



SELINUS UNIVERSITY
BUSINESS SCHOOL

Islamic Leadership and Management: A perfect model for today's CEOs.

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DECLARATION

I hereby declare that this project is a product of my work effort. It has not been presented or published anywhere by a person, institution or organization, or used for any previous application for a degree or other qualification. All sources of information used have been duly acknowledged by means of references.

Mannheim, Germany on 21/12/2022

Marouane Sammari

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ABSTRACT

This paper aims to provide an analysis of religious aspect of Leadership and its importance in the lives of every Leader especially Chief Executive Officers (CEOs). This paper discusses key attributes needed in an effective Leader from Islamic perspective and how these attributes can be made part of the practical lives of today's leaders like CEOs. This paper also addresses at length about the examples taken from the reality based on the orders and instructions of the Prophet Muhammad (PBUH) concerning leadership and Management.

1. Introduction: Putting the topic in its right context

Leadership style is an important aspect in the success of any organization due to its effects on employees' performance. In a constantly changing social, economic, and technological environment, leadership is a more important attribute of management today than before.

Although leadership has become an older concept and lot has been written on this topic since the middle of the twentieth century, yet the function of a leader is so much critical and a factor of major influence to the organization that every dimension, relationship and aspect needs further elaboration and research. Leadership has been defined by various authors in their own style and understanding, in number of ways however, Communication of the leader does play a remarkable role as everything is to be transferred into the hearts of others through communication and causes the effect of charisma and this is how leaders win the confidence and trust of their followers, paving the way to inculcate one's vision. Even few leaders are aware of their exact effect on followers due to the fact that it is deciding factor of follower's direction whether positive or negative, yet followers' individual characteristics and differences create differentiation in reception of leaders' influence.

The Islamic Perspective of Leadership is again very much different in their philosophy and context whereas Muslims contribute to one of the biggest populations of the world; also, there are more than 50 Muslim Countries, thus the culture and philosophy of such a huge segment of the world can't be ignored. There are a number of differences between Western and Islamic Leadership perspectives.

Most of the things are Goals, traits, styles, methodology, nature, decision-making process, and participants are not similar between these two types of leadership philosophies.

For instance, Goals of western leadership is to focus on Solution of a problem by groups / organization, no reference to Divine efforts whereas Islamic Perspective is Seeking Allah's pleasure in solving a problem by group.

In Western Perspective the Participants are Formal and informal leaders and rarely ordinary member whereas according to Islamic Perspective the participants are Allah (The God), Rasul (The Prophet P.B.U.H), the Leader and the followers.

The Islamic Leadership has a huge influence and an immediate effect on companies' management, of course in a very positive way. The is manifested by the huge development that we are witnessing in many Islamic countries thanks to a perfect leadership and a wise management of the different projects located in these countries. The case study that we are going to examine aims to clarify this statement and this real example is a good proof that the Islamic Leadership is surely the role model for today's CEOs.

In the following chapter, we are going to give definitions to the different concepts of Leadership, Management, Organization, Islamic Leadership, etc... And right after that, we're going to show the qualities of the Islamic Leadership and describe them with details and then we're going to put in context a case study as a confirmation of the previous theories.

2. Fundamental Concepts in Details:

2.1. Leadership

Leadership is the ability of an individual or a group of individuals to influence and guide followers or other members of an organization.

Leadership involves making sound -- and sometimes difficult -- decisions, creating and articulating a clear vision, establishing achievable goals and providing followers with the knowledge and tools necessary to achieve those goals.

Leadership has nothing to do with seniority or one's position in the hierarchy of a company. Too many talk about a company's leadership referring to the senior most executives in the organization. They are just that, senior executives. Leadership doesn't automatically happen when you reach a certain pay grade. Hopefully you find it there, but there are no guarantees.

Leadership has nothing to do with titles. Similar to the point above, just because you have a C-level title, doesn't automatically make you a "leader." In all of my talks I stress the fact that you don't need a title to lead. In fact, you can be a leader in your place of worship, your neighborhood, in your family, all without having a title.

Leadership has nothing to do with personal attributes. Say the word "leader" and most people think of a domineering, take-charge charismatic individual. We often think of icons from history like General Patton or President Lincoln. But leadership isn't an adjective. We don't need extroverted charismatic traits to practice leadership. And those with charisma don't automatically lead.

Leadership isn't management. This is the big one. Leadership and management are not synonymous. Good management is needed. Managers need to plan, measure, monitor, coordinate, solve, hire, fire, and so many other things. Typically, managers manage things. Leaders lead people.

2.2. Leader :

The leader is the head of a certain group of people. He's the person who leads them and guides them. He's the one who is capable of manipulating and controlling all what's or who's under him in a way that brings success, satisfaction, grow, development, self-confidence, group-confidence, safety, certainty, motivation and the desire to do more and excel in what the group does. The leader puts his experience, principles, values and qualities for the service of the group but at the same time he requires a certain accomplishment that would be a step or a phase in a whole project. He's got the vision and the instinct, the wisdom and the experience, the ambition and the will to succeed and reach milestones in a promising career. He's the individual that a whole group rely on to guide them to the right path. His resilience, his calm, his strong character and his knowledge are factor keys for a successful project and a successful work in general.

2.3. Leadership Style:

2.3.1. Definition:

Every leader basically has different behavior in leading his followers. The leadership behavior is called the leadership style. Leadership style is a way for leaders to manage their subordinates which are expressed in behavior or personality patterns.

A leadership style is a method of managing, directing, and motivating followers.

Leadership styles define how leaders strategize their relationships with their followers. Therefore, knowing the leadership style is vital to gaining followers' loyalty and increasing the leader's effectiveness.

A leadership style is also understood as a behavioral norm used by a person when that person tries to influence the behavior of others. Therefore, efforts to harmonize perceptions between those who will influence and those whose behavior will be influenced are very important.

2.3.2. The list of leadership styles:

a-Autocratic Leadership: A leader with all Powers, Authority and Responsibility. "The Boss" is a synonym for this style. They make the decisions, communicate them to the team members and expect a prompt implementation of the same. Leaders with this style are very clear with their requirements and vision and expect the team to follow them. Communication is always from top to bottom. Steve Jobs was one classic example of this style.

b-Democratic Leadership: This leader involves all his team members in making a decision. Though the final decision will be taken by the Leader, all the team members' voices will be heard and their views will be evaluated. Medical and many Hi-Tech companies look forward to such leaders as they need a high amount of collaboration.

c-Strategic Leadership: They are the set of leaders who are the head of the Organization. They help in planning the vision and mission of the organization and plan to meet their organizational goals.

They know all the rules of the game and plan the strategy to achieve the goal. Board Directors are a good example of this style.

d-Team Leadership: They are the leaders who take the Team together to achieve a common set of goals. They are very clear with the Objectives and the endpoints. They take all the necessary steps proactively to ensure the team never misses to deliver. They always try to take calculated risks. The sports team captain or the Project Manager are a few examples showing this style.

e-Coaching Leaders: Coaching leaders enable their people organizations through powerful questioning and listening. They facilitate learning and development to unleash the potential yielding high performance.

f-Pacesetter Leadership: This style is one of the most effective styles for driving fast results. They are very focused on the improvement of performance. Many organizations possess really skilled employees. But to keep them motivated they need regular mentorship and feedback. With the fast-paced world, it's always a need to keep the employees on their toes and match the pace. Pacesetter leaders are the best fit for high tech organizations.

g-Laissez faire Leadership: The leader usually exhibits a passive style and behavior and also often avoids responsibility. In practice, the leader only submits and provides the instruments and resources needed by his subordinates to carry out a job and to achieve the goals set by the leader. A leader with laissez faire style is indeed among his subordinates, but he does not provide motivation, direction, guidance, and all work is handed over to his subordinates. A leader with Laissez Faire Leadership style will leave the decision to the wishes of the group; what is good according to the group is the decision.

Its implementation also depends on the will of the group. In general, the laissez-faire type is run by leaders who do not have technical expertise.

The laissez-faire type has the following characteristics:

- giving full freedom to subordinates to take actions that are deemed necessary in accordance with their respective fields of duty.
- the leader does not actively participate in group activities.
- all work and responsibility is delegated to subordinates.
- unable to carry out good coordination and supervision.
- does not have authority so that he is not feared let alone respected by subordinates.
- practically the leader does not carry out leadership, he is only a symbol.

2.4. Management:

2.4.1. Definition

Management is the coordination and administration of tasks to achieve a goal. Such administration activities include setting the organization's strategy and coordinating the efforts of staff to accomplish these objectives through the application of available resources. Management can also refer to the seniority structure of staff members within an organization.

2.4.2. Concepts

A manager needs to understand a few simple ideas to employ the five basic operations. These concepts are essential to ensure their team comes together to reach the company's goals:

Control

Employees of an organization need to understand the goals that they are aiming for as well as the measurement that will be used to determine whether they have been successful. Different staff members in a company have different roles that entail separate levels of responsibility. A manager must have control over what the members do, how they do it and how to measure their progress. Control over these factors helps a manager reach success.

Planning

The best managers know that planning is critical before the implementation of any strategy, but it is also an ongoing activity. Planning does not end when implementation begins. Rather, management needs to be prepared to answer the questions of who, what, when and where a team is working to implement the organization's mission. Planning should include selecting objectives as well as implementing them.

Staffing

Staffing is an underappreciated but crucial function of management. Managers need to ensure that they have the right people for the job, but they also need to pay attention to issues like organizing workplace policies. The company needs to retain the best talent by providing incentives such as benefits, paid time off and a thorough training program.

2.4.3. Management Styles:

There is no one best style of management, and some people will feel more personally suited to one type or another. You can also select elements of different styles of management to create the best archetype for you and your company.

Here, we briefly review three positive management styles that can help make any manager a more effective leader.

Persuasive management style

A compelling leader spends a lot of time with their team members. Being engaged with employees allows the persuasive manager to lead by example, and to gain buy-in and compliance from the team by persuading rather than instructing or demanding. Influential managers are aware of the work that their team members are doing on a day-to-day basis and are involved in their work lives.

Democratic management style

A democratic manager invites the team to be directly involved in decision-making. Open lines of communication between democratic managers and employees allow these types of managers to understand the skills and advantages that each employee brings to the table. Open participation and exchange of ideas among different levels of employees allow everyone to contribute to the outcome of a decision or a project.

This style of management is more successful when managers develop organized and streamlined decision-making processes. Otherwise, accepting input from everyone can make the process sluggish and disorganized.

Laissez-faire management

The laissez-faire manager functions almost more like a mentor than a manager. They empower their employees to step up and make decisions. This allows the team to feel like they own a part of each project.

The manager takes a backseat role, stepping in to offer advice or get things back on track when something goes wrong. Otherwise, they stand aside, allowing their employees to flourish creatively and exercise their own leadership.

2.4.4. Layers of Management:

Large businesses and corporations often have three primary levels of management organized in a hierarchical structure. You may be familiar with these terms that refer to these different layers of management, such as “middle management” or “senior management.”

Low-level management

Low-level managers include roles like front-line team leaders, foremen, section leads and supervisors. This level of management, the lowest in the three layers, is responsible for overseeing the everyday work of individual employees or staff members and providing them with direction on their work.

Low-level management’s responsibilities often include ensuring the quality of employees’ work, guiding staff in everyday activities and routing employee problems through the appropriate channels.

They also are responsible for the day-to-day supervision and career planning for their team, as well as providing feedback on their employees' performance.

Middle management

Middle managers, the next layer in the management hierarchy, are overseen by senior management. Middle management includes those working in the roles of a department manager, regional manager and branch manager.

Middle management is responsible for communicating the strategic goals developed by senior management down the line to front-line managers.

In contrast with senior management, middle managers spend more of their time on directional and organizational functions. This includes defining and discussing important policies for lower management, providing guidance to lower-level management to achieve better performance and executing organizational plans at the direction of senior management.

Senior management

Senior management, including the chief executive officer, president, vice president and board members, is at the top layer of this management hierarchy. Senior management needs to set the overall goals and direction of an organization. Senior management develops strategic plans and company-wide policy and makes decisions about the direction of the organization at the highest level. They also usually play an essential role in mobilizing outside resources and are held accountable to the company's shareholders as well as the general public for the performance of the company.

2.5. Manager:

2.5.1. Definition:

A manager is a role represented within a hierarchy of an organization, starting from the CEO and trickling down to the vice president, director and then finally department managers. The manager is the communication line between an executive team and employees working under them who work together to execute projects and complete their goals.

A company's hierarchal structure can vary depending on the size and management style of an organization, but the performance of each of these roles within the hierarchy can determine if a company can carry out necessary tasks and turn a consistent profit.

2.5.2. What does a manager do?

Here is a list of what a manager does on behalf of an organization:

Acts as the middleman between upper management and their employees

A manager is accountable for communicating an executive team's goals and announce the responsibilities of each employee in their department. Managers participate in meetings with the executive team and ask questions in regards to clarity about an organization's goals. They also help brainstorm future goals that benefit the organization's customers and employees. A manager must be attentive and proactive to be successful in this role and to help the employees under them to carry out organizational tasks.

Acts as the middleman between customers and the organization

Managers also serve customers that receive the work presented by the organization, including members of their department. Customers render their feedback on if the quality of the product they receive is up to their standards. Managers also work with their employees to make adjustments based on customer feedback, so they're constantly working with multiple channels to finish complex projects on time.

Teaches employees skills to help them complete projects

A manager is held accountable by the executive team to make sure their employees meet their goals. Managers help employees when they're working on specific tasks and they can be a motivator and a support system for employees during times of adversity.

