

**THE IMPORTANCE OF LEADERSHIP IN DA'WAH: A CASE
STUDY AT KUIM**

Basyirah binti Narudin
(Matric No. P010449)

Academic Project submitted in fulfillment for the degree of
BACHELOR OF DAKWAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012512

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur


March 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries, which have been duly, acknowledge.

Date: 31 March 2004

Signature : 
Name : Basyirah binti Narudin
Matric No : P010449
Address : Blok 10A-1-7, Persiaran
Mayangpasir Lima (5),
Bayan Baru, 11950
Penang.

ACKNOWLEDGEMENT

اسلام عليكم ورحمة الله وبركاته..

All books stated the names of the authors on its covers but there is no book with the work of a single person. This research report is so. In this section, I as the researcher of this research would like to thanks gratefully to the all-relevant parties either individuals or organizations that involved directly or indirectly from the beginning until this research successfully end.

The first and foremost, thank you very much to the supervisor of this academic project, Miss Norhayati Rafida Abdul Rahim by giving her fully and personally attentions, giving clear instructions, sacrificing a lot of her energy and time, patiently facing all the troubles and generously sharing her ideas and knowledge for this research.

Secondly to the all-fellow friends who helped me directly or indirectly in doing this research and preparing this research report until it be as it is. Thank you also for their moral support to me when facing the very tested challenges in doing this research.

To my beloved parents and family, who understanding of my busy by allowing me to spend my holiday period of time by not with them besides their continuous pray and support for the success of this research.

To the all respondents of interview and questionnaire, thank you for your cooperation and so sorry for taking a few minutes of your life time for this research.

Finally, I would like to let you all know that any contributions of this research are the outcomes of our efforts together, for our lovely university and the more important is for our dearly religion, Islam.

“May Allah bless you”.

Basyirah binti Narudin

ABSTRAK

Menurut kajian ini, tahap keberkesanan sesuatu da'wah itu dipengaruhi oleh tahap keberkesanan kepimpinan yang mengendalikan da'wah tersebut. Kajian ini merupakan kajian lapangan keatas sekumpulan subjek – 50 orang pelajar Kolej Universiti Islam Malaysia (KUIM). Kajian ini bertujuan untuk mengenalpasti persepsi mereka terhadap keperluan kepimpinan terhadap sesuatu da'wah untuk menjadikan da'wah tersebut berkesan. Untuk memperolehi data, beberapa teknik kajian telah digunapakai iaitu temubual, soal selidik dan penelitian terhadap dokumen berkaitan. Hasil kajian menunjukkan bahawa tahap keberkesanan KUIM sebagai sebuah organisasi da'wah menurut persepsi responden menunjukkan keselarian dengan tahap keberkesanan kepimpinan KUIM menurut persepsi mereka juga. Dapatan dari hasil kajian ini, pengkaji merumuskan bahawa perlunya sesuatu da'wah itu baik individu mahupun organisasi dimantapkan dengan memantapkan unsur kepimpinan dalam diri para penda'wah dan pengurusan organisasi da'wah tersebut untuk menjadikan da'wah tersebut berkesan.

ABSTRACT

According to this research, the effectiveness level of da'wah activities is accordance to the effectiveness level of leadership, in organizing da'wah. This research is based on the fieldwork research on a group of 50 students from Islamic University College of Malaysia (IUCM). This research is proposed to identify the perceptions towards the need of leadership in da'wah as to make the da'wah effective. Interviews, questionnaires and reviewing relevant documents were the tools for data gathering. The findings indicate that the perceptions of respondents towards the effectiveness level of IUCM as a da'wah organization are parallel with their perceptions towards the effectiveness level of leadership in IUCM. Finally, the researcher concludes that it is important to conduct da'wah either through individual or da'wah institutions by strengthening the element of leadership in the self of da'i and in managing the da'wah successfully.

ملخص البحث

بالنظر إلى هذا البحث المبدانية، أن مستوى الآثار الدعوة يؤثر بأثر القيادة التي طبقتها تلك الدعوة. لقد كان هذا البحث هو البحث المبدانية من حيث أنه أخذ على الطلاب بجامعة العلوم الإسلامية بماليزيا. لقد كان الهدف من كتابة هذا البحث لإعلام موقف الطلاب من حاجة القيادة لدى الدعوة لضمان على التأثير. وللحصول على المعلومات المطلوبة. قد استعملت الباحثة القواعد المعينة منها القيام بالنقد والتفتيشة والنظرة إلى قرارات المكنوية . والحاصل منها أن مستوى الآثار بهذه الجامعة يصور با اتساوية القيادة كتنظيم الدعوة. والباحثة قد لخصته بأن الدعوة على الشخص أو التنظيم تحتاج إلى التقوية من جانبين سواء الدعاة أو إدارة الشؤون.

