

7780500000

# THE CONCEPT OF LEADERSHIP IN ISLAMIC MANAGEMENT

Norhayati binti Othman  
(Matric No. P 010561)

Academic project report submitted in partial fulfillment for the  
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012569

Faculty of Leadership and Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Nilai

March 2004

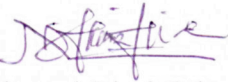
## AUTHOR DECLARATION

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 acknowledged.

Date: 22<sup>nd</sup> March 2004

Signature:



Name: Norhayati Binti Othman

Matric No: P 010561

Address: Lot 112, Kampung Jal, 16450

Ketereh, Kota Bharu, Kelantan.

## ACKNOWLEDGEMENTS

First and foremost, I wish to express my utmost grateful to Allah SWT and peace be upon His Messenger Muhammad SAW.

For these opportunities, I would like to extend special thanks and appreciation to Dr. Hersi Mohamed Hilole, supervisor of this research project for his continued support and guidance during the research project completion.

Furthermore, special thanks also to Mr. Arshad Hamzah and Mrs. Monaliza Laudang, Academic Division of the University for their advice and assistance in the student records. Beside that, thanks are due to the Prof. Dr. Mohamed Asin Dollah the Dean Of Faculty Of Leadership And Management.

In this opportunity also, I would like to extend special thanks to my parents, friends and all those either who directly or indirectly helped me during the preparation of this research.

Finally, I pray to Allah SWT to accept this genuine endeavour as a sincere deed and I hope that this research will be great use forever.

Insya Allah.

## ABSTRAK

Kajian ini menceritakan tentang Konsep Kepimpinan Dalam Pengurusan Islam. Dalam menyempurnakan tugas ini, penulis telah menggunakan teknik kajian perpustakaan sebagai sumber utama. Dalam masa yang sama penulis juga telah memperolehi maklumat tambahan melalui Internet. Sesungguhnya di dalam konsep ini mengandungi beberapa unsur penting yang menjelaskan gambaran sebenar atau garis panduan tentang kepimpinan dalam Islam, dimana ianya disokong oleh hujah-hujah atau dalil-dalil daripada Al-Qur'an dan As-Sunnah. Dengan berdasarkan daripada hujah-hujah Al-Qur'an dan As-Sunnah ini, ia dapat menguatkan lagi tentang kajian ini untuk menjelaskan konsep sebenar kepimpinan dalam pengurusan Islam. Sebagaimana yang kita ketahui, kepimpinan adalah suatu proses atau kemampuan menyusun dan mengarah sesuatu kumpulan untuk mencapai matlamat yang dirancang. Manakala kepimpinan dalam Islam pula ialah meletakkan setiap pemimpin itu bertanggungjawab keatas orang yang dipimpin dan akan ditanya atas segala tindakannya. Oleh itu hendaklah dipastikan bahawa pemilihan pemimpin dikalangan Muslim yang sejati amatlah dituntut oleh Allah SWT. Hasil daripada kajian ini menunjukkan bahawa kepimpinan yang berlandaskan *Hukum Syara'* memberi kesan yang baik dalam pengurusan Islam, dan seterusnya kepada kemaslahatan ummah di dunia dan di akhirat.

## ABSTRACT

The research is all about The Concept Of Leadership In Islamic Management. In effort to accomplish this research, the main method was used a library literature by gathering the information from primary sources. At the same time, the writer also does surfing on the Internet in order to gain extra-related information's. Verily, the study of the subject is important to give a clear picture regarding the concept of leadership in Islam. In this contact also are considered as backbone of study Al-Qur'an and As-Sunnah guidelines. As we know, leadership is defined in one way as any action that focuses resources towards a truly beneficial end. Furthermore, the leadership in Islam is taking every person leaders responsible on their duties and it will be asked all paths in Hereafter. Besides, selected leaders must be true without doubts and constrain among Muslims. This research shows that leadership in Islam give the good results particularly in Islamic management and also the good effectiveness among societies.

## ملخص البحث

يهدف هذا البحث إلى بيان مفاهيم القيادة في الإسلام. في اتمام هذا البحث، فقد استخدمت الكاتبة المنهج الذي هو عبارة عن دراسة مكتبية التي تقوم على جمع المعلومات من مصادرها الأصلية. ومن ثم استخدمت شبكة الإنترنت في زيادة المعلومات المتعلقة بالموضوع. وقد عرفنا هذه المفاهيم تتعلق بالعناصر أو الحجج المهمة التي تبين شروط أو كيفية لقيادة في الإسلام التي المؤيدة أيضا بالأدلة القرآنية والسنة النبوية. وهذا البحث، يوضح المعنى القيادة وهي تعرف بأنها أي يعمل يوظف المصادر نحو الأهداف. وبذلك أيضا القيادة في الإسلام تكون وضع القائد المناسب في المكان. وبالجديد بالذكر هنا أن كل اختيارات القائد من مسلم أمر مطلوب من الله تعالى. وقد دلت هذه الدراسة نتائج منها أن القيادة التي المبنية على حكم الشرع تكون ناجحة خصوصا في مجال الإدارة الإسلامية وعموما على سبيل الخير إلى مصلحة الناس في الدنيا والأخرة.