Managers spend most of their time training new employees to help them get acclimated to their new positions with the organization.

Hires employees

A department manager is considered the hiring manager that interviews applicants to see if they're the right fit for the job. Managers prepare questions and examine the answers given by interviewees to see if their answer meets their criteria. Interview questions a manager may ask prospective employees include:

- Tell me about yourself.
- Tell me about a time where you overcame an obstacle.
- What qualities do you possess that make you the right fit for this position?
- What are your biggest weaknesses?
- What's your greatest achievement?
- Do you have any regrets?

Conducts performance reviews

Managers evaluate the performance of each employee individually. This usually happens on an annual basis, but this can also occur quarterly or every six months. Managers can suggest ways for employees to improve and achieve larger goals set out by the organization, or they can hear feedback from employees about the trajectory of their career path and where they see themselves in the future. This is a great opportunity to bond with each employee and make them feel like they're a valuable piece of the organization's success.

Tracks results and manages a department's budget

Before a manager can administer a performance review, they must come up with and track metrics to monitor each employee's performance. Employees' contributions can generally be tied to the organization's success, but some positions like sales can be easier to quantify individual output.

Additionally, they have to be thoughtful about an organization's budget, as the manager needs to control how money is being spent and determine if investments tie into the vitality and expansion of the organization.

Makes decisions for department problems

A manager may encounter a scenario where they have to intervene in a dispute between two or more employees within their department. A manager has the choice to handle it internally with the members of the department or have human resources assist in these cases. Managers normally work with human resources to settle disputes and ensure a quick resolution.

2.5.3. Five basic operations of a manager

In general, there are five basic functions of a manager:

a-Setting objectives

Setting and achieving objectives is the primary way a manager accomplishes and maintains success. They must also be able to convey them to their staff or employees in a compelling manner. For instance, a restaurant manager could state they want to improve service times and remind employees that faster service increases revenue and tips.

b-Organizing

Managers evaluate the type of work, divide it into achievable tasks and effectively delegate it to staff. Organization consists of a series of relationships among individual staff as well as departments or entities inside the organization. It is the manager's responsibility to ensure that these individuals and entities work together in harmony, which includes motivating staff members and departments to stay on task.

A good manager is skilled at building interpersonal relationships among their team members and can troubleshoot when members confuse their encounter challenges.

Organization also requires a manager to establish relationships of authority among their team members. Maximizing organizational arrangements can help businesses enhance the company's efficiency in the market, reduce the costs of business and improve productivity.

c-Motivating the team

In addition to the tasks of organization and delegation, motivation includes having the skills to handle different types of personalities in a team. An effective manager must know how to form and lead successful teams and know how to galvanize team members around a cause.

d-Devising systems of measurement

Managers need to set targets or key performance indicators that the team aims for and then generate ways to measure whether their team is on track to meet those goals. Because it can be challenging to come up with measurable ways of understanding performance, managers must often be creative and thoughtful. However, like the other functions of management, measurement is critical to improving business performance.

e-Developing people

In addition to leading their team toward a goal and measuring their progress along the way, good managers invest in their staff's development. Managers can, for example, work with their team to help them set goals to move up in their careers.

Managers must have leadership skills to use these five operations successfully. They are responsible for coaching their team members by helping them recognize their strengths and weaknesses and improve their performance.

Different managers may have different styles of leadership. Regardless of their style, managers should develop their leadership skills to be effective supervisors.

2.5.4. Types:

A large organization can have multiple managers to streamline operations and communication lines. Managers can have different titles that portray their contributions to their department, and their titles make it easier for employees to ask relevant questions too.

Review the different types of managers that can exist within an organization:

Top managers: They're heavily involved in a company's strategy. Everything they oversee must align with the company's mission for it to be successful.

General managers: They manage the success of a product line or the unit that's producing revenue. They can make choices on what the plan is for a product and create goals for that plan.

Line managers: Line managers must generate specific output for services a company provides to its customers. Results need to be reported to them so they can communicate them to upper management.

Team managers or supervisors: Supervisors hold a management role within a subgroup of an organization. They oversee a particular function that requires people to complete and manage before it's reported to upper management. This could consist of a manager reporting to a manager depending on the company's structure.

2.5.5. Skills:

Managers need to have a dynamic skill set to thrive within their role. Some of these skills include:

Management skills

A manager must complete tasks and people, so it can be a delicate balance to work with, but a manager knows when to be supportive and when to hold employees accountable. Their impeccable organization skills give them the time to compartmentalize and focus on the well-being of their team members. They can also create project plans and delegate important responsibilities to trusted employees that can meet their deadlines on specific tasks.

Communication skills

The way a manager communicates to their employees can determine the relationship they have with an employee or a member of the executive team. A manager must be constantly aware of their surroundings and tailor their communication style to the situation they're in. For example, a manager can offer constructive criticism to an employee during a performance review that results in a better performance in the future or they can listen to the executive team and take effective notes on how to carry out a company's strategic plan.

Customer service skills

A manager needs to be ready to express empathy when working with a customer. The result of an empathetic manager is that a customer can have a long-term relationship with you and employees working alongside you can take note of your behavior and take note of when they interact with customers.

Leadership skills

A manager must guide employees to reach their targeted goals.

The way a manager leads and acts under different circumstances has a domino effect on the rest of the department.

Being a quality leader is going to require risk-taking, time management and the ability to cultivate a team environment that empowers employees to demonstrate their best performance.

2.6. Employee:

2.6.1. Definition:

An employee is a worker hired by an employer to do a specific job. Employers control how employees are paid, when employees work, and how employees work. In exchange, employees get benefits that contractors don't

2.6.2. Part time vs Contract Employees:

A part-time employee is an individual who works fewer hours than what their employer considers full-time over the course of a standard workweek. Ultimately, it's up to the employer to define what makes someone a part-time employee. That said, many employer's policies define part-time as an employee who works fewer than 40 hours per week.

A contract employee, otherwise referred to as an independent contractor, is someone who enters into a contract with a company and agrees to provide a specific service in exchange for a fee. A contractor is not an employee but rather someone who is self-employed and has their own business, whether it's a limited liability company, sole proprietorship or limited liability partnership.

Contractors can be contracted to work with a company for a specific project or for a long period of time. They often work for more than one company at a time.

Here are seven key differences between part-time employees and independent contractors:

Type of relationship

One of the primary differences between contractors and part-time employees is the specific type of relationship that the individual has with the organization. Part-time employees are employed directly by the organization they work for and perform duties using company equipment, hardware and software and office supplies.

In contrast, a contract employee or contractor is self-employed. While they may be hired to complete a specific task or project for the company, the relationship with the employer may not be long-term. They generally use their own equipment and software to complete their tasks and the employer typically has little control over the specific methods they use to complete their responsibilities.

Skill level

Contract employees often possess a high level of expertise in a very specific field such as accounting, writing or design. Because companies often hire them for short-term projects, it allows them to benefit from their high skill level without having to make a larger investment in a full-time employee. In contrast, employees may have a broader range of skills. While many full-time employees are still highly skilled, it's less common for them to maintain specialized skills.

Ability to control work

Another major difference between part-time employees and contractors is the ability of the employer to control their work and specify how tasks should be completed. When an employer hires an independent contractor, they usually hire them to complete a specific task, work on a particular project or help them achieve a specific goal.

In this situation, the employer is focused entirely on how successful that project was or the degree to which the goal was achieved. In most cases, employers are more focused on whether or not the goal was achieved rather than how it was achieved.

In contrast, employees may have less control over how their work is done. The employer may have a specific process that they want the employee to use to complete their work and, as an employee, they are required to do the job in the manner in which their employer dictates.

Narrow task duties

Part-time employees may be asked to complete a wide array of tasks in order to support the goals of the organization. While they are typically hired for a specific role, their responsibilities may change throughout the duration of their employment. They may also be asked to help the team in other ways beyond the scope of their job. This is particularly common in small businesses.

Contractors, however, have a narrower list of responsibilities. Companies hire them to perform specific tasks or achieve a particular goal and they are only required to complete tasks that are specified in their contract.

How payment is made

Another major difference between contractors and employees is the way in which they're each paid. Employees are on a company's payroll and are paid either a salary or hourly wage. As an employee, the company withholds the appropriate taxes. In addition to financial compensation, employees typically receive additional benefits, such as health insurance, paid vacation, sick time, stock options, commuter benefits and other perks.

Contractors are compensated according to the agreed-upon fee, although in this case, the employer does not withhold any taxes from that payment. Because a contractor is self-employed, they are responsible for paying their own taxes and for covering the cost of other benefits like health insurance and retirement contributions.

When and where work performed

Companies have the right to dictate the terms of their employee's employment, such as the hours that they work and the location in which they work. While companies can choose to allow employees to work flexible hours or to work remotely, it's ultimately their decision.

Contractors typically work whatever hours and from whatever location they want, as long as these terms are specified within the contract prior to work beginning. Many independent contractors work from home or from co-working spaces in their area. Ultimately, as long as they fulfill the terms of their contract, the employer has no control over when and where they perform their work.

Management

Part-time employees typically report to a manager or supervisor.

This person oversees their performance, offers guidance and mentorship and may even help them to improve their performance to advance in their careers.

While contractors are held accountable for achieving a specific set of results, they typically work independently. They typically have a point of contact within an organization, a specific person to whom they can go with the results of their work. That said, they do not have a supervisor or any other individual overseeing their work on a consistent basis.

2.7. System:

2.7.1. Definition:

Simply put, a system is an organized collection of parts (or subsystems) that are highly integrated to accomplish an overall goal. The system has various inputs, which go through certain processes to produce certain outputs, which together, accomplish the overall desired goal for the system.

So a system is usually made up of many smaller systems, or subsystems. For example, an organization is made up of many administrative and management functions, products, services, groups and individuals. If one part of the system is changed, the nature of the overall system is changed, as well.

Systems range from simple to complex. There are numerous types of systems. For example, there are biological systems (for example, the heart), mechanical systems (for example, a thermostat), human/mechanical systems (for example, riding a bicycle), ecological systems (for example, predator/prey) and social systems (for example, groups, supply and demand and also friendship).

Complex systems, such as social systems, are comprised of numerous subsystems, as well. These subsystems are arranged in hierarchies, and integrated to accomplish the overall goal of the overall system.

Each subsystem has its own boundaries of sorts, and includes various inputs, processes, outputs and outcomes geared to accomplish an overall goal for the subsystem. Complex systems usually interact with their environments and are, thus, open systems.

A high-functioning system continually exchanges feedback among its various parts to ensure that they remain closely aligned and focused on achieving the goal of the system.

If any of the parts or activities in the system seems weakened or misaligned, the system makes necessary adjustments to more effectively achieve its goals. Consequently, a system is systematic.

A pile of sand is not a system. If you remove a sand particle, you have still got a pile of sand. However, a functioning car is a system. Remove the carburetor and you have no longer got a working car.

2.7.2. Components of a system:

Inputs

Inputs are items that are used by the various processes in the system to achieve the overall goal of the system.

General types of inputs include, for example, people, money, equipment, facilities, supplies, people's ideas and people's time. For example, inputs to a service that provides training to customers might include trained teachers, students, training materials, classrooms, funding, and paper and pencils.

Inputs can also be major forces that influence the organization and its products and services.

For example, various laws and regulations influence how the product or service is provided. Inputs are often identified with the cost to obtain and use them. Simply put, a budget is a listing of the system's inputs and the costs (expenses) to obtain and use the inputs, along with any monies expected to be earned or raised (revenues) from the system's outputs.

Processes (Methods to Produce Results)

Processes, or activities, are series of activities conducted by the organization, product or service that manipulate the various inputs to achieve the overall desired goal of the organization, product or service.

For example, the major processes used by a service that provides training to customers might include recruitment of students, pre-testing, training, post-testing and certification. Processes can range from the simplicity of putting a piece of paper on a desk to the complexity of manufacturing a space shuttle.

Leaders are usually concerned primarily with the most important recurring processes in the organization, for example, its plans, policies and procedures. Some people refer to the processes as the "activities," "methods" or "throughputs."

Outputs (Tangible Results)

Outputs are the tangible results produced by the organization, product or service.

Outputs are often described by using numbers, for example, the number of students who finished a certain program.

Outputs are often mistaken to indicate the success of an organization or one of its products or services. For example, leaders might mistakenly assume that because a program served a large number of customers, the program must have been quite successful.

That is not a valid assumption. The success of a program or services is determined, not by the range and number of customers trained (that is, not by the outputs), but by how well the customers benefited from that training (that is, from the outcomes of their participation).

Goals and Outcomes (Desired Results)

Goals are the ultimate results that the system wants to accomplish. All systems are goal-directed. For example, plants, animals and people strive to stay alive and to replicate themselves.

Organizations and its subsystems must have clear goals, as well. That is why it is so important for leaders to establish goals and thoroughly communicate them throughout the organization.

The overall goals of an organization are usually described in terms of its mission, or purpose. In addition, many organizations often associate a vision, or clear depiction, of what the organizations or its customers will look like when working successfully at some point in the future.

The mission, vision and strategic goals are usually determined during strategic planning. Thus, strategic planning is an important responsibility of the role of organization's leaders.

Note that an organization can have goals in a variety of dimensions, for example, goals regarding activities of the organization, activities

of customers or impacts on customers (these impacts are often referred to as outcomes – see later on below).

Feedback

Feedback is continuously exchanged among the various parts of an organization and, ideally, with the environment external to the organization, as well.