CONTENTS	PAGE
AUTHOR DECLARATION	i
ACKNOWLEDGEMENT	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
LIST OF TABLES	vii
LIST OF APPENDIX	viii
TRANSLITERATION	ix-xi
ABBREVIATION	xii
CHAPTER ONE: INTRODUCTION	
1.0 Research Background	1-4
1.1 Key Terms	4-6
1.2 Problem Statements	7
1.3 Aim	7
1.4 Objectives	8
1.5 Hypothesis	8
1.6 The Importance of the Study	8-9
CHAPTER TWO: LITERATURE REVIEW	10-37
CHAPTER THREE: RESEARCH METHODOLOGY	
3.1 Library Research	38
3.2 Location	39
3.3 Interview	39
3.4 Questionnaire	40
3.5 Sampling	41
3.6 Analyze	41
CHAPTER FOUR: FINDINGS	
4.1 Respondent Background	42-43
4.2 The Perception of Respondents Towards the Needs Level of Leadership in Being a Da'i	44-46
4.3 The Perception of Respondents Towards the Level of Leadership of KUIM	46-47
4.4 The Perceptions of Respondents Towards the Effectiveness Level of KUIM as an Islamic Institution / Da'wah Organization	48-49
CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS	
5.1 Conclusions	50
5.2 Implications	50-54
BIBLIOGRAPHY	55-57
APPENDICES	58-63

LISTS OF TABLES

	Page
Table 1: Respondent's Demographic Criteria	43
Table 2: The Level Perceptions Towards the Needs Level of Leadership in Being a Da'i	44
Table 3: Mean Scores for the Perceptions Towards the Needs Level of Leadership in Being a Da'i	45
Table 4: The Level Perception Towards the Effectiveness of Leadership of KUIM	46
Table 5: Mean Score for the Leadership Level of KUIM	47
Table 6: The Level Perception Towards the Effectiveness KUIM as an Islamic Institution	48
Table 7: Mean Score for the Effectiveness KUIM as an Islamic Institution	49

LISTS OF APPENDICES

	Page
Appendix A: Questionnaire	58-60
Appendix B: Output SPSS	61-63

**ARABIC WORDS transliteration SYSTEM
transliteration TABLE**

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa`r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha`b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zalim
ع	c	عقل	aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ, إ	ā	عالم, فتى	Ālim, fatā
ي	ī	عليم, داعي	Alīm, dāī
و	ū	علوم, أدعو	Ulūm, Adū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	ay	ليل	layl
يَ	iyy	شافعي	Shafi`iyy (ending)
وَ	uww	علو	`uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al), which is coupled with another word that contains, ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyah

قلعة

qalah

دار وهبة

dār wahbah

ABBREVIATIONS

didn't	: Did not
ed.	: Editor
haven't	: Have not
ltd.	: Limited
n.a.	: no author
n.d.	: No date
n.pl.	: No publication
n.pb.	: No publisher
p.	: Page
pp.	: Pages
RA	: Radiya Allah anhu
SAW	: Saalla Allah alayhi wa sallam
SWT	: Subhanahu wa taala
TQM	: Total Quality Management
trans.	: Translated by
vol.	: Volume
vers.	: Version

CHAPTER 1 INTRODUCTION

1.0 Research Background

Leadership is about the ability to lead and organize the society to move towards the ideals. It is not sufficient to appreciate the 'what' but also 'how' to achieve the noble goals. (Nik Mustapha Nik Hassan, 1998)

In general, research confirms the popular belief that leadership is indeed an important ingredient of individual, group, and organizational effectiveness. (Yukl, G. & Van Fleet, D.D., 1992) Good leaders spur on individuals, groups, and whole organizations to perform at high level and achieve their goals. Conversely a lack of effective leadership is often a contributing factor to lackluster performance. (M.George, Jennifer & R.Jones, Gareth, 2000)

A successful organization begins with an able leader who has vision and the ability to formulate strategies to realize the goals and objectives of the organization. An able leader will take advantage of change in the social environment and turn it into an opportunity for his organization. (Nik Mustapha Nik Hassan, 1998)

In the Islamic understanding, everybody is a leader in his own right. Ibn. Umar reported in a Hadith found in the article titled *Quality Leadership The Way Towards Civil Society* written by Nik Mustapha Nik Hassan, its meaning: "*Everyone of you is a leader, and everyone of you shall be questioned about those under your leadership...*" This perception of Islam on the concept of leadership is important for every individual to play an effective role in whatever capacity that he holds. Islam considers the leadership role as a religious responsibility. (Nik Mustapha Nik Hassan, 1998)

In Islam, leadership is an important aspect to be considered until Rasulullah SAW had asked to appoint a leader even in a small group, as a Hadith found in the article titled *Tanggungjawab Pemimpin Dan Kepimpinan Dalam Islam* written by Dr. Zulkiple Abd. Ghani:

إذا خرج ثلاثة في سفر فليؤمروا أحدهم

“When there are three persons going out for traveling (musafir), so it must be appointed one of them to be a leader”

It will be a responsibility of the leaders to determine the destination for their followers. The harmony or chaos in a society are closely related to the agenda or planning that done by it's leaders. Many verses of Al-Quran and says of Rasulullah SAW had emphasized the roles of leaders as the agent of the social movement and had also acknowledge that the leaders have the big impact towards the behaviors of the followers. (Zulkiple Abd. Ghani, 1999)

While, the term of 'da'wah', which mentioned in this study do not only means “The works of spreading Islam and its teachings towards the whole people”, but also refer to the Muslims themselves, KUIM students in their daily practicing Islam, which led by the leaders.

Da'wah is important, as the humans need the guides and instructions that could drive them towards the right path. In the past, those who led the humans were the prophets and the messengers who became the da'is that exclaimed the people towards the right path. Even after the periods of the prophets and messengers had finished, the humans still need the guides in their life. Based on this reason, it will be a responsibility to the Muslims to continue the effort of da'wah to bring the people towards the truth to protect the faith, actions and behaviors to be on the right. So, that is why da'wah is very required and important. *Amar ma'ruf* and *nahi munkar* are the basic in the Islamic da'wah. (Ghazali Darussalam, 1996)

According to the agreement of ulama', the law for performing da'wah is obligatory, it is *wajib kifa'i* and *wajib ayni* depend to the situations. *Wajib kifa'i* means if there are Muslims who have do the works of da'wah in certain territory, so it will not be considered as an obligation to the others in the territory to perform the da'wah, while *wajib ayni* means, if someone sees that only himself is Muslim in certain territory, for example a Muslim who residents with a group of non-Muslim or a Muslim who lives in the non-Muslim country, so it will be an obligation or *wajib ayni* to him to convey the da'wah as long as he has the ability of knowledge and energy. (Ghazali Darussalam, 1996) As a Hadith found in the book titled *Dinamika Ilmu Da'wah* written by Ghazali Darussalam:

بلغوا عني ولو آية

Anything (you get) from me, let it be conveyed, even a sentence.

