Leadership Behaviors in Islam: Integrating Managerial Leadership and Servant Leadership

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Abstract: The purpose of this research is to reinvestigate the 19 themes and its items of Islamic Leadership Inventory (ILI) developed to measure Islamic Leadership behaviors. The major focus of this research is to strengthen the Islamic theoretical supports of ILI by conducting Content Analysis procedures on the four categories of texts namely 1) The Quran and Ahadiths, 2) Classical literature of Islam, 3) Modern literature of Islam and 4) The literature of conventional leadership. Three steps were applied to conduct the Content Analysis. First, items consisting Islamic leadership behaviors were extracted from the Quran and Ahadiths. Secondly, items consisting the same focus (Islamic Leadership) were extracted from the classical and modern texts of Islamic literature. The items were fitted in the Islamic Leadership themes developed from the first procedure. Third, the existing themes and items of original ILI were compared and integrated with the new established themes and items. Based on the three procedures, this research expanded the 19 themes of original ILI into a newly identified 25 Islamic Leadership themes. Items of original ILI were also modified to represent the 25 new themes. Specific description of Islamic leadership behaviors were found in the Quran, Ahadiths and Islamic literature. This research transformed the leadership description into a set of measurable Islamic Leadership behaviour items. In sum, this research found the existing ILI themes and items fitted well in the newly identified 25 Islamic Leadership themes. Furthermore, the themes are consistent with the Maqasid al-Syari'ah. This has suggested the 25 themes are foundational and should be considered as stable acts to describe effective Islamic Leadership behaviors.

Key words: Islamic Leadership Inventory · Servant Leadership · Managerial Leadership

INTRODUCTION

Mahazan *et al*. (2012) identified 19 themes representing leadership in Islam from Content Analysis conducted on selected literature of Islamic Leadership, Servant Leadership and Managerial Leadership. The themes were found to be valid and reliable based on the responds collected from Muslim executives in one Islamic university in Malaysia [1]. The validated themes and items were then named the Islamic Leadership Inventory (ILI). Nonetheless, the itemized behaviors of leadership in Islam as consist in ILI were argued to be insufficient in relation to its Islamic theoretical supports. Thus this research reanalysed the ILI items by using three steps of content analysis procedures. In the first step, a thorough review of Quran and the words of the Prophets was conducted to establish the underlying foundation of Islamic Leadership. Secondly, content analysis focusing on leadership in Islam was also conducted on selected classical Islamic

literature to identify important behaviors of an Islamic leader. Finally, the existing items and themes of ILI were re-compared and integrated with the new established themes. In this research, 25 upgraded themes of ILI were identified. In sum, this research found the existing 19 themes of ILI fitted well in the newly identified 25 themes of ILI. Furthermore, this research found that ILI could be justified as an inventory measuring key Islamic Leadership behaviors based on its consistency with the philosophy of Maqasid al-Syari'ah or the Higher Objectives of Syari'ah.

The Concepts and Theories: This section will discuss the higher objectives of Shariah or the Maqasid al-Shariah to underpin Islamic Leadership understanding. This section will also discusses three other basic concepts of Islamic Leadership Inventory (ILI), or the Islamic Leadership itself, Managerial Leadership Theory and Servant Leadership Theory.

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Maqasid Al-Shariah: Maqasid Al-Shariah means to know the meaning and goals of the Shari'a in every law. 'Alal al – Fasi define Maqasid Al-Shariah as to understand the Islamic belief and goals from Shariah perspective in addition to unfolding secrets in any given matter prescribed by Islamic law. Knowledge of Maqasid Al-Shariah is an essential for a mujtahid when delivering opinions, especially when there is a difference of opinion [2]. Ibn ' Ashur defines Maqasid Al- Shariah as wisdom and all the attention that can be seen in the laws prescribed as a whole or in substantial part. Meanwhile Al-Raisuni defines Maqasid Al-Shariah as the objectives to be achieved by the Islamic law for the importance of humanity. He divides Maqasid Al-Shariah into three categories unlike to most scholars who divided Maqasid into two parts which is the general Maqasid and the specific Maqasid. Al-Raisuni has added Maqasid Juz'iyy (i.e. part or fragment) [4]. Maqasid Al-Shariah is the study of intention and the unfolding secrets of the Shari'a and its laws for the benefit of mankind either by way of beneficial or to avoid harm in this world and the hereafter.

