HUMAN DEVELOPMENT THROUGH LEADERSHIP FROM ISLAMIC PERSPECTIVE

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ABSTRACT

Leaders play a very important role in an organization. It does not matter if the organization is small or big. In Islam, leadership is a matter of concern. This can be seen extensively in the Quran and al Hadith. Islamic scholars take this issue seriously and extensively, as well as its relation to the creation of man as a caliph on this earth. Due to the importance of this leadership, this study aims to see the role played by its special leaders in management affairs as well as the development of human capital in the context of Islam. The title has also been chosen with the aim of looking at how far Islam plays its role in management as well as human capital development. This paper is produced through document analysis in the form of documentation review, the evaluation of scholars on the concept of the leader itself, and the good leadership effect on human capital development and management. It was found that the best management is management that does not ignore spiritual disclosure in managing and administering an organization. The development of human capital based on al Quran and Sunnah is the best model in producing a person who is both spiritually and physically brilliant.

Keywords: Leadership, human capital, spiritual, management, leaders

Introduction

In the Islamic perspective, the subject of leadership is given considerable attention. This is because in Islam, leadership is perceived to be the most significant instrument for the realization of an ideal society. The ideal society is based on justice and compassion. Both qualities are an integral part of leadership. In Islamic thinking, neither creativity nor order can be sustained without justice and compassion. That is, justice is the mainstay of a nation. Leaders are held responsible for promoting and enforcing justice. The Qur'an instruct its believers: *"When you judge between people that you judge with justice"*. Indeed, the thriving of justice is closely linked to the subject of leadership and leaders.[1]

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[1]Al Qur'an al-Karim 4: 58.

Human being nowadays are thriving, viable, competitive, creative and innovative social beings. But sometimes the negative nature inherent in humans often makes them lose their consideration. In order to overcome and control the situation, that is why humans need a leader. It is to ensure the well-being and harmony of social life and lasting peace. According to Ibn Khaldun in his book *Muqaddimah* states that the essence of human creation is to become a leader (*Khalifah*).[2] Said Hawwa has said, the interpretation of the word "*Khalifah*" above means a substitute that takes over a person's position in the administration and manages a business.[3] According to the interpretation of al-Tabari, the Qur'an refers to Adam A.S. and its obedient descendants to obey Allah SWT and judge fairly among men. This verse also explains that those who love to make damages and bloodshed or killing each other do not belong to the *khalifah*. This is because *khalifah* is responsible for developing human civilization and prospering the universe based on faith in Allah and doing good deeds.

Muslims are urged to always be aware of the needs and interests of the leadership. Excellent leadership will create a brilliant society. Leadership from an Islamic perspective is not merely referring to the Leader of the State, but includes leadership in the context of family and organization. [4]

The Prophet SAW has said:

« أَلاَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالأَمِيرُ الَّذِى عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِىَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ».

Know every person from you is a leader and will be liable for those who are under his care. A Head of State is responsable for his people and will be questioned by Allah SWT for his leadership. And the man (the husband) is the leader of his family and will be responsable for his leadership. A woman (wife) is the leader who manages her husband's home and her children and will be responsable for his leadership. A servant is responsable for maintaining the property of his employer and will be questioned by Allah SWT for his leadership. You know, each of you is a leader and will be responsable for his leadership.[5]

Based on the above hadith, it is understandable at the very least, an individual is responsible for leading himself, then the leadership's hierarchy increases gradually according to its needs in society. It starts within the family contexts until leadership at state level. At all stages of this leadership, the leader is fully responsible for his followers or the people he leads. The higher the leadership position, the higher the trust he has to bear. As leadership is very important, this study is trying to figure out the element needed in terms of good leadership in management

[2]Ibn Khaldun, & Abd Rahman bin Muhammad. (1957). *Muqaddimah Ibn Khaldun*. Juz 4. Al-Qahirah: Matbaʿahal-Bayan al-Arab.
[3]Said Hawwa. (1985). *Al-Asas fī al-Tafsīr*. Jil 4. Makkah al-Mukarramah: al-Faisaliyyah.
[4]Zulkiple Abd Ghani. (1999). *Tanggungjawab Pemimpin Dan Kepimpinan Dalam Islam.* Prosiding Kepimpinan Dakwah dan Politik Islam. Bangi: Jabatan Dakwah dan Kepimpinan, UKM.
[5]Muslim (2000), Al-Imarah Bab Fadilah Al-Imam Al-Addil Wa ᶜuqabati Al-Ja'iz Wa Al-Hathu ᶜalaal-Rafqi Bi Al-Raᶜiyyah Wa Al-Nahiᶜan Idkhal Al-Mushaqqah ᷐Alaihim 6: 4828).