As a conclusion about the law for performing da'wah, it is a responsibility and an obligation of the Muslims as said by Allah in Al-Qur'an:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Who is better in speech than the one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam".

(Al-Qur'an. Fussilat 41:33)

Generally, a da'wah can be considered as effective when the number of people who is willing to be the followers of the da'i is high. Willing to be the follower means willing to follow any directions or teaching by the da'i in the da'wah whether the directions or teaching is asking to do or to leave any action based on the preaching of the da'i.

Beside that, da'wah also can be considered as effective when the mad'u is able to practice the teaching of the da'i continuously or *istiqamah* and to be sincere in his action as reflects of the da'wah. In the other situation, when the immediate changes

occur on the mad'u as effect of the da'wah, the da'wah also can be considered as effective.

What is the relationship between the da'wah and the leadership? Generally, there are three similarities between the elements of the both – da'i (The person who does the da'wah) as a leader, mad'u (The person who being da'wah) as the follower and da'wah as a leadership process.

In the context of leadership as general, the da'i can be considered as a leader and should do what the other leaders always do in organizing and managing their subordinates or followers who are the mad'u. The da'wah and the leadership both are the processes, which also mutually interrelated. To conduct the da'wah effectively there are leadership, which establishes the goals and build the planning thoroughly before the da'wah is being conducted. The mad'u can be considered as a subordinate or followers. It is important for the da'i to be polite to the mad'u as to make them attract to be the followers and willing to follow any directions or teaching by the da'i through the da'wah.

Finally, with the appropriate methodology designed, the researcher hopes to find the answer of the research question, in which level the importance of leadership in da'wah accurately and to contribute to the other researches which similarly with this research field – the da'wah. It also hoped to open the minds of the people especially to those who expect to involve themselves in the work of da'wah or in the other word to be the da'i.

1.1 Key Terms:

Leadership

What is the meaning of the word 'leadership'? Literally, according to the Oxford Advanced Dictionary fifth edition (1995), the word 'leader' means a person or thing that leads, while the word 'leadership' means being a leader, the ability to be a leader and a group of leaders.

According to the Oxford Advanced Learner's Dictionary sixth edition (2000), the word 'leadership' means the state or position of being a leader, the ability to be a leader or the qualities a good leader should have and a group of leaders of a particular organization.

There are many definitions given to define the meaning of the term 'leadership'. Among of the definitions are as followed: -

"The process of influencing a group toward the achievement of goals" (P.Robbins Stephen & Coulter, Mary, 2003)

"The process of influencing the activities of an organized group toward goal achievement" (Rauch & Behling, 1984)

"A process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose" (Jacobs & Jaques, 1990)

From the Islamic view of definitions, there are Arabic terms that refer to the leadership such as *īdārah*, *qīyādah*, *sīyāsah* and *tadbīr* (Thantawi) . The leaders in Arabic words are *qīyādah*, *rāīsah* and *umarā*, which are in the similar meaning. They are persons that have responsibilities to protect the country from enemy. The leaders as general probably are *āmīr* or *khalifah*, but the term *khalifah* specific for Islamic leadership.

Da'wah

What is the meaning of the word 'da'wah'? Literally, the word *da'wah* is refers to the exclamation, invitation or incitation. According to Oxford Dictionary fifth edition (1995), the word *da'wah* means, propagation of belief (usually religious); preaching and evangelism. According to *Encyclopedia of Islam*, the *da'wah* of Allah and his prophets are to exclaim people to believe and convinced towards the truth of Islam.

It also is defined as exclamation or invitation in the general form of, whether towards the right or wrongdoing. Some of the academicians had explained that the word 'da'wah' is come from the word 'al-du'a' that means exclamation by the reason to encourage someone to realize his dream. (Ghazali Darussalam, 1996)

The conclusion of the literal definitions for the word 'da'wah' is it comes from the word 'da'a' and 'al-dua', means exclamation people towards the right path of Allah (Islam) and the seeks of the slave towards his god in the pray. (Ghazali Darussalam, 1996)

In the term definition, 'da'wah' had been defined by the ulama's in the different ways. According to Ghalwasy (1978), there are two definitions for the term 'da'wah' – Islamic religion and the works of spreading Islam.

Zaidan (1978) had defined 'da'wah' as the invitation towards the path of Allah, or towards Islam, the religion that brought by the prophet Muhammad SAW

Al-Ansari (1984), had defined 'da'wah' is the effort of attracting people towards the right path whether through the actions or words.

From the definitions given, we know that there are no difference in the nature of the definitions given with the other definitions in the aspect of meaning and content. The ends are the same, "The works of spreading Islam and its teachings towards the whole people" (Hj. Mohd Amin Abdul Rahim, 2001)

KUIM

'KUIM' is the keyword for Kolej University Islam Malaysia or in English it also known as 'IUCM' for Islamic University College of Malaysia. It was legitimately accepted it's establishment in Ministries Conference on June 11th 1997 and was gazettes on March 12th 1998. It is the first Islamic University of Malaysia that established by the Government of Malaysia in the 21st century and is the 12th of the Public Institutions of Higher Learning (IPTA) in this country.

