

**ATTRIBUTING CONTEMPORARY LEADERSHIP MODELS IN RASULULLAH
(PEACE BE UPON HIM)**

Zakaria bin Mat Zin, Faridah Hj Hassan

Arshad Ayub Graduate Business School, Universiti Teknologi MARA, Shah Alam

Email: mizzi.zakaria@gmail.com

ABSTRACT

The purpose of this paper is to explore the contemporary leadership attributes of Rasulullah (pbuh). He has fulfilled perfectly the theories of transactional and transformational leadership. In fact, he took leadership to the next level when he was also seen as a spiritual leader which had never been showed in any world leaders neither before nor after his time. This paper also explains the foundation of *akhlak* or personality for every Muslim. Some principles were coined by some researches that were reviewed that simplified the understanding of the original principles from Quran and hadith/sunnah.

Keywords: Islamic leadership, Prophet Muhammad's (pbuh) leadership, Rasulullah's (pbuh) leadership, spiritual leadership

INTRODUCTION

Leadership is necessary for any organization. Any organization requires a good leader to bring continuous prosperity and success. A leader should be able to steer the organization to achieve the vision and the mission, by strategically planning, organizing, staffing, motivating and controlling the resources while being alert and responsive to the business environment. More often than not, many believe that one of the simplest ways of leading is by setting up a good example for the staff to follow or to emulate. Thus, a leader should possess certain skills; both hard skills and soft skills, and at the same time equipped with good personality. Skills and personality later will create certain leadership style which according to Robbins and Judge (2015), there are seven types of leadership that can be grouped into two groups; Transactional and Transformational Leadership.

LITERATURE REVIEW

This part reviews several sub topics related to the study.

Transactional leadership deals with contingent reward whereby contracting exchange of rewards for effort, promises rewards for good performance and recognizes accomplishment. Apart from dealing with contingency reward, transactional leadership manages by exception, that is to watch and search for deviations from rules and standards then takes corrective actions, but intervenes only if standards are not met. Transactional leadership abdicates responsibilities and promote decision makings among followers. In short, transactional leaders promote and provide guidance and motivation toward achieving goals.

On the other hand, transformational leadership provides vision and sense of mission, instils pride and gain respect and trust. The leaders who adopt this leadership style communicate high expectations, commonly use symbols to focus efforts and express important purposes in simple ways. These leaders know how to stimulate intellectual by promoting intelligence, rationality and careful problem solving. They are good in giving personal attention by treating each employee individually such as coaching and giving advices. It can be concluded that transformational leaders are inspiring leaders by transcending their own self-interests and capable of having a profound and extraordinary effect on followers.

Remarkably, *Rasulullah* (pbuh) had all of these in him throughout his lifetime as a prophet and apostle. In fact he was better known for his excellent spiritual leader. This has been acknowledged by a notable astrophysicist and author, Michael H. Hart in his book, *The 100: A Ranking of the Most Influential Persons in History* which was published in 1978. He ranked The Prophet Muhammad (pbuh) at the top of the rank because according to his research, Prophet Muhammad (pbuh) was the only man in the history who was supremely successful on both the secular and religious level.

Muslims understand that the pillars of *Rasulullah*'s (pbuh) leadership are four namely *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Tabligh* (advocacy) and *Fathonah* (wisdom). These pillars are foundation of *akhlak* (personality) not only for The Prophet but also for the Muslim as a whole. Figure 1 explains the meaning of every pillar.

Figure 1: Interpretation of The Four Pillars of Rasulullah (pbuh)'s Leadership

| Pillars of Rasulullah's (pbuh) Leadership | Interpretation |
|---|---|
| <i>Siddiq</i> (truthfulness) | True to yourself, be honest to others, to peace and primarily honest to Allah. |
| <i>Amanah</i> (trustworthiness) | Unbelievable attitude, respect, and honored at the value that trust there is some inherent value which includes the sense of responsibility (<i>piety</i>) <i>Al-amin</i> - credible, trustworthy and trusting with courtesy and respect (<i>honorable</i>). |
| <i>Tabligh</i> (advocacy) | Convey the truth with a deep feeling of love. The value includes aspects of: the ability to communicate (<i>communication skills</i>), leadership (<i>leadership</i>) expansion and enhancement of the quality of human resources (<i>human resource development</i>) and ability to organize(<i>managerial skills</i>) . |
| <i>Fathonah</i> (wisdom) | Wisdom in the perspective of being Intelligent intellectually, emotionally, and spiritually plus having a great sense of discipline and proactive attitude as well as be able to make wise decision and eventually choosing the best options. |

METHODOLOGY

This study explores contemporary attributes of *Rasulullah* (pbuh) using content analysis on several writings and commentaries of Quran and *Ahadith*. A content analysis reviews several documents related to the field of study with the attention on the items.

FINDINGS AND DISCUSSION

Muhammad Yousaf Jamil (2015) defines leadership as the capability of a person to lead cluster of individuals of a certain specified mission, grooming their followers with the aim of succession so that no flaw can be created. Robbins and Judge (2015) define leadership as the ability to influence a group toward the achievement of a vision or set of goals. This means that a leader should be able to influence the followers to achieve the pre-determined goals required to own certain set of skills in doing so.

For Muslim, *Quran and Hadith* are the eternal and unchanging blueprint for leadership. Prophet Muhammad (pbuh) is always being the best, most perfect and the purest example for all Muslims to follow as a human of all aspects of being.