## CONTENT PAGE

<b>CONTENTS</b>	<b>Page</b>
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
GLOSSARY	viii
TRANSLITERATION	x
ABBREVIATION	xiii
 <b>CHAPTER 1: INTRODUCTION</b>	 1-5
1.1 RESEARCH BACKGROUND	
1.2 OBJECTIVE	
1.3 PROBLEM STATEMENT	
1.4 LITERATURE REVIEW	
1.5 METHODOLOGY	
 <b>CHAPTER 2: THE CONCEPT OF LEADERSHIP IN ISLAM</b>	
2.1 THE DEFINITION OF LEADERSHIP	6-8
2.2 THE FUNCTIONS OF LEADERSHIP	9-18
2.3 THE DEFINITION OF MANAGEMENT	19-20
2.4 THE PHILOSOPHY OF ISLAMIC MANAGEMENT	21-27
2.5 THE SCOPES OF LEADERSHIP IN ISLAMIC MANAGEMENT	28-31

### **CHAPTER 3: THE SOURCES OF LEADERSHIP IN ISLAM**

3.1 THE BASIC POSTURES OF LEADERSHIP	32-44
3.2 THE CONDITIONS OF LEADERSHIP FROM AN ISLAMIC PERSPECTIVE	45-52
3.3 THE CHARACTERISTIC OF LEADERSHIP IN ISLAMIC MANAGEMENT	53-56

### **CHAPTER 4: THE RESPONSIBILITIES OF LEADERSHIP IN ISLAM**

4.1 TO PERFORM THE ISLAMIC LAW	57-58
4.2 TO PROTECT THE ISLAMIC DA'WAH (الدعوة الإسلامية)	59-60
4.3 TO BUILD THE RIGHTFULNESS (الأمر بالمعروف والنهي عن المنكر)	61-62

### **CHAPTER 5: PROPHET MUHAMMAD S.A.W AS A MODEL OF ISLAMIC LEADERSHIP**

5.1 THE LEADERSHIP OF MUHAMMAD S.A.W	63-67
5.2 MUHAMMAD S.A.W AS MANAGER ADMINISTRATION	68-76
5.3 THE PROPHET S.A.W AS TEAM LEADER	77-82

<b>CHAPTER 6: CONCLUSIONS</b>	83-84
BIBLIOGRAPHY	85-86
APPENDICES	87-88

## GLOSSARY

**Akhlaaq.** (Plural of Kluluq). Morals or Ethics. Significantly, the word comes from the word *khalaqa* which means “God created”. Akhlaaq can thus be taken to mean the natural or innate morals or values such as truth, honest, goodness, justice with which man has been created.

**Allah.** The Arabic word for the One True God, Creator and Sustainer of all being. The word Allah is unique in that it can have no plural or gender connotation.

**Al-Amiin.** The Trustworthy. Description by which Muhammad was known in Makkah before his call to Prophethood. This description shows that the true Prophet must be known to be a person of good and unblemished character.

**Amaanah.** Trust, responsibility. Refers to the trust given by God to man to love in and manage this world with justice and goodness and to fulfill all his natural rights and obligations and the rights of all God’s creation. Refers also to any undertaking a person makes to another, it is a requirement of faith that a Muslim should discharge all his trusts faithfully and should not act carelessly or treacherously.

**Da’wah.** Invitation, Call. Refers to the duty on Muslims to invite or call others to return to the straight and natural path of Islam or submission to God. This, according to the Qur’an, has to be done with wisdom and beautiful advice. The “most excellent speech” is that of a person who calls others to God. Da’wah is addressed to both Muslims and non-Muslims.

**Islaam.** Submission to God. All creation at one level exists in a state of Islaam or submission to their inbuilt laws. In addition, man has been given the freedom to acknowledge and obey God and live naturally in accordance with His religion or Islam.

**Mukallaf.** Obligated, responsible. One who has reached the age of responsibility. It begins with the onset of maturity (*buluugh*). From this age on, a person whether male or female is under obligation to carry out all the duties of Islam. He or she is responsible for any act of omission. That is, omitting or failing to perform duties such as Salaat or Fasting in the month of Ramadaan. He or she is also accountable for any acts of commission, that is, for committing any act which is forbidden in Islam.

**Muslim.** One who submits to or obeys the laws of God. At one level, all creation can be said to be muslim, functioning according to the natural laws with which each was created. A conscious Muslim is one who consciously submits to God and follows the religion of God or Islam.

**Shahaadah.** Testimony, Witness, Declaration of faith. The words of the Shahaadah or declaration of faith are: *Ash-hadu an laa ilaha illa Allah wa ash-hadu anna Muhammad Rasuu Allah*- I testify that there is no god but Allah and I testify that Muhammad is God's messenger.

**Shari'ah.** The moral and legal code of Islam. The two main sources of the Shari'ah are the Qur'an and the Sunnah (see below) of the Prophet Muhammad.