1.2 Problem Statements

The issue being raised is, in which level the importance of leadership in da`wah? Is the da`wah needs the leadership to be effective? How actually the leadership contributes to the effectiveness of the da`wah?

Based on the scenario above, this study has several research question to be answered:

- 1) Is leadership important to be a da`i? If yes, in which level its importance?
- 2) Does the effectiveness of the da`wah rely on the effectiveness of leadership?
- 3) If leadership is important in organization, what is the level perception towards the effectiveness of KUIM as an Islamic organization?

The results and findings will identify the level of leadership interrelated to the effectiveness of the da`wah to indicate that level of the leadership contributes to the effectiveness of the da`wah and will eventually conclude the importance of leadership in da`wah

1.3 Aim

The aim of this study is to identify in which level the importance of leadership in da`wah by recognizing the level of leadership which contributes to the effectiveness of the da`wah. To investigate in which level the leadership contributes to the da`wah it must be initially find in which level the element of leadership is interrelated to determine the effectiveness of the da`wah. Beside that the researcher will also explains as general on how it contributes.

As we realize, da`wah is very important today, not only to spread or evangelize Islam to the non-Muslim but also to maintain the Muslim in Islam and in further to make strengthen the existing faith in them. The social conditions today also require the effective da`wah, so this study proposes to investigate in which level the leadership contributes to the effectiveness of the da`wah

1.4 Objectives

1. To recognize the perception of respondent towards the importance of leadership in being a da'i.
2. To identify the effectiveness level of leadership effectiveness by KUIM as a da'wah institution.
3. To recognize the level effectiveness of the da'wah by KUIM as an Islamic Institution.

1.5 Hypothesis

1. If a da'wah is conducted by the da'i who has the ability to be a leader or who has the qualities a good leader should have in him or herself, the da'i also has the ability and potential to perform the da'wah effectively. The higher ability to be a leader or the higher qualities a good leader should have in the self of the da'i is, the more effective the da'wah by the da'i will be.
2. The performance of a da'wah will be more effective if the leadership of KUIM as a da'wah organization is effective. If the da'wah organization is effective, the da'wah by the organization also will be effective. It will indicate that the element of leadership less or more is interrelated to determine the effectiveness of the da'wah and the effectiveness level of the da'wah less or more is depend to the effectiveness level of the da'wah organization. The more effective the da'wah organization is, the more effective the da'wah by the organization will be.

1.6 The Importance of the Study

1. It provides the guidelines on how to make the da'wah be more effective, through the leadership. It will also be a suggestion to the leaders to playing their roles effectively in da'wah and complete themselves with the knowledge and skills about the da'wah. It will be a suggestion if this study proves that the leaders have the ability and potential to conduct the da'wah effectively.

2. It will illustrate on how to conduct the da'wah through a particular organization or da'wah organization as to make the da'wah be more effective.
3. It will explain on how to complete and shape the personality and individual of the da'i so that the da'wah will be more effective – with the high ability to be a leader or high qualities a good leader should have in the self of the da'i. It will be a suggestion if this study proves that the high ability to be a leader or high qualities a good leader should have in the self of the da'i determine the effectiveness of the da'wah.

CHAPTER 2

LITERATURE REVIEW

Researchers have examined leadership skills from a variety of perspectives. Early analyses of leadership, from the 1900s to the 1950s, differentiated between leader and follower characteristics. Finding that no single trait or combination of traits fully explained leaders' abilities, researchers then began to examine the influence of the situation on leaders' skills and behaviors. Subsequent leadership studies attempted to distinguish effective from non-effective leaders.

These studies attempted to determine which leadership behaviors were exemplified by effective leaders. To understand what contributed to making leaders effective, researchers used the contingency model in examining the connection between personal traits, situational variables, and leader effectiveness. Leadership studies of the 1970s and 1980s once again focused on the individual characteristics of leaders, which influence their effectiveness, and the success of their organizations. The investigations led to the conclusion that leaders and leadership are crucial but complex components of organizations.

2.1 Current Leadership Research

The leadership literature of the 1970s and 1980s, with its focus on effective leaders, revisited personal traits as determinants of leadership abilities. It primarily contributed to understanding the impact of personal characteristics and individual behaviors of effective leaders and their role in making organizations successful. The studies differentiated between leaders and managers and introduced a new leadership characteristic - vision - and explored its importance. Along with having vision, effective leaders are said to facilitate the development of a shared vision and value the human resources of their organizations. In addition to these insights on leadership, a new theory emerged - transformational leadership.

According to the Oxford Advanced Learner's Dictionary fifth edition (1995), the word 'leader' means a person or thing that leads.

Leader is someone who can influence others and who has managerial capabilities (P.Robbins, Stephen & Coulter, Mary, 2003). Leaders also help organizations and the individuals and groups they are made up of attain goals that can range from achieving high levels of motivation and performance to making innovative decisions to increasing job satisfaction and organizational commitment. (M.George, Jennifer & R.Jones, Gareth, 2000)

Al-Quran also had stated many histories about the importance of leaders in da'wah. There is a history of Al-Quran, which related to this issue. It was about the Queen of Saba', Princess Balqis who worshipped the sun with her followers. (Syakh Muhammad Al-Abdah, 1998) After she received the da'wah from Prophet Sulayman to worship only to Allah, she embraced to Islam. Her followers afterwards followed her embracement. The significant point is, her followers also embraced to Islam as she embraced to Islam. This story indicates how importance leader is in da'wah.

