

HUMANISING LEADERSHIP

transforming the
education landscape

HUMANISING LEADERSHIP

transforming the
education landscape

authors

Amelia Wong Azman
Zurina Abdul Ghani
Muhammad Adli Musa
Wan Zahidah Wan Zulkifle
Yasir Mohd Mustafah

IIUM-AKEPT

Cataloguing-in-Publication Data

ISBN:

 **الجامعة الإسلامية العالمية ماليزيا**
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يُونِيسَيتِي اِسْلَامِيَا اِنْتَرَا بِيغْسَا مَلِيسِيَا
Garden of Knowledge and Virtue

(Company No. 101067-F)



MINISTRY OF HIGHER EDUCATION

AKEPT HIGHER
EDUCATION
LEADERSHIP
ACADEMY
AKADEMI KEPIMPINAN PENDIDIKAN TINGGI

Table of Contents

FOREWORD	1
PREFACE.....	2
INTRODUCTION.....	3

Part 1: Where are we now?

Humanising Leadership – For What it’s Worth.....	5
Humanising Leadership from the Past and Present.....	12

Part 2: Humanising Leadership in Education

Governance and leadership	21
Transformative Education.....	37

Part 3: Moving Forward

Humanising Leadership – Prophetic Guidance and Model.....	45
---	----

To all aspiring leaders of the world...

FOREWORD

by Dr. Maszlee Malik

Leadership by example (*kempimpinan melalui teladan*) is an important element in education. The thinking man symbolises an intellectual educator who not only teaches and gives instructions but serves as an example who inspires and manifests knowledge in the pursuit of freedom and virtue. While serving as the Minister of Education, I envisioned love, happiness and mutual respect to underlie efforts in humanising society. My ultimate aim was to make quality education accessible to all – leaving no one behind.

The role of leaders vis-à-vis the political willingness to effect transformative education cannot be underemphasised. Leadership is paramount in efforts to achieve transformation that requires not only strategic agendas but also the buy in from various stakeholders who would make such a reality. This is where perhaps humanising leadership is important in ensuring that leaders are aware of the issues and challenges on the ground and can convince others to come together for a noble cause.

I am glad that the International Islamic University Malaysia (IIUM), of which I was an academic member for a considerable time, has realised the importance of humanising education and initiated the discourse on humanising leadership within the context of higher education. In 2019, I mooted the idea of University for Society (U4S) stressing the need for universities to focus on benefitting society. U4S is intended to culminate efforts of various primary stakeholders – academicians, students, industry players, agencies and members of society – to address issues affecting the wellbeing of society at large. Besides this, I have also often stressed that members of academia must become public intellectuals (*cendeki"awam"*) as they can play an effective part in initiating public discourse that outline the nation's paradigm.

This book comes at a time when distrust of leaders is on the rise. Reclaiming this trust demands that leaders realise the importance of humanising leadership. Humaneness – having compassion and empathy – is needed in a world where more often than not the tendency is to exert one's authority rather than consider the position of leadership as an *amānah* for which leaders are responsible and accountable. It is hoped that this book would initiate more discourse on the pressing need to humanise leadership in the quest of humanising education and society.

PREFACE

This monograph is collection of writings that were developed following the International Webinar on Humanising Leadership co-organised by the Higher Education Leadership Academy (AKEPT) and the International Islamic University Malaysia (IIUM) in late November 2021. This webinar is a part of a bigger project that aims to prepare future leaders through the development of a values-based competency succession planning ecosystem.

The present collection consists of three parts. Part I attempts to address the present state of leadership and justifies the need to humanise leadership. This part consists of two articles. The first article draws a distinction between leaders and leadership, wherein the latter is perhaps lacking despite the existence of many who claim to be the former. It then describes the various types of leadership, emphasising that what is of utmost importance is the ability of leaders in galvanising support to achieve collective goals. It then looks into the factors which could lead to the failure of leaders and stresses the importance of having followers who are on the same page as their leaders in order to guarantee a sense of belonging to the agenda being championed. The second article examines the life and teachings of three great scholars, Socrates, Confucius and al-Ghazālī, in the pursuit of inferring qualities and attributes that would characterise leadership as humanised. Values-based leadership and multiple intelligence have been identified as two important dimensions for effective leaders to embrace in the pursuit of materialising sustainable development.

Part II focusses on humanising leadership in the education landscape. The first article investigates the issue of governance and leadership and their importance in higher education taking into consideration current challenges in various forms. It also argues that spirituality is potential conduit towards leadership who are not only aware of but also are committed to good governance practices. The second article defines transformative education as that which enables the transformation of societies or education that would benefit not only students but also the society in which they live in. Two cases are presented, the model of *Merdeka Belajar Kampus Merdeka* initiated by Indonesia's Ministry of Education, Culture, Research and Technology and several initiatives undertaken by the IIUM. It acknowledges the challenges in translating transformative policies into action and the realisation that transformation is indeed a requirement for higher education to remain relevant.

The last part of this monograph proposes the way forward to humanise leadership. It does so through an article which infers guidance from Prophetic traditions and proposes framework of Prophetic guidance on leadership which identifies *tawhīd*, *ʿadālah* and *ihsān* as guiding principles in the pursuit to humanise leadership.

It is hope that this collection would contribute to the growing interest in the subject of humanising leadership.

INTRODUCTION

As part of the International Islamic University Malaysia (IIUM) efforts in charting its course and future roadmap, IIUM, under the leadership of Tan Sri Dzulkifli Abdul Razak has showcased the concept of Humanising Education. The idea of Humanising Education emerged after tremendous efforts in reviving the National Education Philosophy - *Falsafah Pendidikan Kebangsaan* (FPK).

The *Sejahtera* Academic Framework (SAF) is a testimony of IIUM's attempts in positioning humanising education at centre stage. Following several recognitions received by IIUM at the international level such as the Regional Center of Excellence (RCE) award, IIUM knew that she had to take one step further by promoting the concept of Humanising Leadership.

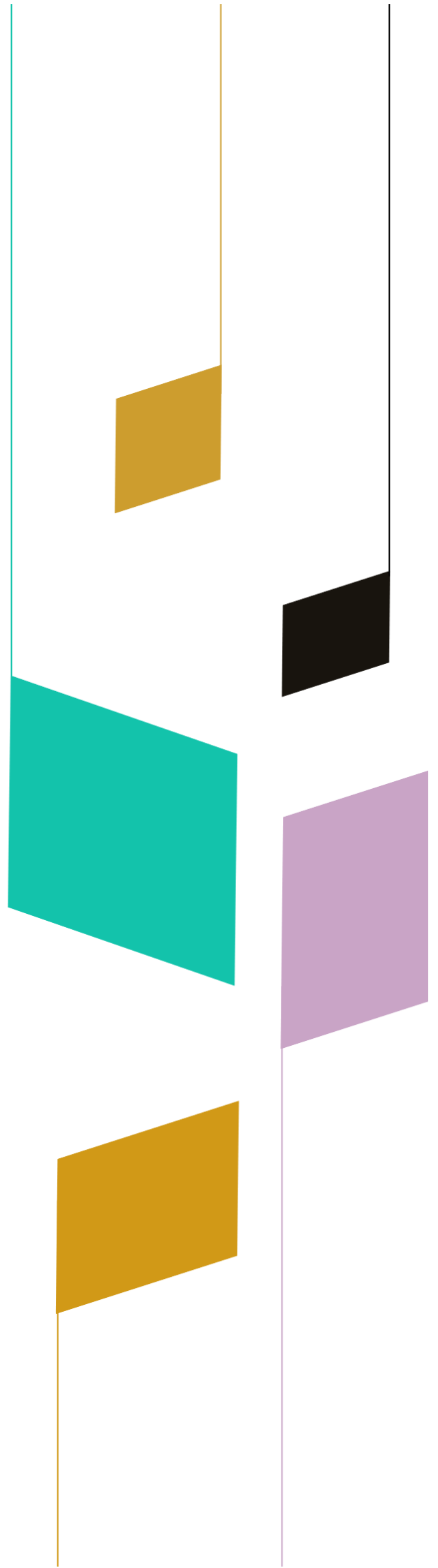
This monograph is an outcome after a successful webinar organised by the Higher Education Leadership Academy (AKEPT) and IIUM on the theme of "Humanising Leadership".

While much has been written on the concept of leadership and its importance, this monograph intends to elaborate and propose the "Humanising Leadership" concept as one of the key solutions to the world's ongoing crisis, let alone in achieving the Sustainable Development Goals (SDGs). This monograph starts by staging the scene as to why after centuries under the so-called leaders, the world as it is – is on the verge of destruction due to none other but human activities. Subsequently, this monograph intends to propose some solutions to the issues at hand.

With the publication of this monograph, it is hoped that the Humanising Leadership concept will continue to grow to create awareness among the community at large in nurturing future leaders. As for the leaders, it is hoped that this monograph would allow them to reflect upon what is expected and what matters most – the *People*.

Part I

WHERE
ARE WE NOW?



HUMANISING LEADERSHIP – FOR WHAT IT’S WORTH

by Amelia Wong Azman

In 2015, the United Nations (UN) introduced the Sustainable Development Goals (SDGs) to achieve a better and sustainable future for all the people of the world. There are altogether 17 SDGs resolutions, the first of its kind at the global level, which aim to provide a comprehensive blueprint for all **most** common standing issues. A year later, the theme of “ensuring that no one is left behind” became the fundamental guiding principle in the implementation of SDGs.

As reported by the United Nations (2016), there were three main questions addressed during the conceptualisation stage of the SDGs: 1) who are those being or at risk of being left behind?; 2) how can strategies and policies reach them in practice?; and 3) what types of strategies and policies would be appropriate to leave no one behind?

Looking at these questions, one could easily pick up the main ‘players’ that have the capacity to mobilise efforts in identifying the group of people who are at risk of being left behind. These main ‘players’ are also capable to send out ‘forces’ through their network and intelligence who would strategize plans before manifesting them alongside current established policies. The main ‘players’ are no other than the “leaders” of a country as pointed out by Michael Green (2015) in his TED lecture when he proposed the Social Progress Index as an alternative to the Gross Domestic Product (GDP) in measuring the well-being of a country.

Unfortunately for the world’s population, there is a significant distinction between the term “leader” and “leadership”.

LEADER VS LEADERSHIP

A leader is usually seen as someone who commands an agenda, whether it is personal or collective. He or she would be able to influence others on ideas whether intentionally or unintentionally creating followers of their own. These followers would flock the leader, be captivated and inspired by the leader's charisma and attributes. It is no wonder that among the common research topics in this scope are on determining a leader's characteristics, traits and common skills.

Leadership, on the other hand, is the key for a leader to motivate and influence his or her followers to accomplish an agenda. Unlike a ‘leader’ who is associated with inborn nature and characteristics, leadership can be mastered by any individual over time with proper training. Mazzarella and Grundy (1989) concluded that intelligence, birth order, and status could not guarantee leadership.

From the elaboration, it is clear that the differences between leader and leadership with the latter requiring the former and not vice versa. Anyone who is willing to take the role of a leader would be able to immerse himself or herself into mastering leadership skills. It has been ascertained that the selection of a leader is vital in any organisation. This is because a good well-thought agenda is an output of a competent leader who is equipped with moral principles and values. An agenda of a good leader is usually driven by the need to serve and transform a community. Unbiased decisions towards implementing any agenda are guided by principles, justice and wisdom. Coupled with good leadership, the well-thought agenda will be in place in no time.

Unfortunately, those are the ideal cases. The world is experiencing an undersupply of good leaders. Not just any leader, but leaders with the right vision and leadership values. History has proven that agendas are not necessarily good in nature due to poor selection of leaders. Weak leaders will easily be swayed by the orientation of others, thus, the term puppet ruler (*raja boneka*). Weak leaders will also not be able to go beyond differences and see the objectives or solutions proposed by other groups for the greater common good.

Taking democracy and autocracy as the two major governance 'systems' in the world as examples. Both principles have their fair share of pros and cons already creating factions in the world. In a democratic election, a leader is elected on the basis of the majority votes. An autocratic selected leader on the hand is usually 'handpicked'. In many cases, the majority votes in a democratic election which can be considered populist votes do not deem for the elected person to be capable of leading the organisation. Similarly, the autocratic regime tends to select a leader mainly for the benefit of stabilising the regime and not necessarily based on leadership qualities.

Every year, the 193 UN member states will be ranked based on each country's progress and trends in achieving the SDGs in the Sustainable Development Report (Sustainable, n.d.). In the latest 2022 report, it was acclaimed how the conflict in Ukraine due to profess of power affects the progress of achieving the SDGs.

The following section will describe the many types of leadership. This is followed by a section which uncovers the leadership crisis which by and large has deepened the gap between the rich and the poor as well as dampened the development and progress of a country, making it a near impossible journey to achieving the SDGs blueprint.

TYPES OF LEADERSHIP

Ever since the era of the great philosophers who influenced modern thought and civilisation, mankind has been debating on what type of leadership is the best. Leadership has to come in to replace the concept of pure management. The only reason for this is because changes in the world are happening rapidly (i.e. hence, the term VUCA from the Volatile, Uncertain, Complex, and Ambiguous), and management alone would not be able to sustain the progress of an organisation. This section explores the different leadership

approaches. It is important to note, that it is not the intention of the author to discredit the many types of leadership since the author believes that there is no one solution that fits the dynamic nature of this world. The aim is to highlight the strength of each leadership style in the hope to find where all these different approaches might converge.

From the published literature, most scholars, notably Bass in 1985 (Den Hartog, Van Muijen, & Koopman, 1997), have categorised leadership into two models: 1) the transactional leadership; and 2) the transformational leadership. Transactional leadership can be described as a model that is result driven. As the name suggests, the relationship between the leader and the followers in this model can be seen as a mutual exchange in which the followers obey directives to fulfil the demands of the leader. Transformational leadership on the other hand can be summarised as a dynamic model and influence for growth. This leadership model encourages and inspires the followers allowing them to express themselves. Some of the leadership approaches derived from these two are the democratic, autocratic, and servant leadership styles.

In general, democratic leadership encourages the participation of others in determining rulings, decisions and outcomes. This leadership style scores the highest satisfaction among its followers (Allafchi, 2017). Followers under this leadership often felt motivated and committed. The democratic leadership foundation is rooted in its two-way communication between leaders and followers whether in conveying opinions, providing suggestions, delivering accurate decisions, managing and directing tasks, etc. Often, this leadership style considers and addresses the inputs of the majority. For that, trust is naturally cemented between followers and the democratic leader as the followers feel that their opinions are valued and their voices heard.