**Shuura.** Decision –making through consultation, which the Muslim community is required to observe.

**Tawhiid.** Belief in or affirmative of the Oneness of God. Tawhiid is the correct human attitude to Reality.

**ARABIC WORDS TRANSLITERATION SYSTEM**  
**TRANSLITERATION TABLE**

**1. ALPHABET**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	ʿ	فأر	fa`r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدرا	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
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	zālim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

## 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>
ي، ا	ā	عالم، فتى	°alim, fatā
ي	ī	عليم، داعي	°alim, dā°ī
و	ū	علوم، أدمر	°ulūm, Ad°ū

#### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iy	شافعي	shāfī'iy (ending)
و	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: akhbar (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-ahliyyah  
قلعة qal'ah  
دار وهبة dār wahbah

**ABBREVIATIONS**

AS	‘alayh al-salaam
Narr.	narrated by
p.	page
pp.	pages
RA	radiya Allah ‘anhu
SAW	salla Allah ‘alayh wa sallam
SWT	subhaanahu wa ta ‘aala
vers.	version
vol.	volume
writ.	written by

# CHAPTER ONE

**CHAPTER 1**  
**INTRODUCTION**  
**(THE CONCEPT OF LEADERSHIP IN ISLAMIC MANAGEMENT)**

**1.1 RESEARCH BACKGROUND**

Nowadays, the leadership is very important in all types of management, especially in Islamic management. The important of leadership because to get the good aim and objective in management, and all problems can be discuss from others to makes the best decision.

Besides, the leadership also involve in family institutions, societies, and country. Many evidence about the leadership in Quranic and Sunnah. In this context, all the organization must be used and practice this concept to get the success and avoid the negative problems in management.

Clearly, the concept of leadership in Islamic management is a good model. It is because the good leader is a sample to be the systematic, efficiency, and effectiveness in all management.

Remember to the history, the concept of leadership began from the Prophet (s.a.w). The leadership is very important and Allah says in the Quran :

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

*(Al-Qur'an. Al-Baqarah, 2:30).*

*“ Look, your Lord said to the Angels, “ I will create a vicegerent on earth”. They said “ Will you place in there, one who will make mischief and shed blood in there? While we (indeed) celebrate your praises and glorify Holy (name)? He said: “ I know what you do not know”.*

After that, the important of leadership is a focus point in human life. Clearly, many of hadith was discussed about this. The Prophet (s.a.w) says,

{ أن رسول الله صلى الله عليه وسلم قال: إذا خرج ثلاثة في سفر فليؤمروا أحدهم }.

*“ If leave three persons to other places, and choose the leader among them”.*

In these cases, a writer likes to explain about the true concept of leadership in Islamic management. This case also includes about the qualification of leaders, duties and responsibility, method or style in appointing the leaders and other aspects about the leadership.

Lastly, this research will be reality about the concept of leadership in Islamic management. Besides, the writer hopes the leaders will be good a model in Islamic management according with the guideline from Al-Qur’an and As- Sunnah.

## 1.2 OBJECTIVE

- 1- To identify the concept of leadership in Islamic management.
- 2- To identify the reality and characteristics of leadership according to the Quranic and Sunnah, and the efficiency in Islamic Management.
- 3- To come out with the systematic system in Islamic management with the leadership concept.
- 4- To attract the readers to think positively about the importance of leadership must be the good persons to get the better results in management.
- 5- To give the true reality concept about the leadership in Islamic management and the application in organization management.
- 6- To give the good systematic systems in Islamic management according with the Islamic leadership concept.
- 7- To disclose the efficiency and effectiveness Islamic management with the true leadership.

## 1.3 PROBLEM STATEMENT

- 1- All management aspects must be referred to Quranic and Sunnah.
- 2- Leadership without Islamic ethics will create negative problems.
- 3- Selected of the leaders must be true without doubt and constrain among Muslims. Good leaders also can get the excellent in management systems.

## 1.4 LITERATURE REVIEW

Now, the Muslims have little knowledge about leadership in management. Many organization was conducted from leaders didn't know about Islamic knowledge, and many decision make from mind (aql) without guidelines from Quranic and Sunnah. In this context, the choosing of leaders must be the persons know about the Islamic sources to avoid the negative problems among society. This is because the good model in leadership concept is the Prophet of Muhammad (s.a.w). The Muslim leaders must be preceding this ethics and characteristics in develop the Islamic value in globalization era. **(Irwan Mohd Subri, 2002).**

Islamic leadership is a role in management systems. It is because the leaders must be referred to the Islamic law sources in making decision. Besides, the main objective in Islamic leadership is to develop the unity concept in management, and also in Muslims society. After that, the important aspect must be uses by leaders in management are truth, honest, and fair in duties. **(Abd Hakim B. Mohad @ Mohamad Ramli, 1999).**

According with the Qur'an, Allah says:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾.