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and human capital development. The discussion of this title is divided into three main sections. The first section briefly discusses leadership in Islamic concept. The second section discusses the importance of leader in management and human capital development from non-Islamic perspective, and the third section shows the management and human capital development from Islamic perspective. The last part of this study will be the summary and the conclusion regarding overall discussion of this study.

Leadership In Islamic Concept

Islam does not permit any Muslim to live without having a leader in any situation even if they are on a trip or in a desert. Basically, the primary duties of a leader are to lead the people in offering prayers, to look after their interest with justice and run their activities in a disciplined and systematic way.[6] That is why leadership required for the development of human capital and the creation of a quality Islamic society is an integrated and balanced leadership. This leadership focuses on the balance of material development and spiritual development (morality and religion) as well as leadership that integrates between worldly and indigenous demands. Such leadership is able to guide people towards creating a brilliant, educated, moral, dignified, high-ranking, skilled and quality society.

Abdul Manaf has inscribed Syed Redha's opinion in his book *al-Khilāfah*, Sheikh Muhammad Syaltut and Muhammad 'Abduh related to the meaning of *Ulul Amr*. They define *Ulul Amr* as the head of a government such as the King, *Amir*, President or Prime Minister responsible for governing the country and all matters of human life and the people.[7] The term also refers to heads of positions and powers such as Chief of Armed Forces, Police Chiefs, Chief Judges, Head of State Administration and others. Referred to Noh Gadot, the group included in the term *Ulul Amr* is *Ahl al-Halliwa 'Aqdi* consisting of elect people who are not hated by the people and are not forced by any force. When they gather to solve a problem, and make decisions and give a healthy and good judgment in the interests and welfare of the people, then their decisions are to be obeyed.[8]

While Kamus Dewan stated, the term of leader refers to the person who leads and acts as a facilitator.[9] Free Encyclopedia (Malay version) defines leaders as individuals who can influence other individuals in an organization. Generally, leaders are defined as individuals who are either formally or informally appointed by a group or organization that seeks to achieve mutually agreed goals and objectives. Leaders are given the mandate to guide the group or organization that appoints them to achieve the objectives and the organization goals.

Even the Prophet Muhammad SAW said that the leader of a *Jamaah*, which means organization or community, is their servant. Hence, a leader should be in the business of serving and helping others get ahead. Al Talib, Hisham identified some important characteristics of

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[6]Ahmad, A. Rafique. (2006). *Leaders-Followers' Relation In Organizations: An Islamic Perspective.*   IIUC Business Review, Vol. 1.
[7]Abd. ManafHaji Ahmad. (2003). *Islam Hadhari Dalam Negara Islam*. Kuala Lumpur: Yayasan Dakwah Islamiah Malaysia (YADIM).
[8]Noh Gadot. (2005). *Ulil 'Amr: Takrif Dan Konsep*. Prosiding Malaysia Sebagai Sebuah Negara Islam, Kuala Lumpur: Terbitan IKIM.
[9]*Kamus Dewan*. (2005). Ed 4. Kuala Lumpur: Dewan Bahasa dan Pustaka.

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Islamic leadership, which are also applicable for the managerial leaders in an organization as below: [10]

a) **Allegiance**

The Islamic managerial leader is bound in allegiance to Allah SWT.

b) **Global Islamic Goals**

The leader perceives the goal of an organization not only in tern of the interests of the group, but also in terms of wider Islamic objectives.

c) **Adherence to Shariah and Islamic Manners**

The leader must adhere to Islamic injunctions. He can only continue his office as long as he observes the principle of Shariah. His behavior must conform to Islamic manners.

d) **Delegated trust**

Islamic leadership is a position with devine trust. He must enjoy this trust with highest degree of responsibility. Allah says in the Qur'an, "Those who, if We give them power in the land, establish *Salat* and pay *Zakat* and enjoy the right and forbid the wrong, with Allah rests the end of affairs".[11]

Leadership also is a process of controlling a group of individuals to achieve the objectives or goals set. In Islam, the leadership aspect was given an important attention so that the Prophet (peace and blessings of Allah be upon him) promoted a leader even in a small group.[12] Rasulullah SAW has said in the hadith: [13]

« إِذَا خَرَجَ ثَلَاثَةٌ فِى سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ »

When three people are going in a group, one must be appointed as the head.