Maqasid mean purpose, requirements or goals. In Islam it means goals, outcomes or purposes required by Islamic law by decree of resources through the Qur'an or the Sunnah. It can also be defined as creating good and to avoid and eliminate harm. Al-Raisuni defines Maqasid as the objective set by Islamic law to achieve the interests of the human race (maslahah). Thus, Maqasid is the purpose and connotation prescribed by Islamic law in every legal either in general or specifically to safeguard the interests of humanity [4].

Among the practice of Maqasid Al-Shariah is including justice, equality, facilitate and ease, to bring good and avoid harm, unity and solidarity. Ibn Ashur mentions among the most important purpose of the laws is to protect human life and improve system towards a good aspect of thought, work and relationships with other people in creating a perfect life [4]. Similarly, Islam prohibits various types of wine made although other ??from grapes in intention to keep a good intellect. Banning of drugs is because it also eradicates mind and also a waste of possessions. Moreover, the prohibition to the judge for sentencing when hungry and angry because both will result in a loss of judge's concentration.

The study has concluded from the observation of the selected literature that the five foundation of Maqasid Al-Shariah were fully observed to underpin Islamic Leadership understanding. Maqasid Al-Shariah is the guideline and indicator from deep understanding and awareness towards all devotional acts. The primary

foundation of Maqasid Al-Shariah is the Al-Quran and Al-Sunnah and every Muslim should imply the basis of Maqasid Al-Shariah in all action and activities [5]. Maqasid Al-Shariah has highlighted five principles as a foundation goals for pursuing any decision or action. Every person or organization should fulfill the set parameters before they will take any decision or action. The 5 principles are: 1) Preservation of Religion – *Al-Diin*, 2) Preservation of Life – *Al-Hayah*, 3) Preservation of Intellect – *Al-'Aql*, 4) Preservation of Progeny – *Al-Muru'ah* and 5) Preservation of Property – *Al-Mal*. Each themes in the Islamic Leadership Inventory should be aligned with the philosophy of Maqasid Al-Shariah to form the foundation of Islamic leaders [4].

Islamic Leadership: An Introduction: Generally, leadership comes with a purpose or purposes to be fulfilled. A leadership without any single purpose is never a leadership. In Islamic leadership, regardless of its any level and areas covered, purports towards the fulfillment of the rights of God SWT. According to Khaliq Ahmad [6, p.3],

Leadership in Islam centers on trust (*Amanah*). It represents a psychological contract between leaders and their followers that they will try their best to guide, protect and treat their followers justly. It revolves on doing good deeds for the sake of Allah, the Muslim community and humankind.

In a popular saying, *Al-Imamah Taklif Wa La Tashrif*, which means leadership is a responsibility not an honor. This responsibility in Islamic leadership, in whatever tasks and functions a leader should undertake or endure, is bound with the basic principle of fulfilling the trust (*Amanah*) bestowed upon mankind as vicegerent. Allah SWT says,

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - he was indeed unjust and foolish. (Al-Quran Al-Karim. Surah Al-Ahzab 33: Verse 72).

With such responsibility, it comes with a complement of a right that a leader must be obeyed and be followed, as long as one is not against the main principles or the usul al-din of Islam. Realizing this importance in Islam, Rasulullah SAW had many times warned about disobedience and its grave punishment. One of these hadiths, as narrated by Imam Muslim r.a.,

He who refused obedience on a leader, disavowed the Jama'ah (the mainstream Muslims) and then died, died on Jahiliyyah. And he who fought blindly under a banner,

getting angry for a prejudicial group, inviting to blind solidarity, or helped a prejudicial group and was killed then, his death was a Jahiliyyah death (n.d. Hadith no. 4892. Vol. 6. p. 20).

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

Managerial Leadership: The research on conventional managerial leadership generally aimed to investigate the extent to which a leader is able to exert his or her influence toward the followers in multiple or across organizational levels [7, 8]. Although there were disagreements in categorising leaders in different levels of managerial positions [7], the confusion does not hinder researchers' interest to study leadership from multiple perspectives. Leadership researchers were emphasized to focus on multilayers of leaders and through variety of methodology in disseminating information with regard to leadership or leadership practices [8].