Feedback comes from a variety of sources, for example, from external stakeholders (customers, community leaders, investors), Board members, the Chief Executive Officer and other employees. Feedback can also come from evaluations of the organization, products, services and personnel.

This ongoing feedback, or communication, is absolutely critical to the success of the organization. An organization has to continually include ongoing feedback within the organization and with its environment.

Assessment and Evaluation

Assessment means to make some measurement from the feedback. Evaluation means collecting information, or feedback, in an orderly manner and making judgments to make important decisions.

An effective organization is continually collecting and assessing feedback to evaluate effectiveness in the organization. Often, assessment and evaluation are focused on various outputs, or measures, from the system.

Evaluation can be focused on the entire organization or any of its subsystems, for example, on administrative and management functions, products, services and personnel.

Evaluation can be with regard to the quality of ongoing activities in the organization (formative evaluation) or the activities final results (summative evaluation).

Learning

Learning is enhanced knowledge, skills and attitudes that are gained to remain or become more effective in achieving desired results. Learning occurs within people and, ideally, within groups, processes and the organization itself. Learning often is the result of the assessment and evaluation of feedback in and around the organization. Learning is critical because it ensures that the organization is continually improving its understanding of itself and its environment.

2.8. Project:

2.8.1. Definition:

A project is a set of tasks that must be completed in order to arrive at a particular goal or outcome. Depending on the size and scope of the project, these tasks may be simple or elaborate, but all projects can be broken down into objectives and what needs to be done to achieve them.

According to the Project Management Institute (PMI), the term Project refers to "to any temporary with a definite beginning and end". Depending on its complexity, it can be managed by a single person or hundreds.

2.8.2. Characteristics of a project:

A project is a set of interdependent tasks that have a common goal. Projects have the following characteristics:

A clear start and end date: There are projects that last several years but a project cannot go on forever. It needs to have a clear beginning, a definite end, and an overview of what happens in between.

A project creates something new: Every project is unique, producing something that did not previously exist. A project is a one-time, once-off activity, never to be repeated exactly the same way again.

A project has boundaries: A project operates within certain constraints of time, money, quality, and functionality. We'll see more about this in later sections.

A project is not business as usual: Projects are often confused with processes. A Process is a series of routine, predefined steps to perform a particular function, say, expense reimbursement approvals. It's not a one-off activity. It determines how a specific function is performed every single time.

2.8.3. Types:

Projects can be diverse in the ways in which they are implemented. Here are some examples of projects:

Traditional projects: These are run sequentially in phases. These phases are typically initiation, planning, execution, monitoring, and closure. Most high-cost infrastructure projects make use of traditional project management.

Agile projects: These are used mainly in software development. They are people-focused and adaptive. They also typically have short turnaround times.

Remote projects: Remote project management is usually used by distributed teams that seldom meet in person. Handling freelance contributors is an example of a remote project.

Agency projects: Agency projects are outsourced to an agency that is likely to have projects with multiple clients. Marketing and design projects are commonly outsourced to agencies.

2.8.4. Constraints

Every project operates within certain boundaries called constraints:

- Project scope
- Project schedule
- People
- Resources

All of these project constraints depend on what the project aims to achieve and when. The outcome of a project results in deliverables. Anything that's produced during the project's development such as documents, plans, and project reports is considered a deliverable. A deliverable may also be the result of the project itself.

Having a final deliverable, as well as a finite timespan, distinguishes project management from business-as-usual operations. Since projects are unlike routine operations, most people involved are those who usually don't work together.

Sometimes, the professionals involved will come from different organizations and geographies. If the desired outcome is achieved on time and within budget, a project is considered to be a success.

2.8.5. Project life cycle- 5 stages:

Often, projects are divided into five project phases each of which comes with a distinct set of tasks, objectives, and a particular deadline. Dividing a project into different phases enables teams to stay on track throughout their entire life cycle.

a-Initiation

The first phase in a project's life cycle is called project initiation. Here, a project officially launches.

It is named, and a broad plan is defined. Goals are identified, along with the project's constraints, risks, and shareholders. At this point, shareholders decide if they want to commit to the project.

Depending on the project, studies may be conducted to identify its feasibility. For IT projects, requirements are usually gathered and analyzed during the initiation phase.

b- Planning

A roadmap that will guide teams from creating a project plan throughout the project's execution and closure phases is developed comprehensively during the planning stage. Deadlines must be set, and resources must be allotted. Breaking down tasks into smaller, manageable activities makes it easier to manage project risks, costs, quality, time, and so on.

At the same time, breaking down tasks into digestible pieces will empower everyone involved to accomplish the project on time and stay within budget.

3. Execution

The project plan is implemented during the project execution phase. At this point, teams will work on the deliverables to ensure that the project meets the necessary requirements.

Everyone usually gathers for a meeting to mark the official start of the project, where teams can get acquainted with each other and discuss their roles in the success of the project. Modes of communication and project management tools are identified before the project plan is executed.

In addition, team members familiarize themselves with the necessary status meetings and reports that will be conducted throughout this phase to collect project metrics.

The project execution phase is a critical point in a project's life cycle as it will help everyone determine if their efforts will ultimately be fruitful or not.

4. Monitoring and Controlling

The project monitoring and controlling phase happen at the same time as the execution phase. It's the job of the project manager to oversee operations and make sure that everything is headed in the right direction, according to plan.

Aside from overseeing the project's performance, project managers have to monitor resources, manage risks, head status meetings, and reports, etc. If unforeseen issues arise, the project manager may have to make adjustments to the plans, as well as the project schedule.

5. Closing

The final phase of the project management life cycle known as the project closure phase isn't as simple as delivering the output itself. Project managers have to record all deliverables, organize documents in a centralized location, and hand over the project to the client or the team responsible for overseeing its operations during the project closure phase.

Not only that, but teams come together for a final meeting to discuss the insights they've learned and to reward the hard work of each member.

2.9. Performance:

Performance could be defined simply in terms of the achievement of quantified objectives. But performance is not only a matter of what people achieve but also how they are achieving it.

A high performance result comes from appropriate behavior and the effective use of required knowledge, skills and competencies.

Performance management must examine how results are attained because this provides the information necessary to consider what needs to be done to improve those results.

The concept of performance has been expressed as follows:

'Performance means both behaviors and results. Behavior emanates from the performer and transforms performance from abstraction to action.

Not just the instruments for results, behavior is also an outcome in its own right – the product of mental and physical effort applied to tasks – and can be judged apart from results.

This definition of performance leads to the conclusion that when managing performance both behavior and results need to be considered.

It is not a question of simply considering the achievement of targets as used to happen in management-by-objectives scheme.

Competence factors need to be included in the process. This is the so-called 'mixed model' of performance management, which covers the achievement of expected levels of competence as well as objective setting and review.

Performance is all about the core values of the organization. This is an aspect of behavior but it focuses on what people do to realize core values such as concern for quality, concern for people, concern for equal opportunity and operating ethically. It means converting espoused values into values in use: ensuring that the rhetoric becomes reality.

One of the most important purposes of performance management is to assign individual and organizational objectives. This means what people do at work leads to the achievement of organizational goals.

3. Islamic Leadership:

3.1. A deep look at the concept:

The line of demarcation between leadership in Islam and that of the West lies in its religious, moral, and human roots. Religious and moral spirit (Taqwa) dominated the leadership of Prophet Mohammad (SAW) and that of the four Caliphs.

From an Islamic perspective, the Islamic roots of leadership generally exist in the primary sources of Shari'ah(Qur'an and Sunnah). It is a concept whose principles are derivable from the doctrine of Tawheed as practiced by the Prophet (SAW).

Allah says in the Quran; "He, it is Who has sent the Prophet (SAW) with guidance and the Deen of Truth so that it may become dominate over all other systems, however much of the disbelievers may be averse to it" (Surah At-Taubah, [9] 33 and Surah As-Saff, [61] 9).

Leadership is the ability to see beyond assumed boundaries to come up with solutions or paths that few can. The leader must then be visionary leader to lead an organization into success.

This was exemplified by the Prophet (SAW) during one of the darkest times faced by Muslims at the time of preparing for the Battle of the Trench. Though, leader's vision is not typically divinely inspired but it can act like a magnet as it energizes, focuses and directs the efforts of his or her followers.

As with the West, leadership in Islam also serves as bridge used by leaders to influence their members' attitude and behaviours to achieving organizational objectives.

Beekun and Badawi (1999) explained leadership in Islam as a process by which the leader seeks voluntary participation of followers in an effort to achieve the shared vision of the organization.

He or she should communicate this vision to the followers with clarity acting like a coach, a mentor and a role model.

A legitimate leadership is based on mutual agreement between the leader and the follower. Thus, leaders should avoid forcing their followers to change except if their actions contradict the revealed sources of knowledge (Qur'an and Sunnah).

“Let there be no compulsion in religion. Truth stands out from error; whoever rejects evils and believes in Allah has grasped the most trustworthy handhold that never breaks and Allah hears and knows all things” (Surah Al Baqarah, [2] 256).

Leadership in Islam provides extra dimensions that positively reinforce the leadership process and result in a greater good for everyone involved in the process. It is trusteeship of Allah, a responsibility given from Him and a service to mankind.

Leaders should seek happiness for the individual and society at large. They should persuade their followers to seek defined objectives enthusiastically. Hence, leadership should be seen as human factors that bind a group together and motivates it toward desired goals.

Management activities such as planning, organizing and controlling are dormant cocoons until the leader triggers the power of motivation in people and guides them towards their goals. This view of leadership points to the difference between leading and managing.

The manager administers while the leader innovates, the manager maintains while the leader develops, the manager relies on system while the leader relies on people, the manager counts on control while the leader counts on trust and finally, the manager does things right while the leader does the right thing. However, both are needed because an organization with good management, but poor leadership will preserve the status quo, but will not be able to advance to a higher level of performance.

Also an organization that has an excellent leader without good management skills while aspiring for greater heights may crash precipitously along the way.

In Islam, leadership is a process of inspiring and coaching voluntary followers in an effort to achieve a clear and defined shared vision. Hence, in Islam, a leader is not free to act as he or she chooses, nor must he submit to the wishes of any group, he or she must act only to implement Allah's laws on earth.

Allah says, "And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only" (Surah Al-Anbiya', [21] 73).

Leadership in Islam is based on trust (Amaanah). 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.

Islamic leadership assists the individual in attaining happiness in both worlds. Therefore, the function of leadership is to direct human resources properly in order to serve society in achieving happiness. The Prophet (SAW) said; "Every one of you is a caretaker and every caretaker shall be held responsible" (Sahih Muslim).

However, the attainment of this responsibility has a link to individual's position or stage in the Islamic moral phases of leadership.

Islam recognizes that leadership is exercised at different levels. A well-known prophetic tradition outlines the concept of multi-level leadership: “Each 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. A man is a guardian of his family and is responsible for them. A woman is a guardian of her house and family and is responsible for them. A servant is a guardian of his master’s property and is responsible for it. So, all of you are guardians and are responsible for your charges.” (Muslim, 2000, 663)

As a result, everyone in the society has a leadership role to play. And people even before civilization learned how to lead and practiced leading people.

And with time, from the very beginning, any leader or any society have had some of those roles in leading people. The types of their leadership due to their purposes and goals have differentiated from each other.

Theoreticians have tried to describe duties and qualities of the leaders and managers through their achievement of benefits from specific groups such as the benefits of the employer, benefits of the employee or benefits of the government. But the main purpose of all has been using the maximum of human resource potential.

Beside this, the main factor is the leadership or managerial ethics which also helps the main purpose of using the maximum potential of human resources to achieve what the leader or manager wants. Their thoughts are focused on the best possible scenario – what they can do to make employees satisfied, to keep them working and not to refuse their maximum effort.

However, the Islamic leadership is completely opposite. In Islamic theory people are not supposed to serve machinery and production. People should not be limited to the working and producing and making profit.

In fact, leaders and managers should not look at people as machines and tools for achieving their purposes.

Leaders and managers in Islamic leadership look for coordination of potentials, talents and abilities to use facilities and resources generated by God for the accomplishment of common goals of the Islamic organizations and help people develop and achieve their purpose of humanity and evolve in every field such as private and religious life.

In the eye of Islam, leadership is really important and Islam emphasizes having a leader in any group.

Imam Ja'far al-Sadiq (765AD) says: "Even if just two people lived on the earth, one of them should be a leader." This shows a need for a leader and it should be the one of those people who has the ability to affect and influence another person.

Imamah or Islamic leadership is a concept contained in the Qur'an and As-Sunnah, which covers human life from personal, two, family and even human beings or groups.

This concept includes both ways of leading and being led for the implementation of Islamic teachings to ensure a better life in this world and the hereafter as the goal. Islamic leadership, it is the nature of every human being that at the same time motivates Islamic leadership.

Allah entrusts humans to be Allah's vicegerents (representatives of Allah) on earth, which is conveyed in the word of Allah SWT in Surah Al-Baqarah 2: verse 30, which states as follows: "Remember when your Lord said to the Angels: "Indeed I want to make a caliph on earth." They said: "Why do you want to make (the caliph) on earth a person who will make mischief on it and shed blood, even though we always glorify you by praising you and purifying you?" God said: "Indeed, I know what you do not know."

The Qur'an verse above shows the caliph is the representative of God on earth (khalifa fil ardi). The caliph is a human figure who is equipped with the advantages of reason, mind, and knowledge to regulate.

The term or the words of this caliph became popularly used after the Messenger of Allah died. In other terms, leadership is also contained in the sense of "Imam", which means religious leaders and spiritual leaders who are imitated and implemented by their fatwas.