Based on the above hadith, it is clear to us that Rasulullah SAW emphasized the importance of the leader, especially in a society or in an organization, necessitating a leader to safeguard their benefits. In fact, the public is very concern to the nations' top leaders and Islamic religion character and behavior. They suggest the leadership posts need to be promptly filled by qualified candidates and follow the syara'. It is important to choose the Muslim leader, in order to make sure the interest of Islam is safe, governs the country correctly and the most importantly is giving benefit to the people.

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[10]Al Talib, Hisham. (1991). *Training Guide For Islamic Workers*. Herndon, Virginia, USA: International Institute of Islamic Thought (IIIT).

[11]Al Qur'an al-Karim 22: 41.

[12]Zulkiple Abd Ghani. (1999). *Tanggungjawab Pemimpin Dan Kepimpinan Dalam Islam.* Prosiding Kepimpinan Dakwah Dan Politik Islam. Bangi: Jabatan Dakwah Dan Kepimpinan, UKM.

[13]Abu Dawud (1999), Al-Jihad Bab Faqa'im Yusafiruna Yu'ammiruna 'Ahaduhum 2: 2610.

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The Importance Of Leader In Management And Human Capital Development From Non Islamic Theorist Perspective

If we refer to non Islamic theorist scholar opinion about management and human capital development, clearly, they refer to the humanity and the quality of life. One of the earlier theorists of management, Marry Parker Follett (1868-1933), quoted management as the art of getting things done through people. According her, management is the art implies the application of both knowledge and skills in reaching desired results. Her work also stressed on the importance of an organization in establishing common goals with its employees.[14] Meaning, based on the research and finding, she encouraged managers to allow employees to participate in decision making. She also stressed on the importance of making people participate together with management. Involving people and not treating them like machines or robots was her answer towards management success.[15]

Even this finding is not included the finding from Islamic view, this finding showed how important the development of human capital in management. Every vision and mission that organization must achieve are depending on how well the job is done by the people. It is vital that great man with right attitude will manage to bring the success to the organization. Unfortunately, the productive and efficient people are very difficult to sustain. Therefore, the effective program of human capital development is needed to establish the talent who can bring the success to the organization. However, each of the human capital development program is critical to success if the leader is not playing the right role.

Human capital development defines by Schutz as the knowledge and skills people acquire during education and training to improve individual productive skills and talents that are necessary for economic development.[16] However, the definition proposed by Fitz-Enz [17] as cited in Abdurezak and Bashir stated that human capital development is based on the development of the person's traits, intelligence, fulfilling work energy, positive attitude, reliability and commitment, ability to learn, imagination, and creativity.[18] From this point of view, it clearly explains the human capital is the inclusive term that refers to the right people or talent need in working environment.

The people or human capital in terms of economic view or psychology views are not just an asset but also the investment of organization in sustaining and balancing the work life in the working environment. In this paper, we are focusing on the importance of leader in human capital development in creating and fostering those values in managing the organization. Therefore, the leadership roles namely professional, people and pioneering are needed in creating right human capital to the organization and society.

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[14] Mary Parker Follet. (1994). Mary Parker Follet: Prophet Of Management. Edited: Pauline Graham. Harvard: Harvard Business School Press.

[15] Norlida Kamaludin, Za'faran Hassan, Rabiah Abdul Wahab, Rohaya Mohd Hussien. 2014. *Principles of management*. Selangor: Oxford Fajar University Press.

[16] Schultz, T.W. (1971). *Investment In Human Capital*. New York: The Free Press.

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[18] Abdurezak A. Hashi & Bashiir A. (2009). Human *Capital Development In Islamic Perspective*. Conference Paper International Conference On Human Capital Development.