Scholars also argued that the previous leadership researchers mainly focused on theory- building that were based on experiments or observations conducted on non-leaders (i.e; college students) [8]. Undeniably, the approach has vastly contributed to the development of leadership theories and models. Nevertheless, continuous efforts should be carried out by further investigating the information obtained in laboratories on leaders from multiple levels and across organizations. Thus, based on the critiques and gaps found in the literature, this current research aims to expand previous theories and researches on organizational leadership. The aim is to be achieved by investigating the issue of effective managerial leadership practices from the perspective of conventional managerial leadership and Islamic leadership. Furthermore, the findings of this research are expected to be able to bridge the gap between the arts of Islamic leadership (that has been thoroughly discussed in some classical Islamic literature) and modern leadership practices.

Servant Leadership: Badawi and Beekun (1999) argue that the ideas that underpin the concept of Servant Leadership have already been there in the teachings of Islam. This is the major focus that provides this analysis with a justification to study the concept of Servant Leadership from the perspective of Islamic Leadership. Second, Humphreys (2005) states that the concept of Servant Leadership is only practical when used in static environments. Third, Whetstone (2002) argues that the concept of Servant Leadership is not sufficient to be used on employees or followers who are less-naive and are capable of exerting excessive and self-interested influence on leaders. This second and third argument act to further justify this analysis to investigate the concept of Servant Leadership. In sum, from these three arguments, it is justified that the concept of Servant Leadership needs to be analysed further, particularly from different points of view.

Among all of the journals that discuss the concept of Servant Leadership by Greenleaf, this article examines explanations of the concept of Servant Leadership found in the literature. Cunningham (2004, p.1) says that the concept of Servant Leadership is a concept that tries "to instigate a cultural revolution-not just in terms of executive behaviours, but in terms of the mindset that dissociate material situations from psychological or spiritual health". Cunningham continues by saying that the "concept of Servant Leadership intends to communicate that serving, leading, receiving and giving are intermingled and not so discrete and dissociated as some economists or social theorists might think" [9, p.2]. Stone, Russel and Patterson (2004) argue that the main understanding which underpins the concept of Servant Leadership is that theorists or researchers should disengage from the materialistic and leader-focussed elements in leadership activities and move to ones that are more spiritual in nature and focus more on followers or members of organisations. The concept of Servant Leadership requires leaders to be compassionate, caring and also trustworthy to the members of organisations, more than other leadership concepts require leaders to be. It is argued that this is a very useful concept to enhance the quality of leadership performance and further argued that Servant Leadership is a very convincing concept which should replace other traditional and modern concepts of leadership because it is influenced by morals and ethics [10, 11, 12, 13].

MATERIALS AND METHODS

This section is divided into three subsections, or the research approach, data collection procedure and data analysis procedure.

Research Approach: To recall, there are 4 main literature involved in this research, 1) The Quran & Hadiths, 2) Managerial Leadership and Servant Leadership literature, 3) Contemporary Islamic Leadership literature and 4) Classical texts of Islamic Leadership. The overall methodological approach used in this study is content qualitative analysis procedure, falling within what Neuman (1997) describes as Interpretative Social Science (ISS). This procedure involves the hermeneutical study of texts to discuss the idea of leadership in both breadth and depth to answer the research question and the sub-questions [14]. Precisely, this research has focused on analyzing the characteristics or themes of leadership that underpin the concept of Managerial Leadership and Servant Leadership by drawing on the principles of Islamic Leadership accorded with the objectives of Shariah that are regarded by Islamist as universal. The purpose of applying this research coupled with content analysis procedure is to revisit the concept of Islamic Leadership that was discussed in the conventional literature.

In the previous research [15], the themes of Islamic Leadership were developed through a comparative content analysis based on the characteristics identified by Noor (2002) and Badawi and Beekun (1999). These themes of Islamic Leadership were further compared to the characteristics of Servant Leadership in several works [i.e. 11, 16, 17] in order to identify the similarities and differences between the two concepts. The content analysis revealed 19 separate themes in which 79 items were identified for Islamic Leadership Inventory (ILI). Most of the items are self-developed, based on several widely-used managerial leadership inventories.

This study then continues to increase further understanding between the literature involved. To strengthen the themes of Islamic Leadership, this study has revisited the Quran and Hadiths, together with other Islamic literature to reshape the dimensions of Islamic Leadership or Islamic Leadership Inventory (ILI). As a result of extensive analysis from the selected Islamic literature (i.e. the Quran, Hadiths and classic Islamic Literature), this research now has 25 themes of Islamic Leadership Inventory (ILI) that has been identified. Based on the reason that the focus is to examine the characteristics of Managerial Leadership and Servant Leadership with Islamic Leadership. A series of comparative content analyses have been employed with an Interpretative Social Science (ISS) perspective. Comparative content analysis and Interpretative Social Science (ISS) have a very close connection with hermeneutical approach used by this research [14].