The concept of trust given to humans as leaders occupy a central position in Islamic leadership. Logically, if the concept of the caliphate or leader mandate given to humans requires a good relationship or interaction between humans and the trustee (God), namely: (1) doing all God's commands, (2) staying away from all His prohibitions, (3) being happy (sincerely) accept all His laws or provisions.

In addition to the relationship with the trustee (God), also build good relationships with fellow human beings and the environment entrusted to him.

Suppose we pay attention to the theories of the function and role of a leader initiated and put forward by scholars. In that case, we will only find that leadership is a concept of interaction, relations, authority processes, and activities to influence, direct, and coordinate only horizontally.

The Islamic concept, leadership, is interaction, relations, authority processes, and activities to influence, direct, and coordinate horizontally and vertically.

Management theory argues that the function of a leader is as a planner and decision-maker (planning and decision-maker), organizing (organization), leadership and motivation (leading and motivation), supervision (controlling), and others.

Based on the description above, it can be emphasized that Islamic leadership is a process or ability of others to direct and motivate the behavior of others, and there is a cooperative effort in accordance with the Qur'an and Hadith to achieve the desired goals together.

3.2. Early Organizational Structures in Islam:

The roots of Islamic organization started as early as 623 C.E., when the first Muslim state started in Medina. The fundamental bases of the Islamic work ethic were enunciated by the Quran and practiced by the Prophet. Islamic work ethic encourages people to work hard, acquire new skills, and to be honest and fair in their dealings.

One of the very first tasks that the Prophet (pbuh), as a head of state, undertook was to write down a constitution for the newly founded state.

After the constitution has been ratified by the leaders of the major groups that constituted the new state, the Prophet (pbuh) started organizing his government by appointing advisors, lieutenants, and assistants to counsel him and to perform certain duties on his behalf.

AlJawziyyah (1313/1373) indicated that among those who were appointed by the Prophet (pbuh) are a secretary, various deputies, a commander of security, various emissaries to foreign lands, and poor-dues collectors. Among his advisors were Abo Bakr who succeeded him as a head of state and Omar who succeeded Abo Bakr (Ibn Hesham, 802).

Omar is credited with the first formal organization of civil service in Islam. He established the Diwan. The Diwan was initially established to enumerate people and to compile a register for the revenues and expenditures of the treasury. Omar also, divided the Muslim land into provinces and appointed an Amir and a judge for each province. He minted the first Islamic coin. He established the Hijri Calendar, the general archives, and general stores for food.

Al Mawardi (1996) suggested that the Diwan has to be comprised of four departments to look after the army affairs, the financial affairs of the provinces, the appointments of officials in the provinces, and the treasury. Ibn Khaldoon (1377) suggests that the Khalifa has to appoint deputies to help in fulfilling the various activities entrusted to the Khalifa.

He indicated that security, financial and court duties are highly important positions that need to be filled by highly competent people.

3.3. Leadership, Power and authority in Islam:

A leader has power and authority. Both attributes are useful to influence the followers or people. A good leader who can manage the power accordingly and authority appropriately.

Power is a contingent, multifaceted resource which involves the ability to influence or control others, while authority can be characterized as the right to wield power or to influence people.

The ultimate power is possessed by Allah Almighty, while the power of the leaders is for temporary moments which will end after certain period. The power in Islam is useful in bringing prosperity for the ummah (society) and protecting people from harmness.

As an example that was shown by the second caliphs of Islam; Umar bin Khattab, although he has dominant power in some continents but he always to take care each individual and ensure that he/she receives an adequate food or decent place to live.

The power makes Umar bin Khattab more down to earth and humble person. The more power he has, the lower he put himself in front of others or adherents. Everyone knows how strong he is, how tough he is and how sturdy he is but he will use those superiorities only for the enemy of Islam and not for his people. He never abused his power for individual or family matters.

All of these contributions of Umar bin Khattab acknowledged by the Prophet Muhammad (PBUH) particularly on how he used his power according to the Islamic teachings which then the Prophet (PBUH) told His companion that "If there is an upcoming Caliph after me, He will be Umar bin Khattab."

Moreover, the authority of the Prophet (PBUH) and four caliphs comprises many aspects, not only as a leader who in charge of government administration but include religion, education, financial, sciences, agricultural, water, and economy affairs.

Their authority is legitimated and monitored by Allah SWT and the adherents, means that they are responsible in this world and the here-after.

Authority is related to amanah which is an important element in Islamic leadership concept. One of the caliphs, Abu Bakar As-Siddiq also called al-Amin, means that a person who always hold an amanah.

Although he only leads the Muslim for 2 years (632–634) but he left a legacy of proceeding the mandates of disseminating Islamic teachings in sad and bad situations after the death of the Prophet (PBUH).

He is a companion and adviser to the Prophet (PBUH) who spent his life in distress and pleasure moments.

He received and kept the authority accordingly till he was handed over to Umar bin Khattab. This is a good reference for Muslims leaders in their approaches, decisions and actions or called as referent authority.

The Prophet (PBUH) was an extraordinary human being - spiritual leader, judge, political reformer, governor, orator and arbiter. The hadith obviously captures the struggles, triumphs, wit and humanity of the man -and his charisma shines through the texts.

Muslims consider the Prophet (PBUH) to be the perfect example of a human being, and the greatest of all leaders, as proved by the genuine zeal and astonishment with which adherents around the world excerpt His words and examples.

3.4. Principles of Islamic Leadership:

Islamic leadership model and the principles associated with a leadership alternative which can open the door of excellence and achievement. The principles glean from the Quran words of the mighty wise, the practice and sayings of Prophet Muhammad (s.w.a) who possessed not only transformational leadership values but also possessed extraordinary values which made him a unique leader in the history of humankind.

His transformational leadership values are consisted of liberty, justice, equality, and collective well-being.

He emphasized on family values about the affection and kindness for children, children honouring their parents, the importance of educating the children, financial security for wives after the husband's death, husbands treating their wives with kindness and gentleness, respecting even foster parents, brothers, and sisters, and the importance of loving and honouring relatives.

His speeches also focused on character values that include gentleness, humility, kindness, moderation, modesty, politeness, and truthfulness.

Prophet Muhammad (s.w.a) public communication included the admonition of community values that included charity, forgiveness, hospitality, and mercy.

On the other hand, the character and deeds of the Caliphs and other great Muslim leaders had great leadership style with excellent communication skills and high moral values.

The concept of Islamic leadership principles and values consist of faith and belief, knowledge and wisdom, courage and determination, mutual consultation and unity (fraternity and brotherhood), morality and piety (honesty and trust), superior communication, justice and compassion, patience and endurance, commitment and sacrifice, lifelong endeavour and gratitude and prayers.

These Islamic leadership principles and values practiced by the Prophet Muhammad (s.a.w), Caliph Abu Bakar, Umar, Othman, Ali, and other Islamic great scholars to achieve their goals and made them great leaders in the human history.

The Prophet of Islam (SAW) was a positive thinker and his activities were always result-oriented by completely refraining from all such steps as may prove counter-productive. He grouped the Islamic leadership principles that practiced by the Prophet (SAW) into the following categories:

Begin from the Possible: Al-Bukhari reported that; “Whenever the Prophet had to choose between two options, he always opted for the easier choice.” This implies that leaders should always consider the simpler option when faced with two difficult situations. This will enhance the achievement of other goals as they build on the strength of the initial option chosen.

See Advantage in Disadvantage: Leaders are faced with daily challenges, they should consider them as temporary while leveraging on their Yaqin (conviction) to pull through the situation.

They should deal with such challenges in a way to achieve the best out of it. “With every hardship there is ease.” (Surah Ash-Sharh, [94] 5-6).

Change the Place of Action: A principle likened to the word ‘Hijrah’. It implies that leaders should continuously craft strategies to meet up with the trends of time. They must be open to experience; that is, ability to unlearn by seeking new ways of doing things.

Make a Friend out of an Enemy: It is not uncommon that leaders would have disgruntled followers within the organization. This principle implies that a good deed or descent advice in return of negative behaviours has a conquering effect over unyielding subordinates. The Prophet (SAW) of Islam was repeatedly subjected to practices of antagonism by the unbelievers but always return good for evil. “You will see your direst enemy has become your closest friend” (Surah Fussilat, [41] 34).

Turn Minus into plus: After the Battle of Badr, about 70 of the unbelievers were taken as the prisoners of war. They were educated people. The Prophet (SAW) announced that if any one of them would teach ten Muslim children how to read and write, he would be freed. This was the first school in the history of Islam in which all of the students were Muslims, and all of the teachers were from the enemy rank. A British orientalist who remarked about the Prophet of Islam (SAW) said: “He faced adversity with the determination to writing success out of failure”.

The Power of Peace Is Stronger than the Power of Violence: Leaders are expected to display leniency while handling faults or mistakes of followers.

At times; counselling, training, constructive criticisms, descent advice, warning letters, etc, are preferable to outright firing of employee. Applying this principle will further mobilize the commitment of the employees and subsequently improve their performance.

The Prophet (SAW) freed his direst opponent (war criminals) at the conquest of Mecca rather than killing them.

He simply said: "Go, you are free." The result of this kind of behaviour was miraculous as they immediately accepted Islam.

Not to be a Dichotomous Thinker: It is always best to seek a third option to get the opportunity of making a sound decision which can withstand the test of time. It prevents leaders from running into future crisis with the followers.

Bring the Battle in One's Own Favourable Field: This principle is derived from the Ghazwa (battle) of Hudaibiyya. At that time, the unbelievers were determined to engage Muslims in fighting, because obviously they were in an advantageous position. But the Prophet (SAW), by accepting their conditions unilaterally, entered into a pact. It was a ten-year peace treaty. Until then, the meeting ground between Muslims and non- Muslims had been on the battlefield. Now the area of conflict became that of ideological debate and intellectual discourse. Within two years, Islam emerged as victorious because of the simple reason of its ideological superiority.

Gradualism Instead of Radicalism: As explained earlier, it is best for leaders to implement the process of change on a step-by-step basis until their followers fully integrate themselves into the new and desired organizational culture. They should act like facilitators following a gradual process.

This gives ample opportunity to followers who are slow in adapting to new environment or organizational culture to cope with the new policies or rules.

With the principle of gradualism, leaders are sure of carrying along their followers without anyone been exempted during a change process. Islam advocates the evolutionary method, rather than the revolutionary method.

Be Pragmatic in Controversial Matters: Leaders should not be so occupied with titles or positions as to simply forget their vision. They should emulate the principle of simplicity as displayed during the writing of Hudaibiyah treaty by the Prophet (SAW); he said; “This is from Muhammad, the Messenger of God” but the Qurayshi declined this statement, the Prophet (SAW) simply changed his statement and ordered the writing; Muhammad, son of Abdullah.

The list of Islamic leadership principles compiled by Muslim authors are endless, for instance, Lukman (1995) identified six general principles of Islamic leadership; sovereignty (Al-Siyadah), mutual consultation (Al-shura), justice (Al-‘Adalah), equality (Al-Musawat), freedom (Al-Hurriyyah) and enjoining the right and forbidding the evil. He regarded them as the modern terminology involved in setting up an Islamic organization.

3.5. Traits of an Islamic Leader (Key attributes):

Former Chairman Ralph Larsen is of the viewpoint trusts that a person with character can contribute reasonable improvement towards the success of the organization. Johnson & Johnson states that organizations are in pursuit of hiring the persons with exemplary Character.

Leaders with character have been recognized as trustworthy leaders: Now we propose the Qualities for an effective C.E.O. which has been derived from Islamic perspective.

Character as a Role Model:

The Prophet said, “Mark your personality decent for the individuals.” A good leader has and model personality. A leader should be renowned to be upright and honest in all his matters.

A great leader should have the aptitude to be a leader; he should have undying commitment to his vision and a good personality and be able to deal with personnel, clients, suppliers, regulators and the wide-ranging people within which they function.

The character attributes of respectfulness, fairness, cooperativeness, benevolence, self-sacrifice, truthfulness, reliability, strategic thinking best signify the features of a great Leader.

Sincerity / Positive Attitude:

Sincerity is the production of the product of Iman; a sincere individual will have true belief in Allah and his Messenger and all of his actions / deeds will be for the sake of delightedness of Allah and his Rasool (SAW).

A sincere leader will never care for his own particular needs but his concentration will be centered towards achieving the common goals of the public, society and the organization itself. Lack of Iman in a person leads to bad leadership which may be recognized by, half-heartedness, selfishness, greediness, ineffective communication and an authoritarian approach.

Firmness

The Holy Prophet's (SAW) task was to institute an impartial and compliant humanity. The tribal leaders of Makkah were an influential hindrance in his mission.

When the Holy Prophet (SAW) communicated about impartiality, the influential merchants of Makkah originated to enforce cruelty on Him and his Sahaba. All feeble segments of humanity had gathered round the Holy Prophet (SAW) The Holy Prophet's (SAW) strongest quality was righteousness.

Then Allah chose Prophet Muhammad (SAW) to encounter Him for His own closeness, perceived him too distinguished to endure in this world. So He sketched him towards Himself with righteousness.

Primacy of Knowledge:

Allah exalts those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do, (The Quran 58 :11). The Hadith literature is also occupied of references to the significance of knowledge.

Prophet Mohammad (PBUH) said that "Seek knowledge even in China", "Seek knowledge from the cradle to the grave", and "Verily the men of knowledge are the inheritors of the prophets. Islam has echoed right through the history of Islam and impelled Muslims to search for knowledge everywhere it could be found.