The role of leadership is very critical to ensure the effective management and sustainable engagement in developing human capital. In ensuring the talent management has been developed, the prominent leaders are needed as agreement of their contribution which align with the goals that need to be achieved. The prominent leader here is the leader who is professional and demonstrated the capability of doing things right and the job well. It is essential to the leader to be competent to reflect the ability of managing good organization. Creating an environment that fostering collaboration among colleagues is another role of leader in involving with people. Whereas inspires and motivates employees are the role of leader in pioneering the success of team in achieving goals.

Thus, it is important for leader in managing the organization as well as nurturing talents in human capital development. True leader is someone who are fostering the right characteristics such as what has been fostered by Muslim great leader which is shown by the Prophet Muhammad SAW. The Prophet Muhammad SAW have taught Muslim about *siddiq, amanah, fathonah* and *tabligh.*

Siddiq means saying the truth and transparent to every action taken; *amanah* is trustworthiness and fairness with all the judgment and decision taken; *fathonah* is intelligence and smart behavior; and *tabligh* is preaching the right value with right attitude. Our Prophet Muhammad SAW is a good example of good leader who portrays all the traits as true leader with the right behavior that enhance the positive attitude, good traits, reliability and commitment to the followers. Good leadership is the primary driver of the sustainable engagement, where it energizes the human capital to the right competence needed by the organization.

The Relation Between Management And Human Capital Development From Islamic Perspective

Effective management requires human capital which consists of skilled managers and workers in effectively utilizing resources. At the same time, Islamic management emphasizes the value and ethical aspects of each member. These characteristics are aiming to achieve the goals of the organization, and the main objective is to achieve the goal of the world's success and also the hereafter.[19] And of course, the excellence of the organization is depending on the workers' quality.

When referring to the story of the glory of the late *Khalifah* of Islam, Rasulullah SAW and the fellow Caliphs were very concerned about the values of *ihsan*, *itqan*, trust, and other Islamic values in every occupation, in accordance with al-Quran and as Sunnah. Among the leaders of Islam that can be learned from his leadership is the Caliph Umar bin Abdul Aziz. He has the characteristics of a leader who practices courtesy and cultivates integrity in the leadership and governance of the Islamic state. Caliph Umar is a *zuhud* person, *abid*, *mujahid*, and first-century reformer. He has left the world's interest and turned away from negative passions. He devoted much of his time to knowledge, worship, *dakwah*, and justice. One of the examples of his characteristics for being honest and full of integrity is one of his princes asked for a second marriage and the funding was taken from the state treasury. Caliph Umar was very angry with

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[19]Mohamed Sulaiman, Nur Arfifah Abdul Sabian & Abdul Kadir Othman. (2014). *The Understanding Of Islamic Management Practices Among Muslim Managers In Malaysia.* Asian Sosial Science 10(1).

the situation, saying that there were still many unmarried people who could not afford it. Then he asked his son to use his own property to finance the marriage.[20]

Every man must realize that all behaviors performed are always observed and monitored by Allah SWT. The power of Allah SWT is far beyond the power of the head of the department or the director because of the limitations of Allah's ability to limit. Man also must remember the space observation of Allah's is also not bound by distance and place.[21] As Allah SWT exhorted in the Qur'an:

<div dir="rtl">

فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ۝ الزلزلة: ٧

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7. Then whoever does a particle of virtue, will surely see it (in his charity)![22]

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وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرّٗا يَرَهُۥ ۝ الزلزلة: ٨

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8. And whoever does a particle-weight evil, he will see it (in his letter of charity).[23]

This shows that the basis for the Islamic management is faith, syariah, and morality. It all comes from al Qur'an and also as Sunnah. This means the value and ethics of management has the strongest spiritual power. [24]

The human capital development also plays a very important role in Islamic management. By looking into human capital with regards to the Islamic understanding, Muslim jurists and commentators of the Qur'an have employed the term *ahliyah*, to signify the human capacity and fitness to perform and hold certain social and religious obligations. Literally, *ahliyah* denotes aptitude, fitness, competence validity, authority, and qualification, which collectively connote the human ability and quality to perform certain duties diligently.[25] Moreover, Muslim jurists said *ahliyah* is understood as the "eligibility to hold duty and the validity of having legitimate rights".[26] It also can be understood as 'Eligibility', meaning as denotes the human ability of performing and contributing effectively to the betterment of life consciously.