An autocratic leadership approach tends to be more focussed. This is largely because an autocratic leader mostly controls all decisions whether with or without the input of others. This leads to a high-speed decision-making and a more structured process via a single line of clear and short command. In some situations, this leadership style works best. A country like China, for example, was able to thrive economically over the last decade taking over America. This is made possible as the leader of the country was able to concentrate efforts and resources to achieve the nation's plans.

The term servant leadership was coined by Greenleaf in 1970. Canavesi and Minelli (2022) in their article described servant leadership as a moral-based leadership whose main priority is to fulfil the needs of his or her followers. This leadership style focuses primarily on building its community by supporting and developing individuals. Many studies indicate that servant leadership involves listening to followers and often leaders become excellent mediators, reducing emotional exhaustion and were able to stimulate creativity. All these qualities came as support to the followers which converge in achieving the leader's vision.

The three above-mentioned leadership styles are considered active leadership. The laissez-faire leadership approach on the other hand is considered as passive. The laissez-faire style is considered to be at the extreme end of the democratic-style spectrum

(Ahmed Iqbal, Abid, Arshad, Ashfaq, Athar & Hassan, 2021). A leader delegates tasks to the followers to make decisions towards achieving a collective vision. Therefore, this leadership style thrives best with capable followers since the followers are given the liberty and freedom to make their own decisions. This style also provides higher opportunities for followers to self-develop and grow.

From the published literature, it is evident that leadership style is still an ongoing research topic. Factors such as types of business models, demographic, cultures, and environment of an organisation or institution would affect the selection of leadership style. Despite the many different aspects in determining a leadership style, one thing is clear – a leader’s role is no other than to exploit one’s leadership quality and ability to effectively move the followers in achieving and fulfilling the collective agenda.

THE FALL OF LEADERSHIP

Interestingly enough, both the Bible and the Qur’an have similar guidance that can be translated and related to the rise and fall of leaders.

In the New International Version of the Bible it is mentioned:

“No one from the east or the west or from the desert can exalt themselves. It is God who judges: He brings one down, he exalts another.” (Psalm 75:6-7)

On the other hand, in the third *surah* of the Qur’an i.e. *sūrah Āl-‘Imrān*, verse number 26, Allah says:

Say, ‘O Prophet,’ ‘O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You ‘alone’ are Most Capable of everything.

It can be inferred from these two verses that it is **the** Creator who promotes one as a leader, and it is on the same account that a leader is “made” to fall from grace. It is important to note however that these verses should not to be taken out of context. The two should be read in a context which comes more as a reminder and a warning for those in power i.e. for those who are in authority to abstain from thinking that they will remain in power - forever.

Muslims believe that the original Gospels are also the words from the One and Only True God, hence, unfazed by the similarities of the two Books while remaining clear that unlike the Qur’an, the Christian scriptures have perhaps been altered over time. History has recorded and confirmed that in the case of the Gospels, it was altered and falsified by the very people who were with authority and only sought to profit and benefit the people of interest. This brings us to the first and the major cause of the collapse of leadership – **greed**.

Greed can occur at many levels and in a multitude of contexts. The two most common and significant instances in the scope of leadership are greed for wealth and greed for power. Leaders with these characteristics will fail to maintain the interests of others since their main motivation to stay and be in power is to feed their uncontrol selfish desires. They implore agendas only for their self-interest. An example of this is the grand strategy of the Habsburg monarchy which ruled from the 13th century up until World War 1. Unfortunately for them, it comes at a high price. In order to keep their family line in power, the Habsburg committed to inbreeding which in the end led to a genetic disorder and early death among their later generation. In the end, what came as a strategy to stay in power due to greed for power, was also the main cause for their decline.

From the insatiable desire of greed, sprouts *narcissists* and *self-entitled* individuals. Leaders with these characteristics are usually manipulative and *lack of empathy* towards the people below them.

Napoleon Bonaparte who once ruled an empire that stretched across Europe was an example of a narcissistic leader. The former French leader commanded and pushed his soldiers to pursue his ambition in one of the deadliest war campaigns of invading Russia. He was later abdicated from power and exiled for the very same reason that led his way up in the first place – in pursuit of greater power.

Meanwhile, self-entitled leaders, without any remorse will exploit and take advantage of people who are under them to fulfil their unrealistic expectations. In doing so, they usually resort to force to instil fear and to avoid conflict of interest. These leaders also believe that the people owe them, and it is expected for the people to enrich them. History has recorded how taxes were introduced by these leaders to accumulate wealth. It was only a matter of time before the people would stand up for themselves. A clear example of this is the French Revolution in 1789 which took place after the oppressed got united to overthrow King Louis XVI.

Not too far from Malaysia, we witnessed an example of a sheer lack of empathy shown by leaders. In an unexpected turn of the tables, a leader turned dictator managed to mobilise his followers and accomplished his mission by *coup d'etat* ousting a controversial former Nobel Peace Prize winner cum former leader. The laureate who has compromised her own principles of fighting for human rights was consumed by the tiger (read: the military) she chose to ride on, in the campaign to extinguish the voice of the Rohingyas. Along a dictator's path and the likes of them to victory, many innocent lives were swept away leaving trails of destruction. These leaders whose leadership is corrupted simply dismissed the massive destruction as “collateral damage” when all that we know marked a loss of humanity.

Another key attribute that is etched in fallen leaders is certainly due to a *lack of integrity*. Lack of integrity includes acts of giving false promises, being unjust and acting disrespectfully. This type of leader is also prone to taking credit from others' success stories and blaming others for one's own failures. By being deprived of such important

quality, a leader will be seen as untrustworthy and unreliable. Very soon, this leader will lose influence and be unable to retain followers.

Ultimately, any leader who ***lack wisdom*** will soon be abandoned. Wisdom is essential in any type of leadership, whether it is an active or passive leadership style. Without wisdom, leaders will not be able to grasp the emotional intelligence (EQ) and the cultural intelligence (CQ) which becomes more apparent with the world becoming smaller and more accessible. An intelligent leader would indeed have a better perception when it comes to human interaction of different backgrounds. Failing to demonstrate the right balance might afflict dissatisfaction between parties, severe relationships and give rise to conflict. The concept of multiple intelligence will be further elaborated in Chapter 2.

FOLLOWERS OF LEADERS

Up to this point, readers have been presented with the crucial role of leadership and the common missing attributes among fallen leaders. A good leader with excellent leadership skills would be able to harness goodness from his or her followers. These followers would be willing to put their trust in this leader. Followers would always be motivated and willing to sacrifice their time and effort in fulfilling the goals of the leader. Coupled with wisdom, these followers would remain loyal and want to retain the leader for as long as they could have hoped for.

Having that said, history has recorded how good leadership has failed to guarantee strong support from the people. This is usually true when the followers have been under a certain leadership style for an extended period of time. Any change would be seen as unnecessary as it forces them to move away from their comfort zone and into the unknown.

For this leader, the first hurdle is to establish a change in the mindset among his or her followers. Failing to strategise within the critical early period of succession would mark the end of the line for the leader. In some cases, the whole transformation was not possible, and the leader faced a bigger challenge to put a plan into action. Bacharuddin Jusuf Habibie, the third President of Indonesia, had a clear vision of a new Indonesia. His early action plan was to remove controversial ministers at the time of his appointment. Unfortunately, his political reform was short-lived. He was not able to pull enough supporters in building a progressive Indonesia. Some would suggest that this would not happen should Habibie have adopted the autocratic leadership style. Unfortunately for us, it could only be hypothetical.

It is clear that in order to progress in any organisation, the leader and follower relationship has to be mutual. A good leader with a clear vision and followers that embrace change for good will work together creating a better outcome for everyone. Loyal followers must actively be part of good governance. This is made possible if followers do not follow any leader blindly. Followers must speak up and highlight issues when necessary. One way for this to be materialised is by nurturing the idea of good co-

existence between leaders and followers through proper education. By proper education, it means having a good education system. There should be enough schools with good infrastructure and budget allocation. School syllabuses starting from primary school should cover topics that would strengthen unity. Policy-wise, there should exist strong support for educators so that they are not overburdened with unnecessary paperwork. It would also mean that no one should be left behind or discriminated against from attending the formal education system. University would be a place that hones knowledge and skills that one day could be used when they hold high posts in the country i.e. becoming leaders themselves. Before long, the whole proper education system cycle would finally create an informed community at large which in turn lead to a mature and progressive society and nation.

CONCLUSION

Good leadership is fundamental in realising any agenda. Good leadership enables strategic implementation and fair distribution of resources. This would diminish any line of suppression, oppression and discrimination which entail support from the followers and create a healthy ecosystem between the leaders and followers.

References:

- Ahmed Iqbal, Z., Abid, G., Arshad, M., Ashfaq, F., Athar, M. A., & Hassan, Q. (2021). Impact of Authoritative and Laissez-Faire Leadership on Thriving at Work: The Moderating Role of Conscientiousness. *European journal of investigation in health, psychology and education*, 11(3), 667–685. <https://doi.org/10.3390/ejihpe11030048>
- Allafchi, N. (2017). Effect of democratic leadership style on management of communication with customers in Melli Banks of Hamedan. *Uluslararası Kültürel ve Sosyal Araştırmalar Dergisi (UKSAD)*, 3(2), 168-179.
- Canavesi, A., & Minelli, E. (2022). Servant Leadership: a Systematic Literature Review and Network Analysis. *Employee Responsibilities and Rights Journal*, 34(3), 267–289. <https://doi.org/10.1007/s10672-021-09381-3>
- Den Hartog, D. N., Van Muijen, J. J., & Koopman, P. L. (1997). Transactional versus transformational leadership: an analysis of the MLQ. *Journal of Occupational and Organizational Psychology*, 70(1), 19-34. <https://doi.org/10.1111/j.2044-8325.1997.tb00628.x>
- Mazzarella, Jo Ann. & Grundy (1989). Thomas & ERIC Clearinghouse on Educational Management. *Portrait of a Leader*. [Washington, D.C.]: Distributed by ERIC Clearinghouse, <https://eric.ed.gov/?id=ED309505>
- Sustainable Development Report, (n.d.), Country Profiles. <https://dashboards.sdindex.org/profiles>

HUMANISING LEADERSHIP FROM THE PAST AND PRESENT

by Amelia Wong Azman, Zurina Abdul Ghani and Yasir Mohd Mustafah

The world's population is familiar with the term "humanity" long before the term "humanising leadership". The essence of humanising leadership is mostly the same i.e., centred on human traits but holding the principle of "human" at its helm. In this monograph, the term "humanising leadership" is defined as the ability to represent, address, consolidate and manoeuvre within human traits and elements. By elements, it includes everything within the human livelihood ecosystems such as food and natural resources on top of human relationships. Hence, the scope of humanising leadership goes beyond just focusing on human personal progress but rather on how humans and nature could co-exist - together.

While the term "humanising leadership" only appears in the early 20th century, the concept can be backdated to the Axial period i.e. around 500 BC. It was during that time that human civilisation was influenced by great minds including Socrates in Athens and Confucius in China. Years later, in another part of the world, Muslims flourished producing scholars and philosophers. Al-Ghazālī developed the *maqāṣid al-sharī'ah* framework. All three teachings and philosophical ideas were centred on providing the common people with better lives with al-Ghazālī completing the humanity sphere with the inclusion of the spiritual element.

In the subsequent sections, we will explore the qualities and attributes that make up a humanised leadership from the past mainly from the teachings of Socrates, Confucius and al-Ghazālī. The scope of elaboration will be confined to the scope of this monograph and is not intended to provide a comprehensive life record of all three important scholars. This is then followed by a contemporary take on attributes that are needed in realising the humanising leadership concept.

TEACHINGS OF THE PAST

Socrates

Much of the literature that explains Socrates' life was published by his students, most notably, by Plato. Socrates described that **leaders should be from among the scholars** (Plato, 1969). His justification was simple – it is no other than to validate that scholars would be able to lead his or her followers with integrity given the knowledge and wisdom that one has. Leadership imbued with integrity would lead to prosperity which would then lead to stability in the community.

Socrates did not choose the path of politics during his lifetime. However, his teaching on leadership was profoundly present in Plato's philosophy of politics. The work by Taylor (1924) described leadership philosophy - "*human happiness requires that "philosophers" i.e. men who really know what good and evil are, should be "kings" in order words, that the highest wisdom and the supreme social authority should be conjoined*".

It is no surprise that after more than 2000 years later, Socrates's teachings were translated and formulated into the Socratic leadership model. There are two fundamentals in the Socratic leadership which are: 1) ***learning to develop***; and 2) ***devoting to humility***.

To achieve the first fundamental, Socrates introduced the questioning techniques. By asking the right questions, leaders would not only be able to build a better relationship with their followers but also would be able to make better decisions given the clarity during the questioning process. Followers would feel valued and empowered given the opportunity for them to speak up, exchanging ideas and raising concerns. Meanwhile, thoughtful questions encourage insight, promote curious minds and stimulate innovations.

"I know you won't believe me, but the highest form of human excellence is to question oneself and others." - Socrates

In many published literatures, Socrates was said to describe himself as well-mannered and extremely poor. He described himself to be in such a state as he did not charge anyone who wished to learn from him. Socrates was also known as morally superior who wanted to develop an ***ethical system***. The ethical system is in place in order to secure the second fundamental of Socrates's leadership i.e. humility. By professing good ethics, leaders would reflect on their actions which eventually promotes stability. These leaders would understand that their position and power are no other than to serve the people, hence, humbled by the gift of power.

In his lifetime, Socrates devoted himself to educating the people. The goal was to have leaders from among the scholars who would then be able to lead a prosperous nation. It was unfortunate that Socrates was accused by the people with authority and influence of corrupting the minds of the young. He was found guilty and was sentenced to death. Among his followers, Socrates was known as the bravest, the wisest and the most upright man at that time.

Confucius

Similar to Socrates, Confucius's teachings are also mainly to promote stability. And just like Socrates, Confucius was a learned individual who studied a lot about history and ethics.

This can be deduced from his core philosophy which is known as "*Ren*". In simple terms, *Ren* can be defined as benevolence which is an ***act of human-heartedness or humanity***. Confucius emphasised on human interaction and relationships for people to live together in peace and harmony. This is reflected in his teachings which touch on the relationship between one another as part of a community as well as the interaction between leaders and followers.

Confucius put ***high importance on ethics and virtues*** too. This is apparent when Confucius addressed the fallacy in leadership. He rejected the idea of oppressive conduct among leaders. It was recorded that he started his journey as a wandering sage after he left his official duty as an objection to his superior's misconduct of taking excess. It was

described that Confucius was unable to condone such improper acts which did not reflect the virtues and benevolence of a leader.