Keeness to Earn Legitimate (Halal) Earnings:

Do not devour one another property wrongfully, nor throw it before the judges in order to devour a portion of others property sinfully and knowingly. (The Quran 2:188). Islam places great emphasis on the code of lawful and unlawful in business transactions.

Trustworthiness in Business Transactions

O you believers! Do not betray Allah and the Messenger, nor knowingly, betray your trusts (The Quran: 8:27). Trustworthiness is one of the most important principles of ethical discipline in commercial transactions.

Trust is a moral virtue and duty incumbent on a Muslim in the performance of his affairs. It demands sincerity in work and purity of intention from every believer.

Truthfulness

Oh! You who believe fear ALLAH and be amongst the truthful, (The Quran: 9:129). Islam encourages truthfulness in business transactions and raises the status of a truthful merchant so much so that he will be at par with the holy warriors and martyrs, in the Hereafter.

The Prophet (PBUH) is reported to have said: The truthful merchant, [is rewarded by being ranked] on the Day of Resurrection with prophets, veracious souls, martyrs and pious people. (Tirmidhi, No: 1130)

A leader ought to be truthful; his communications and demands should not be unpredictable and outside the realities of life. He must think through the state of affairs adjoining him and his communal as they essentially are.

Realism is based on the managing of the pursuit, possession and solicitation of supremacy.

The possibility of distinctiveness in policies between certainty and opinion-between what is factual quantitatively and realistically, reinforced by substantiation and lightened by intention and what is only an independent verdict, detached from the evidences as they are and conversant by partiality and aspiring thought.

Worthy intentions give declaration against intentionally bad strategies; they do not promise the ethical goodness and radical accomplishment of the plans they motivate.

Consultation

And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (The Prayer), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them, (The Quran: 42:38).

Humility

Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray, (The Quran: 23:76).

Humility is a vital constituent of successful leadership in current organizations and humble leaders cultivate learning-oriented organizational culture and engage employees. They also maximize job satisfaction and employee retention.

Leadership involves modesty and humility towards Allah and his creation. A decent leader has humility and sincerity towards Allah. Caliphs were all different in potentials and dispensed with individuals according to their behaviors while holding onto convinced leading light.

The leader has to be willing to take on the opinions and the guidance of persons around him. Followers have an emotional impact upon the leader, his judgments, and inclusive surroundings just like a leader has an emotional impact upon his followers
When we observe humility across many nations, there are substantial variances.

For instance, Japanese CEOs ensure to be well-known to leave when their predicted enterprise revenues fall undersized of the streak. These entrepreneurs indicted themselves for their organization's deprived enactment.

Leaders who transfer liability to themselves in good as well as worst situations have strong suit of personality that goes further than normal leadership thoughts.

Communication

And lo! I have made public proclamation unto them, and I have appealed to them in private, (The Quran 71 :9).
Clarity eliminates ambiguity and confusion. People have more confidence in what you say because it shows that you know exactly what you are doing and what needs to be done. Build trust, strengthen team cohesion, and create a more productive working environment.

Valuable time is wasted when it is spent trying to decipher a complicated message. It is difficult to make improvements and get feedback for a complicated, unclear, and less communicated business plan.

Justice, Fairness & Mercy,

And of those whom We created there is a nation who guide with the Truth and establish justice therewith, (The Quran: 7:181). As from the individual consideration when man has this divine and heavenly attribute making one strong from within it makes him graceful.

Consequently, it brings man near his Lord. As for the collective angle, if this virtue spreads in a society of a nation it makes that society happy. Their world turns into paradise. Their life in this world will become like a life in paradise. Society will be full of rest and satisfaction and nobody will have any fear except that of his own offence or sin which he knows will make him suffer as a punishment.

Allah (SWT) guided Prophet Muhammad (PUBH) to be compassionate and kindhearted to his supporters in the succeeding arguments:

And lesser to them the wing of humility out of mercy (Quran 17:24)

If we as a leader and a devotee impart this principle in our lives, we will be effective in our goals and achieve our potential. A recognized leader demonstrates humility to Allah (SWT) for all his accomplishment and endeavors come from him. The further he is given success, the further his decent potentials—self-effacement, openhandedness, compassion, expenses in the pathway of Allah—intensification.

This is the ultimate solution more triumph since Allah (SWT) guaranteed:

Furthermore, [remember] when your Lord proclaimed, 'On the off chance that you are appreciative, I will positively rise you [in kindness]; yet in the event that you dismiss, unquestionably, My sentence is unembellished.'" (Quran 14:7)

A Leader's capability for exemplary nature can bolster partner's exertion adequately on determining concerns and troubles, "I consider greatest work forces today are famished for some good obsolete exemplary nature." wish to provide exertion for pioneers who they trust can be honest with them about the validity of their statuses. Decency is overseeing persons rightly and in an unprejudiced modus.

For instance, Max De Pree, the previous CEO of Herman Miller, is driven by a profound empathy and uneasiness for others. De Pree believes an association is a mutual of persons who are regarded; staff grows with deliberateness and attentiveness in their care for you.

Reliability

Leaders are required to care about their co-workers in the instants that matter.

"The motive trust is vital is for the reason that when we're surrounded by individual who consider what we trust, we're more self-confident to take risks," the New Jersey native said.

Steve Jobs, who worked at Apple, Howard Schultz, who worked for Starbucks, and Michael Dell, who left Dell, were all specialists who were great at what they did as well as, additionally drove their organizations to the top by embracing representations that they got everybody at their foundations to have confidence in them.

Their motivation underscored by the way that the greater part of their ventures required. It is one thing to be an always offbeat agent; however, it's a very surprising to couple the impact of certainty.

Selflessness

Selflessness involves Leaders to put others' welfares in front of their own. Ping Fu, an establishing individual from Raindrop Geomagic, a North Carolina-based propelled programming organization, is a pioneer who shows capacity for benevolence.

Fu tackled the part of CEO in 2001 when the association's maintainability was uncovered. The business was working out of cash and the hypothesis capital markets were becoming scarce.

Under Fu's authority, various cost-cutting creativities were executed, which included laying off a large portion of the organization's workers. The individuals who persevered took pay cuts.

In her determinations to spare the business, Fu advanced the organization cash with a specific end goal to pay its laborers, she went without a pay until the firm recovered.

Raindrop Geomagic board member Peter Fuss acknowledges Fu's personal sacrifices. He says she oppressed noteworthy time and was strongminded in her determinations to reorganize the business.

Ethics

The Prophet's expressions of ethics are openly linked to his confidence and association with the knowledge of the Divine. Reality and belief are vital to any kind of leadership.

It is the primary theme and plays a significant role in all varieties of leadership. Even after being appointed as a Prophet Muhammad (SAW) was known as Al Sadiq Al Amin: the honest and truthful.

Loyalty

One of the descriptions of leadership is to have individuals track you. It is to take individuals from Point A to Point B, to demonstrate them visualization and stimulate them to follow you in order to accomplish the required targets.

The Holy Prophet (SAW) went home to his wife Khadija (RAA) and since of their association, which was previously based on reliance and trustworthiness, there was no uncertainty in her concentration that what the Prophet described was factual and that it wasn't a dream.

Also, when the prophet went to Abu Bakr (RAA) it was the same-thing. Abu Bakr without reluctance was stimulated to tail him because he right-handed him intensely.

Commitment and solidarity are the important constituents of Loyalty. If we can take that specific feature of the life of our Holy Prophet (SAW) and relate it at home and place of work we will see that we are endorsing abilities of visionary leadership.

Passion

Passion is about strength and enthusiastic willingness to creating the greatest individual can. Professional passion is a sign of a firm's managing ideologies and benefits others classify the indispensable philosophies of the business.

The corporate slogan of a top ranked Fortune Global 500 company Unilever is "Your passion, our strong point, indicates total obligation to incomparable criterions of enactment and throughput, to operative composed professionally and to an avidness to hold new musings and to learn progressively".

A Leaders' energy can create extensive change in the point to which she invigorates others or offers excitement and enthusiasm to the association.

Moderation

Prophet Muhammad (SAW) as reported by Baihaqi. Individuals who make religion rigid and cruel and make it difficult for others and go to extremes are reprimanded. They reveal themselves who execute forceful authorizations of Islam. They extinguish themselves, the individuals who go too far and take too many pains over any one particular thing.

Prophet Muhammad (SAW) was educated by Ibn Masud in Sahih Muslim. He told us to make things nice and relevant and not to make them hard and dangerous. Give enthusiasm and willing words and don't create abhorrence. Prophet Muhammad (SAW).

3.6. The Model of Islam Leadership:

This model explains two primary types of leaders.

The model has four elements: personalism, idealism, great expectation and culture.

Personalism is related to the tendency of person in communicating with others in a friendly and warm manner. This is importantly needed to have a high value on personal relationships, reputation in the community and societal norms.

Meanwhile, idealism is defined as an aspiration to attain and an infatuation with the highest possible state of existence or perfection. In idealism, absolute perfection is sought and considered to be a virtue.

The interplay of personalism and idealism produces great expectations within society. Moreover, in a culture that is characterized by deeply held and widely shared beliefs and values the great expectation generates an environment conducive for positive and clear vision, involvement and cohesiveness, receptiveness and tolerance.

In a weak culture where beliefs and value are not widely and deeply shared, great expectations are more likely to translate into apathy, indifference, frustration and fragmentation. Below is a figure of Islamic model of leadership:

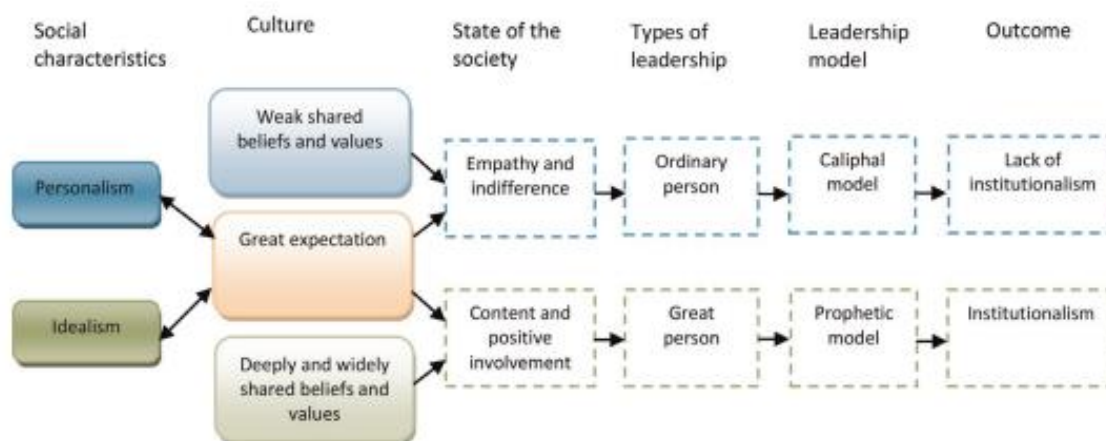


Figure 1: The Model of Islamic Leadership

3.6.1. Qalb Leadership (Heart Leadership):

This Qalb leadership approach is more on the purposes of the leaders which derived from the heart. Heart is Arabic term is Qalb. The leaders in Islam must begin with a good intention (niyyah) from their heart to fulfill the responsibilities from the God (Allah SWT) and the men that appointed the leader.

If the leaders lead their followers based on brain or other factors/fundamentals, it brings burden for them where they try to satisfy all expectations and requests.

However, when the leaders lead with their heart, they will plan and decide based on their limitation and shortcomings. It is not easy to accomplish the mandate (amanah) which given through the trust.

The leadership in Islam is based on trust and 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 SWT, the Muslim community and humankind.

The leadership in Islam must oriented on Al-Imamah Taklif Wa La Tashrif, means that leadership is a responsibility an not an honor, thus no leaders will not abuse their power. The leaders also should undertake or endure in whatever tasks and functions which 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-Ahzab 33: 72)

Meanwhile, Al-Qur'ān has described the criteria of a good leader. Allah SWT said:“And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us”. (Al-Anbiya' 21: 73)

“When they entered upon David and he was alarmed by them? They said, “Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path”. (Sad 38: 22)

“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs”. (As-Sajdah 32: 24)

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful”. (An-Nur 24: 51)

“And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient”. (Al-Maidah 5: 47)

The responsibility of the leaders must follow the main principles or the *usul al-din* of Islam and not against it. This is been reminded many times by the Prophet Muhammad (PBUH) 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 misbehaviours 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 organizations across the globe.

Qalb leadership traits as relatively stable and coherent integrations of personal characteristics that are based on the correct functions of Qalb that cover the right understanding of being and actions. These characteristics are reflected by the conditions of heart which consist the components of awareness, motives, intelligence, and understandings of being and actions, and values.

The Qalb leadership traits embedded in the framework of Imam Ghazali's 'On Disciplining the Soul', a specific chapter in his book 'Revival of Islamic Sciences', soul is a concept that stands on the four basic virtues.

This provides the basis of important universal leader traits or wisdom, justice, courage, and temperance which provide the foundations of other effective leadership traits.

Examples of the behaviors and practices of the leaders are wise decision making (wisdom), clear in direction (wisdom), articulating the right thoughts (wisdom and courage), supporting equality (justice) and establishing positive work environment (temperance and wisdom).

3.7. Teamwork in Islamic Leadership:

3.7.1. Consideration to Subordinates:

Allah (SWT) has made each human in a different way with a special set of capabilities. A leader salutes and values every person's potentials and restrictions.