The history of Malacca (Ahmad Ibrahim, 1995) had also mentioned about the effects of the embracement of the ruler towards Islamic faith, which gave the advantages in the aspect of Islamic da'wah in Malacca. There was a ruler named Parameswara who was Hinduism or his Islamic name, Muzaffar Syah. The advantages are, his subjects also had embraced the Islamic faith and another is, attempt were made to adopt the Islamic law and modify the Malay customs so as to make them conform to Islam.

In the biography of Imam Ahmad bin Hanbal, when he was tried and ordered to agree to the false Mu'tazili claims, Abu Jaafar Al-Anbari advised him, "You are a leader today, and the people will follow you. For by Allah, if you approved their opinion, a great number of people will follow you. And if you were to disagree from sanctioning it, a great number of people will also obey you". (Syakh Muhammad Al-Abdah, 1998)

One of the strategies that obviously effective in da'wah is to initiate the da'wah to those who can be the agents of the effort of da'wah, for example in the village, the head villagers or the influent leaders could do so because they have the potential to convey the da'wah towards the people under their authorities in a short period of time. (Nordin Ahmad, 2001)

In the matter of *Deen* (religion) especially the workers or colleagues are more influenced by the model of good behavior as exemplified by their leader. Someone tends to learn by following the model as exhibited by the others. The top leaders clarify the standard that should be done by the subordinates. (Baron & Greenberg) (Yusof Ismail, 1991)

The authority of the leader perhaps influences the environment of organization. An Islamic committed leader will influence his or her subordinates and the inner environment of organization. The example of the inner environment is his or her self-involvement in the work of religious preaching in his department. (Yusof Ismail, 1991)

According to J. Barry, Thomas (2001), there are five traits of leaders, which can be considered as leader who has leadership - Vision, communication, persistence, empowerment, and organizational ability. These traits maybe can be the reasons of why the da'wah is successful when it conducted through the leaders or and the Islamic good condition of society is influenced by the Islamic committed leaders.

2.1.1 Vision

"All leaders have the capacity to create a compelling vision, one that takes people to a new place, and the ability to translate that vision into reality" (Bennis, 1990). Current leadership literature frequently characterizes the leader as the vision holder, the keeper of the dream, or the person who has a vision of the organization's purpose. In *Leadership Is an Art* (1989), De Pree asserts, "the first responsibility of a leader is to define reality". Bennis (1990) writes that leaders "manage the dream". Vision is

defined as "the force which molds meaning for the people of an organization" by Manasse (1986).

According to Manasse, this aspect of leadership is "visionary leadership" and includes four different types of vision: organization, future, personal, and strategic. Organizational vision involves having a complete picture of a system's components as well as an understanding of their interrelationships. "Future vision is a comprehensive picture of how an organization will look at some point in the future, including how it will be positioned in its environment and how it will function internally" (Manasse, 1986).

Personal vision includes the leader's personal aspirations for the organization and acts as the impetus for the leader's actions that will link organizational and future vision. "Strategic vision involves connecting the reality of the present (organizational vision) to the possibilities of the future (future vision) in a unique way (personal vision) that is appropriate for the organization and its leader" (Manasse, 1986). A leader's vision needs to be shared by those who will be involved in the realization of the vision.

2.1.2 Communication

Foster's (1985) discussion of leadership stresses the importance of communication; he states "leadership is conditioned on language" (in Mazzarella & Grundy, 1989). Mazzarella and Grundy (1989) noted that "effective school leaders in particular, are good at communicating" and have the aptitude and skills "they need to interact well with others; they know how to communicate".

The ability to communicate and listen is a characteristic commonly used to describe effective superintendents (Aplin, 1984; Crowson & Morris, 1990; Mahoney, 1990; Pitner & Ogawa, 1989). According to Pitner and Ogawa (1989), "superintending is communicating" They found that the superintendents they studied considered the "ability to communicate with people as a requisite skill of their job" In addition to being able to communicate, superintendents are good listeners. Mahoney (1990)

reported that the superintendents he studied recommended: "Be a good listener Often, people aren't looking for instant comments or solutions; all they want is for someone to hear them out". Crowson & Morris (1990) included similar advice from superintendents in their study.

Researchers also describe the ability to communicate as a characteristic of effective principals (Blumberg & Greenfield, 1986; Becker et al., 1971; Gorton & McIntyre, 1978; Niece, 1989). Blumberg and Greenfield (1986) found in their in-depth study of eight outstanding principals that, among the five characteristics they held in common, one was "extremely well-developed expressive abilities" (in Mazzarella & Grundy, 1989).

Principals' communication characteristic includes their listening skills (Becker et al., 1971; Blumberg & Greenfield, 1986; Gorton & McIntyre, 1978). Becker et al. (1971) found that principals of outstanding schools "listened well to parents, teachers, and pupils". Teacher change agents studied by Nickse (1977) reported that strategies such as "developing one-to-one communication with teachers in the lounge" and listening to others were facilitative in implementing change at these teachers' schools.

The communicating and listening skills of superintendents, principals, and teachers are an important characteristic of leaders who facilitate school change. It is the basis for their ability to articulate a vision, develop a shared vision, express their belief that schools are for the students' learning, and demonstrate that they value the human resources of their peers and subordinates. Being an effective communicator and listener is also a key ingredient of the following characteristics, being proactive and taking risks, of leaders of school change.

2.1.3 Persistence

Leaders do not give up. They understand that quitting can be habit forming. They hold their course in spite of negative obstacles. They understand that with persistence and determination, even a stone can be worn away by the flow of water. Once they have communicated their vision, they hold on to it. They show the way when obstacles

block their path. They fully understand that they must emerge when organizations are faced with new problems that cannot be solved by unguided evolution. They constantly reach down inside themselves and tap hidden resources when they experience difficulties.

