectives of Shariah. In sum, this paper found that Islamic Leadership could be represented in several dimensions and could be adapted in the conventional measures of managerial leadership.

Keywords: Islamic Leadership Inventory, Leadership Behavior, Leadership Approaches

1 INTRODUCTION

The current development of leadership theories and models has moved researchers to revisit some of the fundamental and underpinning philosophies. The movement has enlightened researchers to incorporate spiritual elements in the development of leadership concepts and theories (Khaliq Ahmad, 2011; Abdul Rashid Moten, 2011; Bird, Ji, & Boyatt, 2004). Nevertheless, the efforts of those scholars were insufficient in exploring and emphasizing the religious practices and values among leaders (Badawi & Beekun, 1999).

Although there are researchers who have investigated the importance of religiosity towards leadership (see Shee, Ji, & Boyatt, 2002), the researchers only incorporate certain religious values of leaders in studying the leaders' managerial and leadership behaviour. Furthermore, the religiosity and spirituality elements are rarely integrated with current development of managerial leadership behaviour measures. The lack of integration has caused the variable (i.e. religiosity and spirituality) to be perceived as distinct but interrelated with leadership behaviour.

The Islamic Leadership Inventory or ILI acts as a measure of effective Islamic leadership behaviour. Theoretically, this could be done by integrating list of behaviors that have been identified as important for organizational leaders with behaviors that are stressed in classical and modern literature discussing leadership in Islam. In other words, ILI is expected to act as a set of Islamic leadership behaviour taxonomy which consist of dimensions or constructs that are uniquely related to Islamic Leadership. Based on its theoretical foundation, each of the dimension in ILI consists of both effective leadership and Islamic leadership behaviour items, which could help researchers to explore the concept of Islamic leadership behaviour in various context and settings.

This research, therefore, provides an argument that religious philosophies could be represented in several dimensions and could be adapted in the conventional measures of managerial leadership. Moreover, this research demonstrates a clear pattern of Islamic leadership behaviour inventory or could be established by applying the measure to a group of executives and professionals in business and non-business organisations. As briefly discussed above, in the case of Islamic Leadership Inventory or ILI, this research contends that the process of developing the inventory should commence by conducting a structured procedure to analyse conventional literature of managerial leadership theories and practices. In performing the analysis, this research organised the differences between conventional managerial leadership behaviour theories and practices with Islamic leadership concept through hermeneutics content analysis (Neuman, 1997). The content analysis was conducted on some selected literature of Islamic Leadership, Servant Leadership, Managerial Leadership, The Quran and Hadiths and together with the classical texts of Islamic Leadership.

Managerial leadership literature was used to provide important dimensions of managerial leadership behaviour in the attempt to frame the content analysis in a more organizational-centric manner (i.e Yukl, 2013; Yukl, Gordon, & Taber). The notion to adopt content analysis to establish the dimensions of Islamic Leadership and Servant Leadership arose from three scholastic arguments pertaining to the concept of Servant Leadership.

Firstly, Badawi and Beekun (1999) argue that the ideas that underpinned the concept of Servant Leadership have been outlined in the teachings of Islam. Secondly, Humphreys (2005) states that the concept of Servant Leadership is only practical in static environments. Finally, Whetstone (2002) argues that

the concept of Servant Leadership is insufficient to be used on employees or followers who are less-naive and are capable of exerting excessive and self-interest influence on leaders.

On the basis of the above arguments, particularly the first one, this research aimed to enrich the understanding of Servant Leadership by examining it from the perspectives of Islamic Leadership. In other words, the basic dimensions of the analysis are expected to be Islamic Leadership while incorporating Servant Leadership items in the dimensions. The understanding of Managerial Leadership will frame the analysis in order to maintain its organisational-centric nature. In line with the aim of this research, the development of a specific inventory of Islamic Leadership will be utilized among executives and leaders of organisations. Figure 1 depicts the relationship between the three concepts clearly:

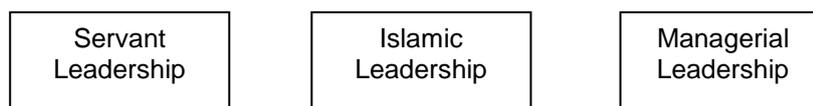


Figure 1: Islamic Leadership as the Centre of Managerial Leadership and Servant Leadership

2 THE CONCEPTS AND THEORIES

This section will discuss the higher objectives of Shariah or the Maqasid al-Shariah to underpin Islamic Leadership understanding. This section will also discuss two other basic concepts of ILI, or the Islamic Leadership itself, and Managerial Leadership Theory.