The Sahaba (Companions) of the Holy Prophet (SAW) were exceptional having discrete talents that were identified and enhanced by Holy Prophet Muhammad (SAW) who assigned them responsibilities in the areas of their specific capacities. Allocating duties to your juniors goes further than just getting the job done. When done well, delegation constructs collaboration, authorizes teams and inspires initiative.

If you assign responsibilities to your team members instead of orders, your employees will respond to this by working firmer for you with respect. Your guidelines need to be vibrant and convinced.

A good Leader's duty is not to place him / her above the law that he believes his attendants to follow.

1. Be positive, Specific, Helpful and receptive.
2. Control your anger.
3. Do not embarrass /criticize your subordinates publically and counsel him / her in private.

A leader as a strategic thinker can inspire his employees to enhance / boost their performance in order to accomplish the planned tasks.

Merck, a leading pharmaceutical multinational company of U.S. grades its appreciation of its workers and cooperation competencies as one of its core values.

Therefore, constructing characteristics of charisma involves commitment, probable company redesign, and realization of client needs. Leaders who respect variances in workers' circumstances, beliefs, and philosophies help shape exciting and pertinent workplaces.

In recent years, the Track-Type Tractors Division of Caterpillar has practiced exceptional perfection by forming office principles and creating workforce sense vital in the company. Jim Despain, vice president of this division, recognizes that Leadership is "With respect to and not about self.

3.7.2. Motivation

Prophet Muhammad (SAW) used to motivate his Sahaba (R.A) to the extent that people even sacrificed their lives to accomplish the mission provided by the Last Prophet. Motivation results from the collaboration of both cognizant and cataleptic aspects such as:

- (1) Concentration of aspiration or requirement,
- (2) Encouragement of the objective, and
- (3) Potentials of the individual and of his or her peers.

Anyone who has ever had an objective instantly recognizes that basically having the aspiration to achieve the goal is not enough, what is truly needed is the capability to persevere through complications and patience to keep going in spite of difficulties.

3.7.3. Delegating

The Prophet (SAW) had only 23 years to nurture a group which would guide Islam in all the remaining parts of the world. He used the methodology whatever currently recognized as strong point based handing over. He designated whatever remained in the public and formed the finest work individual.

Based on person's discrete proficiency and tendency, he allotted them the roles like kaatib-e-wahi, education, exchanging, and diplomats. Likewise, he under no circumstances assessed or penalized anybody for insignificant mistakes, deputized his authorities at whatever time imaginable and lastly, skilled four caliphs that would track the Muslim state after him. All these performances are attainable and very much applicable in the modern world.

3.7.4. Training people

At the present time employees do not monitor the organization if there is only influence and authority. On the other hand, it is not good to be too close with dependents which results in too little supremacy to mechanism them. You must find the best distance from your assistants and preserve it in order to develop the supremacy of humanizing dependents.

A man of Ansar approached Him (SAW) looking for some donations. The Prophet (SAW) questioned him if he had somewhat to sell. He brought a piece of fabric and a woody vessel.

The Prophet (SAW) asked the Sahaba to purchase. This cost two dirhams. The Prophet (SAW) queried the man to purchase an axe with one dirham and start cutting wood and sell. He visited the Prophet (SAW) when he had earned 10 dirhams.

Training Process includes:

- ☐ Comprehend your role of training subordinates
- ☐ Attain the perceptions and talents obligatory to recover the aptitude to train subordinates
- ☐ Have group exercises to apply the skills learnt in practice

Training is a vital factor for human resource development (HRD) in any organization or in any society as well. The training is not only humanizing work knowledge and expertise, emerging effectiveness for the production and services, but rather inspirations on alteration of workers' attitude and behavior for achievement of commission. Moreover, organizational structure and cultural factors strongly influences on training outcome.

3.7.5. Consultation and Consultative decision-making

Leadership is consultation as well. Rasul Allah (SAW) constantly asked for the opinions of the people around Him. The determination of consultation is to bond the hearts which realizes the forgiveness of Allah.

Allah SWT himself endorsed the Prophet on consultation and smoothness in the succeeding words:

"So by mercy from Allah, [O Muhammad], you were compassionate with them. And if you had been impolite [in speech] and strict in heart, they would have dispersed from about you".

The truthful intelligence of consultation is to come up with the paramount plausible leadership and illumination for the objective. When all colleagues convey their recommendation and share it, not only does it open up hearts and minds, it permits a conversation to take place which produces the best possible conclusion.

All productive foremost firms trail this methodology and managers take each person's view before creating concluding judgments. This not only gives the supporters a sensation of possession of the venture, it also produces affection and admiration for the leader.

3.7.6. Problem-solving

Problem solving is the heart of what leaders happen to do. The objective of Leaders is to reduce the occurrence of difficulties. We need to be strong in our pursuit to construct and endure plunge for the business and the work force we work for.

Holy Prophet Muhammad (SAW) used effectiveness and prudent performances to escape disagreement e.g. change of Qibla direction. Upon Allah's advice, he turned his and the spectators face to Makkah during their prayer or remember the stance of staying on the first night of coming in Madinah. He told everybody that he will stay anyplace the camel would stopover for the relaxation.

Prophet Muhammad (SAW) always assumed a complications resolving approach during management of abundant duties. Leaders see problems as challenges.

They grab everyday business contests, unfavourably investigate complications and produce breakthrough resolutions to the hardest organizational concerns.

☐ Progress your critical thinking and problem-solving skills in our fast-paced program.

☐ Successful business leaders are proficient to scrutinize complications and prospects critically, and instrument resolutions.

Solving the problem is a process of establishing the assumed evidence and using that evidence along with understanding you retain, to acquire the anticipated consequence or clarification.

- ☐ The problem must be renowned and acknowledged
- ☐ Introductory enquiry and interpretations must be made
- ☐ Promising solutions must be selected
- ☐ Catalogued constituents of each substitute solution
- ☐ Formulate the best solution to the problem
- ☐ Implementation of the solution

3.7.7. Appraising

After 10 years of attending Him (SAW) as his servant, Anas (RA) pronounced that the Prophet (SAW) did not penalize him after a mistake had been made by him.

If at all, possibly time for advanced evaluation strategies. Specifically evaluating the leadership skills of any person who plays a leadership role is critical, so selecting the right words in the appraisal procedure is significant not only for the accomplishment of your staffs, but for the triumph of your company as well.

Performance appraisals apprehension prospects that are arranged upon by the employer and team member at the beginning of the year. This action comprises appraising specific actions that the employee will be accountable for accomplishing.

During the meeting, leaders also recognize preparation actions that will be an essential influence in employee goal accomplishment. This organism only works when evidently well-defined, reckonable goals are set and re-entered several times over a delineated time frame.

An effective Leader:

- ☐ Institutes improvement strategies
- ☐ Conducts episodic appraisals

- ☐ Delivers training meetings
- ☐ Accomplishes objective, on time yearly appraisals
- ☐ Distinguishes and rewards employee assistances
- ☐ Affords familiar and / or formal training / development opportunities.

3.8. Core Competencies

3.8.1. Competence

Those pursuing a Career as a Leader must be familiar with a specific end and goal to endure the insistence of others. CEOs should be capable to the extent that their capacity advises the profound respect of admirers. FedEx's founder and CEO, Fred Smith, stresses on the impact of Competence.

Awarded Chief Executive Magazine's 2004 CEO of the Year prize, Smith was obvious for his fitness to take FedEx from presence "only a thought to make an incredible Organization". Smith says that his idea for crafting FedEx was the significance of learning a scientific discipline called topology. He understood that in the event that you interconnected all certainties on a linkage through a focal center, the subsequent proficiencies could be gigantic.

3.8.2. Integrity

Leaders respect their assurances and capacities. Management attitude I challenge that the capability to familiarize, inspire, comprehend and recreate dependency is not only dynamic to our remarkable and collective well-being; it is the energetic leadership skill of the new global economy.

Integrity signifies to outspoken sketch of a company's ideologies and functioning practices.

Texas Instruments (TI) alludes to "showing ourselves and our responsibilities genuinely" as approval of their uprightness.

General Electric (GE) recognizes uprightness as an "overall remaining for honest and dependable business lead." The Gillette Company highpoints "aggregate regard and fair direct" as indications of respectability.

The closer you can get the business toward uprightness, it is a respectable level of the adequacy of your business, respectability of self-discipline and case, of Leadership and self-assuredness, are certainly the furthestmost vital social aids a Leader can make to the business.

3.8.3. Dynamism

Credibility in Holy Prophet Muhammad (SAW) as the last Prophet is the indispensable standard of Islam.

He had the kind heartedness and empathy of Prophet Jesus (AS), inspiration and specialist of Prophet Moses (AS), patience of Prophet Noah (AS) and the brilliance of Prophet Abraham (AS).

The Farsightedness of the preceding prophets (AS) concerning Holy Prophet Muhammad (SAW) and the life he led under delightful incitement, the miracles conferred upon him and his conduct acknowledged his respect as the Prophet of Allah beyond any doubt.

The inner dynamism, wisdom, pliability and extensiveness of Islam illuminate its special position as the perpetual religion capable of nourishing spiritual and other desires of mankind till the end of the world.

3.8.4. Effective Communication

Effective communication is the adhesive force that supports you in developing your networks to others and improves collaboration, result orientation and problem-solution. It empowers to converse problematic situations deprived of producing conflict or abolishing reliance. Time and effort is required to develop the skill of effective communication.

To communicate effectively, a leader needs to be conscious of and in control of sentiments. When you're strained, you're more probable to misapprehend other persons, direct unclear and delay into harmful knee-jerk configurations of performance.

Leaders having this skill of effective communication are those who not only share their professional views with their subordinates and empower those who work for them by outlining the company's goal and demonstration how to get there.

Our Holy Prophet (SAW) never treated himself dissimilar or superior than others and his communication was always non-hierarchal.

He was light hearted and had a respectable intellect of humor as well. He used to listen with keen interest to the references and notions of his acquaintances and also recognized them if they acknowledged well enough.

3.8.5. Embodiment of Familiarity and Consideration

There are two corporate methods for completing individuals work, through component of trust or by the use of power.

The past is perceived to achievement of respect of group and is more thoughtful, while second should be forcing trouble in people and is less useful.

Each successful individual finishes the conviction and certainty of its group which is managing, by survey rationale of belongingness and empathy for them. The Holy Prophet Muhammad (SAW) used to proceed inside of region of His Sahaba and was completely aware of their circumstances. He had adequate sympathy to perceive their tragedies and persistently used to be an offer with them.

Allah (SWT) also mentions to His (SAW) this capability in the Sacred Scripture as:

"There has without a doubt come to you a Messenger from among yourselves. Critical to him is the thing that you lament; [he is] uneasy over you and to the supporters is thoughtful and benevolent."

☐ The above expressed Ayah clearly connotes to Muhammad's (PBUH) knowledge of near to takes up with His persons, which approved to act naturally persuaded for fulfillment of their appreciation and acknowledgment in Him.

3.8.6. Influential Power

It is one of the fundamentals of a conspicuous organizer to be charming and dominant adequate so as to persuade people's visions and activities in accomplishing established objectives.

Individuals drop emphasis and enthusiasm in the place of work if administrators do not strengthen motive to effort for them.

Muhammad (SAW) was an embodiment of governance trait, which was why he was sent to us.

The spread of Islam everywhere throughout the world has likewise been made promising by His informative and operational sunnah which is a definitive reason that His name is regarded and recognized in essentially each and every substance by Muslim researchers, as well as by the supporters of different religious conviction.

My selection of Muhammad (SAW) to lead the rundown of world's fundamental significant people was the just man in the past who was colossally very much composed on similarly the common and religious level.

It is practicable that the corresponding incitement of Islam has been better than the aggregate effect of Jesus Christ and St. Paul on Christianity.

It is this unmatched course of action of the materialistic and religious motivating force which I feel enables Muhammad (SAW) to be all around wanted to be the preeminent convincing specific character in the times past. The persuasive ability of Muhammad (SAW) had and still has an unmistakably universal appeal.

3.8.7. Personal Accountability:

Everyone is a devotee or a leader at any assumed period. You ought to track the same certainty on every single level—be it household, occupation, or nation state. The more a person is closer to Allah the more he will know-how admiration and promise from his followers. Consequently, the superiority of a true follower and a pronounced leader is that he holds himself liable and as a substitute of others.

If something goes wrong, he accords full liability of the happenings and challenges to cure the state of affairs, and does not put the blame on anyone else.

3.9. Intelligence & Far Sightedness

3.9.1. Emotional Quotient

Emotional intelligence is a set of skills that match the intellectual aptitudes that are taken for granted in top level executives. The only difference between successful executives and those who struggle is emotional intelligence, or equivalent.

One of the utmost attributes of Muhammad (SAW) was that he was reliable and definitely even whilst facing adversity. He certainly not annoyed persons who affected him when he used to preach teachings of Islam.

Correspondingly, he also forgave all of his rivals after the conquer of Mecca. He assumed in continuing self-regulation and pronounced guidelines and criterions in a balanced way with the help of divine guidance.

What is furthermost conspicuous is the Prophet Muhammad (SAW)'s emotional intelligence. Numerous occurrences can be cited in this regard. Once persons in Taif threw stones on him he bled professedly.

When the angel Jibraeel approached to him and said that if Muhammad (SAW) wanted, he would torture the persons of Taif. Instead, he pleaded mercy on behalf the persons of Taif or recalls the woman who used to throw garbage at him. When she didn't perform that practice for few days, he went to make inquiries about her at home and found her in poor health.

3.9.2. Awareness and Far Sightedness of Matters

Each association needs long term objectives for being competent in order to thrive in the endured time.