2.1.4 Empowerment

Leaders understand that people want to be involved in decisions that affect their lives. They understand that by giving people the ability to develop personal ownership, it becomes a developmental experience. They realize that we are not fully utilizing the abilities of people and they focus on tapping into this hidden potential. They utilize the self-fulfilling prophecy and get people to become who they can become.

2.1.5 Organizational ability

Leaders have the ability to utilize the current and future organization. They understand that we must accomplish more with less and they use their organizational ability to achieve new depths of accomplishment.

They can visualize future organizational structures and they have the ability to create effective future organizations. They instill new cultures and strategies in organizations, and have the ability to mobilize and focus energy, and resources. They understand how to blend their executive skills with organizational requirements. They understand that you must match the right executive with the right organizational structure in order to achieve organizational effectiveness and excellence.

As mentioned in the past chapter, one of the literal meanings for the word 'leadership' is the ability to be a leader or the qualities a good leader should have. Is the ability to be a leader important in the self of a da'i in order to make the da'wah be effective?

Initial investigations of leadership considered leaders as individuals endowed with certain personality traits, which constituted their abilities to lead. The studies investigated individual traits such as intelligence, birth order, socioeconomic status, and child-rearing practices (Bass, 1960; Bird, 1940; Stogdill, 1948, 1974). Stogdill

(1974) identified six categories of personal factors associated with leadership: capacity, achievement, responsibility, participation, status, and situation but concluded that such a narrow characterization of leadership traits was insufficient: "A person does not become a leader by virtue of the possession of some combination of traits" (Stogdill, 1948). The attempts to isolate specific individual traits led to the conclusion that no single characteristic can distinguish leaders from non-leaders.

Leadership research in the 1920s and 1930s focused basically on leader traits-characteristics that might be used to differentiate leaders from non-leaders. The intent was to isolate one or more traits that leaders possessed but the non-leaders did not. Some of the traits studied included physical stature, appearance, social class, emotional stability, fluency of speech and sociability. Despite the best efforts of researchers, it proves to be impossible to identify a set of traits that would always differentiate a leader (the person) from a non-leader. However, later attempts to identify traits consistently associated with leadership were more successful. Six traits associated with effective leadership included: - (P.Robbins, Stephen & Coulter, Mary, 2003)

1. Drive. Leaders exhibit a high effort level. They have a relatively high desire for achievement. They are ambitious. They have a lot of energy. They are tirelessly persistent in their activities and they show initiative.
2. Desire to lead. Leaders have a strong desire to influence and lead others. They demonstrate the willingness to take responsibility.
3. Honesty and integrity. Leaders build trusting relationships between themselves and followers by being truthful or nondeceitful and by showing high consistency between word and deed.
4. Self-confidence. Followers look to leaders for an absence of self-doubt. Leaders therefore need to show self-confidence in order to convince followers of their rightness of goals and decisions.
5. Intelligence. Leaders need to be intelligent enough to gather, synthesize, and interpret large amounts of information, and they need to be able to create visions, solve problems, and make correct decisions.
6. Job-relevant knowledge. Effective leaders have a high degree of knowledge about the company, industry, and technical matters. In depth knowledge

allows leaders to make well-informed decisions and to understand the implications of those decisions and to understand the implications of those decisions. (Kirkpatrick, S.A. & Locke, E.A., 1991)

Among the assessment instruments developed to measure leadership skills, the Leader Behavior Description Questionnaire (LBDQ) has been the most used. Halpin (1966) stated that one of the major findings resulting from the LBDQ data was that "effective leadership behavior tends most often to be associated with high performance on both dimensions". In summary, the situation approach to leadership supported the contention that effective leaders are able to address both the tasks and human aspects of their organizations.

General Norman Schwarzkopf, who successfully led the U.S., troops (570,000 strong) in the Gulf War under extremely difficult conditions, appears to concur with the findings of trait approach research. In his autobiography, Schwarzkopf suggests that good leaders are truthful, have the confidence and courage to say "no" when necessary, desire and able to influence others, and are knowledgeable. (Dumaine, 1992)

Individuals who possess the traits associated with effective leadership are more likely to become effective leaders than those who do not, but the trait approach alone cannot fully explain why or how effective leadership occurs. Many individuals who possess the identified traits never become leaders, and many leaders who possess them are not effective. This observation suggests the need to move from the search for leadership traits to the consideration of other factors that contribute to leadership effectiveness. (M. George, Jennifer & R. Jones, Gareth, 2000)

As mentioned before, one of the literal definitions of the word 'leadership' is a group of leaders of a particular organization. What is the definition of the word 'organization'? Is the performance of da'wah will be more effective if it be conducted by a particular organization or in other words da'wah organization?

According to the Oxford Advanced Learner's Dictionary sixth edition (2000), organization means a group of people who form a business, club, and etc. together in order to achieve a particular aim.

According to the Dictionary of Management (1997), one of its definitions which most related with this study is, the process of determining the necessary activities and positions within an enterprise, department or group, arranging them into the most effective functional relationship; defining the authority, responsibilities, and duties of each and assigning them to individuals so that effort is coordinated towards a command end.