2.1 Maqasid As-Syariah

Maqasid Al-Shariah means to know the meaning and goals of the Shari'a in every law. 'Alal al – Fasi define Maqasid Al-Shariah as to understand the Islamic belief and goals from Shariah perspective in addition to unfolding secrets in any given matter prescribed by Islamic law. Knowledge of Maqasid Al-Shariah is an essential for a *mujtahid* when delivering opinions, especially when there is a difference of opinion ('Alal al-Fasi, 2011: 111, Balqasam al - Ghali, 1996: 120). Ibn ' Ashur defines Maqasid Al- Shariah as wisdom and all the attention that can be seen in the laws prescribed as a whole or in substantial part. Meanwhile Al-Raisuni defines Maqasid Al-Shariah as the objectives to be achieved by the Islamic law for the importance of humanity. He divides Maqasid Al-Shariah into three categories unlike to most scholars who divided Maqasid into two parts which is the general Maqasid and the specific Maqasid. Al-Raisuni has added Maqasid Juz'iyy (i.e. part or fragment) (Al-Raisuni , 1992: 18 , Al-Raisuni , : 2009: 28 , Al-Raisuni , 2010: 10-12). Maqasid Al-Shariah is the study of intention and the unfolding secrets of the Shari'a and its laws for the benefit of mankind either by way of beneficial or to avoid harm in this world and the hereafter.

Maqasid mean purpose, requirements or goals. In Islam it means goals, outcomes or purposes required by Islamic law by decree of resources through the Qur'an or the Sunnah. It can also be defined as creating good and to avoid and eliminate harm. Al-Raisuni defines Maqasid as the objective set by Islamic law to achieve the interests of the human race (*maslahah*). Thus, Maqasid is the purpose and connotation prescribed by Islamic law in every legal either in general or specifically to safeguard the interests of humanity (Al - Qaradawi, 2006: 1, Al-Raisuni, 1992: 25, Al - Raisuni , 2010: 7, Ibn ' Ashur , 2009: 55).

Among the practice of Maqasid Al-Shariah is including justice, equality, facilitate and ease, to bring good and avoid harm, unity and solidarity. Ibn Ashur mentions among the most important purpose of the laws is to protect human life and improve system towards a good aspect of thought, work and relationships with other people in creating a perfect life (Ibn Ashur, 2009: 168). Similarly, Islam prohibits various types of wine made although other from grapes in intention to keep a good intellect. Banning of drugs is because it also eradicates mind and also a waste of possessions. Moreover, the prohibition to the judge for sentencing when hungry and angry because both will result in a loss of judge's concentration.

2.2 Islamic Leadership

Islamic Leadership is almost identical to conventional leadership besides in its religious, moral, and human roots (Khaliq Ahmad & Ogunsola, 2011). Mankind as the vicegerent of God, the Most High (*Al-'Al*), represents Him in the task of comprehending, conveying and executing the stipulated rules of Allah SWT. Man act as leaders in its varieties of level: upon self, family, neighborhood or state; and areas: religion, education, politics, economics and armed forces. (Al-Zuhayli, 1418H, pp. 122-135).

In the Quran and the Sunnah, the issues of leadership have been mentioned in many ways, either by emphasizing on its principles or examples. The word Imam, which means leader in its many forms such *Imam*, *Imaman*, *Imamihim* and *A'immah* has been mentioned 11 times in the Quran and innumerable in the

Sunnah (Muhammad Fu'ad, 2001). Besides the word *imam* or leader, *Al-Quran Al-Karim* also discussed bad leadership. For example, Surah Al-Naml 27: verse 34 Allah SWT described bad leadership in the story of Queen Balqis: "She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave." Thus, it should be understood that in Islam, leadership should not only be perceived from the standpoint of effective leadership process but also from the perspectives of how a leader could be perceived as bad and sinful.

Leader in Islam should understand that there are greater rewards to be sought other than financial and material gains. The true objectives embedded in the Maqasid as-Syariah required Islamic Leadership in the spirit of the religion to ensure not only to success in this world but in the hereafter as well.

2.3 Managerial Leadership

The research on conventional managerial leadership generally aimed to investigate the extent to which a leader is able to exert his or her influence toward the followers in multiple or across organizational levels (Hunt, 1991; Yukl, 2006). Although there were disagreements in categorising leaders in different levels of managerial positions (Hunt, 1991), the confusion does not hinder researchers' interest to study leadership from multiple perspectives. Leadership researchers were emphasized to focus on multilayers of leaders and through variety of methodology in disseminating information with regard to leadership or leadership practices (Yukl, 2006).