That's why topmost categorized businesses create premeditated policies for imminent twenty to thirty years to come.

All of this is made possible through the perceptive determinations of pronounced figureheads, who anticipate forthcoming deviations in the marketplace and energize industry in right perspective.

The Messenger (SAW) of Allah had an unmatched farsightedness. For instance, when He chose to offer Umrah at the Holy Kaaba in Makkah, in the 6th year after migrating to Madinah, He set out from Madina with 1400 companions. Be that as it may, Muslims were kept away from performing the Umrah by the Qureysh.

Although the Qureysh tried to provoke a violent response that resulted in fighting from the Prophet (SAW) and the pilgrims, the Prophet (SAW) was determined to negotiate.

The companions of the Prophet protested in the face of not being able to perform pilgrimage, the Prophet (SAW) agreed to a set of terms that were to be beneficial in the long run. This was the Truce of Hudaibiyah, declared by the Prophet (SAW) as a victory.

By embracing this methodology two prime advantages were achieved: firstly, there were a lot of people who embraced Islam as a result of the treaty and Islam grew in numbers.

Further to this the Qureysh permitted the pilgrims to keep the outlaws with them, which prompt passageway of persons into the conviction of peace with any misery of vengeance.

Besides, Muslims were in smaller numbers compared to the overwhelming numbers when contrasted with the Qureysh around then, so because of farsightedness of our Holy Prophet (SAW), Jihad was unrealistic.

3.9.3. Courage and Determination

The life of the Holy Prophet (SAW) involved numerous examples of bravery and determination. To start with, when He was helpless with his crusade for Islam, He proceeded with solid minded and never gave up.

At the point when travelling from Makkah to Madina, the kuffaars gathered around the cave and their place of hiding, Abu Bakr (R.A) shuddered with fear of being found, however Muhammad (SAW) was not alarmed.

What's more, Allah is noteworthy in Strength and Judicious. It displays His strength and how He persisted on His intensity, which is the reason He never persecuted any of His exercises and used to stay comfortable front of each fight that He battled against kuffars.

From conception to courageousness, from stimulation to sympathy and from perception to generosity, He had all types to be unique in His attractiveness which oscillate Him from other conspicuous charismas that existed, and tiered Him at the topmost of the list of the utmost dominant being in the past.

From a business perspective, mettle is having safe impacts about the expected plans of the association and being readied to relate the contemplations of laborers and organization assets to finish those objectives.

3.9.4. Consistency

Consistency is one of those ambiguous attributes that everyone wants, but few people actually manage to gain.

As long as you set precise goals and restrictions to be specific towards, you'll find that you'll be more likely to actually be consistent.

“Do good conducts appropriately, unaffectedly and reasonably and recognize that your deeds will not mark you enter Heaven, and that the utmost dearly loved endeavor to Allah’s is the most consistent and persistent even however it existed tiny ” Prophet Muhammad (SAW) as described by A’isha (RA) in Sahih Bukhari.

A decent leader is enthusiastic as well as intelligent and brilliant. The good leader not only endures high standards but is also defensive in cultivating the bar in order to comprehend dominance in all extents.

3.9.5. Succession Management

In his 23 years of leadership, the Holy Prophet (SAW) had a progression system in place. He left behind schedule four proficient khalifas who would handover out his project after his passing over from this world and spread the religion to main fragments of Asia and Africa.

Succession management is the growth of be acquainted with those jobs considered to be at the indispensable of the organization-- too serious to be left untenanted or occupied by any but the best qualified persons—and then creating a deliberate plan to fill them with qualified and talented staffs.

Succession management is critical to work accomplishment and generates and functioning progress for distinctive, emergent, and permeable top leadership capacity.

It is dynamic to note that planned succession preparation is not about aptitudes the organization needs now; relatively, it is prominent the aptitude, acquaintance, expertise and capabilities desirable for the flourishing of any business.

3.10. Dimensions of Islamic Leadership:

We will call the proposed Islamic leadership model the 4C model. It has four dimensions. These are Consciousness of God, Competency, Consideration, and Consultation.

3.10.1. Consciousness of God:

Consciousness of God is a translation of the Arabic word “Taqwa.” This translation does not convey the full meaning of the Arabic word, so we will try to explain what it means. The root of the word is “waqa” which means protected.

Thus, consciousness of the God means to be continuously aware of God to protect oneself from transgressing the limits that identify the straight path. It involves fortifying oneself against the temptation of the Satan as well as the weaknesses of the self. It also involves taking due diligence to make sure that each action made satisfies the criteria of Islam.

To be conscious of God, one has to dedicate all of his/her deeds to God. These deeds do not only include acts of worship but they encompass all human activities.

Some of the characteristics of those who are conscious of God which are relevant to leadership are generosity, ability to control anger, ability to pardon people, fulfillment of promise, and perseverance (Abdel-Haleem, 2005, 2:177; 3:134).

Acquiring and practicing these characteristics requires continuous training, a training which raises the level of the spirituality of the leader. Consciousness of God is a fundamental construct of Islamic leadership. It provides the framework and the context for Islamic leadership.

The framework brings together the traits, the behavior, and the operating principles of leadership. It provides a context for the use of the different styles of leadership.

It relates the other dimensions of the model to Islamic values. So competency, consideration, and consultation will not be performed only because they are tools for effective leadership but also and more importantly because they lead to the realization of a bigger goal: gaining the pleasure of God.

Consciousness of God induces the leader to be continuously aware of the presence of God at all times. This provides an internal safeguard against transgression and tyranny and enhances the leader's sense of accountability. It promotes excellence, the sense of justice, and the sensitivity to the needs of followers.

3.10.2. Competency:

Competency is the ability of the leader to perform his/her duties as a leader. It involves knowledge, training, and the ability to motivate people.

Branches of knowledge which are essential for an effective leader are history, political science, psychology, and sociology. Organizational skills and strategic planning are a must.

An effective leader should be well versed in the art and science of management. The effective leader should be an excellent communicator and should know his/her audience. Knowledge acquired through a process of learning should result in a change of the leader's behavior.

This change will be accelerated and enhanced through training. Effective leaders should be capable of articulating their views. The Quran says: "We have not sent a messenger who did not use his own people's language to make things clear for them." (Abdel-Haleem, 14:4).

God's messengers were sent to lead their people to the right path.

They were given the ability to speak their people's tongue, know how to explain things to them, and are able to motivate them.

A tradition of the prophet (PBUH) urges leaders to speak to people in a language they understand (Muslim, 2000).

The Prophet (PBUH) gave the best example in this regard. Whenever he answered a question, explained a situation, or gave an advice a command he would speak in a clear and audible voice. He often repeated the answer, explanation, advice, or command whenever he felt that the person did not hear or understand well what was being communicated. He used a language that the people would easily understand (Ibn Hesham, 820).

3.10.3. Consideration:

Consideration is not only important for rallying people around a cause, but is also vital for showing compassion and understanding of the needs of people. Compassion and mercy are two characteristics that are essential for effective leadership.

However, consideration has to be real and genuine, not a tool for buying people's loyalty. The Quran reminded the Prophet (PBUH) that mercy is an important characteristic of effective leaders. "By an act of mercy from God, you [Prophet] were gentle in your dealings with them- had you been harsh, or hard-hearted, they would have dispersed and left you- ".

The Prophet (PBUH) gave the highest example in showing consideration to his followers. The Prophet (PBUH) used to dress and behave just like any of his companions.

People who did not know him could not distinguish him from his companions.

At one time he was inspecting the army, companions were lined up. One of the soldiers stood out of line and the Prophet (PBUH) poked him so that he would line up as everyone else. The man screamed and complained that this had hurt him.

The Prophet (PBUH) asked the man to take his revenge by poking the Prophet (PBUH) exactly as the Prophet (PBUH) did to him. The man kissed the Prophet (PBUH) from the front and apologized.

The Prophet (PBUH) wanted to show that everyone should be treated the same and that he was a member of the team.

3.10.4. Consultation:

Quran showed that the difference between the wisdom of the Queen of Sheba and the tyranny of the Egyptian Pharaoh is the practice of real consultation. True consultation is a major dimension for effective leadership.

Consultation is encouraged at all levels, whether professional or social. The Seerah (Personal life) of the Prophet (PBUH) shows how he used to consult his wives as well as his companions in all matters.

The Prophet (PBUH) was commanded by the Quran to consult his companions whenever a decision is to be made “and consult with them about matters. To highlight consultation as an important characteristic of the believers, the Quran named Chapter 42 “consultations”.

Verse 38 praises the believers who conduct consultations: “Far better and more lasting what God will give to those who believe... respond to their Lord; keep up prayer, conduct their affairs by mutual consultation; give others out of what We have provided for them.”(Abdel-Haleem, 42:36-38).

The fact that mutual consultation is mentioned in the middle between prayers and paying the compulsory poor dues is an indication of its importance.

Mutual consultation should be a formal part of the decision-making process. This will strengthen the team spirit and allows the team members to be part of the decision-making process.

It is more likely that, a team who participates in making a decision will work harder to achieve the objectives of the organization.

4. Islamic Leadership and Quality Management:

4.1. Quality Concept from Islamic Perspective:

As a concept, the quality has been emphasized in Islam of Al-Quran and Hadith by Prophet (SAW) said, urging people to adhere to the quality of the practice as a way of life and in the field of management. This is to create comfort, justice and satisfy the desire to achieve the specified quality.

Quality as used in Islam is a variable that is set to use different words to enrich the modern concept of quality in a new dimension. Jawda, Ihsan, Itqan is referring to the quality, completeness or passion for excellence, virtue or continuous self-assessment and so on. "Ihsan" connotes several meanings, among others, it means Muraqaba namely monitoring, control, inspection such as (God sees you). "Worship Allah as if you see Him, if you can not see Him, He sees you.

Ihsan also do good to yourself by follow or refrain from what Almighty Allah commands or forbids. In addition, "Itqan" means good; it means that the level of quality work.

It means, "to manage and dispose of the matter in a scientific manner and artistic way to get the most perfect quality."

In a Hadith narrated by Al-Bayhaqi that Prophet Muhammad (SAW): "Allah loves that if one of you is doing something to do it masterfully (itqan)."

These texts desire on doing work masterfully without imperfections or defects and call people to be honest and trustworthy in the works they do.

In fact, the quality and increase efforts to better work in general is not new in Islam. Islam teaches us to Ihsan and Itqan (good and quality) to do the work. The Quran says: " And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is acquainted with that which you do." (Quran, 27: 88).

The quality in all aspects of life, including business and management has been strongly emphasized in Islam. For example, the Prophet Muhammad (SAW) encourages its followers that today should be better than yesterday and tomorrow should be better than today. This indicates a clear message of continuous improvement and this is what quality gurus preached today.

It is our understanding that leads back to the prophetic values in this century quality assurance system will benefit the whole of mankind. The Quran says, "And We have not sent you (O Muhammad) except as a mercy to the worlds of (Surah al-Anbiya 21: 107).

Since Prophet Muhammad (SAW) called as a mercy to mankind, is the prophetic values a source of blessing for all human activities including a guarantee of quality of life.

4.2. How Leadership Manage the Quality:

Quality Management signifies the responsibility of all levels of management, but it must be led by the highest management leadership.

Quality management focused on the strategies, structures, techniques and operations to enable the organization to assess the quality of a product or service.

In quality management, organizations must incorporate Islamic values in organizational management and daily activities.

Even though, some scholars debate Leadership depends on the principles of Ihsan will that Islam also affect the way that management used in Islamic countries. In particular, a lot has been written about what is often called the "management from the perspective of Islam".

Indeed, the best management system should be accompanied by a perfect guide and planning. Management system in Islam actually started since the time of Prophet (SAW) and continued by his companions until developed little by little until now.

Besides that, Allah names have a direct interrelationship with management functions like planning, organizing and directing. All these functions extend to all aspects of a Muslim's life.

Thus, the undertakings of each Muslim are necessarily implicated by Islam principles. According to the vital of management principles is few models or theory and proposal for Islamic management system with added value from management existing system from West or East.

First, Insaniyyah concept, Ihsan's nature that base on Tawhid value, management with Syura and last is Istiqamah's culture (high commitment).

The first principle in ensuring a quality management system can be applied to many is the principle Insaniyyah. Therefore, a person who has Insaniyyah principles (humanity true), must perform all tasks with perfect trust and being confident with the will and decree of Allah (SWT) since the beginning of time.

Trust and self-confidence is the spiritual aspect emerges from within when a leader constantly safeguards his relations with Allah SWT.

As confidence has been revealed, moral and value system mechanisms are given the highest priority in Islam. It means that human conduct must be in accordance with the instructions of Allah (SWT), any behavior that contradicts the instructions is forbidden and prohibited.

Second principle on the other hand followed by is Ihsan's nature should have in every human soul by basing on worship value that is real to Creator and His messenger.

Indeed, management system being carried by Ihsan's nature with faith value and belief to this God very different with West management system and East.

In accordance with that, Ihsan's nature actually was talked about by Islamic scholars how the impact is very clear transmitted if mixed together in instinct soul of a human.

Basically, quality management is closely related to the principles of Ihsan, which is the principle of giving priority to the quality of what is best for the individual when caring personality, personal relationships among people and relationships with other living

beings, always strive to improve excellence in the management of self, community and organization.

From the perspective of the quality, the principles of Ihsan that base on Tawhid is essential to every human being involved in the organization's activities. All of that activity is not only to satisfy customers in best quality or to maximize profit institution, but it is much more all as it was meant to achieve grace (pleasure) of Allah SWT.