In his teachings, Confucius highlighted the duties of leaders and taught extensively on virtues and reasons for leaders to be virtuous. He explained how he believed that virtuous leaders **must lead by example** to gain the trust of their people. He further described (though not in writing) the proper way to think and act before making important decisions when one is in government positions. Among the qualities and attributes that were described by Confucius as crucial to be present amongst leaders are **self-confidence, responsibility, loyalty, frugality and humility**.

However, a leader who professes these attributes is incomplete without the **learning culture**. In promoting a learning culture, Confucius was known for his heuristic teaching approach which trains students to independently think before arriving at a conclusion. This step is necessary in order for anyone to reach self-actualisation.

“He who learns but does not think is lost. He who thinks but does not learn is in great danger.” (Analects 2.15)

To this date, a lot of schools still teach Confucius analects. It is interesting to find many similarities between Socrates and Confucius although they were separated by continents and in a time when information did not travel as fast and vast. Both Socrates and Confucius had set **values and knowledge as the basic fundamentals for any leadership**. Fast forward to this day, one could easily see the relevance of both teachings in nurturing leadership with the right mindset.

Al-Ghazālī

In Islam, *maqāṣid al-sharīʿah* is perhaps one of the closest frameworks that look into stability and sustainability of human lives. There are altogether five (5) essentials in the *maqāṣid al-sharīʿah* that aims to protect human well-being. They are: 1) *ḥifẓ al-dīn* (religion); 2) *ḥifẓ al-nafs* (life); 3) *ḥifẓ al-ʿaql* (mind); 4) *ḥifẓ al-māl* (wealth); and 5) *ḥifẓ an-nasl* (lineage). This framework was popularised by a Muslim scholar and polymath by the name Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī or better known as al-Ghazālī in the 5th century.

The etymology of the word *maqāṣid al-sharīʿah* consists of two words which are “*maqāṣid*” and “*sharīʿah*”. In general, the term “*maqāṣid*” is the plural form of “*maqṣad*” and “*maqṣid*” which are derived from the word “*qaṣada*” (قصد) in Arabic which means heading towards a direction. In this context, the term “*sharīʿah*” means what is sanctioned by Allah in the aspect of *ʿaqidah* as well as rulings. The *sharīʿah* aims at safeguarding people’s interests and protecting them from harm including against corruption and evil. Combining the two together, *maqāṣid al-sharīʿah* lay out the purposes, meanings and pearls of wisdom set by the Islamic *sharīʿah* in sanctioned rulings with the purpose of protecting the welfare of humans.

It is important to note the earliest record of the usage of the term “*maqāṣid al-sharīʿah*” in the “*Al-Burhān fī Uṣūl al-Fiqh*” book written by al-Juwaynī (Zahratur, 2020). According to al-Juwaynī, the purpose of the *maqāṣid al-sharīʿah* is no other but to maintain the

religion, the soul, the lineage and property (Ikhsan, 2021). Al-Juwaynī established the concept as he was driven by the decline of ethics in the Muslim community, especially among the Islamic scholars and politicians. He viewed *maqāṣid al-sharīʿah* as a way to uphold the truth and combat the rising ethical issues.

“And whoever does not understand the existence of maqāṣid in the Sharīʿah commands and prohibitions, then he does not acquire the clear and true prospect of Sharīʿah” –al-Juwaynī (Refer: Al-Burhān fī Uṣūl al-Fiqh, 1/101)

Al-Ghazālī extended the concept of *maqāṣid al-sharīʿah* by expanding the scope to make it more comprehensive also known as *al-ḍarūriyyāt al-khamsah* i.e. the five fundamental values as described earlier in this subsection.

The framework can be used by anyone in different aspects such as in governance, human-social interaction, economics and environmental care. While it did not directly infer the attributes of effective leadership, it lays the important aspects to be understood with knowledge and fulfilled through proper actions. For example, a leader with a clear understanding of the *maqāṣid al-sharīʿah*, will ensure that all policies and governance will put the welfare of followers first before any other. The planning of a leader would ensure that the environment is not endangered while progressing for human needs. A system would be developed to keep track of lineage. Leaders would also be constantly aware of their doings, hence, would stay watchful, just, and humble while staying away from corruption.

The *maqāṣid al-sharīʿah* also includes regulations on spirituality i.e. protecting the believers in their observance of any kind of rituals related to their religion or religious faith. This spiritual element is not directly addressed by both Confucius or Socrates. Mahazan et. al (2015) describe that the true objectives embedded in the *maqāṣid al-sharīʿah* require Islamic Leadership in the spiritual dimension of the religion. By having this spiritual connection with the Creator, any leaders would be humbled and would stay focused on delivering the best to be successful not only in this world but also in the hereafter.

CONTEMPORARY FINDINGS

Besides different terms used, it is fair to say that all modern-day findings in relation to humanising leadership convolve to the same fundamental and principle ideas brought by previous scholars.

Values-Based Leadership

MacLeod (2019) in his article *How To Humanize Leadership* describes humanising leadership as overcoming an outdated organisational view that taught us to define ourselves and values to our organisation by the closed and often fragmented black boxes on the organisational chart. He emphasised three (3) main aspects in achieving humanising leadership growth: 1) practising reflection; 2) having people matter mindset; and 3) building good relationships. An example of such practices and proven to be effective is the practice of a Malaysian telco company, Celcom, as described by one of the

speakers during the Humasing Leadership webinar (Proceeding, 2022). This is also known as the values-based leadership style.

Values-based leadership (VBL) describes behaviours that are rooted in ethical and moral foundations. Examples of prominent VBL styles in leadership research include spiritual, servant, authentic, ethical and transformational leadership (Bass & Avolio, 1993; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner & Avolio, 2005). However, many theories and leadership concepts highlighted in the literature reflect Western understanding and views, which are mainly influenced by their culture, belief system and way of life. Thus, the explanation of leadership may not necessarily be appropriate when used in understanding communities with different cultures. These differences in view create different societal expectations and motivations (Mohd Ezani Mat Hassan, Nordin Muhamad, Nur Atiqah Abdullah, and Khairul Akmaliah Adham, 2011).

The leadership of change does not depend on the circumstances, but rather it depends on the attitudes, values, and actions of the leaders. To be an effective leader, one must become a leader of leaders. In a complex setting, effective leadership will entail the factors and dimensions of vision, trust, listening, authenticity, integrity, hope, and especially, addressing the true needs of the followers. Without these factors, the likelihood of overcoming the ever-present resistance to change is minimal. If this is correct, what is required to guide effective change is not contingency theory but, rather, a new philosophy of leadership that is always and at all times focused on enlisting the hearts and minds of followers through inclusion and participation. Such a philosophy must be rooted in the most fundamental of moral principles – respect for people. In this realm of morality, there are no contingencies. Values-based leadership, by definition, cannot be situational or contingency (O'Toole, 1996).

VBL can produce social change that will satisfy followers' authentic needs. Such kind of leadership can affect change in the beliefs and behaviour of the followers. The leader needs to keep information flowing back and forth rather than give decisive commands to do this and that. In a practical, business sense, values-based leadership provides for internal, strategic unity while at the same time encouraging independent entrepreneurial initiative. The kind of organizational structure that is appropriate to changing conditions is the organic structure (Burns and Stalker, 1961).

Values-based leaders practice balance by listening to the ideas of others and discerning the personal values that undergird those ideas. They seek to pool the wisdom of others and try to make the best decision for those involved and the larger organization without compromising their personal values (Kraemer, 2011). The concept of VBL is primarily defined as leading by example i.e. doing the right thing for the right reasons and not compromising core principles. A leader who embraces this type of thinking can become highly successful in fostering strategic vision and gaining the support and partnership of other potential business partners (Katherine W. Dean, 2008).

Multiple Intelligence

More recently, there are new “quotients” besides the well-known Intelligence Quotient (IQ) to reflect a wider range of human-**required** intelligence such as the Emotional Intelligence (EQ), Cultural Intelligence (CQ) and Spiritual Intelligence (SQ). It is necessary for leaders to acquire all levels of intelligence in order to be able to lead better.

Earlier in this chapter, it is clear that ever since the great minds and scholars were thinking of solutions to leadership problems, they have formulated that great leadership stems from having the ability to understand “human traits”. What this means is that having a high IQ alone would not be sufficient. By having EQ and CQ, leaders would be able to communicate and have better interaction. There would be lesser miscommunication and false reactions to information that could hinder building a positive relationship which is the core of building trust. Leadership with good EQ and CQ would be able to shift his or her followers’ mindset to focus on the greater common ground rather than dwelling and focusing on differences that could entirely disrupt peace.

SQ would ensure leaders understand their roles and not be corrupted. They would not be consumed by personal agenda, greed and desires. Leaders who are in touch with SQ are transparent and better at managing resources. In turn, they would be able to be the enforcer and protector of resources. By becoming examples to their followers, very soon, people of the world, in general, would collectively put efforts to care and contribute for others, living or non-living entities. This idea encapsulates what the three (3) pillars of sustainable development are promoting – Social, Economy, and Environment ensuring that no one is left behind. When combined with EQ and CQ, marginalisation and discrimination would slowly fade away.

Given the importance of multiple intelligence, schools and universities must review their curriculum to educate and nurture this multiple intelligence in future leaders. A humanising education model is much needed to nurture and produce humanised leaders.

CONCLUSION

The humanising leadership style's sole purpose is no other than to provide solutions that will benefit all. It is clear that the boundaries of this leadership are not restricted to just caring for human beings but also for the nature and ecosystem that makes up living. Humanising leadership is needed to materialise the 5Ps of the sustainable development goals i.e. People, Prosperity, Planet, Partnership, and Peace. To achieve this, the concept of *maqāṣid al-sharīʿah* provides a comprehensive framework and basis for leaders to move forward in promoting the agenda.

References:

- Ikhsan Nur Rizqi, 2021, El-Faqih: Jurnal Pemikiran dan Hukum Islam Volume 7, Nomor 2, Oktober 2021 e-ISSN: 2503-314X; p-ISSN: 2443-3950 <https://ejournal.iaifa.ac.id/index.php/faqih>
- Mutalib, Mahazan & Mohd Sukor, Nurhafizah & Abdullah, Rozita & Aishah, H. & Wan Razali, Wan Mohd Fazrul Azdi & Ghazali, Rumaizuddin & Yuseri, A. & Abd Rahman, Mohd Rosmizi & Muhammad, H. & Ibrahim Residi, Mohd Azhar & Abdullah, A. & Khalid, Muhammad & Noor, Khairunneezam. (2015). Islamic Leadership And Maqasid Al-Shari’ah: Reinvestigating the Dimensions of Islamic Leadership

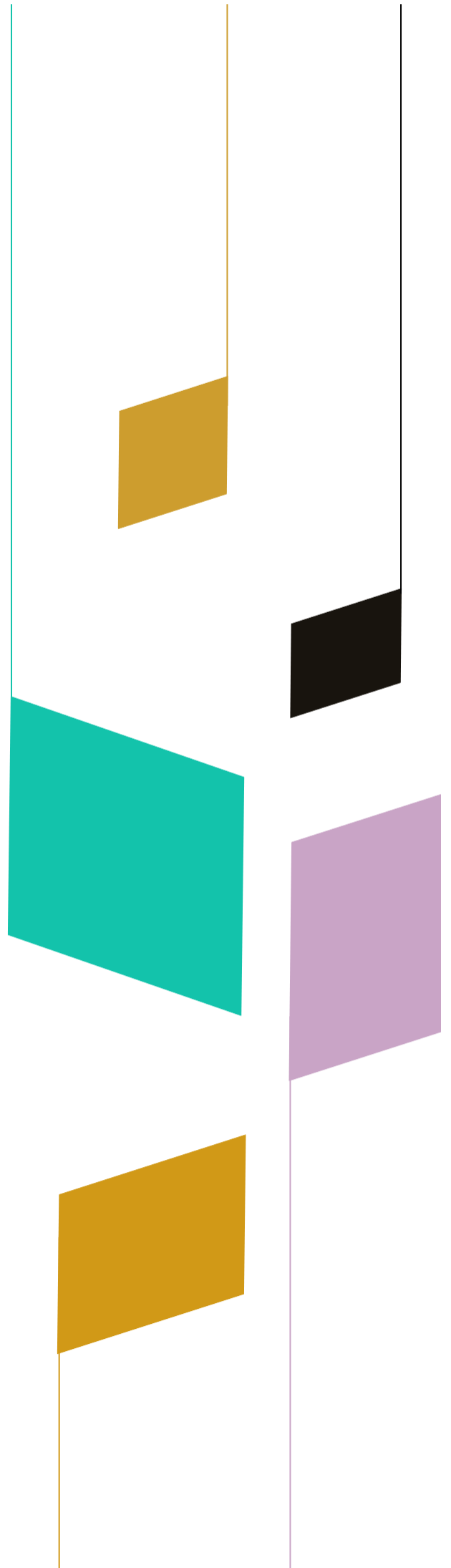
Inventory (Ili) Via Content Analysis Procedures. IJASOS- International E-journal of Advances in Social Sciences. 1. 153. 10.18769/ijasos.29171.

Taylor A.E., 1924, Platonism and its influence, Publisher: New York, Longmans Green

Zahratur Rofiqah Mochamad Sandisi, 2020, <https://muslim.sg/articles/what-you-need-to-know-about-maqasid-al-shariah>

Part II

**HUMANISING
LEADERSHIP**
IN EDUCATION



GOVERNANCE AND LEADERSHIP

by Zurina Abd Ghani

Governance refers to the ways in which government and non-government entities intervene, both formally and informally, to shape the way organisations and individuals conduct themselves. These interventions are designed to facilitate certain kinds of change (change in individual behaviour or organisational structure) or limit the possibilities for change to maintain the status quo. In both cases, governance is designed to improve conditions by which change can be affected or limited to serve different political, economic, and environmental aims.

Leadership is defined here as discourse. It is a dynamic and culturally and historically specific body of knowledge and practices that are concerned with influencing the conduct of others and self to specific ends. The meaning, practices, and effects of leadership (including educational leadership) are shaped by social and political interests and power, and therefore the field and exercise of leadership are both sites of contest and struggle (A Wilkins, B Gobby, 2020).