*(Al-Qur'an. An-Nahl: 16:90)*

*“ Allah commands justice, the acts of good and generosity towards relatives, and he forbids all shameful deeds, injustice and rebellion: He instructs you, that you may receive guidance”.*

## 1.5 METHODOLOGY

In this research, a writer uses the library research system to get the information. This method is very important in gathering the information according with the topic. Beside that, this research involve about the theory discussion, definition and basic concept according with the leadership.

However, a writer also uses the On-line system or Internet to get any information. This system also is very fast and easy in gathering the information about topic discussion.

# CHAPTER TWO

## CHAPTER 2 (THE CONCEPT OF LEADERSHIP IN ISLAM)

### 2.1 THE DEFINITION OF LEADERSHIP

Leadership is defined in one way as any action that focuses resources towards a truly beneficial end.

Leadership in Islam is central to the Islamic personality and this has been greatly exemplified by the Prophet (s.a.w) who had himself exhorted the dai'yah to be a leader in leading others to the straight path<sup>1</sup>. Clearly, the leadership is very important in all types of management. Remember to the history, the concept of leadership began from the Prophet (s.a.w), and Allah says:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾<sup>2</sup>.

(Al- Qur'an. Al- Baqarah 2:30).

*“ Look, your Lord said to the Angels, “I will create a vicegerent on earth”. They said “Will you place in there, one who will make mischief and shed blood in there? While we (indeed) celebrate your praises and glorify Holy (name)? He said: “I know what you do not know”.*

Leadership also involves the process of influencing people to transform their way of life, at times through affirmative action to achieve betterment.<sup>3</sup> In the Qur'an Allah says:

1- Sapora Sipon. 2003. *Work Ethics In Islam*. Series 6. (Slide). Kuala Lumpur. KUIM.

<sup>2</sup>- Al-Qur'an. Al-Baqarah, 2:30.

<sup>3</sup> – Sapora Sipon. 2003. *Work Ethics In Islam*. Series 6. (Slide). Kuala Lumpur. KUIM.

﴿ تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾<sup>1</sup>

(Al- Qur'an. Al-Maidah 5:2)

“ You help one another in righteousness and in Holy deeds, but do not help one another in sin and evil: Fear Allah: Because Allah is strict in punishment!”

The term “leadership” is a word taken from the common vocabulary and incorporated into the technical vocabulary of a scientific discipline without being precisely redefined. As a consequence, it carries extraneous connotations that create ambiguity of meaning. Additional confusion is caused by the use of other imprecise terms such as power, authority, management, administration, control, and supervision to describe the same phenomena.<sup>2</sup>

Leadership has been defined in terms of traits, behaviors, influence, interaction patterns, role relationships, and occupation of an administrative position. Besides, some representative definitions that have been presented over the past 50 years. The definitions are:<sup>3</sup>

- Leadership is “behavior of an individual directing the activities of a group toward a shared goal”.
- Leadership is “the influential increment over and above mechanical compliance with the routine directives of the organization”.
- Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose”.
- Leadership is “the ability to step outside the culture, to start evolutionary change processes that are more adaptive”.

<sup>1</sup> – Al-Qur'an. Al-Maidah, 5:2

<sup>2</sup> – Gary Yulk.2002. *Leadership In Organization*. State University of New York. Prentice Hall.p. 2

<sup>3</sup> – ibid. p. 3.

- Leadership is “the process of making sense of what people are doing together so that people will understand and be committed”.
- Leadership is “about articulating visions, embodying values, and creating the environment within which things can be accomplished”.
- Leadership is “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organization”.

Most definitions of leadership reflect the assumption that it involves a process whereby one person exerts intentional influence over other people to guide, structure, and facilitate activities and relationships in a group or organization. The numerous definitions of leadership that have been proposed appear to have little else in common. The definitions differ in many respects, including who exerts influence, the intended purpose of the influence, the manner in which influence exerted, and the outcome of the influence attempt.

The use of the word “leadership” and the concept of its exercise normally apply to situations where a team of people or an organization has a mission or task to achieve, and that someone, or perhaps some group, is ‘in charge’ of this process, and has authority and accountability for both the process and the results.

It is, and always has been, about responsibility for converting a vision for a future state of being into reality. Usually a reality that is presumed to be preferable to the current one. This is achieved through strategic thinking as a vehicle for strategic planning, and through developing and coordinating the skills and strengths of individual team members, while maintaining cohesion of the team as a whole, so that strategy is the means to effective action<sup>1</sup>.

---

<sup>1</sup> – Peter J Reed. 2001. *Extraordinary Leadership*. Institute Of Directors. Kogan Page. p. 1.

## 2.2 THE FUNCTIONS OF LEADERSHIP

In Islamic leadership the function is very important to maintain the good results in management. In this cases, the function must be used in Islamic leadership are:

### 1) To establish the motive

In this concept, the leaders must be identifying the motive clearly according with the management aspect. This function is very important to determine the effectiveness and efficiency in Islamic leadership. Besides, all leaders also responsible in maintain the motive to avoid the negative problems in management<sup>1</sup>. Narrated on the Hadith (*Bukhari 2554*):

{ عن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم، أنه قال: ( ألا كلكم راع وعن كلكم مسؤول عن رعيته، فالأمير الذي على الناس راع، وهو مسؤول عن رعيته }.