Data Collection Procedure: Concerning to the data collection procedure, this research is based on data derived from academic and non-academic literature, or in other words, it is based on secondary data. This means that this research draws on a large amount of data that were collected through literature. Articles from the literature were considered as the units of analysis for this research [14]. In line with inductive procedure, this research provided five phases of analysis as the procedure based on content analysis procedures by using NVIVO [18]. The process starts when this study begins to notice and look for patterns of meaning and issues of potential interest in the data [18]. Analysis involves a constant moving back and forward between the entire data set. Meanwhile the coded extracts of data that the research analysing and the analysis of the data that the study producing [18].

Specifically, this research applied inductive approach in identifying specific themes of Islamic Leadership. Through inductive approach, this research content-coded four categories of literature: 1) The Quran & Hadiths, 2) Managerial Leadership and Servant Leadership literature, 3) Contemporary Islamic Leadership literature and 4) Classical texts of Islamic Leadership. In doing content analysis, this study used NVIVO for information processing. Apart from the literature that were used in the first and second study [i.e 1, 15], several new Classical literature of Islam were analysed in this research namely The Quran and Ahadiths, discussions of characters of the Prophet Muhammad n in Sairus-Salikin, elaborations of Sha'rawi in As-Sheikh Al-Imam Muhammad Mutawalli As-Sha'rawi wa Qadaya Al-A'sri and As-Sheikh As-Sha'rawi Baina Al-Islam Wa al-Siyasah, the Muqaddimah and Muzil al-Malam 'an Hukkam al-Anam of Ibn Khaldun,, The Ghazali's Nasihatul Muluk and finally some discussions on political leadership of Racep Tayyip Erdogan Qissatun Za'im.

Data Analysis Procedure: Based on the nature of data above, it is very important for this research to organise the data properly [19]. The best way for this research is to organise the data by using the five phases of analysis using thematic analysis in psychology [18]. The five phases of analyses used in this research will be discussed specifically in the next section, or results and discussions section.

RESULTS AND DISCUSSIONS

Based on the adapted content analysis procedures, this research has identified 25 separate themes of Islamic Leadership behavior or ILI. The 25 themes are: 1) Trustworthiness and Integrity, 2) Employees Orientation, 3) Self-evaluation, 4) Patience, 5) Outcome Orientation, 6) Empowerment, 7) Social Responsibility, 8) Flexibility, 9) Non-Calculative, 10) Spirituality, Religiousness and Piety, 11) Esprit De Corps, 12) Bravery, 13) Justice and Equity, 14) High Self-Reliance and High Self-Esteem, 15) Modesty and Shyness, 16) Impartially, 17) Moderation and Balance, 18) Good in Communication, 19) Free from environmental-constrains, 20) Earnest, 21) Cheerful, 22) Feared when angry, 23) Empowering Intelligent, Wisdom and Encourage Synergy, 24) Role Model and 25) Avoid Conflict. Qualitative research involves a series of questions and there is a need to be clear about the relationship between these different questions [18]. As a result of using NVIVO for information processing, this research could remove many if not most of the clerical tasks associated with the manual coding and retrieving of data [25]. This article will discuss the results of Content Analyses conducted on the original version of ILI and the new four categories of literature selected to expand the ILI themes and items based on Braun and Clark's phases of analyses as explained above [18].

Phase 1: Familiarizing with the data

The data collection procedure begins with familiarizing with data from selected four literature sets. An initial list of ideas have been drafted down after due introspection and analysis of data. Further analysis of data resulted in listing down the codes which appear interesting to get analysed.

Phase 2: Generating initial codes

This study then continues to increase further understanding between the literature involved. To strengthen the themes of Islamic Leadership Inventory (ILI), this study has revisited the Quran and Hadiths, together with other Islamic literature to reshape the dimensions of Islamic Leadership Inventory. As a result of extensive analysis from the selected Islamic literature, this research has newly developed 25 themes of ILI.

With the 25 selected themes, this research measures it by using the Quran and Hadith. Table 1 depicting the examples of the items to measure specific themes of Islamic Leadership. The measurement of the study has gone through study of the every juz' in the Quran and also from Hadiths and other classic text of Islamic literature.