Figure 1: Corporate Governance Framework

The relationship between both is significant to ensure the sustainability of an organisation. Leaders must have the competency to undertake responsibility and

accountability entrusted unto them and the need to understand governance is of great significance. As shown in Figure 1, an example taken from the practice of the Public Chartered accountant of Singapore, governance is the centre of the framework that controls and ensures the smooth running of an organisation. Leaders would explicitly state the organisation's values, vision, and mission. Its targets and strategic direction will be cascaded to the lower level and initiatives will be planned out and prioritised through strategic activities governed by the policies and procedures. 'Shared Values' should be the guiding principle to ensure the monitoring and transparency of all parties in the process to deliver the outcomes.

The framework is an example of an organisation, designed to ensure the operationalisation of the organisation's target to achieve its vision and mission. The foundation is to have a set of policies and Guidelines and the mechanism to operate it.

TRANSFORMATIVE LEADERSHIP FOR GOVERNANCE IN HIGHER EDUCATION

Governance and leadership are intertwined and cannot work in the absence of one another, supported by the shared values. Many studies on leadership for higher education cited honesty, openness, the ability to listen, negotiate and persuade, strategic thinking and the need to consult others as among competencies reflecting universal, effective and transformational leadership style (Bartram, 2005 & Taylor & Machado, 2006). Jones (2011) for example supported the idea of academic leaders being open and accessible to others, showing care, empathy and compassion can send an atmosphere of trust and consistency culminating to a positive reassuring effect on staff. Displaying leadership with values indeed is the best motivational tool to drive people in any organisation as part of monitoring and internal control.

In the context of higher education, Goud (2003) has found out that transformational leadership is essential so that the economic challenges and academic environment could be adapted. Competent leaders who encourage and support transformational leadership are willing to learn from others, share power, and be sensitive to the staff needs for achievement and growth. Pearce and Conger (2003) too suggested that an effective leadership depends more on collaborative leadership practices distributed throughout an organisation rather than the heroic actions of a few at the top with regard to organisational hierarchy. It promotes togetherness that led to teamwork enhancement, which eventually builds trust and enhances transparency among the employees and the leaders.

In the case of IIUM, the practice relates to good governance as prescribed by the International Bureau of Education (IBE) of UNESCO is to be applied to realise the academic framework designed i.e., *Sejahtera* Academic Framework as shown in Figure 2. IBE looks at good governance as 'the norms, values and rules of the game through which public affairs are managed in a manner that is transparent, participatory, inclusive and responsive' where the design and structure of the organisation should lead to ensure the accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness of the community, empowerment and broad-based participation from all parties involved for institutional stability.



Figure 2: Eight (8) elements of Good Governance

Good governance is vital in the process of decision-making. IBE differentiates ‘governance’ and ‘management’. However, it takes good management practice to set the terms right for the people in the organisation to realise their targets. According to IBE, governance systems set the system of operation, distribution of power, development of policies and accountability of stakeholders. These are very important in Higher Education Institutions (HEIs) to ensure quality academic activities and the development of programmes aimed at nurturing balanced students and staff towards a sustainable society. Table 1 below summarises the differences between Governance and Management depicted in the IIUM Sejahtera Academic Framework book (2021) produced as a guide for the University community. IIUM also emphasizes the importance of creating and developing the culture of *bī’ah ṣāliḥah* to realise the Sejahtera Academic Framework. Hence, good governance embedded with a high level of Spirituality ought to be nurtured and practised among administrators.

Governance	Management
<ul style="list-style-type: none"> Set and norms, strategic vision and direction and formulate high-level goals and policies. Oversee management and organisational performance to ensure that the organisation is working in the best interests of the public, and more specifically the stakeholders who are served by the organisation's mission. Direct and oversee the management to ensure that the organisation is achieving the desired outcomes and to ensure that the organisation is acting prudently, ethically and legally. 	<ul style="list-style-type: none"> Run the organisation in line with the broad goals and direction set by the governing body. Implement the decisions within the context of the mission and strategic vision. Make operational decisions and policies, keep the governance bodies informed and educated. Be responsive to requests for additional information.

Table 1: Differences between Governance and Management

SPIRITUALITY AND VALUES AS A CONDUIT TOWARDS LEADERSHIP FOR GOOD GOVERNANCE PRACTICES

Syed Othman Alhabshi mentioned that since Islam does not recognise the dichotomy between worldly and religious, every act of man to assist the organisation to attain its objectives, provided they are not contradicting the religion, is a religious responsibility. The Islamic concept of leadership is derived from the doctrine of *tawḥīd*. Under Islamic leadership, knowledge and *ḥikmah*, *taqwā*, *ʿadl* (justice) and *raḥmah* (compassion), courage and bravery, *shūrā* (mutual consultation), decisiveness, eloquence, a spirit of self-sacrifice and *ṣabr* (patience) are among important competencies (Ahmad, 2006). Siddiq (2006) added trust and responsibility (*taklīf*) as additional competencies, describing leadership competencies with values.

An earlier study by Al-Talib (1991) indicated that Islamic leaders should possess; firstly, allegiance to Allah; secondly, seeking Allah's pleasure, thirdly; adherence to *Sharīʿah* and Islamic manners; and lastly, accepting responsibility as a divine trust given by Allah. On the other hand, Muslim leaders that have a strong religious background but who have little understanding of management can never be considered 'good' Islamic leaders of organizations. Islamic management deals with the management of organizations from the perspective of the knowledge acquired from revealed and other Islamic sources of knowledge and results in applications compatible with the Islamic belief and practices (Khaliq and Rodrigue Fontaine, 2011, Khaliq and Shamin, 1995; Kazmi, 2007). These describe good governance practices carried out and depicted what had been practised since the time of the Prophet Muhammad ﷺ. Practices of the *ṣaḥābah* i.e. 'Alī ibn Abī Ṭālib was among those exemplary. He shared a set of characteristics of a leader and among the responsibilities to be carried out as one's *amānah* being a commander.

Upon his installation as the governor of Egypt after the escalation of unrest during the reign of his predecessor, Muḥammad ibn Abī Bakr, ‘Alī is believed to have written the following letter:

THE CONTENTS

1. These are the commandments of ‘Alī, Imām of the Believers, to Mālik ibn Al-Ḥārith Al-Ashtar upon his nomination as ruler of Egypt, to collect its taxes, to fight its enemies, to seek the welfare of its people and the rehabilitation of its land.

FEAR GOD

2. He orders him to fear God and persist in obedience to Him, to follow what he has ordered in His Book: the obligations and recommendations which are the only source of happiness for those who follow them, and the cause of misery for those who deny and neglect them.
3. He also orders him to serve God in all sincerity in his heart, deeds and talk. God Almighty has promised to support Him and to give those who fight for Him the upper hand over their enemies.
4. He further orders him to restrain himself from following his passions and to control the excessiveness of his soul, since man’s soul often leads him astray unless God’s mercy keeps him away from evil.
5. Keep in mind that I have sent you to a country which had so many rulers before you. Some of them were just and others were not.
6. People will judge you by the same criteria you use to judge previous rulers and will evaluate you according to the same principles.
7. Good rulers are known by what their subjects say about them. So, the best stock you can build is your good deeds.
8. Restrain your desires, and refrain from what is not your right. You will be fair to yourself if you administer justice in what you like and what you dislike.

HOW TO TREAT YOUR SUBJECTS

9. Be kind and affectionate to your subjects. Do not treat them like a greedy beast who eats their lot. They are either brothers in religion or counterparts in creation. They are susceptible to mistakes; they fall sick, and they may intentionally or unintentionally fall into folly.
10. So, extend to them your forgiveness and pardon in the same way you wish God to extend His forgiveness and pardon to you. You are set over them, and the Caliph is set over you, and God is above us all.
11. He has made you responsible for them as a test for you.
12. Do not set yourself at war with God; you cannot afford His wrath nor can you without His mercy and forgiveness.
13. Never regret any forgiveness you extend, nor rejoice for any punishment you impose. Do not react to the urge of anger as long as you can help it. Do not say, “I am in charge, and I shall be obeyed”. That is a sign of weakness in the heart and of a shaken faith, and an invitation to trouble.

14. If the power you have tempts you into pride and vanity, then remember the might and glory of God's realm and the power He has over you which you do not have over yourself. That would check your ambition, restrain your temper, and restore your better senses.
15. Beware of behaving as if you had the greatness and power of God because He will subdue any tyrant and humiliate any pretentious claimant.
16. Observe God's rights and people's rights in your own behaviour and in that of your close relatives, your employees and those who have access to you. Otherwise, you will not be fair.
17. If one does injustice to the creatures of God, God will be one's opponent. God will refute all arguments of His opponents and will be their adversary until they give up and repent.
18. Nothing is more conducive to the reversal of God's bounties and the acceleration of His retribution than persistence in justice, since He hears the prayers of the oppressed and is alert to the oppressor.
19. Let your choice in all matters be the most righteous and the most universal in terms of justice, those that command the acceptance of the majority of people. The satisfaction of the people may often be at variance with the interests of the elite whose dissatisfaction may be condoned if the people at large are content.
20. For the ruler, the elite are the most demanding in times of stability, the least helpful in times of need, the most hateful of justice, the most excessive in demands, the least thankful when obliged, the least understanding when denied, and the least patient at times of crisis.
21. On the other hand, the driving force of religion, the stabilizing force of the nation, and the defenders against enemies are the common people.
22. So, give them our attention and attend to their interest. The one who should be the furthestmost from you and the worst in your view is he who traces the weaknesses of people. The ruler should be the one who is most considerate of the weaknesses of those under him. So, do not attempt to know what has been concealed from you in his regard. Whatever comes to your attention, try to correct it. God will take care of what you do not know.
23. Therefore, do not disclose people's shortcomings as far as you can, so that God may not disclose those shortcomings of yours which you do not wish to be seen by them.
24. Relieve the people of any complex that makes some people envy each other. Keep yourself clear from any cause of hatred, and pretend ignorance when it comes to a charge that has no clear evidence. Do not hasten to believe a tale-teller. Most of them will cheat you even though they pretend sincerity.

THE CRITERIA OF A GOOD ADVISOR

25. Do not listen to the advice of a miser, who will give you the wrong advice and will caution you against destitution, nor of a coward who will be indecisive, nor of a greedy person who will try to make injustice palatable to you. Miserliness, cowardice and greed are different qualities that have in common the absence of trust in God.

26. The worst advice is he who was an adviser to an evil ruler before you. Thus, he has shared in his sins and should not, therefore, have your confidence. Such people are supporters of tyrants and brothers of oppressors. You will find better substitutes among those who have similar alacrity and wisdom but do not have their past of sin and crime in assisting oppressors and supporting tyrants.
27. Those will be less of a burden on you, and better support you. They will be more sincere to you and less attached to others.
28. Such people should be your companions in private and in public. The closest to you should be those who do not hesitate to tell you the truth even if it is sour and who refrain from supporting you in things unbecoming of those who fear God, whether you like it or not. Associate yourself with people who are God-fearing and truthful and train them not to flatter you nor to face you with vices which you do not have. Flattering causes conceit and reduces respect.
29. The virtuous and the vicious should not have the same position, because that would dissuade the former from virtue and encourage the latter to persist in the vice. Treat each of them in accordance with the position he has chosen for himself.
30. Nothing will induce good faith on the part of subjects towards their ruler more than his compassion towards them, his alleviation of their burdens, and his declining to require from them anything beyond their endurance. Let that be your approach to them and they will give you their confidence, and that will save you so may trouble.
31. The more compassion and understanding you show towards them, the more confidence they will put in you, and vice versa.
32. Do not undo a good tradition of your predecessors that has proven to be viable and has resulted in the unity and welfare of the nation, and do not introduce an innovation that would detract from such traditions. If you do so the reward will be those who initiated the tradition and the sin will be yours.
33. Frequent as much as you can the gatherings of people of science and wisdom and involve them in your consideration of matters, for that is conducive to the maintenance of well-being for the country and continuance of a sound policy that may have been adopted before you.

THE NEED TO KNOW YOUR SUBORDINATE

34. The community is composed of various categories that are interdependent and interactive. Among those are soldiers of God, private and public middlemen, administrators of justice, social workers, tax collectors (from Muslims and non-Muslims), craftsmen, traders, and those at the lower grades of the ladder among the poor and the handicapped. The rights and obligations of each have been laid down in the Holy Book and the tradition of the Prophet ﷺ. That is a covenant from God to which we have to adhere.
35. Soldiers are, by the will of God, the fortress of the people and the protection of rulers. They are the defenders of religion and the agents of security. They are indispensable to any nation.
36. The soldiers need the sustenance made possible through taxes which God has provided for them to give them the means to fight their enemies and to secure their needs and requirements.

37. The soldiers and tax collectors both need the other categories of people such as judges, agents, and administrators who conclude contracts and attend to the welfare of the people and their private and public interests.
38. None of those can do without traders and craftsmen who build and maintain facilities and markets for them, a task which they themselves are unable to perform.
39. Then come the lower class of disabled and restitute who need the help of the community. God has given each his due. They all have a right that the ruler should secure for them in order that the community may prosper. The ruler will have discharged his duties towards them only when he, seeking God's help, is determined to give them full attention, to abide by the principles of justice, and to persist in that way regardless of how much he endures.

SAFEGUARD THE WELFARE OF THE SOLDIERS

40. Select the leaders of your army from among those who you know are most sincere to God and His Messenger and to your Iman, those who are chestiest in heart and the wisest and most enduring, those who do not react in anger and who know how and when to pardon, those who are kind to the weak and hard on the powerful, those who are not carried away by either violence or weakness.
41. Associate yourself with people of virtuous and noble homes, those who have a history of honourable and benevolent character, then with those who are known for bravery and courage, generosity and tolerance. Those constitute the elite that is characterized by generosity and virtue.
42. Then care for their concerns as parents do with their children. Do not overestimate what you do for them or consider it so great, and do not underestimate the slight favour you do them. That will induce them to give you sincere advice and to think highly of you. Do not neglect their smaller concerns in favour of the more important ones, since the latter will make their lives easier while the former satisfies their basic needs.
43. The leaders of the army who should be closer to you are those who are more considerate to the needs of those under them, and more generous to them, those who will provide for them and for their dependents so that their only concern will be to fight the enemy. Your compassion for them will win their hearts for you.
44. The best reward for a ruler is the maintenance of justice in the country and the amiability of his subjects. Their affability is manifest only when their hearts are free from worry. They will give sincere advice only if they are secure from the reaction of the ruler if he has their acceptance, and if they are not eager to see the end of his term.
45. Give them hope. Show recognition of their good deeds. Repeat your appreciation of their achievements of those who do well. That will encourage the valourous and entice the reluctant, with the will of God.
46. Give each of them the appreciation he deserves. Do not attribute one's good deeds to another, and do not give him less than what is his due. Do not overestimate one's deeds on account of his position or ancestry or underestimate one's deeds on similar grounds.