*“ Ibn ‘Umar (r.a), narrated that the Prophet (s.a.w) said, “ Every one of you is a guardian and is responsible for his subjects. The ruler who has authority over people, is a guardian and is responsible for them”<sup>2</sup>.*

The clearly motive is very important to ensure that the subordinate understand with their duties and responsibility, and other activities in management. Without the clearly motive and objective, all management and leadership process will should the negative effect. Beside that, the organizations also don't give the good results in management process.

<sup>1</sup> – Razali Mat Zin. 1990. *Kepimpinan Dalam Pengurusan*. Percetakan CS. p . 59.

<sup>2</sup> – Al- Hafiz Zakiuddin Abd. Azim Al- Mundhiri. *The Translation Of The Meanings Of Summarized (Sahih Muslim)*. Darussalam. Vol. 2. p. 663.

Furthermore, the rationality is the important elements in maintain the motive. The motive and rationality will create the confidently our subordinate to the process of leadership in Islamic management.

After that, the leaders must be planning the motive and objective in short term and long term planning aspect in leadership management. This style is very important to ensure the good results in all management process.

## 2) To make the decisions

Making the decision is one important function in leadership process. It is because the leader always in dilemma situation especially to the choosing the alternative decision process.

Beside that, the leaders also must be intellectual and experiences in maintain the motive, planning aspect, create the activities and other alternatives to make the good results in leadership management, based on the Qur'an and Sunnah and also from the rules of Prophet (s.a.w).

Furthermore, choosing the leaders also must be from the good persons to avoid the negative problems. It is because in the Qur'an, defined the characteristic of leaders and the responsibility with their leadership<sup>1</sup>. According with the Qur'an, Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ  
وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾<sup>2</sup>.

(Al- Qur'an. Al- Mujadalah 58:11)

<sup>1</sup> – Razali Mat Zin. 1990. *Kepimpinan Dalam Pengurusan*. Percetakan CS. p. 61.

<sup>2</sup> – Al-Qur'an. Al Mujadalah, 58:11.

*“ O you who believe! When you are told to make room in gathering (spread out and) make room: (Ample) room will Allah provide for you. And when you are told rise up, rise up: Allah will raise up, to (suitable) ranks (and levels), those you who believe and who have been granted (mystic) knowledge. And Allah is well- acquainted with all you do”.*

After that, to make the good decision also, the leaders must be discussion with their subordinate and listen with their suggestions. In Islamic leadership, this value is very important and knowing also with “ Syura” system. Besides, in the Qur’an also defined about the process of “Syura”, and Allah says:

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ﴾<sup>1</sup>

*(Al- Qur’an. Al- Syura 42:38)*

*“ Those who listen to their Lord, and establish regular prayer, who (conduct) their affairs by mutual consultation, who spend out of what we bestow on them for living”.*

In this concept also, to ensure in process making the good decision, the leaders must be used the guidelines based on the steps and value. The steps and value are:<sup>2</sup>

- a) Identify the problems
- b) Analyze the problems
- c) Create the alternative decision
- d) Choosing the better decision

<sup>1</sup> – Al-Qur’an. Al-Syura, 42:38.

<sup>2</sup> – Razali Mat Zin. 1990. *Kepimpinan Dalam Pengurusan*. Percetakan CS. p . 62.

### a) Identify the problems

Before making the decision, all leaders must be getting the elements to solve the problems. The elements also must be including the advantages and disadvantages from the problems. Besides, the leaders must be patient with their responsibility to develop the good leadership in Islamic management. Based in the Qur'an, defined seriously about the reward to the person who patient in the duties and responsibility, and Allah says:

﴿قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾<sup>1</sup>

(Al- Qur'an. Al- Zumar 39:10)

“ Say: “O you my servants who believe! Fear your lord, for those who do well in this world, (the reward) is good. Spacious is Allah earth! Those who patiently work hard will truly receive a reward without measure”.

### b) Analyze the problems

In this concept include the classify problems and getting the facts and evidence process. The leaders also must be arranging the information's about the problems situation with systematically. In this cases also need to the good leaders to ensure the problems will be solve with clearly<sup>2</sup>.

<sup>1</sup> – Al-Qur'an. Al-Zumar, 39:10.

<sup>2</sup> – ibid. p. 63.

### **c) Create the alternative decision**

Choosing the alternative decision will make the easy to making the good decision. It is because this alternative will help the leaders develop the imagination levels to solve the problems<sup>3</sup>.

### **d) Choosing the better decision**

After the process introduce, identifying, analyze the problems and create the alternative, the leaders must be arrange the good decision to avoid the negative problems among societies. This step is very important to assess the good leadership in Islamic management process<sup>4</sup>.

---

<sup>3</sup> – ibid. p. 63.

<sup>4</sup> – ibid. p. 63.

### **3) To communicate**

Communication process is changing the information to develop the understanding among peoples.<sup>1</sup>

In organizations have more aspect of communications such as verbal and non-verbal. To develop the effective communication system, the leaders must be know and understanding what the basic aspects in communication process.