Scholars also argued that the previous leadership researchers mainly focused on theory- building that were based on experiments or observations conducted on non-leaders (i.e; college students) (Yukl, 1989; 2006). Undeniably, the approach has vastly contributed to the development of leadership theories and models. Nevertheless, continuous efforts should be carried out by further investigating the information obtained in laboratories on leaders from multiple levels and across organizations. Thus, based on the critiques and gaps found in the literature, this current research aims to expand previous theories and researches on organizational leadership. The aim is to be achieved by investigating the issue of effective managerial leadership practices from the perspective of conventional managerial leadership and Islamic leadership. Furthermore, the findings of this research are expected to be able to bridge the gap between the arts of Islamic leadership (that has been thoroughly discussed in some classical Islamic literature) and modern leadership practices.

The Islamic Leadership Model that will potentially be developed in this research utilizes the data that will be obtained from Malaysia Muslims' managers and leaders in various organizations. This research proposes that the analysis of modern leadership theories and practices from the Islamic leadership viewpoints and investigate them upon contemporary Muslim leaders and managers, could facilitate a greater understanding of the process of Islamic leadership.

3 RESEARCH METHODOLOGY

This research applied content qualitative analysis procedures. The focus of the content analysis in this research is to revisit the concept of Islamic Leadership that was discussed in conventional literature. This was done by investigating the concept through its original sources, i.e. the Quran and Hadiths. Conventional concepts of Islamic Leadership that were published in several literature (e.g. Badawi & Beekun, 1999) could be argued as practical but requires further investigation. This could be done by link the concept to its original sources (i.e. the Quran and Hadiths) as well as to selected classical Islamic Leadership texts. Classical Islamic Leadership texts were utilised to justify and enrich the conventional idea of Islamic Leadership. This was also done by justifying the themes of Islamic Leadership based on the understanding of Maqasid al-Shariah.

In previous researches, the characteristics of Islamic Leadership were compared to the characteristics of Servant Leadership and Managerial Leadership. The research was mainly conventional since it only used recently published Islamic Leadership literature. This research continued to study ILI by revisiting the concept based on the four categories of literature above and the understanding of Maqasid al-Shariah.

3.1 Data Collection Procedure

In line with inductive procedure, the data was obtained from secondary sources: data derived from academic and non-academic literature. This research provided five phases of analysis as the procedure based on content analysis procedures by using NVIVO. The process starts when this study begins to notice and look for patterns of meaning and issues of potential interest in the data (Braun & Clarke, 2006). Analysis involves

a constant moving back and forward between the entire data set. Meanwhile the coded extracts of data that the research analysing, and the analysis of the data that the study producing (Braun & Clarke, 2006).

Specifically, this research applied inductive approach in identifying specific themes of Islamic Leadership. Through inductive approach, this research content-coded four categories of literature: (1) The Quran & Hadiths, (2) Managerial Leadership and Servant Leadership literature, (3) Contemporary Islamic Leadership literature, and (4) Classical texts of Islamic Leadership. In doing content analysis, this study used NVIVO for information processing.

3.2 Data Analysis Procedure

This research conducted five phases of analyses to identify the Islamic Leadership themes based on the four categories of literature: (1) The Quran & Hadiths, (2) Managerial Leadership and Servant Leadership literature, (3) Contemporary Islamic Leadership literature, and (4) Classical texts of Islamic Leadership. The procedure is adopted from Braun and Clarke (2006): Using thematic analysis in psychology. The five phases of analyses used in this research are as follow **(1) Familiarization with the data** mentioned above in four categories of literature, **(2) Generating initial codes** by revisiting the Quran and Hadiths along with other Islamic literature to reshape the dimensions of ILI. As a result of extensive analysis from the selected Islamic literature (i.e. the Quran, Hadiths, and classic Islamic Literature), this research has identified 25 themes of Islamic Leadership Inventory (ILI). **(3) Searching for themes** when all data have been coded and collected. During this phase, the study has to re-focuses on the analysis of themes in a broader perspective rather than codes (Braun & Clarke, 2006), Phase **(4) Reviewing themes** involves one important level which is to review at the level of the coded data extracts. In other word, the study needs to read all the collected extracts for each theme, and consider whether they appear to form a coherent pattern. During this phase, the research also has to consider the validity of individual themes in relation to the data set (Braun & Clarke, 2006). Phase **(5)** concludes by **defining and naming the themes**, the research could identify the essence of what each theme is about and determining what aspect of the data each theme captures and naming the themes (Braun & Clarke, 2006).

Table (1) depicts the examples of the items to measure specific themes of Islamic Leadership. The measurement of the study has go through study of the every juz' in the Quran and also from Hadiths and other classic text of Islamic literature. Meanwhile, **Figure (2)** shows the 25 themes of the Islamic Leadership Inventory.