47. Refer to God and the Prophet in all difficult tasks and when you are in doubt. God has said to those whom He wanted to guide:

“O you who have attained to faith! Obey God and obey the Apostle and those from among you who have been entrusted with your affairs, and if you are at variance over any matter, refer it unto God and the Apostle” – [Sūrah al-Nisā’/4:59]

48. Referral to God means following the instruction of His Book, and referral to the Prophet ﷺ means following his tradition on which there is consensus, not that whose authenticity is disputable.

THE APPOINTMENT OF JUDGES

49. For the nomination of judges, select from among those who you think are the wisest of your people, those who are not impatient or tired of arguments, those who do not persist in error or refrain from reconsideration when they might have been wrong, those who do not persist in error or refrain from reconsideration when they know they might have been wrong, those who are not greedy. Your judge should be a man who is not content with a superficial understanding without going deep into the matter, who stops short of accusing somebody without sound proof, who adheres to reason and is not tired of scrutinizing any evidence, who is patient in his investigation and firm in his judgement. He should not be one who is moved by flattery or temptation. Those are very few.
50. Then monitor their judgement and give them enough remuneration to meet their needs and to make them independent from others. Accord them with a special place in your company so that they do not feel they are prone to the whispering of others.
51. Take the above most seriously, because this religion was a hostage in the hands of evil people who interpreted it for their own interests and used it for worldly purposes.
52. Monitor the behaviour of your assistants and use them only after probation. Do not nominate them on account of favouritism or egoism. Those two attributes reflect injustice and treachery.
53. Select from among them those who have experience and decency, who are known for their good ancestor, and who were pioneers to embrace Islam. Those are people of manners and clean behaviour. They have no false aspirations, and they are wiser in their consideration.
54. Give them decent remuneration. That will give them the power to resist temptation and make them less susceptible to abuse what they are entrusted with. Explain your justification for any action you may take if they deviate from your instructions or act dishonourably.
55. Monitor their performance and use for this purpose people who are known for their truthfulness and loyalty. Your discreet monitoring of their work will ensure that they remain honest and considerate to their subjects.
56. Beware of your close assistants. If you have reliable information from your agents that one of them has committed treachery, then that should be sufficient evidence to impose a physical penalty and to retrieve whatever he has taken illegally. He should be humiliated and branded for his guilt.

LAND DEVELOPMENT AND REVENUE

57. Administer the land and its workers in an efficient manner. Their prosperity will reflect on the community at large, and the community will not prosper without them, because its advancement is dependent on their well-being.
58. Let your main concern be the land and its development rather than its revenue. The latter is a factor of the former, and concentration on revenue without giving the necessary attention to the land itself will cause havoc to the economy and the people and is counterproductive in the long run.
59. If there are complaints stemming from exhaustion or sickness (of workers), inadequate irrigation or insufficient rainfall, inundation or drought, give them your utmost attention in order to remove the cause of the complaint, alleviate the burden and improve a lot of the people.

INCENTIVES AND PRODUCTIVITY

60. Any shortage of revenue as a result of relief measures is not a real loss. It is rather an investment that will have good returns in terms of more productive land and a more prosperous country. In fact, you will be rewarded in various forms: their praise of you, your gratification at maintaining justice, your confidence in their support since they know they have yours when they need it, and mutual confidence between you and your subjects once they are sure of your justice and your sympathy.
61. You may be faced with a situation where you need to depend on their endurance, then they will give it willingly since prosperity can withstand endurance. Poverty, on the other hand, will bring about the ruin of the land. People become poor when their rulers are more concerned with the collection of money, thinking they will live forever and not taking lessons from others.

CHOOSE THE BEST PEOPLE

62. Have a good look into the situation of your secretariat.
63. And choose their best men for your service. Entrust your confidential correspondence to those who are known for their good manners and noble character, who would not betray you in public or in private, and who would not, through negligence, delay the submission of the messages you receive from your or fail to send prompt responses to them in all honesty and thoroughness. They should be able to communicate your directives without weakening them and to nullify any act that may be injurious to you. They should be aware of the sensitivity of their positions since he who does not appreciate his own position will be more ignorant as regards the positions of others.
64. Your selection of them should not be based solely on your own intuition and confidence.
65. People will try to gain the confidence of rulers by assuming honesty and capability to do good service, while in fact, they have neither.

66. You should rather scrutinize their records of service with good rules before you and select those who left the best impression on the people and who have a reputation for honesty.
67. That will be the only satisfaction for you that have God and the interest of the people in mind in making your selection.
68. Put in charge of each service a person who is not afraid to shoulder big responsibilities or hesitant because of their diversity. Any fault in your employees that you overlook is your own responsibility.

TRADE AND THE PRINCIPLES GOVERNING THE MARKET

69. Take good care of the merchants and artisans and ensure their well-being whether they are settled or travelling or working on their own. Those are the provider of benefits and goods which they bring from far away by sea or by land, through mountains and valleys, securing them for people who are unable to reach them.
70. Those are the people who will assure you of durable peace and respected allegiance. Give them due care in your vicinity and in other areas of your land.
71. You should be aware, however, that there are among them those who are very hard in business and those who are intolerably avaricious, and also those who monopolize certain commodities and dominate their markets. This is harmful to the well-being of the people and an insult to the ruler.
72. Prevent monopoly as the Prophet (peace be upon him) has done.
73. Buying and selling should be conducted by mutual consent, with correct weighing and measuring, and fair prices for both buyer and seller. If anyone engages in monopoly after our abolishing it, give him severe but not excessive punishment.

POVERTY ERADICATION

74. Fear God in all matters relating to the less advantaged members of society: the poor, the needy, and the disabled. Among those are people whose need is obvious and those who are too proud to show their poverty. By God! They have rights that you will be accountable for before God.
75. Allocate for them a share in the treasury and a share of the returns of the land gained from enemies in each locality.
76. They should have equal rights irrespective of where they reside.
77. Do not underestimate their needs. You will not be excused for neglecting smaller matters by attending to more important ones. Therefore, give them due care and treat them with respect and compassion.
78. Try to identify the needs of those who cannot reach you, who are of unsightly appearance or who are looked upon by others as inferior.
79. Entrust their affairs to people in whom you have confidence, who are modest and God-fearing, and who should bring their problems to your attention. Accord them what you hope to present to God as an excuse when you meet Him. That is a segment of the nation that needs equity more than any other. And prepare your excuses to God with regard to the rights of all segments of the nation.

80. Attended to the needs of the orphans and aged who have no means of sustenance, and who ask for no favour. This is not an easy job for rulers, but justice is not an easy matter. God will help those who ask for His support and persist in endurance, being sure of God's promise.
81. Assign part of your time to petitioners and give them your full attention. Accord them the opportunity of a public audience, where you sit with them in all modesty before God who created you. Your police and guards should not be present in such an audience so that people can speak to you without fear. I have often heard the Prophet ﷺ say:

"A nation will achieve purity if the right of the weak is not secured from the strong without fear"

82. Tolerate their weaknesses and their inability to express themselves articulately and treat them gently, and God will engulf you in His mercy and give you the reward of those who obey Him.
83. Whatever you give, give in magnanimity; whatever you withhold, do it with grace and give your excuse.
84. Then there are certain affairs that you yourself should undertake directly, such as replying to your assistants in matters that cannot be left to your secretariat and responding to those needs of the people which your assistants are unable to meet. Plan your work daily, because every day comes with new concerns.

OBLIGATIONS TO GOD

85. Devote your best time to God and give that share of your time your utmost attention. In fact, all time are devoted to God if they are spent with good intention in the interest of your people. Be most devoted to God in the obligations of your religion, those that are offered to Him alone.
86. Give of yourself to God, day and night and do not spare any effort in fulfilling thoroughly what you have consecrated to God, irrespective of any exhaustion.
87. When you lead the prayers, do not cause the people to become tired or bored. Some of them will be sick; others will be busy.
88. I remember asking the Prophet ﷺ when he entrusted me with the government of Yemen, how I should lead the prayers. He said:

"Pray with them at the pace of their weakest and be compassionate to them".

89. Furthermore, do not keep yourself secluded from your subjects for a long period, because such seclusion by those in authority is a sign of short-sightedness and is conducive to ignorance on their part of the affairs of the people. It also conceals from them information which is kept from them by their absence and therefore things become confused: great things may appear small to them, and smaller things can have a much larger weight; good and bad can be mistaken for one or the other, as well as right and wrong.
90. The ruler is but a human being who does not know what matters people conceal from him, and right has no marks that distinguish truth from

falsehood. You can only be one of two men: one who gives generously for right, and then there is nothing to hide in doing the right thing or being generous or one who is inflicted with miserliness, and people will soon give up asking you once they lose hope in you. Indeed, most of the demands people address to you are not very enticing, such as a complaint against injustice or a request to redress an injury.

91. Rulers usually have their own entourage who may violate what is right or be unfair in practice. Be decisive in such matters and do not give them such a chance.
92. Do not bestow a property on any of those, nor should they expect from you a donation of land, that may do harm to neighbours who have a common interest with them, lest they should cause inconvenience to others, in which case they will have the benefit, and the discredit will go to you in this world and the world to come.
93. Enforce justice on your relatives and friends as well as on all others, and be persistent in that, hoping only for the reward of God, whether your relatives and friends like it or not. If this is hard on you, have solace in God's forgiveness. That is a real reward.
94. If people think that you have committed injustice, show them your excuses and dissipate their doubts. Such behaviour also serves as training for your soul and is a sign of tenderness towards your people. It is also your excuse to them by which you can correct their behaviour and bring it back to the right path.

PEACE AGREEMENTS

95. Do not turn down an offer of peace from an enemy if God would be pleased with it. This would give you a respite for your soldiers and a relief for you from such concerns together with security for your land.
96. But beware of your enemy during a period of armistice. Be extremely cautious lest the enemy should have wished to have peace in order to benefit from his proximity and your relaxation. So, be very firm and alert.
97. If you conclude an arrangement or agreement with your enemy, be faithful to your word and honest to your commitments. Place yourself as a guarantor that such commitments will be honoured.
98. Among all instructions of God, nothing has commanded the consensus of people, however different they may be in other matters, as much as the fulfilment of undertakings.
99. Even the non-believers respected the Muslims because they have realized the grave consequences of betrayal. Therefore, never betray your word or deceive your enemy in an agreement. That would be an affront to God, and only a person of evil character would do it.
100. God has made His covenant a security which He has extended, by His grace, to all people, and has made it a heaven in which they have peace and protection, and assurance of His proximity. Once a pact is concluded in the name of God, there should be no deceit or ambiguity in it. Do not enter into an agreement which has loopholes, and do not depend on ambiguities once an agreement is concluded.
101. If you happen to be in a difficult situation where you have committed yourself in the name of God, do not seek relief by incorrect methods. To endure a

hardship from which you hope for relief and reward (from God for honouring your promise) is better than seeking excuses the result of which could be grave and might be conducive to accountability to God, a matter of which you may repent in this world and in the world to come.

102. Never cause blood to be shed for no valid reason. Nothing is more inviting to divine retribution, nothing is heavier in accountability, and nothing is more conducive to the removal of bliss or to the urgency of death than the shedding of blood without sound justification.
103. The first group of people to be sentenced by God on the Day of Judgement are those who shed blood.
104. Never indulge in bloodshed to support your authority. That, in fact, would weaken it and even accelerate its fall and destruction.

LEADERSHIP QUALITIES

105. You have no excuse to God or to me for premeditated homicide. That crime is punishable only by death.
106. If such an act is committed by mistaken through inflicting a bodily punishment by a whip, a sword, or by hand and that caused the death of a person, do not invoke authority as a pretext for not giving the kinsfolk of the deceased their right (of full compensation).
107. Keep away from haughtiness and form confidence in what you like in yourself, and also from the love of flattery. These are the most amenable tools of Satan to obliterate the good deeds of the virtuous.
108. Never make your people feel they should be obliged for whatever good deeds you have done to them, and never indulge in praising your own favours. Never promised them anything and then break your promise. One's good deeds nullify them; haughtiness negates the light of truth, and breaking a promise is conducive to the displeasure of God and the people.
109. God Almighty said;

"Most loathsome is it in the sight of God that you say what you do not do." [al-Şaff/61:3]

110. Do not embark prematurely on any action, or hesitate once it is opportune, or insist on it if it is still unclear, or show weakness once it is clear.
111. Give every matter the order and importance it deserves.
112. Never claim more than you are entitled to in things that should be shared equally among people, nor disregard a thing that is of concern to you once it has come to light. Such things will be held against you, and, after a while, you will see the results and you will pay for any injustice you may have inflicted upon an innocent person.
113. Restrain your anger and your strength, your hands and your tongue. Refrain from hasty language and action until your anger has subsided, and then you will be the master of your choice. You will achieve that only by concerning yourself with accountability on the day on which you are brought before God.
114. You should always refer to precedents of fair judgements, virtuous tradition, or examples from the life of the Prophet ﷺ or a stipulation in the Qur'an and follow our example in adhering to them.

115. You should do your utmost to follow what I have entrusted to you in this covenant, by which I have fulfilled my responsibility in addressing it to you so that you should have no excuse should you follow your own desires.

THE HOPE

116. May God Almighty, in His Grace and Mercy, and Graciousness in responding to all prayers, enable me and you to achieve His satisfaction by establishing a clean record before Him and His creature, with a good reputation among the people and worthy accomplishments in the land, achieving further prosperity and strengthening of integrity. May He wish that we conclude our lives in happiness and in martyrdom.

"Verily we are to return to Him," [al-Baqarah/2:156]

Peace be upon the Messenger of God and his pure and chaste descendants.
May God give them bountiful blessings. Peace be upon you

CONCLUSION

In essence, Islamic leadership does not rely on its legitimacy upon traditional authority. In Islam, leaders acknowledge the one God, and following the teachings of Prophet Muhammad ﷺ, whose referent and charismatic authority lives on in discussions of the *sunnah* and the *ḥadīth*. It is thus important to refine leadership competencies with an appreciation of Islamic leadership prototypes in the Qur'an, the *sunnah* and *ḥadīth*. (Darwish Almoharby, Mark Neal, 2013). Leaders who have high spirituality and God consciousness will strive to gain Allah's pleasure and that cognizance will prevent them from indulging in acts of misconduct and delinquency. In a highly competitive and demanding world, the desire to win, the desire to survive and outdo others and climb the ladders sometimes being constantly practised which resulted in leaders tend to forget how to become a human in the context of *ḥabl minallāh*. It is undeniable that good leadership will develop successful people and the success of an organisation. Values in a person are the foundation. All in all, meritocracy and piety of a leader are the essence amongst other required competencies for any leadership that would practice good governance.