Table 1:

Items	Coded for
1. Not to betray the trust (Al - A'raf: 27) Item: a. I strive to fulfill the organization's trust. b. I lead by following the guideline set by the organization.	Trustworthiness/Integrity
1. Advising (Al - A'raf: 62.79) Item: a. I advise my employees about doing good things. b. I advise my employees about religious matter.	Employees Orientation
1. Leadership is a test (Al - An'am: 164) Item: a. I realize that rank is a test from Allah SWT. b. Leadership ranks will be followed by severe punishment, if not conducted fairly.	*Muhasabah* (Retrospection)
1. Avoid making decisions when angry (Al - A'raf: 154) Item: a. I refrain from making a decision when I was in anger. b. A decision should be made in a sound mind state.	Patience
1. The ability to care for themselves and work together with all employees (Al Quran. Al-An'am: 135, Al-A'raf: 42, At-Tawbah: 5). Item: a. I always consider my own abilities before I perform any job. b. I work together with my employees.	Outcome-Orientation
1. Being fair to all (Al-Quran. An-Nisa':1) Item: a. I have to be fair and give my trust in delegating tasks to my employees, irrespective of their gender. b. I introspect the situation and make thorough decision. Scale of parity is what I use to avoid any partiality.	Empowerment
1. Engage in charity is a characteristic of the righteous (Al - Baqarah: 177). Item: a. I encourage the organization and my employees to engage in charity by helping the poor and needy. b. Our Corporate Social Responsibility (CSR) policy pays prime importance to charity.	Social Responsibility

From the extensive content analysis of four literature sets, this research collected the evidences from each source and reorganize them according to their themes. The purpose for this coding is to identify whether the themes are more 'data-driven' or 'theory-driven'. Coding also will help in identify interesting aspects in the data items that may form the basis of repeated themes across the data set [18].

Phase 3: Searching for themes

Phase 3 begins in searching for themes when all data have been initially coded and collected. During this phase, the study has to re-focus the analysis of themes at a broader scale rather than codes [18].

Phase 4: Reviewing themes

Phase 4 begins after the selected themes have been choose, then the themes have to go through refinement phase to finalise it. This phase involves revisiting the literature to support each themes. Some selected themes earlier on may not match up to the meaning of theme if there is not enough data to support those [18]. This phase of reviewing themes involves one important level which is to review at the level of the coded data extracts. In other word, the study needs to read all the collected extracts for each theme and consider whether they appear to form a coherent pattern. During this phase, the research also has to consider the validity of individual themes in relation to the data set [18].

Phase 5: Defining and naming the themes

This phase define and further refine the themes the research will present for the analysis and analyse the data between them. By define and refine, the research could identify the essence of what each theme is about and determining what aspect of the data each theme captures and naming the themes [18]. As a results, 25 separate themes of Islamic Leadership behaviour has been finalised in this research.

CONCLUSION

This research expands the theoretical points underpin the development of original version of Islamic Leadership Inventory or ILI [1]. In doing so, Content Analyses procedures were conducted on four categories of literature namely: 1) the Holy Quran, 2) Ahadith of Prophet Muhammad SAW, 3) Modern and classical literature of Islamic Leadership and 4) Conventional literature of leadership as consist in Servant Leadership and Managerial Leadership theories. The original ILI was developed based on 19 themes identified in the first study conducted on Servant Leadership, Managerial Leadership and Islamic Leadership [15]. This research expands the 19 Islamic Leadership themes to 25 new themes as represented above. Each theme is represented by three items to allow the theme to be observed to measure Islamic Leadership behaviour. Overall, based on the points that the four categories of literature above comprises of both Islamic and conventional literature integrated to form the 25 themes of ILI, this research argues that the conventional findings of effective leaders behaviors as described in Managerial and Servant Leadership theories are also applicable to Islamic contexts. Specifically, effective Islamic leaders should also have the qualities and skills that have been found to be important for organisational leaders. Furthermore, the behaviors relevancy with the ultimate source of Islam or the Holy Quran and the Ahadiths of the Prophet Muhammad SAW shows that effective leaders in Islam should also comply with the understanding of effective leaders in modern organisations. Nevertheless, the understanding of leadership in Islam should be comprehensive and holistic. This means that in measuring the effectiveness of leadership in Islam, all 25 themes of ILI should be put into consideration because all themes have rooted from the major sources of Islam as well as other classical and modern literature of Islamic leadership.

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