The basic aspects are:

- Ensure that the leaders clear and understand about the information's. It is because the good information's will be guiding the leaders.
- Ensure that the leaders know about the motive in process of communications.
- Ensure that the process of communication must be good and clear to avoid the negative problems.
- Ensure that the process of communication must be suitable with the part (place) and environments.<sup>2</sup>

---

<sup>1</sup> – Razali Mat Zin. 1990. *Kepimpinan Dalam Pengurusan*. Percetakan CS. p. 65.

<sup>2</sup> – ibid. p. 67.

Furthermore, the functions of leadership also are:

- a) Prepare members and start interaction
- b) Maintain Effective interaction
- c) Guide members through the agreed-upon agenda
- d) Ensure members satisfaction
- e) Encourage ongoing evaluation improvement
- f) Manage Conflict

#### **a) Prepare members and start interaction**

Groups form gradually and often need to ease meaningful discussion. As the leaders, need to prepare members for the group interaction as well as for discussion of a specific issue or problem. Don't expect diverse members to work together cohesively to solve a problem without first becoming familiar with each other.

Similarly, if members are to discuss a specific problem, a proper briefing may be necessary. If materials need to be distributed before the actual discussion, consider e-mailing to members. Or perhaps members need to view a particular film or television show. Whatever the preparations, need to organize and coordinate them. Once the group is assembled, need to stimulate the members to interact. <sup>1</sup>

#### **b) Maintain effective interaction**

Even after the group has begun to interact, need to monitor the members' effective interaction. When the discussion begins drag, need to step in and motivate the group. Besides, ensure that all members have an opportunity to express themselves.<sup>2</sup>

---

<sup>1</sup> – JOSEPH A. DeVITO. 2002. *ESSENTIALS OF HUMAN COMMUNICATION*. Allyn and Bacon. Fourth Edition. p. 271.

<sup>2</sup> – *ibid.* p. 271

### **c) Guide members through the agreed-upon agenda.**

As the leaders, need to keep the discussion on track by asking relevant questions, summarizing the group discussions periodically, or by offering a transition from one issue to the next. This involves following the tasks to be accomplished by the group as outlined in the meeting agenda efficiently managing the amount of time allotted for each event. <sup>1</sup>

### **d) Ensure members satisfaction**

Members have different psychological needs and wants, and many people enter groups because of them. Even though a group may, for example, deal with political issues, members may have come together for psychological as well as for political reasons.

If a group is to be effective, it must achieve the group goal (in this case, political) without denying the psychological purposes or goals that motivate many of the members to come together. One way to meet these needs is for to allow digressions and personal comments, assuming they are not too frequent or overly long. Another way is to be supportive and reinforcing. <sup>2</sup>

### **e) Encourage ongoing evaluation and improvement**

All groups encounter obstacles as they try to solve a problem, reach a decision, or generate ideas. No group is totally effective. All groups have room for improvement. To improve, the group must focus on itself. Along with trying to solve some external problem, it must try to solve its own internal problems. For example, personal conflicts, failure of members to meet on time, or members who come unprepared. When you notice some serious group failing, address it, perhaps posing this very issue (say, member lateness) as a problem to be solved. <sup>3</sup>

---

<sup>1</sup> – JOSEPH A. DeVITO. 2002. *ESSENTIALS OF HUMAN COMMUNICATION*. Allyn and Bacon. Fourth Edition. p. 271-272.

<sup>2</sup> – *ibid.* p. 272.

<sup>3</sup> – *ibid.* p. 272.

## f) Manage Conflict

As in interpersonal relationships, conflict is a part of small group interaction. And it's leader's responsibility to deal with it effectively. Small group communication researchers distinguish between procedural and people conflicts and offer a wide variety of conflict management strategies.

*Procedural and People Conflicts.* **Procedural conflicts** involve disagreements over who is in charge (who is the leader or who should be the leader), what the agenda or task of the group should be, and how the group should conduct its business.

The best way to deal with procedural problems is to prevent them from occurring in the first place by establishing early in the group's interaction who is to serve as leader and what the agenda should be. If procedural problems arise after these agreements are reached, members or the leader can refer the conflicting participants to the group's earlier decisions.

When members disagree or become dissatisfied with these early decisions, they may become negative or antagonistic and cease to participate in the discussion. When this happens (or if members want to change procedures), a brief discussion of the procedures may help.

The important point to realize is that the procedural conflicts should be dealt with as procedural conflicts, and not allowed to escalate into something else.

**People conflicts** can occur when one member dominates the group, when several members battle for control, or when some members refuse or participate. As the leader, try to secure the commitment of all members and get all to realize, it may be necessary to redirect the focus of the group to concentrate on satisfying members' need for group approval, periodic rewards, or encouragement.

People conflicts are also created when people rather than ideas are attacked. Make a special effort to ensure that attacks and disagreements are clearly focused on

ideas, not people. And if a personal attack does get started, you may need to step in to refocus the difference in opinion onto the idea and away from the person.<sup>4</sup>

---

<sup>4</sup> – *ibid.* p. 273-274.