References

- A Wilkins, B Gobby, Governance and educational leadership, In S. Courtney, H. Gunter, R. Niesche and T. Trujillo (eds) Understanding educational leadership: Critical perspectives and approaches. Bloomsbury: London, p3-5, Retrieved Aug 5, 2022, from https://www.researchgate.net/publication/337649637_Governance_and_educational_leadership/link/5f8ea30a458515b7cf8dda67

AR Dzulkifli, *Essay on Sejahtera: Concept, Principle and Practice*, 2020

AR Dzulkifli, *Sejahtera Leadership*, 2020

Corporate-Governance-Framework | Paul Wan & Co (pwco.com.sg), Retrieved Aug 20, 2022

Editors, Faizah, AG Zurina, Conference Proceeding: International Webinar on Cultural Intelligence Towards Promoting Institutional Excellence, 2022

Katrin Kohl, Charles Hopkins, Matthias Barth, Gerd Michelsen, Jana Dlouha, Dzulkifli Abdul Razak, Zainal Abidin Bin Sanusi and Isabel Toman 2021, *A WI Approach towards Sustainability: A Crucial Aspect of HE's individual and collective engagement with the SDGs and beyond*

Syed Othman Al-Habshi, Syed Omar Syed Agil, Nik Mustapha Nik Hassan, Aidit Ghazali, *Islamic Management for Excellence*, 1998

TRANSFORMATIVE EDUCATION

by Wan Zahidah Wan Zulkifle

Education has been the building block for human civilisation and the development of any country or community. We have witnessed for decades how UNESCO had been working to build a more just, inclusive, sustainable, and healthy world through education. However, one could not argue that the current state of the planet and the world we live in today are pointing towards the need to have a new narrative of education. The COVID-19 pandemic is an eye-opener that the education system that we currently have does not equip us to be prepared to face the unprecedented challenges of the world today.

Building from the UN Sustainable Development Goals (SDGs) which focuses on development that meets the needs of the present without compromising the future while ensuring no one is left behind, a specific target 4.7 was outlined with the aim to *“ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture’s contribution to sustainable development”*.

Education for sustainable development has been recognised as the key enabler to achieving all SDGs and is undoubtedly a pivotal element in SDG 4: Quality education (UNESCO, 2020). However, a more pertinent question to ponder is, how much the teaching and learning method and system that is in place right now would enable us to foster education for sustainable development (ESD). There have been arguments that in order for ESD to take place in our education system, teaching and learning have to be transformative rather than just *“conformative”* and *“reformative”* which is undeniably a challenge for educational policy at all levels (Balsiger et. al, 2017).

Transformative education is defined as education that enables learners to transform the society they live in. A transformative education also encourages and empowers learners to make informed decisions and actions at each level; individual, community, nation and global. Transformative learning specifically, was first developed by Jack Mezirow back in 1978 and was later developed into a theory in 2000 (Kitchenham, 2008). While much had been debated on the definition, the framework and the concept, the focus now should be shifted into translating the concept into actions on the ground, because without real transformation taking place, transformative education too, will be another crafted term in academia, frequently discussed among scholars or rather highly cited in closed access journals but leaving no impact to the society.

TRANSLATING THE CONCEPT INTO ACTION

Cases of Indonesia

In the recent International Webinar on Humanising Leadership organised by AKEPT and IIUM, Honourable Mr. Nadiem Anwar Makarim, Minister of Education and Culture of the

Republic of Indonesia left the audience with a new perspective on education post COVID-19, specifically on the journey of reorienting the educational system in Indonesia. He began by highlighting the need for unbundling of education.

In the effort of Higher Education Institutions to move away from the semi-arbitrary division of education, it requires unbundling of education in two dimensions. The first is between one's major and faculty where all the arbitrary divisions need to be removed so that we will get maximum choices of students. Secondly, unbundling also includes opening up avenues for the students to learn inside and outside of the institution, moving away from the traditional classroom education, such as in companies, working on research projects, social projects, and entrepreneurship projects, exposing them to society and reality on the ground.

Merdeka Belajar Kampus Merdeka project is one of the transformative projects in this whole effort. Students are allowed to spend three out of their eight semesters attached to organisations outside the university. These organisations are not necessarily industries, they may include elementary schools or other non-profit companies. In doing this, they turned a series of non-profit companies and research projects at the ministry level to be a university for six-month. As it may take more than 20 years to transform every single university to become much more relevant to the current demand of the world, they decided to adopt a hybrid model instead whereby all the students are studying in university and out of university, and they graduate in a much 'stronger' position. The ministry had sent 50,000 students for off-campus programmes and expect to send another 150,000 students next year.

The largest programme in this project is in teaching, where undergraduate students are being sent to elementary and middle schools in the most remote regions in Indonesia, teaching numeracy and literacy to the most disadvantaged children, as the pandemic and remote learning had caused them to be further left behind. Another programme launched by the Ministry of Social Affairs is to send students to poverty stricken areas and analyse the real situation on the ground and how the local and federal government is doing for the area. From this analysis, they have to come up with creative ideas, such as social entrepreneurship to alleviate poverty in the area. This is part and parcel of off-campus activities.

In his sharing of the good practices by Indonesia's Ministry of Education, Culture, Research and Technology, he expressed his belief that the path to character development and developing a socially conscious human is by doing things, not by learning them passively from textbooks. He emphasised that character development needs more than just having the mandatory courses such as morality and citizenship that most often than not are just "*ticking the checkbox*" kind of courses. He further elaborated on this point that the students involved are between 18 to 21 years old, which to him are already adults. Thus, he found it very strange that students do to learn things passively in the classroom instead of going out and actually applying knowledge they have learnt. For him, the most important component is the character development of the holistic humanising aspect of leadership. For this reason, the four mandatory courses in Indonesia are substituted with a project-based course that encapsulates all these four (4) elements across a certain period of time as the students will get to apply the knowledge and not just learn it passively in the classroom.

In the implementation of this big change to the curriculum structure, The Honourable Minister admitted that universities and faculties were having difficulties embracing this, as they have spent years and decades perfecting the design and implementation of their major programmes and are now forced to squeeze in the courses in five semesters instead of eight. The change was hard to be accepted by the leadership of the faculty, even when it was absolutely necessary. This is part of the emancipation process that took place in the transformation of education in Indonesia.

Response Towards The Transformation

The whole transformation that took place in the Indonesian higher education landscape has received various responses from lecturers as well as students. Sukirman (2022) grouped the response from English Language Teaching (ELT) lecturers' into several themes as follow:

- 1) The majority of lecturers concur that this concept brings positive impacts for the students in personal, academic, social and ethical domains. The policy also pushes the students to play a bigger role as social change agents in addressing global issues.
- 2) The *Merdeka Belajar Kampus Merdeka* concept also stresses on the competencies needed in student development. The participants in this study proposed seven competencies that need to be mastered by students: (i) collaboration; (ii) communication; (iii) social responsibilities; (iv) critical thinking; (v) problem solving; (vi) leadership; and (vii) creative thinking.
- 3) Apart from the positive feedback, concerns were also expressed in the implementation of the concept as curriculum adjustment needs to take place. Apart from their specific department adjustment, there is also a need to reformulate the learning outcome in the current curriculum to accommodate the intended competencies from the transformation of the higher education paradigm.
- 4) An interesting theme emerged in the interviews where many interviewees felt that the new policy adapts neoliberal ideology. They expressed concerns that the new policy introduced will only prepare students to be market-ready, but not as thinkers. Concerns were also expressed on the possibility of corporations influencing the curriculum design of higher education, and the focus of higher education will be shifted towards the creation of a global market of educational services.

The positive impact of this new *Merdeka Belajar Kampus Merdeka* programme was also found among the lecturers at Alma Ata University, one of the universities in Indonesia which implemented the new policy. The results suggest that most participants felt that the activities in *Merdeka Belajar Kampus Merdeka* Programme have an impact on improving learning activities, and improve the students' hard and soft skills, as well as an increase in the lecturer's capacity (Salim et al., 2022).

These findings are consistent with Kusnadi et al. (2022) which focuses on the impact of the implementation of *Merdeka Belajar Kampus Merdeka* on students of the Civic Education Programme in Universitas Islam Nusantara. Two years after its endorsement,

it was found that 52% of the 192 student respondents are aware of the overall policy, and 84% of them obtained the information on the policy through online platforms. It was also found that out of the eight (8) programmes included, students are most interested in the internship or work practice programme. All in all, the study highlighted that generally, students expressed positive responses to *Merdeka Belajar Kampus Merdeka* as they were exposed to real-life learning earlier in their study years thus preparing them better for life post-university.

While the impact is tremendous among lecturers and students, it does not stop there. As highlighted by Honourable Mr. Nadiem Anwar Makarim, previously, one of the *Kampus Merdeka* programmes is for university students to be involved in teaching at elementary and junior high schools in areas determined by his Ministry. According to Lie, Nainggolan and Nainggolan (2022), the *Kampus Mengajar* program not only left a significant impact on both university students and the schools' students, but it also assisted the school administrations and teachers. The programme was found to be successful in inculcating empathy and social sensitivity in students, as well as enhancing their character and soft skills development, and ultimately it successfully increases the role and real contribution of universities and students in national development, specifically in increasing the literacy and numeracy of the nation.

Cases of IIUM

The International Islamic University Malaysia (IIUM) is committed in its effort of humanising education which involves mainstreaming Whole Institution Transformation which is aimed towards Whole Community Transformation. The journey began with Whole Person Transformation which is focused on producing balanced graduates and staff who internalise the characteristics of "*Insan Sejahtera*"- one whose cognitive, physio-psychological, intellectual, and spiritual dimensions are in harmony with each other, and this harmony of the inner self, in turn, enables the person to function well with his/her surroundings - the ecological, economical, cultural and societal elements thus enhancing the person's awareness of his/her relationship with The Creator.

In realising this holistic vision, IIUM introduced the Sejahtera Academic Framework (SAF) which redefines education post COVID-19 (International Islamic University Malaysia, 2021). The whole framework focuses on nurturing a holistic person by providing a learning ecosystem beyond the classroom. It encompasses every aspect of student life, in preparing them to be not just professional graduates, but a conscientious member of society and vicegerent in this world.

Among the transformation that took place is the revision of university-required courses (UniCORE 2020) which are the compulsory courses taken by all undergraduate students regardless of their major. One of the changes is the inclusion of education for sustainable development components in the UniCORE package. This is implemented through the inclusion of three consecutive courses, putting sustainable development into action through community engagement, based on an inter and trans-disciplinary approach. The three courses are: 1) Sustainable Development: Issues, Principles and Practices; 2) Usrah in Action I; and 3) Usrah in Action II.

The first course is an introductory level course to build a foundation for students to

understand the concept and principles of sustainable development and issues related to sustainability. The two subsequent courses are designed to translate the concept and principles of sustainability into actions on the ground. Usrah in Action I requires students to do community profiling and issue mapping of the target community. They are expected to propose a solution project i.e. sustainable community project based on the profiling and mapping to be carried out in Usrah in Action II.

While the course has only just commenced for one semester, the outcome is greater than expected. There are 96 community engagement projects currently taking place across Malaysia, and these projects are carried out by the 1634 students enrolled in the course. Students were also given the opportunity to present their findings and pitch their idea of proposed solutions to a panel of juries which consist of academia, NGOs, potential funders, and government agencies in a Symposium held at the end of the semester. The symposium successfully provides an avenue for connecting multiple stakeholders towards a successful implementation of community transformation projects.

Response and Impact of the Effort

The implementation of Usrah in Action courses had disrupted and challenged the current curriculum and course implementation in IIUM, from various aspects; academically and administratively. As changes undeniably come with resistance and reluctance apart from acceptance and excitement, it was not surprising that the introduction of the course was received with a mixed response. Although the idea and concept received a tremendously positive response from the IIUM Community, the reservations were made clear during its implementation.

One of the main elements in the course implementation is trans-disciplinary, and this is not confined to the scope of the syllabus covered. To ensure maximum exposure to other disciplines, each class was pre-determined to be a mixture of students from various faculties and disciplines, apart from the fact that the instructors and facilitators come from various fields and backgrounds. Some of the instructors and students admit that they faced challenges in having to work with people from different backgrounds and disciplines as the nature of their fields is different. Challenges were also faced administratively as all registration and student activities involve all faculties working together to ensure successful implementation, indirectly breaking the silos between offices and faculties. Students also expressed that the course had challenged them to apply their soft skills as now they need to communicate with the community. This poses a great challenge to some of the students as this was the first time since the COVID-19 pandemic that they went on the ground to serve the community as part of the formal curriculum.

Despite the challenges noted during the implementation of the course in the first semester, there were encouraging and exciting comments and feedback received from the students too. Most of the students felt that the experience of having to do profiling and getting to know the community is humbling and eye-opening to them, as they were never exposed to the reality on the ground before. This is apparent, especially for the students who chose the underprivileged community as their community of interest. Apart from that, the students also shared that the course had assisted them in developing their communication and soft skills especially when they have to work together with a group

of students from different backgrounds, and when they engaged with the community.

Although it is still too early to talk about its impact, the course has received various recognitions for its implementation and potential. The International Green Gown Award 2021 had recognised the HyFlex (Hybrid Flexible) Transformative Learning for Edu-Action with Soul as the Highly Commended Project for the Next Generation Learning and Skills Category. Hyflex Transformative Learning for Edu-Action with Soul encompasses all the three consecutive courses mentioned previously: 1) Sustainable Development: Issues, Principles and Practices; 2) Usrah in Action I; and 3) Usrah in Action II. Shortly after receiving the award, it was once again recognised as the Finalist for Education for Sustainable Development (ESD) Okayama Award 2021.

The first batch will complete all three courses in early 2023. As improvement has taken place in the management and implementation of the course, the acceptance and engagement seem to be higher each semester, and resistance gradually fades away. With the trust and recognition given, it is hoped that the courses will continue to improve and successfully provide a platform for experiential and transformative learning to take place in IIUM.

CONCLUSION

The journey of humanising education requires more than just the decolonisation of the current education system. It forces us to rethink and reorientate the narrative of education that has been embedded in us for decades. In doing so, one could not resist going back to the very fundamental question of what the purpose of education is. In the search of finding the answers, it is hoped that 'transforming oneself and society to be better' is stumbled upon.