It is easy to understand that *ahliyah* objective is to produce workers and leaders who understand their responsibilities. In Islam, every rank and status in management will carry out the responsibilities that have been entrusted. Amru bin al-As's leadership can be made as a reference. He has been appointed as a manager for Amirul Mukminin canal project in North Africa after receiving an order from the *Caliph*. He supervised the project until it succeeded. This kind of leadership is one scenario which is in term of *ahliyah*, everybody knows what to do, and know how to do. Furthermore, the teaching in Islam is emphasizing responsibility as a human, as an employee, and also as an *abid* to Allah SWT. This shows in Islamic management,

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[20]Rasid Muhamad. (2011). *Menyelami Pengurusan Umar Abdul Aziz.* Shah Alam: Karya Bestari Sdn. Bhd.
[21]Mardzelah Makhsin. (2008). *Hisbah Sistem Pengawasan Dan Etika Pengurusan Islam.* Sintok: Penerbit Universiti Utara Malaysia.
[22]Al Qur'an al-Karim 99: 7.
[23]Al Qur'an al-Karim 99: 8.
[24]Mustafa Daud. (1994). *Pengurusan Islam.* Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
[25]Hans Wehr. (1974). *A Dictionary Of Modern Written Arabic* -Arabic-English. London: Macdonald & Evans LTD.
[26]Abdul Karim Zaydan. (2001). *al-Wajiz fi Usul al-Fiqh.* Beirut: Mu'assasat al-Risalah.

centralization of planning is done at central government but in terms of implementation, it is given to the region.[27]

Furthermore, Islam teaches that this wholesome personality which constitutes the human capital is achievable through lifelong learning and education. This means continuous improvement of productive talents, managerial skills, creative aptitudes and problem-solving techniques. With this respect, the best word to describe the Islamic concept of *ahliyah* is the term "qualification or capacity" based on which professions that are assigned to their respective employees.

The head of administration and management is for general benefit. However, the appointed leader cannot act at own will. *Syarak* has set rules and regulations which must be obeyed. This explains the rationale of in needing the human capital development and it is very important in terms of producing ethical leaders and workers.[28] The above facts show that the management and development of human capital according to Islamic framework is important in order to establish a work environment that is harmonious, and blessed by Allah SWT spiritually.

Conclusion

Human development begins with the development of spirituality. The Prophet Muhammad S.A.W undertook these human developments process during the period of Mecca and Medina. In contrast to the phase of developments in non-Islamic system, the development of these systems began without any influence of the religion.[29] In fact, Islamic leadership and management play a very important role in developing human capital development. For example, *al adl* can be build through leadership. Leader with *al adl* will always be a good human in term of attitude and being role model in their society. As Allah SWT stated in the holy Qur'an:

$$ \ast \text{إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ} $$
$$ \text{تَذَكَّرُونَ} \quad \text{النحل: ٩٠} $$

Allah commands justice, the doing of good and generosity towards relatives, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition. [30]

In establishing a working environment that governs the transparency and right governance, it needs leader and people who play the good behavior and attitude that are competent in their own job and know how to interact and build relationship which has high values and norm as people. Therefore, to establish this environment, a leader himself must play his role as a leader in developing human capital that not only contribute a success to the organization but also creating a quality individual to the society. The Islamic perspectives clearly show that the good leader who plays the right leadership role will bring the human capital towards the right

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[27]Mustafa Daud. (1994). *Pengurusan Islam*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
[28]Ahmad Ibrahim Abu Sin. (1991). *Pengurusan Dalam Islam*. (Terj). Kuala Lumpur: Dewan Bahasa dan Pustaka.
[29]Abdul Monir Yaacob dan Norhanizah Ismail (Eds.). 2005. *Islam Hadhari: Himpunan isu kontemporari*. Kuala Lumpur: Institut Kefahaman Islam Malaysia.
[30]Al Qur'an al-Karim 16: 90.

direction in the economic development and society that has been blessed by Allah SWT. Nevertheless, it will also bring the good governance of management because people working inside organization have all what it takes to be a leader and the human capital to the organization.

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