Organizations exist to provide goods and services that people want. (M. George, Jennifer & R. Jones, Gareth, 2000)

An organization is a deliberate arrangement of people to accomplish some specific purpose. There are three common characteristics of an organization: -

1. Each organization has a distinct purpose. This purpose is typically expressed in terms of a goal or a set of goals that the organization hopes to accomplish.
2. Each organization is composed of people. One person working alone is not an organization, and it takes people to perform the work that's necessary for the organization to achieve its goals.
3. All organizations develop some deliberate structure so that their members can do their work. That structure maybe open and flexible, with no clear and precise delineations of job duties or strict adherence to any explicit job arrangements.

In summary, the term organization refers to an entity that has a distinct purpose, includes people or members, and has some types of deliberate structure. (P.Robbins, Stephen & Coulter, Mary 2003)

Muslim society needs an appropriate organization to apply the commands of Allah. The works of *amar ma'ruf nahi munkar* should be performed through the teamwork. The zakat institution, the management of orphanage and etc. require the organization

at the country level. It is very hard for a society to have an ideal life in the Islamic system without involve them in the organization (*jamaah*). As cited in the Al-Quran, which indicates the importance of to be in organization: -(Yusuf Ismail, 1991)

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُومٌ

“Truly Allah loves those who fight in His Cause in battle array, as if they were solid walls”

(Al-Qur’an. As Saf 61:4)

The truth of the importance the team works or working in organization had proved by the Prophet Muhammad since he was in Mecca where his companions, Abu Bakar, Umar, Uthman and Ali helped him. After that, he established a larger group, which in the context of Islamic country of Medina till it was, involved the roles of the non-Muslims to guide the country. This model obviously proves to us that da’wah requires a form of teamwork or group organized actions to achieve purpose. Thus, the needs of the da’wah towards the organization had been explained by the scholars till it was developed to be a particular Islamic knowledge which are studied particularly today for instance Berhanuddin Abdullah had presented the basic concepts of the Islamic organization in performing the duties of da’wah in his book ‘*Amal Jama’i*’ in the Islamic organization.

As the conclusion, the nature of the da’i in Islam, it requires a complete and well-designed organization begins with a small organization, which move as its capacity until the government that governs the country with Islam. It is important to ensure the success of Islamic da’wah as exhibited by the pass generation. (Badlihisam Mohd Nasir, 2000)

The organization setting the goals so it will be easier to achieve the success. Goals and objectives are essential elements to attain the success. According to the Robbins & Coulter (2003), on their story about the importance of establishing goals, Taylor has just been elected president of her business school’s honorary fraternity. She wants the

organization to be more actively involved in the business school than it has happen in the past. Marcel graduated from the university with a degree in marketing and computers three years ago and went to work for regional consulting services firm. He recently was promoted to manager of eight-person e-commerce development team and hopes to strengthen the team's financial contributions to the firm. What should Taylor and Marcel do now is establish some goals.

In which level the importance of leadership in organization? How 'leadership' playing its roles to determine the organizational effectiveness in order to achieve the organizational goals?

Leadership is the key characteristics that will determine if the organization has a strategic plan. If the leadership of the organization does not take ownership for the process, then it will become a programme with the connotation of the start and an end. (Barry, 2001).

Organizational effectiveness relates to the capacity of an organization to sustain the people, strategies, learning, infrastructure and resources it needs to continue to achieve its mission. It is a long-term outcome that some capacity building strategies may affect, while others may not (and this is acceptable in the continuum of management support service strategies needed to build capacity). There are many definitions and characterizations of effectiveness, taking into consideration elements such as organizational structure, culture, leadership, governance, strategy, human resources, etc. The various frameworks for measuring organizational effectiveness can be helpful in defining indicators for the success of capacity-building initiatives (Bacal, Robert, 2000)

Many approaches to organizational change, such as, total quality management, reengineering and self-managed teams, depend on employee involvement and empowerment. High-involvement organizations view employees at all levels as true partners in achieving their objectives and push down decision-making responsibility to those close to internal and external customers. Such practices allow organizations to tap into the creativity and energy of their employees to an extent that is not possible

with traditional forms of management. Moreover, they build flexibility to respond readily to a rapid changing external environment. (Howard, 1997)

Although high involvement can help enhance the organizational competitiveness, it is not simple a solution. To support high involvement, organizations must share knowledge, information, power to act, rewards throughout the workforce. Employees cannot be expected to assume new functional responsibilities and authority without a great deal of guidance and support from leaders. (Howard, 1997)

According to Barry, Thomas J. (1997), the quality organizations all start with leadership. Leadership is the pivotal force behind successful organizations and organizations cannot be successful without effective leadership. Leaders are the type of individuals that take ownership and lead the way. Leaders are people who do the right thing and perform an activity of vision with action and judgment.

2.2 Organizational Characteristics

According to Mas Chicago Youth Department (2002), the Islamic movement must have seven specifically organizational ones, namely:

2.2.1 Freedom from the special Interests of politicians and powerbrokers, especially those who dominate the government. This organizational independence, however, does not preclude members of the movement from holding political and appointive office as long as they work to protect the movement from harm and to secure its sincerity of intent and purity of action.

2.2.2 Gradualism In both thoughts and action, because the journey to success is hard and long and the goals are ambitious and grandiose. The gradualist strategy pursues these goals through a tactic of incremental steps; each planned to build on the previous step in a carefully optimized time frame. Imam Hasan al-Banna in his Instructional Discourse divided the stages of da'wah into three stages:

a) **Introductory:** Disseminating concepts and ideas among the people through oratory and writing, civic action and other practical methods.

b) **Preparatory:** Identifying good and reliable cadre to bear the burden of initiating and sustaining jihad. This is a period of building wisdom among the leaders and military discipline among the recruits. At this stage no one will be admitted to the movement except those willing to carry out their responsibilities in full obedience.

c) **Execution:** The stage of relentless combat and constant effort to achieve the goals. This stage will weed out all but the most honest and sincere, both in their own commitment and in their obedience to the chain of command. (Risalat Ta'leem (Arabic))

2.2.3 Low-Profile, with a maximum of productive action and a minimum of publicity, in order to:

- a) Purify action from the desire to be seen and praised by others;
- b) Save energy and time for productive and constructive action; and
- c) Ensure the safety of the movement and its members. The Prophet Muhammad SAW said, "Seek secrecy in what you do."