"O believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do" [al-Mujādilah/58:11]

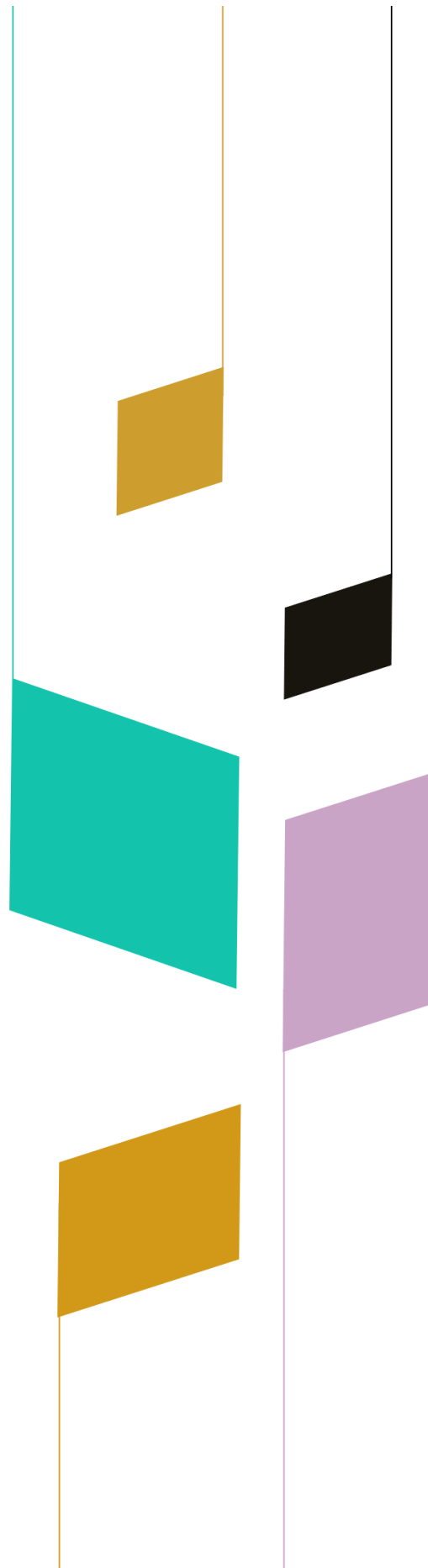
References

- Balsiger, J., Förster, R., Mader, C., Nagel, U., Sironi, H., Wilhelm, S., & Zimmermann, A. B. (2017). Transformative learning and education for Sustainable Development. *GAIA - Ecological Perspectives for Science and Society*, 26(4), 357–359. <https://doi.org/10.14512/gaia.26.4.15>
- International Islamic University Malaysia (2021). *Sejahtera Academic Framework: Humanising education for Rahmatan lil-Alamin post-COVID-19 disruption*. Editor Lihanna Borhan, Amelia Wong Azman, Gairuzazmi Mat Ghani, Muhammad Faris Abdullah, Zainurin Abdul Rahman, Zulkefli M. Yusoff. ISBN 978-967-467-018-4.

- Kitchenham, A. (2008). The evolution of John Mezirow's transformative learning theory. *Journal of Transformative Education*, 6(2), 104–123. <https://doi.org/10.1177/1541344608322678>
- Lie, D., Nainggolan, L. E., & Nainggolan, N. T. (2022). Improving Literacy And Numeracy Of Students In Elementary And Junior High School Through Merdeka Belajar Kampus Merdeka (MBKM). *International Journal Of Community Service (IJCS)*, 2(3), 325-329.
- Niemi, K. (2020). 'the best guess for the future?' teachers' adaptation to open and flexible learning environments in Finland. *Education Inquiry*, 12(3), 282–300. <https://doi.org/10.1080/20004508.2020.1816371>
- Salim, A., Rochmadi, T., Kurniasari, Y., Sujono, R. I., Fajri, R. N., Kusumawardani, N., Wahyudi, A., & Mustakim, M. (2022). Lecturers' and students' responses toward the implementation of the merdeka belajar-kampus merdeka (MBKM) program at Alma Ata University. *AL-ISHLAH: Jurnal Pendidikan*, 14(3), 3793–3806. <https://doi.org/10.35445/alishlah.v14i3.1607>
- Sukirman, S. (2022). The concept of “kampus merdeka” in the current policy of Indonesian Higher Education: ELT lecturers' perspectives. *Indonesian TESOL Journal*, 4(1), 31–47. <https://doi.org/10.24256/itj.v4i1.2440>
- Target 4.7. Indicators and a monitoring framework. (n.d.). Retrieved July 25, 2022, from <https://indicators.report/targets/4-7/>
- UNESCO. (2020). *Education for sustainable development: a roadmap*. UNESCO.
- 2021 International Green Gown Awards winners. 2021 International Green Gown Awards Winners | Green Gown Awards. (2021, November 19). Retrieved October 16, 2022, from <https://www.greengownawards.org/2021-international-green-gown-awards-winners>

Part III

MOVING FORWARD



HUMANISING LEADERSHIP – PROPHETIC GUIDANCE AND MODEL

by Muhammad Adli Musa

It appears that the contemporary discourse on leadership might have ignored or overlooked the role of spirituality and religion although to many people religious teachings and percepts inform and influence the way in which leadership is perceived and practicalised. A large part of the Islamic literature on leadership on the other hand would often lay emphasis on the interrelationship between followers and leaders under the notions of obedience and justice. This is perhaps understandable due to the political milieu under which concepts related to leadership were developed in the early period of Islam. As a result, the humane dimension of leadership has been to an extent camouflaged by other aspects that perhaps were considered more important. Moreover, the focus on *fiqh*, which is often associated with positive law and understood as practical legal rules, has seemingly obscured the humane dimension of many areas of life including leadership. Nonetheless, this was perhaps due to the expected societal norms of Muslim communities where leaders are supposed to practically exemplify virtues that reflect humaneness.

In light of the above, this chapter aims to highlight how Prophet Muhammad ﷺ as a leader in various capacities not only emphasized but also manifested universal values that have spiritual underpinnings. Muslims recognise that Prophet Muhammad ﷺ was not only God's final Messenger, but he ﷺ was also their spiritual leader and assumed the role of leadership in different capacities. He ﷺ was indeed the political leader of the emerging Muslim community in Madinah and was also a leader of his family and ultimately the leader of the *ummah*. Considine (2020) describes the Prophet ﷺ as “a revolutionary, statesman, army general, jurist, lawgiver, social activist, community leader, businessman, friend, husband, father, son, and even an orphan in his youth”. It is thus not surprising that Prophetic traditions can provide us with guidance in humanising leadership from multiple dimensions.

The need for humanising leadership in this day and age seems to reflect the sentiment that leadership is perhaps viewed within power structures that exude authority. Furthermore, the discourse about this might also reflect a crisis which threatens humanity, in which leadership vis-à-vis power has often been misused for one's own interest. We have witnessed oppression and injustice in various forms by those in power and position that have led to much suffering. It is then no surprise that there is a need to imbue leadership with humaneness in the pursuit of civilised societies. Hart (1993) in justifying his choice of Muhammad ﷺ to lead the list of the most influential persons in history states:

Of humble origins, Muhammad founded and promulgated one of the world's greatest religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and persuasive.

The majority of the persons in this book had the advantage of being born and raised in centres of civilisation, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570, in the city of Mecca, in southern Arabia, at that time a backward area of the world, far from the centres of trade, art and learning.

In other words, Hart (1993) argues that Prophet Muhammad ﷺ deserved to top the list as he planted the seed of transformation in a society that was often described as savaged and uncivilised. According to Armstrong (2006), Prophet Muhammad ﷺ was on a mission “to change people’s hearts and minds” away from *jāhiliyyah* which refers to “a state of mind that caused violence and terror”. Prophet Muhammad ﷺ basically humanised his community as its leader. A prerequisite for being able to do so would be he himself having been imbued with humaneness. The Qur’an describes Prophet Muhammad ﷺ as *uswah ḥasanah* (excellent model) [see: *al-Aḥzāb*/33:21], having *khuluq ‘aẓīm* (strong character) [see: *al-Qalam*/68:4] and that he was sent as a mercy to all mankind [see *al-Anbiyā’*/21:107]. These qualities along with the recognition of his integrity (*al-amīn*) would qualify him to provide guidance in humanising leadership. Furthermore, Allah commanded Prophet Muhammad ﷺ to assert that he was a human being like others:

Say [Prophet], ‘I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to Him and seek His forgiveness. Woe to the idolaters, [Fuṣṣilat/41:6]

This chapter attempts at extrapolating events in Prophet Muhammad’s ﷺ life that would serve as guidance in humanising leadership. These lived experiences recorded in books of *sīrah* and *ḥadīth* compendiums provide us with a glimpse of how Prophet Muhammad ﷺ navigated the intricacies of being a leader at both the religious and ‘secular’ levels. It is suggested by Hougaard and Carter (2021) that “being human and making hard leadership decisions are not mutually exclusive” and that both require wisdom and compassion. A framework from which Prophetic guidance and a model of humanising leadership can be derived will be presented. Three main guiding principles [derived from *al-Naḥl*/16:90]: (i) *tawḥīd*; (ii) *‘adālah*; and (iii) *iḥsān* underly the propositions of this framework [see Musa, 2015].

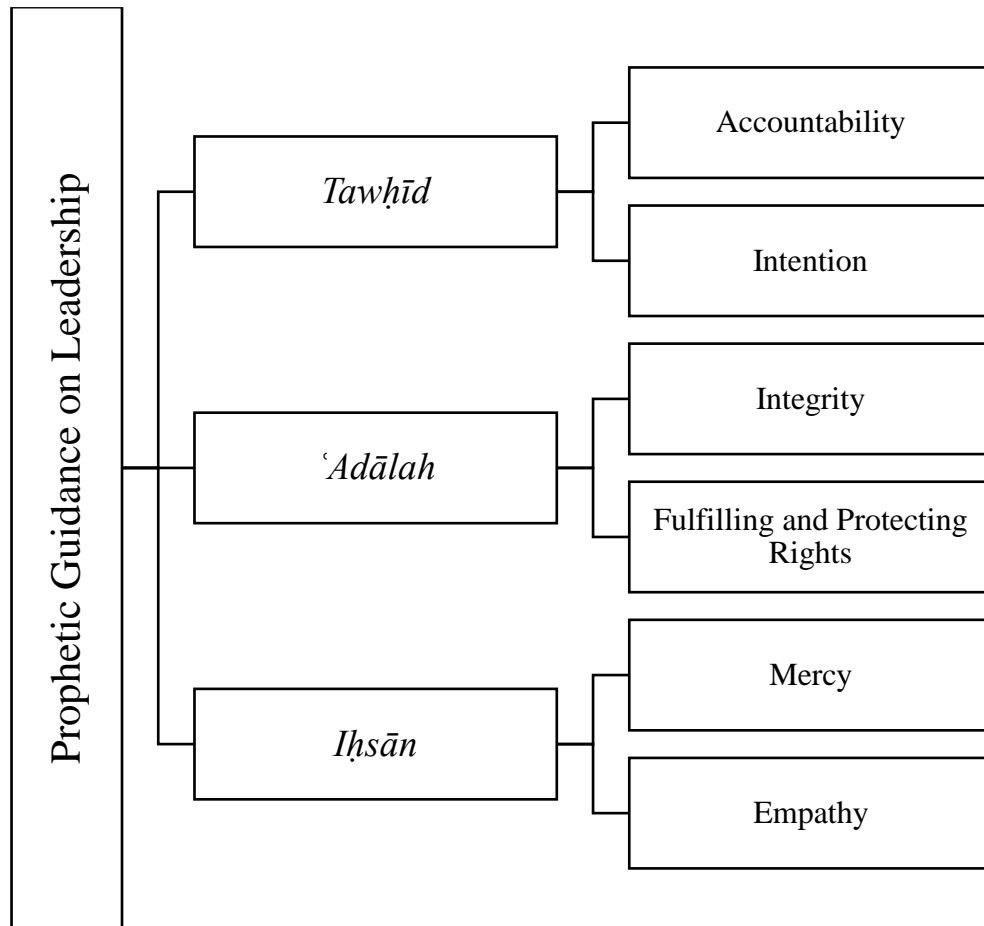


Figure 1: Prophetic Guidance on Leadership Framework

GUIDING PRINCIPLE I – TAWHĪD

We never sent any messenger before you [Muhammad] without revealing to him: ‘There is no god but Me, so serve Me.’ [al-Anbiyā’/21:25]

The universal message brought by all Messengers is the central belief of the Unity of God (*tawhīd*). Faruqi (1992) posits that *tawhīd* is the core of religious experience and that God’s presence occupies Muslim’s consciousness at all places and times. Human beings are both God’s *ʿabd* [see: *al-Dhāriyāt*/51: 56], who strive to perfect their service and devotion to the Divine, and simultaneously are God’s *khalifah* [see: *al-Baqarah*/2:30; *al-Anʿām*/6:165; and *Fāṭir*/35:39] on earth, who are answerable for their actions (Al-Attas, 1978). Nasr (2002) suggests that these two primary features of being human entail “being passive toward Heaven in submission to God’s Will, on the one hand, and being active as God’s agent and doing His will in the world, on the other”. Hassan (2021) also argues that faith (*īmān*) and God-consciousness (*taqwā*) would directly have an effect on “strengthening the culture of integrity, good governance, transparency, accountability ...”.

How can the centrality of *tawhīd* be envisaged in practice? It is proposed that the notions of **accountability** and **intention**, all of which are inherent in the *tawhīdic* paradigm, serve as manifestations of this highly abstract principle. Vertically, *tawhīd* specifies the

relationship between human beings and God. Recognising the Unity of God implies total submission to the Divine Will. Consequently, human beings are accountable for their actions and must strive to fulfil their role as God's vicegerents on earth. Muslim scholars have paid great attention to intention and considered it to be the foundation of every action as stipulated in one of Muhammad's famous traditions that one's actions would be determined and judged based on their intention [*muttafaq 'alayh - ḥadīth* narrated by 'Umar ibn al-Khaṭṭāb. Ṣaḥīḥ al-Bukhārī, *ḥadīth* nos. 17, 54, 2528, 3898, 5050, 6689, 6953 and Ṣaḥīḥ Muslim, *ḥadīth* no. 1907].