Table 1

Items	Coded for
1. To not betray the trust (Al - A'raf: 27) Item : a. I strive to fulfill the organization's trust. b. I lead by following the guideline set by the organization.	Trustworthiness/Integrity
1. Advising (Al - A'raf: 62.79) Item : a. I advise my employees about doing good things. b. I advise my employees about religious matter.	Employees Orientation
1. Leadership is a test (Al - An'am : 164) Item : a. I realize that rank is a test from Allah SWT. b. Leadership ranks will be followed by severe punishment, if not conducted fairly.	Muhasabah(Retrospection)
1. Avoid making decisions when angry (Al - A'raf: 154) Item : a. I refrain from making a decision when I was in anger. b. A decision should be made after the anger has eased.	Patience



Figure 2: 25 themes of Islamic Leadership Inventory

4 RESULTS AND DISCUSSION

Based on the content analysis procedures above, this research has identified 25 separate themes of Islamic Leadership behaviour (Figure 2). Qualitative research involves a series of questions, and there is a need to be clear about the relationship between these different questions (Braun & Clarke, 2006). As a result of using NVIVO for information processing, this research could remove many if not most of the clerical tasks associated with the manual coding and retrieving of data (Shahzad & Malik, 2014). The 25 themes are (1) Trustworthiness and Integrity, (2) Employees Orientation, (3) Self-evaluation, (4) Patience, (5) Outcome Orientation, (6) Empowerment, (7) Social Responsibility (8) Flexibility (9) Non-Calculative, (10) Spirituality, Religiousness and Piety, (11) Esprit De Corps, (12) Bravery, (13) Justice and Equity, (14) High Self-Reliance and High Self-Esteem, (15) Modesty and Shyness, (16) Impartially, (17) Moderation and Balance, (18) Good in Communication, (19) Free from environmental-constrains, (20) Earnest, (21) Cheerful, (22) Feared when

angry, (23) Empowering Intelligent, Wisdom and Encourage Synergy, (24) Role Model, and (25) Avoid Conflict.

This research is conducted to ensure that the 25 Islamic Leadership Inventories themes are integrated with the previous 19 themes of Islamic Leadership found in the earlier studies by Mahazan and Wan Mohd Fazrul (2012). Apart from that, this research also is performed to ensure the selected 25 themes of ILI is accord with the concept of Maqasid Al-Shariah. In the philosophy of Maqasid Al-Shariah, there are 5 principles of Maqasid (foundation goals) that a person or organization should fulfill before they will take any decision or action. These 5 principles are: (1) Preservation of Religion, (2) Preservation of Life, (3) Preservation of Intellect, (4) Preservation of Progeny, and (5) Preservation of Property. These 5 necessities are derived from the Shariah as important and basic for every human existence (Al-Allaf, 2013). Each themes in the ILI should be aligned with the philosophy of Maqasid Al-Shariah to form the foundation of Islamic leaders. It is crucial for Muslim leaders to fulfill the 25 characteristics in the Islamic Leadership Inventory. These 25 themes is a necessity for every Muslim leader as for the reason that Muslim world today cannot tolerate to have any corrupt leader anymore. Leaders in Islam will carry responsibility given by Allah SWT to them and at the same time Muslim leaders also carriers trust to serve the organization and society.

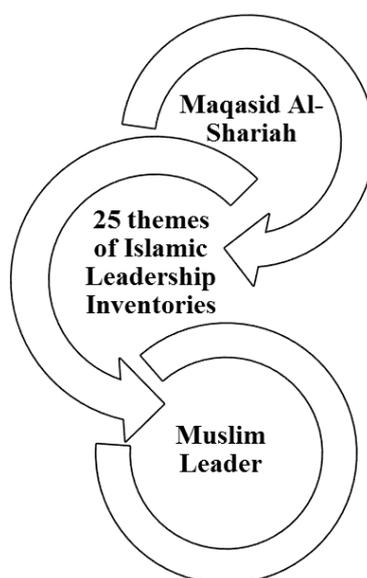


Figure 2: Maqasid Al-Shariah and Islamic Leadership Inventories as the foundation for Muslim's leaders

Based on the theoretical **framework (Figure 2)**, Islamic Leadership Inventories are grounded with the principle of Maqasid Al-Shariah and these ILI's will be the basis for the formation of the Muslim leaders.

5 CONCLUSION

This research aims to introduce a specific Islamic Leadership Inventories based on the philosophy of Maqasid al-Shariah to form a foundation for Islamic Leaders. The specific Islamic Leadership inventory will also be able to cover three important worldview of leadership or Islamic Leadership, Managerial Leadership, and Servant Leadership. In this research, Islamic Leadership Inventory and Maqasid Al-Shariah is regarded as the foundation of ILI while S-L and M-L were incorporated in ILI to ensure it practicality to be used in organisations.

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