2.2.4 Strategic orientation for long-range victory. The hugeness of the task ensures that the way will be long and hard, so the people working in this field should prepare themselves both mentally and physically to meet any hardship and to sacrifice:

الم أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ
قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do men think that they will be left alone on saying we believe, and that they will not be tested? We did test those before you, and Allah will certainly know those who are true from those who are false. (Al-Qur'an. Al-Ankabut 29:1-3)

Members of the Islamic Movement should adopt and follow a long-term plan so they do not lose the way or seek the fruit before it is ripe. This requires a full understanding

that securing power for an Islamic government is a means for a larger goal, so when they gain power they will thank Allah and not retreat from their task out of fear.

If someone retorts: "But crooks and tools of outside interests gain power a lot faster and more easily," then reply that the two ways are different and the Islamic Movement will accept power only clearly gained in justice. If it would accept the reins of power held by others, it would have gained a false and fraudulent power, as have so many others. "Now then, for that (reason) call (them to the faith) and stand steadfast as you are commanded, and do not follow their vain desires."

2.2.5 Openness in work but secrecy of organization. One may not work for Islam in secret, or through a front, and still claim to exhibit wisdom. The message of Islam should be broadcast from the housetops and the truth should be witnessed always and everywhere those who hide the truth through silence are not merely dumb but evil. "Whoever sees a wrong-doing should change it by his hand; if he cannot, by his tongue; and if he still cannot then by his heart, and that is the weakest of faith." Those who call to Allah should proclaim the truth at their place of work and to all around them in every way. Allah says,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite (all) to the way of your Lord with wisdom and beautiful preaching.

(Al-Qur'an. An-Nahl 16:125)

This does not mean, however, that the Islamic Movement should reveal all its strategies, plans, and organization, because this would be foolhardy and put the movement and its members in danger. The slogan should be, "Work in public but organize in secret" which accords with the Prophet saying. "Seek secrecy in what you do", and "War is dissimulation."

2.2.6 Psychological independence. There has been much discussion about the -feeling of isolation- that Sayyed Qutb called for when he said, "There should be a group that takes the lead and proceeds alone in the middle of the ignorance found everywhere on this earth. This group should be in this environment but isolated from it, and should not be of this environment, though it should communicate with it."

The concept of isolation referred to here by Sayyed Qutb is distinct from the nihilist or rejectionist isolation of many non-Muslim groups. Muslims are isolationist in the sense of psychological independence, based on the manner and behavior, and of their feelings. This is what the Prophet SAW called when he warned: "Do not be a follower who says, I am with the people right or wrong. But maintain disciplined behavior, so when people do good, you should too and when they do evil, you should avoid it."

Effective work, movement, and da`wah are not possible if one is physically isolated and out of contact with people, because one must be sensitive to their differences and tailor one's approach accordingly. These people who are committed to Islam as individuals but reject the duties of work in a movement must be approached in one way. Some people are open enemies of Allah and his Messenger SAW, both as individuals and as members and leaders of non-believing groups. Other people are proud of being Muslims but do not live in accordance with its rules. These people, who represent the majority of Muslims today, cannot be equated with those who deny non-believers. Each group must be addressed distinctly and with the personal knowledge that comes from communication.

The message of the callers to Islam should be adapted to the closeness or distance of the potential audience, to their acceptance or rejection of the message, and to their friendship or enmity. Some of them need awareness, education, and guidance, while others, as a last resort in self-defense need the sword. This flexibility requires the callers to Islam to remain in contact with all elements of society. This relationship should aim at affecting the others positively, while avoiding a negative effect on oneself, and at purifying their lives while avoiding contamination of one's own. The Prophet SAW said: "The patience of one of you (in jihad) is better than (worshipping) Allah for 60 years."

2.2.7 Moral consistency. For a Muslim the end never justifies the means, no matter what the aggravation. Unlike most un-Islamic movements, who are Machiavellian even in excess of their own teachings, the Islamic movement must be principled in action.

How many people or parties actually practice what they preach in either the executive or legislative branch of government? These people and parties do not subscribe to a spiritual and moral creed designed to protect them from the hypocrisy endemic in the arena of politics.

The interests of secular people change and are translated into party programs, and these are often directed toward the self-serving advantage of party leaders, who sell out the interests of their supporters for personal gain. They gain power easily and manipulate it even more easily, because they are not constrained by religious and moral obligations. Instead they have objectives, strategies, and tactics that need to be accomplished regardless of the cost.

In contrast, the laborers in the Islamic field do not work for themselves. They are bound by religious and moral obligations, which they cannot discard or change.

This characteristic of moral consistency is based on five principles:

a) Islamic work must not be contaminated by any un-Islamic means in pursuit of its goals and objectives, even if these means were only words or slogans.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ
سُرَادِقُهَا وَإِنْ يَسْتَعِثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

Say: the truths from your Lord let him who will, believe and let him who will, reject it.

(Al-Qur'an. Al-Kahfi 18:29)

b) Islam is an organic whole and cannot be partitioned. Giving up part of it is abandoning it all. We need only recall the story of the "Quraysh" when they made the