Beekun (2012) described Prophet Muhammad (pbuh)'s characters form several perspectives which are truthfulness and integrity, trustworthiness, justice, benevolence, humility, kindness and patience. He further explained the Prophet (pbuh) mimicked character-centric style of leadership. The characters are raising people's awareness, helping people beyond self-interest, stimulating intellectual, idealizing influence or charisma, paying attention and considering individual personal affairs and as an inspirational motivator. Prophet Muhammad (pbuh) was also seen by Beekun (2012) as a servant leader which includes traits like service before self, listening as a means of affirmation, creating trust and focus on what is feasible to accomplish and lending a hand to do good deeds.

Based on history or *sirah* of The Prophet Muhammad (pbuh), Islamic leadership rests on two interconnected types of authorities (Darwish and Neal, 2013). These authorities are firstly the referent and charismatic authority which rooted in the Prophet Muhammad (pbuh) personality and actions as seen through *Quran*, and secondly is the Islamic rational-legal authority; the precedential and logical discussion based on *Quran* and *Sunnah*.

Egel and Fry (2017) argued that a spiritual leadership model for Islamic leadership based on Islamic values opined that the essential to spiritual leadership are creating a vision wherein leaders and followers experience a sense of calling, so that their lives have purpose and meaning, and make a difference, and establishing an organizational culture based on the values of altruistic love, whereby leaders and followers have a sense of membership and belonging, and feel understood and appreciated.

Farismuhandisu (2010) contended that effective leadership principles of Rasulullah (pbuh) are:

1. To begin from the possible. This means always choose the easier choice first to secure success. Through experience, the tough road will gradually be easy.
2. To see advantage in disadvantage. This means that when there are problems, there are also opportunities.
3. To change the place of action. This principle derived from the Hijrah where Madinah was more suitable place than Makkah to spread Islam.
4. To make friend out of enemy. It means good deeds in return of bad deeds, has a conquering effect over enemies.
5. To turn minus into plus. Effect from principle no. 4, enemies will see the beauty of Islam thus will opt to choose Islam eventually.
6. To believe that the power of peace is stronger than the power of violence. Peace is more favourable thus psychologically will have some effect on enemies.
7. Not to be a dichotomous thinker. Life is not always to choose between two options, sometimes there the third option too.
8. To bring the battle in one's own favourable field. Of any disagreement, always look for advantages.
9. Gradualism instead of radicalism. Evolutionary approach works better in most cases than revolutionary approach.
10. To be pragmatic in controversial matters. Always use diplomatic and pragmatic approach to avoid unnecessary result.

These principles cover all aspects of secular and spiritual management. Appreciation to these principles is able to bring leaders closer to the people they lead and to have harmonious relationships at all levels. This kind of leadership will cause all parties to respect and honour the leaders.

CONCLUSIONS AND RECOMMENDATIONS

Prophet Muhammad (pbuh) has demonstrated the best and most perfect example of mankind in all aspects. As the supreme leader for Muslims, he was immaculate and impeccable. His legacy has becoming a legend that every Muslim struggles and wishes to emulate to his perfection. His leadership style awes not only to the Muslim which become a subject of research, studied by the non-believers too. Prophet Muhammad (pbuh) defined leadership so accurately for he was the only human being had ever successfully led millions of people from secular and religious level. There is no such leader of the same success and traits ever since.

In order to be a good leader, a Muslim is asked to have a good personality by emulating the basic pillars of *akhlak*. Therefore each Muslim is urged to improve themselves each day so that he or she can lead the followers to the ultimate objective of all Muslim, that is to heaven or *Jannah* in the life after death.

After all, in principle every human being is a leader. A successful leader is someone who leads himself, his family or organization in making changes and move forward towards achieving the goals set. This responsibility is not easy as there are many challenges and tests to face. The important role of this leader was once explained by Prophet Muhammad (pbuh) in his words narrated by Imam Bukhari and the Muslim Imam:

"Every one of you is a leader and will be asked to be responsible to those who are under his care. A head of state is responsible for his people and will be questioned by Allah for his leadership. A wife is responsible in her home and will be questioned about her responsibilities, a child is responsible for her father's property and he will also be questioned, as well as a servant or employer, every one of you is a leader and responsible for what is being led "

REFERENCES

- Almoharby D. & Neal M., (2013). Clarifying Islamic Perspective on Leadership. *Education, Business and Society: Contemporary Middle Eastern Issues*, 6 (3/4), 148-161.
- Beekun, R.I. (2012). Character Centered Leadership: Muhammad (p) as an ethical role model for CEOs", *Journal of management Development*, 31(10), 1003-1020.
- Egel E., & Fry L. W., (2017). Spiritual Leadership as a Model for Islamic Leadership. *Public Integrity*, 19, 77-95.
- Farismuhandisu. (2010, May 1). *Effective Leadership Principlec of Rasulullah SAW*. Retrieved October 2017, from almuhandisu wordpress: <https://almuhandisu.wordpress.com>
- Hart, M. H. (1978). *The 100: A Ranking of The Most Influential Persons in History*. Carol Publishing Group
- Jamil, M. Y. (2015). Islamic Perspective of Leadership: A Role Model for Today's CEO. *Journal of Islamic Thought and Civilization*, 5(II), 24-45.
- Khilji, A.-u.-R. (2015, August). *The Holy Prophet (PBUH) As a Military Strategist*. Retrieved from JWorldTimes.Com.
- Maghluts, S. A. (2014). *Atlas Rasulullah SAW*. (P. N. Malaysia, Ed., & M. M. Razak, Trans.) Batu Caves, Selangor, Malaysia: PTS Islamika Sdn Bhd.
- Robbins,S.P., & Judge, T. A. (2015). *Organizational Behavior* (16ed.).(S.Wall, Ed.) Harlow, Essex, England: Pearson Education Ltd.