## 2.3 THE DEFINITION OF MANAGEMENT

“**Management**” as the process of coordinating work activities so that they are completed efficiently and effectively with and through other people. The process represents the ongoing functions or primary activities engaged in by managers (leaders). In addition, management involves the efficient and effective completion of organizational work activities, or at least that’s what managers aspire to do.<sup>1</sup>

*Efficiency* refers to getting the most output from the least amount of inputs, (referred to as “doing things right”). Because managers deal with scarce inputs, including resources such as people, money, and equipment. They are concerned with the efficient use of those resources.<sup>2</sup>

*Effectiveness* is often described as “doing the right things”. That is those work activities that will help the organization reach its goals.<sup>3</sup>

Management, as aptly described by *Theodore Levitt* of Harvard, consists of: “... the rational assessment of a situation and the systematic selection of goals and purposes (what is to be done?): the systematic development of strategies to achieve these goals, the marshalling of the required resources, the rational design, organization, direction, and control of the activities required to attain the selected purpose, and finally the motivating and rewarding of people to do the work”.<sup>4</sup>

Leadership in management, or managerial leadership is about coping with the complexities of the situation at hand. Good management provides a measure of orderliness and constancy of purpose to key elements of the enterprise, like quality, productivity and profitability<sup>5</sup>

---

<sup>1</sup> – Stephen P. Robbins & Mary Coulter. 2002. *MANAGEMENT*. Prentice Hall. p. 6.

<sup>2</sup> – *ibid.* p. 6

<sup>3</sup> – *ibid.* p. 7

<sup>4</sup> – Ismail Noor. 1999. *Prophet Muhammad’s Leadership*. Utusan Publications & Distributors SDN BHD. p. 19.

<sup>5</sup> – *ibid.* p. 19.

## **Management Functions And Process**

In the early part of the twentieth century, a French industrialist by the name of Henry Fayol proposed that all managers perform four basic management functions. The functions are:<sup>1</sup>

- a) Planning
- b) Organizing
- c) Leading
- d) Controlling

### **a) Planning**

The planning function involves the process of defining goals, establishing strategies for achieving those goals, and developing plans to integrate and coordinate activities.<sup>2</sup>

### **b) Organizing**

It involves the process of determining what tasks are to be done, who is to do them, how the tasks are to be grouped, who reports to whom, and where decisions are to be made.<sup>3</sup>

### **c) Leading**

Management function that involves motivating subordinates, influencing individuals or teams as they work, selecting the most effective communication channels, or leading in any way with employee behavior issues.<sup>4</sup>

### **d) Controlling**

The final management function managers perform is controlling. This function involves monitoring actual performance, comparing actual to standard, and taking action, if necessary.<sup>5</sup>

---

<sup>1</sup> – Stephen P. Robbins & Mary Coulter. 2002. MANAGEMENT. Prentice Hall. p. 7-8.

<sup>2</sup> – *ibid.* 8

<sup>3</sup> – *ibid.* 8

<sup>4</sup> – *ibid.* 8

<sup>5</sup> – *Ibid.* 8

## 2.4 THE PHILOSOPHY OF ISLAMIC MANAGEMENT

Islamic religion as an “Ad-Din” is a good livelihood for the Muslims. It is because don't have a differences in all aspects of Islamic leadership in management. <sup>1</sup>

Clearly, In Islam also have the good philosophy to ensure the motive will be success and excellent. Besides, the philosophies of Islamic management also refer to the good sources and evidence namely the Qur'an and Sunnah guideline.

The knowledge about philosophy is very important in all management systems. It is because the philosophy will be developing the effectiveness of management. In this context, have the differences of Islamic philosophy and modern philosophy. <sup>2</sup>

The basic of modern philosophy are used the secularism concept and detach from the religion aspect. It is because the religion is a private factor. Besides, the Islamic philosophy also used the concept of Tawhid (التوحيد) in Islamic management. It is because the concept of Tawhid is the most important sources and the higher level in Islamic management. <sup>3</sup>

According to the definition of Tawhid, Tawhid is a relationship with the only One that excludes a similar relationship with anyone else. Tawhid is man's commitment to Allah, the focus of all his reverence and gratitude, the only source of value. What Allah desires of man becomes valued for him, the end of human endeavor. <sup>4</sup>

---

<sup>1</sup> – Azman Che Omar. 2001. *Pengurusan Di Malaysia Dari Perspektif Islam*. Dewan Bahasa & Pustaka. p. 48

<sup>2</sup> – ibid. 49

<sup>3</sup> – ibid. 49

<sup>4</sup> – Sapora Sipon. 2003. *Work Ethics In Islam*. Series 3. (Slide). Kuala Lumpur. KUIM.

Allah the only one and true of God. Occupies a pivotal place in a Muslim's life from a cradle to the grave. Islam is summed up in the Shahadah. ( لا إله إلا الله ). There is no God but Allah, affirming Allah to be the One, the absolute transcendent creator, the Lord and Master of all.