The next principles as set forth by Muslim scholars, Mohd Affandi which describes a method in which a quality management system that is managing the Shura (collaborative decision).

Leadership characteristics such as a meeting, formed the organizational structure, give opinions and views is to mold management in accordance with Islam.

The concept is emphasized by Islam which base on from Al-Quran and the Sunnah of the Prophet (SAW) who are very concerned about the actions of consultation in every day.

Guided by these two verses of the holy Qur'an (3: 159) and (42:38) was clearly reflects an impulse to the Muslims to adopt the concept of Shura or meet collaboratively in any further activities and reliance on Allah (SWT) to wrought reached that goal.

Accordingly, if the leaders agreed to do the Shura system before making any decisions collectively produced more effectively and efficiently. This is support by [3] in his research state that when a decision is taken by the shura, then determined to carry it out and put trust to Allah (SWT).

Next principle is Istiqamah (high commitment) that becomes one of the factors that no less importance in ensuring one organization continuity. In fact, commitment in action from the beginning until final should maintained and preserved for party well-being of all.

Leaders must give a high level of commitment when adopting quality management to ensure organizational vision related quality achieved. According to Noralai and Norhasni, commitment definition as: 'Attitude and show to work hard, retention and loyalty in something organization, acceptance and belief towards organizational goal, involvement and participation in work, emotions bond and identification towards organization that help increase efficiency and organizational effectiveness'.

After that, individual who adhere continuously that will work hard, strive zealously and determined to fight to attain organization objectives.

5. Case Study: Effect of Islamic Leadership on Workers Performance at Islamic Banks:

This study employed a quantitative analysis and the data were collected through a survey. There were 48 samples in this study. The saturation sampling technique has been used to determine the samples because all populations were recruited for the samples. The data were analyzed using multiple linear regression analysis.

5.1. Methodology:

The approach used in this study is a quantitative approach because this research is focused on knowing the effect of leadership style and work motivation on employee performance.

We distributed questionnaires to 48 respondents in a branch of Bank Mandiri Syariah in Palu city, Indonesia. The questionnaire used five Likert scales.

The data were analyzed using a statistical package for social studies (SPSS). Data analysis was carried out through several stages, including validity, reliability, multiple regression test, and classical assumption test.

5.2. Results:

A.Respondents Demography:

Our research was conducted at Bank Mandiri Syariah branch in Palucity, Indonesia. The survey questionnaires were distributed to employees of the bank consisted of 48 employees. The description of the survey questionnaires and samples are as follows:

Table1: Description of Questionnaire

Number of Samples	Questionnaire Distributed	Returned Questionnaire	Questionnaire Processed	Percentage
48	48	48	48	100%

The number of samples used in this study was 48 employees of the bank. The respondents' descriptions are as follows:

Table2: Respondent Characteristics

No	Gender	Amount	Percentage
1	Male	18	37,5%
2	Female	30	62,5%
Jumlah		48	100%

Validity and Reliability Test:

The questionnaires were considered valid when the measuring instrument used to obtain data is valid. In contrast, a reliable questionnaire is reliable when used to measure data many times, producing the same data. The validity of the questionnaires are shown in the following table 3 below.

Table3: Instrument Validity Test Results

Variable	Statement Items	Corrected Item total Correlation	R Kritis	Description
Leadership Style (X1)	1	0,675	0,30	Valid
	2	0,584	0,30	Valid
	3	0,715	0,30	Valid
	4	0,683	0,30	Valid
	5	0,520	0,30	Valid
	6	0,623	0,30	Valid
	7	0,743	0,30	Valid
	8	0,641	0,30	Valid
	9	0,604	0,30	Valid
	10	0,631	0,30	Valid
Work Motivation (X2)	1	0,519	0,30	Valid
	2	0,540	0,30	Valid
	3	0,508	0,30	Valid
	4	0,427	0,30	Valid
	5	0,624	0,30	Valid
	6	0,536	0,30	Valid
	7	0,582	0,30	Valid
	8	0,634	0,30	Valid
	9	0,698	0,30	Valid
Employee Performance (Y)	1	0,678	0,30	Valid
	2	0,672	0,30	Valid
	3	0,648	0,30	Valid
	4	0,646	0,30	Valid
	5	0,614	0,30	Valid
	6	0,676	0,30	Valid
	7	0,609	0,30	Valid
	8	0,601	0,30	Valid
	9	0,684	0,30	Valid
	10	0,777	0,30	Valid

The table above shows that the calculated values in the Corrected Item Total Correlation column for each of the three variables above are stated as valid statements because the r count is greater than 0.30.

The reliability test result using SPSS (Statistical Packaged for Social Sciences) version 21 produced the Cronbach's Alpha (α) statistical test. A questionnaire is considered reliable if it has Cronbach's Alpha (α) more than 0.60. The following table 4 shows reliability test results.

Table4: Instrument Reliability Test Results

Variable	Reliability Coefficients	Cronbach Alpha	Description
Leadership Style (X1)	10 Item	0,896	Reliable
Work Motivation (X2)	9 Item	0,847	Reliable
Employee Performance (Y)	10 Item	0,905	Reliable

The table above shows that each variable has a Cronbach's Alpha (α) of more than 0.60 ($\alpha > 0.60$), which means that all variables, namely X1, X2, and Y are reliable. Thus data processing can be continued to the next level.

B. Multiple Linear Regression

Analysis Multiple linear regression analysis is a non-parametric statistical tool that functions to analyze the relationship and relationship between two or more different research variables, namely the dependent and independent variables. It requires data consisting of several groups of measurement observations.

Furthermore, from the results of this multiple regression analysis, it will be known whether there is a partial and simultaneous influence on the variables of Leadership Style (X1), Work Motivation (X2), and Employee Performance (Y).

Based on the results of data processing using SPSS 21 for Windows, the results of multiple regression analysis are as follows.

Table5: Multiple Linear Regression Analysis Results

Coefficients ^a								
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics		
	B	Std. Error	Beta			Tolerance	VIF	
1	(Constant)	14.337	5.649		2.538	.015		
	LEADERSHIP STYLE	.532	.151	.560	3.525	.001	.494	2.026
	WORK MOTIVATION	.165	.195	.135	.848	.401	.494	2.026

a. Dependent Variable: EMPLOYEE PERFORMANCE

C. Hypothesis Testing

Results Simultaneous F Test To test the hypothesis, we used testing results that aim to know whether the independent variables contribute significantly to the dependent variable.

Table6. F Test Result (Simultaneous Test)

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	381.588	2	190.794	17.627	.000 ^b
Residual	487.078	45	10.824		
Total	868.667	47			

a. Dependent Variable: EMPLOYEE PERFORMANCE

b. Predictors: (Constant), WORK MOTIVATION, LEADERSHIP STYLE

Based on the results of the ANOVA test (Analysis of Variance), or the F test, the Fount value of 17.62 > F table 3.20 with a Sig value of 0.000 was smaller than alpha of 0.05. Thus, these results meant that the variables of leadership style (X1), work motivation (X2), and employee performance (Y) simultaneously had a significant effect on increasing employee performance.

Partial T-Test A partial t-test was used to test whether the independent variable really contributes to the dependent variable. The following is the T-test results in the coefficients table.

Table7: T-Test Result (Partial Test)

Coefficients							
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	14.337	5.649		2.538	.015	
	LEADERSHIP SYLE	.532	.151	.560	3.525	.001	.494
	WORK MOTIVATION	.165	.195	.135	.848	.401	2.026

a. Dependent Variable: EMPLOYEE PERFORMANCE

Based on the results of the statistical calculation of the T-test of the two independent variables included in the regression model, it can be seen that the Leadership Style (X1) obtained tcount 3.52 > table 2.01 and has a significant value (sig) 0.001 in the coefficients table with a value of (significant level) 0.05. The means was 0.001 < 0.05.

This value means that the Leadership Style variable (X1) has a significant influence on Employee Performance (Y).

The magnitude of the effect can be seen in the Beta column.

The magnitude of the influence of the X1 variable on the Y variable is 56%. Work Motivation (X2) obtained a count value of 0.848 < table 2.01 and a significant value (sig) 0.40 greater than the value of 0.05. It means $0.40 > 0.05$. This value means that work motivation (X2) has an effect but is not significant on employee performance (Y).

The magnitude of the effect can be seen in the Beta column. The magnitude of the influence of the X2 variable on the Y variable is 13.5%.

Coefficient of Determination:

The coefficient of determination analysis was conducted to find out how big the percentage of independent contribution (X) to the dependent variable (Y).

From the results of calculations through the statistical measuring tool SPSS 21 For Windows, the coefficient of determination value is obtained as follows:

Table 8. Model of Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.663 ^a	.439	.414	3.28998

a. Predictors: (Constant), WORK MOTIVATION, LEADERSHIP STYLE

b. Dependent Variable: EMPLOYEE PERFORMANCE

The output display of SPSS Model Summary R2 is 0.414. This means that changes influence the variation of changes in the Employee Performance variable (Y) in the independent variable consisting of Leadership Style (X1), and Work Motivation (X2) of 41.4%.

While the rest ($100\% - 41.4\% = 58.6\%$) so, 58.6% is influenced by other factors not examined outside of this study.

5.3. Discussion

The results of the test using multiple regression analysis with the help of SPSS 21 for Windows, the influence of leadership style and work motivation on employee performance at Bank Mandiri showed that it simultaneously had a positive influence on employee performance decisions.

Likewise, the influence of each variable partially has an influence with a different magnitude of influence. For example, based on the Anova test data analysis results, with the results of Fount $17.62 > F$ table 3.20 with a Sig value of 0.000, which is smaller than alpha of 0.05.

Thus, this result means that the Leadership Style (X1) and Work Motivation (X2) variables simultaneously have a significant effect on Employee Performance (Y).

The Influence of Leadership Style on Employee Performance

Based on the results of statistical tests, the value of count is $3.52 >$ table 2.01 and has a significant value (sig) of 0.001 in the coefficients table with a value of (significant level) of 0.05. It means $0.001 < 0.05$.

This value means that the Leadership Style variable (X1) has a significant influence on Employee Performance (Y).

The magnitude of the effect can be seen in the Beta column. The magnitude of the influence of the X1 variable on the Y variable is 56%.

These results can illustrate that respondents (employees) view that the leadership style possessed by a leader has been able to significantly influence employee performance.

In accordance with the respondents' answers, 28 respondents or 58.3%, agreed with the statement that my leader did not prohibit his subordinates from working in teamwork.

There were also 27 respondents or 56.3% who agreed with the statement that my leader was happy to receive suggestions from his subordinates. This can be considered as an incentive for employees to improve their performance.

The results of the study are in line with research conducted by Rakhmat Nugroho, which shows that the leadership style variable has a positive and significant effect on employee performance.

The Effect of Work Motivation on Employee Performance

Based on the results of statistical tests, the t-count value was $0.84 < T\text{-table } 2.01$, and the significant value (sig) 0.40 was greater than the -0.05 value. It means $0.40 > 0.05$.

With this value, it means that the work motivation variable (X2) does not have a significant effect on employee performance (Y).

The magnitude of the effect can be seen in the Beta column. The magnitude of the influence of the X2 variable on the Y variable is 13.5%.

These results can provide an illustration that respondents (employees) view that the work motivation given by the leadership has not been able to influence employee performance significantly.

5.4. Conclusion:

Based on the results discussed above, we concluded that the leadership style and work motivation significantly influence employee performance at Bank Mandiri, with a score of 56%. Partially, the work motivation variable has a positive but not significant effect on employee performance, with a score of 13.5%.

Meanwhile, simultaneously, both independent variables of Leadership Style and Work Motivation significantly affect Employee Performance.

Our findings contribute to better strategy in managing leadership and work motivation to enhance employees' work performance within banking industries.

6. Summary:

This work proposed a conceptual framework for Today's CEO according to the Islamic perspective and in the light of the thoughts of world-renowned Leaders. A true leader must be a person of having a character who can present themselves as a role model for his subordinates.

Their firmness, truthfulness, reliability, selflessness, ethics, loyalty to the organization, passion, moderation, humility, fairness and mercy are important attributes which one has to have in their personality as a leader of the organization, a state or a country. He must be a role model for their team and able to handle / resolve issues and can make.

Islam is indeed a comprehensive, integrated and holistic religion that governs and interweaves with regards to all aspects of life. Duniyah (mundane life) and Akhirah (Hereafter) do not stand in conflict to each other so also is operating a business and Ibadah (Worship) as long as one maintains a strong Iman (faith) hoping to seek Allah's pleasure, the Muslim's ultimate goal in life.

Thus, the rule of exception to any leadership is not arising at all; the Islamic leadership is seen as one that assists the individual in attaining happiness in both the worlds. It directs human resources properly in order to serve society in achieving happiness. It is one that ensures happiness for the individual and society at large.

A review of Islamic literature on leadership shows that leadership is considered a central construct of an Islamic society. It is a collective duty for the members of the society and a responsibility entrusted to the individuals who are chosen to undertake it. It is also a contract between the leader and the followers.

Obedience of the followers is traded for the pledge of the leaders to follow Islamic law in their transactions. Followers' active participation is mandated through consultation. These are general rules for all types of leadership: Amir (Prince), Imam, or Khalifa (Caliph).

Each value does not stand alone, but is related, intersects, and complements one another. By studying the values of Islamic leadership, leaders can become more effective leaders by avoiding the dark side of leadership and developing a healthier and more positive work environment and culture.

The case study has shown that there can be only a progress while adopting the Islamic Leadership Style and its values which proves that this model is really perfect for today's CEOs.

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