The most prominent manifestation of Tawhid are:<sup>1</sup>

- a- Sovereignty belongs to Allah
- b- Unity of divine law
- c- Unity of mankind.

According to the Qur'an Allah says about the evidences the most prominent manifestation of Tawhid. Allah says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ ذُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾.

(Al-Qur'an, Al-Baqarah 2:107)

“ Do you (also) not know that to Allah belongs the kingdom of the heavens and the earth? And except Him, you have neither a friend nor a helper.

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾.<sup>2</sup>

(Al-Qur'an, Al-Furqan 25: 2)

<sup>1</sup> – Sapora Sipon. 2003. *Work Ethics In Islam*. Series 3. (Slide). Kuala Lumpur. KUIM.

<sup>2</sup> – Al-Qur'an. Al-Furqan, 25:2.

“He (is the one) to whom belongs the kingdom of the heavens and the earth. He has feathered no son, nor does he have a partner in his kingdom, it is who has created all the things, and made them in proper”.

﴿ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾<sup>1</sup>.

(Al-Qur'an, Al-A'raaf 7:128)

“ Said Musa (Moses) to his people: “pray for help from Allah, and (wait) in patience's and constancy” Because the earth is Allah's, to give as a gift to such of His servants whom He pleases, and the end will be (best) for the righteous”.

The identity of Islamic culture and civilization lies in Tawhid. All past prophets invited people towards Tawhid<sup>2</sup>. Based on the Qur'an Allah says:

﴿ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴾<sup>3</sup>.

(Al-Qur'an, Al-A'raaf 7: 62)

“ I only do (my) duties for you from the will of my Lord: My advice is sincere to you and I know from Allah something that you do not know”.

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ  
عَلَيْكُمْ عَذَابَ يَوْمِ أَلِيمٍ ﴾<sup>4</sup>.

<sup>1</sup> – Al-Qur'an. Al-A'raaf, 7:128.

<sup>2</sup> – Sapora Sipon. 2003. *Work Ethics In Islam*. Series3. (Slide). Kuala Lumpur. KUIM.

<sup>3</sup> – Al-Quran. Al-A'raaf, 7:62.

<sup>4</sup> – Al-Qur'an. Hud, 12: 25-26.

(Al-Qur'an, Hud 12:25-26)

“ We sent Nuh (Noah) to his people (with a message): I have come to you with a clear warning. So that you serve none except Allah: Surely I do fear for you the penalty of a painful Day”.

Furthermore, the Al-Qur'an lays certain condition for belief in Tawhid such as knowledge, conviction, sincerity, truthfulness, acceptance, submission and love<sup>1</sup>. For the evidences Allah says in the Qur'an:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾<sup>2</sup>.

(Al-Qur'an, Az-Zumar 39:11)

“ Say: Surely I am commanded to serve Allah with sincere love and prayer”.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾<sup>3</sup>.

(Al-Quran, An-Nisaak 4: 59)

“ O you who believe! Obey Allah, and the Prophet (Muhammad), and those charged with authority among you. If you differ about anything within yourselves, refer it to Allah and His Prophet (Muhammad), if you believe in Allah and the Last Day: That is best and most suitable for final Determination”.

<sup>1</sup> – Sapora Sipon. 2003. *Work Ethics In Islam*. Series 3. (Slide). Kuala Lumpur. KUIM.

<sup>2</sup> –Al-Qur'an. Az-Zumar, 39:11.

<sup>3</sup> –Al-Qur'an. An-Nisaak, 4:59.

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا  
لِّلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ  
الْعَذَابِ﴾<sup>1</sup>.

(Al-Quran, Al-Baqarah 2:165)

“ Yet there are man who take (for worship) others besides Allah as equal (with Allah): They love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see, look! Then they would see the penalty. That to Allah belongs all power and Allah will strongly enforce the penalty”.

Beside that, the world-view of Tawhid as illustrated above is established on three principles concepts that is Iman (belief), Ilm (knowledge) and Amal (pious practices). However, have three types of Tawhid namely Tawhid Ar-Rabb (Rububiyyah), Tawhid Al-Ulooheeyah , and Tawhid Sifatullah.<sup>2</sup>

The first type is **Tawhid Ar-Rabb** (Rububiyyah), is the assertion of the Oneness of Allah in His actions such as creation and regulation (of affairs). For the example, Allah the Almighty says “ Praise be to Allah, Rabb of the worlds”. “Allah is the Rabb of the Heavens and the earth”.<sup>3</sup> According to the Qur’an Allah says:

﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ﴾<sup>4</sup>.

(Al-Qur’an. Al-An aam 6:17)

<sup>1</sup> – Al-Qur’an. Al-Baqarah, 2:165.

<sup>2</sup> – Sapora Sipon. 2003. *Work Ethics In Islam*. Series 3. (Slide). Kuala Lumpur. KUIM.

<sup>3</sup> – Abdul Latif Muda & Rosmawati Ali. 1999. *Pengantar Ilmu Tauhid*. Pustaka Salam SDN BHD. p. 7-8.

<sup>4</sup> – Al-Qur’an. Al-An aam, 6:17.