Accountability

Muslims believe that Allah is fully aware of human actions and that they will be answerable to Him. In the Qur'an Allah says:

You who believe! Be mindful of God, and let every soul consider carefully what it sends ahead for tomorrow; be mindful of God, for God is well aware of everything you do. [al-Ḥashr/59:18]

The Prophet described that each and everyone is in fact a leader in one way or another and will be questioned and held accountable for what has been entrusted to him/her:

*"Beware. every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust." [muttafaq 'alayh - ḥadīth narrated by 'Abdullāh ibn 'Umar. Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 7138 and and Ṣaḥīḥ Muslim, *ḥadīth* no. 1829]*

Leaders must be fully aware that ultimately, they will be held accountable for the trust given to them. More often than not, they will also be held responsible for the actions of those under their purview. This sense of accountability would ensure that leaders are conscious of the decisions that they make and the consequences of their actions.

Intention

Hassan (2021) posits that leaders whose "intentions, mean and activities come under the rubric of good deeds as defined by the Qur'an, and the faith in Allah is sound and sincere" could look forward to attaining *ḥayah ṭayyibah* (good life). In any capacity, leaders should have the intention to serve others rather than serve their own interests. Leadership is a responsibility (*taklif*) and not a privilege (*tashrif*). It is no surprise then that the Prophet said those who eagerly seek positions (of leadership) would be regretful in the Hereafter

[see: *ḥadīth* narrated by Abū Hurayrah recorded in Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 7148]. Furthermore, the Prophet ﷺ is reported to have said:

“We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it.” [*muttafaq ‘alayh* - *ḥadīth* narrated by Abū Mūsa. Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 7149 and and Ṣaḥīḥ Muslim, *ḥadīth* no. 1829]

Over eagerness to hold positions would perhaps indicate a lack of understanding of what such entails. Although positions of leadership come with advantages, it must be remembered that these would be questioned – were the positions and advantages misused and abused to pursue self-interests or were they used to effectively provide services for the benefit of the masses?

GUIDING PRINCIPLE II - ‘ADĀLAH

Khadduri (1984) in his elaboration on the conception of justice in Islam defines *al-‘adl* as “a combination of moral and social values denoting fairness, balance, temperance and straightforwardness”. In fact, there are over two hundred admonitions against injustice and a hundred expressions denoting the notion of justice either directly or indirectly in the Qur’an (Khadduri, 1984). Allah says that Messengers were sent “with clear signs (*al-bayyīnāt*), the Scripture (*al-kitāb*) and the Balance (*al-mīzān*) so that people could uphold justice” [*al-Ḥadīd*/57:25]. Evidently, we find many traditions in which Prophet Muhammad ﷺ warned against oppression and called upon his followers to uphold justice. It is proposed that the indicators of *‘adalah* include **integrity** and **fulfilling and protecting rights**.

Integrity

Integrity is often associated with being truthful and having strong moral principles. Truthfulness is a virtue that is required and expected of leaders. The Prophet ﷺ said that “truthfulness leads righteousness and righteousness leads to Paradise” and conversely “lying leads to wickedness and wickedness leads to Hellfire” [see: *ḥadīth* narrated by ‘Abdullāh ibn Mas‘ūd, which is *muttafaq ‘alayh*. Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 6094 and and Ṣaḥīḥ Muslim, *ḥadīth* no. 2607]. He ﷺ also stressed the importance of speaking the truth, keeping promises and not betraying trust for the absence of these were attributes of the hypocrites [see: *ḥadīth* narrated by Abū Hurayrah, which is *muttafaq ‘alayh*. Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 33 and and Ṣaḥīḥ Muslim, *ḥadīth* no. 59]. In direct reference to leaders, the Prophet ﷺ warned:

“Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise.” [narrated by Ma‘qil ibn Yasār. Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 7150]

The Prophet ﷺ in uncompromising terms said that he would act without fear and favour and reprimanded his companions for trying to seek leniency in dealing with a noblewoman who committed theft. ‘Ā’ishah related that when Usāmah tried to intercede on behalf of this woman, the Prophet ﷺ said:

“... the Children of Israel were destroyed for such a thing. Whenever a noble person among them stole, they would let him go, but if a low-class person among them stole, they would cut off his hand. If it were Faṭimah bint Muḥammad (who stole), I would cut off her hand.” [narrated by ‘Ā’ishah, Sunan al-Nasā’ī, ḥadīth no. 4897]

This is a very important moral principle, wherein those in authority must treat people equally. None should be given special treatment on the basis of status or familial relations. Justice must not only be executed but also seen to be done.

Fulfilling and Protecting Rights

God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: God’s instructions to you are excellent, for He hears and sees everything. [al-Nisā’/4:58]

This verse clearly commands that rights must be fulfilled and justice upheld. Any form of oppression is unacceptable, and Allah has made *ẓulm* not only *ḥarām* for others but also upon Himself [see: ḥadīth narrated by Abū Dharr, recorded in Ṣaḥīḥ Muslim, ḥadīth no. 2577]. Al-Hashimi (2003) posits that the Prophet ﷺ not only forbade oppression, but he also commanded that the oppressed be assisted. In relation to this the Prophet ﷺ said:

“A Muslim is the brother of another Muslim. He does not oppress him or forsake him (when he is oppressed). Whoever helps his brother, Allah will help him. Whoever relieves his distress, Allah will relieve him of distress on the Day of Resurrection.” [narrated by ‘Abdullāh ibn ‘Umar. Ṣaḥīḥ al-Bukhārī, ḥadīth no. 2442]

Fulfilling rights goes both ways. While there are exhortations for leaders to fulfil the rights of their subordinates, conversely the Prophet ﷺ also reminded people to fulfil the rights that those in authority have upon them. This is evident in an incident in which he ﷺ was asked about fulfilling the rights that leaders have despite the fact that those in authority might have prevented the rights of their subjects. The Prophet ﷺ was hesitant to provide a response and only after the questioner asked for the third time did he ﷺ respond by saying, “Listen to them and obey them, for on them shall be the burden of what they do and on you shall be the burden of what you do” [See: ḥadīth narrated by Salamah ibn Yazīd al-Ju‘fī. Ṣaḥīḥ Muslim, ḥadīth no. 1846].

GUIDING PRINCIPLE III – *IḤSĀN*

According to al-Ghazālī (2013), justice is a means to achieve success, while benevolence (*iḥsān*) is a way of attaining success and felicity and that God commands human beings to act in both a just and benevolent manner. Acting in a just manner is related to one’s obligations and responsibilities, while benevolence implies acting in a way that benefits others even if one is perhaps not obliged to do so (Al-Ghazālī, 2013). The absence of justice results in harm, but the absence of benevolence does not have the same effect, and

the latter begins where the former ends (Hassanuzzaman, 2003). The Qur'an stipulates that justice is a legal requirement but at the same time human beings are persuaded to behave benevolently in claiming their rights and discharging duties [see: *al-Baqarah*/2:178, where in the case of murder the perpetrator should pay what is due in a good way if he is pardoned by the victim's family. Similarly, in *al-Baqarah*/2:229, in the case of divorce, the wife should be released in a good way]. Prophet Muhammad ﷺ is reported to have said that God loves kindness in every matter [narrated by 'Ā'ishah. Ṣaḥīḥ al-Bukhārī, *ḥadīth* nos. 6024, 6256, 6395, 6927 and Ṣaḥīḥ Muslim, *ḥadīth* no. 2165]. *Iḥsān* also implies the quest for excellence and perfection. "Allah has prescribed *iḥsān* upon everything..." [narrated by Shaddād ibn 'Aws. Ṣaḥīḥ Muslim, *ḥadīth* no. 1955] and *iḥsān* here means perfection or doing this in the best possible manner. Reflections of *iḥsān* in leadership can be perhaps encapsulated by notions of **mercy** and **empathy**.

Mercy

'Umar al-Khaṭṭāb was considering appointing a person to a position of leadership but changed his mind when he found out that person did not show compassion to his children and said, "If your heart does not beat with compassion towards your own children, how will you be merciful towards the people? By Allah, I will never appoint you" (Al-Hashimi, 2003). 'Umar would have perhaps recalled the incident in which Al-Aqra' ibn Ḥābis was surprised at seeing the Prophet ﷺ kissing his grandson and said, "I have ten children and I have never kissed any one of them," and in response, the Prophet ﷺ said, "Whoever is not merciful to others will not be treated mercifully" [*muttafaq 'alayh* - *ḥadīth* narrated by Al-Aqra' ibn Ḥābis. Ṣaḥīḥ al-Bukhārī, *ḥadīth* no. 5997 and and Ṣaḥīḥ Muslim, *ḥadīth* no. 2318].

There are in fact many examples in which the Prophet ﷺ manifested mercy and compassion in his actions and exhorting others to do so. In particular reference to those in positions of leadership the Prophet made the following supplication:

O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness. [narrated by 'Ā'ishah. Ṣaḥīḥ Muslim, *ḥadīth* no. 1828]

This can be construed as a warning against the harshness and exalting the virtue of being gentle in treating others, especially those under the leaders' rule.

Empathy

Allah describes the Prophet ﷺ of having empathy for his followers:

A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers. [*al-Tawbah*/9:128]

The Prophet ﷺ also warned against making things difficult for the people:

“... and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.” [narrated by Ṭarīf abī Tamīmah. Ṣaḥīḥ al-Bukhārī, ḥadīth no.7152]

We see many instances in which the Prophet ﷺ also advised his companions to step in the shoes of others and consider their needs. For example, upon hearing complaints about an *imam* who often prolonged the prayer to the extent that some would not participate in the congregation due to such, the Prophet ﷺ was furious and said:

“Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy” [narrated by ‘Abdullāh ibn Mas‘ūd. Ṣaḥīḥ al-Bukhārī, ḥadīth no.702]

This *ḥadīth* clearly indicates that the Prophet ﷺ commanded that an *imām* should always consider the circumstances of the *ma’mūm* and be aware of the impact of prolonging the prayer upon others. The Prophet ﷺ also led by example and it was reported that he would shorten the prayer upon hearing the cries of a child to avoid distress on the mother [see: *ḥadīth* narrated by Abū Qatādah, recorded in Ṣaḥīḥ al-Bukhārī, ḥadīth no.707; and *ḥadīth* narrated by Anas ibn Mālīk, recorded in Ṣaḥīḥ al-Bukhārī, ḥadīth no.708]. This can certainly be extended to other situations wherein those in positions must have empathy for others and weigh the consequences of their actions taking into consideration multiple factors.

Armstrong (2006) asks a pertinent question, “How could Muslims apply the Prophet’s insights and practice to their own times?” It is hoped that the attempt at inferring guidance from Prophetic traditions presented in this chapter would serve the purpose of providing how leadership can be humanised. The universal principles presented are as relevant fourteen centuries ago as it is now and in the future to come. What perhaps might be different is the way in which these principles are applied and governed within contemporary settings and structures of governance. It would be desirable for researchers to look into specific details of how what has been presented can be effectively translated into practice.

It is important to reiterate that Prophet Muhammad ﷺ was first and foremost a human being and when Watt (2010) described how the Prophet’s kindness was reflected in the way he treated children and even animals, he concluded that:

These are interesting sidelights on the personality of Muhammad, and fill out the picture formed of him from his conduct of public affairs. He gained men’s respect and confidence by the religious basis of his activity and by qualities such as courage, resoluteness, impartiality and firmness inclining to severity but tempered by generosity. In addition to these, he had a charm of manner which won their affection and secured their devotion.

A lot can be learnt from the Prophet’s personality, qualities and charm as he was undoubtedly a respected leader for his humaneness. This chapter ends with recalling how the Prophet as a leader would walk the talk rather than just expect his commands to be obeyed. After the treaty of Ḥudaybiyyah, in which many of his companions were

frustrated with the conditions stipulated, he ordered the slaughtering of sacrificial animals, but it fell on deaf ears. At the advice of Umm Salamah, the Prophet initiated the slaughtering and proceeded to shave his head. At the sight of this, only then the companions followed suit (Al-Mubarakfuri, 1995).

CONCLUSION

The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. [narrated by 'Awf ibn Mālik. Ṣaḥīḥ Muslim, ḥadith no.1855a]

The epitome of humanizing leadership is perhaps encapsulated in the above Prophetic tradition in which a leader loves those under his rule and this affection is reciprocal to the extent they invoke Allah's blessings on one another. The failure of being a humane leader on the other hand would lead to hatred and exchanges of curses between leaders and followers. A community can only flourish if there is positive reciprocity between leaders and followers, and the way to achieve this is humanising leadership as exemplified by the Prophet ﷺ.

References

- Al-Attas, Syed Muhammad al-Naquib, "Religion and the Foundation of Ethics and Morality," in *The Challenge of Islam*, ed. Altaf Gauhar (London: Islamic Council of Europe, 1978)
- Al-Ghazālī, Abū Ḥāmid Muḥammad ibn Muḥammad, *The Book of Proprieties of Earning and Living – Kitāb ādāb al-Kadb wa al-Ma'āsh*, translated by Setia, Adi (Kuala Lumpur: IBFIM, 2013)
- Al-Hashimi, Muhammad 'Ali, *The Ideal Muslim*, 2nd edition, trans. Nasiruddin al-Khattab (Riyadh, International Islamic Publishing House, 2003)
- Al-Mubarakfuri, Safi-ur-Rahman, *Ar-Raḥeeq al-Makhtūm (The Sealed Nectar) – Biography of the Noble Prophet ﷺ* (Riyadh: Maktaba Dar-us-Salam, 1995)
- Armstrong, Karen, *Muhammad – Prophet of Our Time* (London: Harper Perennial, 2006)
- Considine, Craig, *The Humanity of Muhammad – A Christian View* (Clifton, New Jersey: Blue Dome Press, 2020).
- Hart, Michael H., *The 100 – A Ranking of the Most Influential Persons in History* (New York: Carol Publishing Group, 1993)
- Hassan, M. Kamal, *Corruption and Hypocrisy in Malay Muslim Politics – The Urgency of Moral Ethical Transformation* (Kuala Lumpur: EMIR Research, 2021)

- Hassanuzzaman, S.M., *Islam and Business Ethics* (London: Institute of Islamic Banking and Insurance, 2003)
- Hougaard, Rasmus and Carter, Jacqueline, "Becoming a More Human Leader," in Harvard Business Review, <https://hbr.org/2021/11/becoming-a-more-humane-leader>
- Musa, Muhammad Adli, "Ethics and Islamic Finance – A Study of Islamic Financial Ethics and Islamic Banks in Malaysia" (PhD Thesis, University of Melbourne, 2015).
- Nasr, Seyyed Hossein, *The Heart of Islam – Enduring Values for Humanity* (New York: HarperCollins, 2002)
- Watt, Montgomery, "Muhammad: Prophet and Statesman" in *About Muhammad – The Other Western Perspective on the Prophet of Islam*, ed. Abdulwahab El-Affendi (Surrey: Legacy Publishing, 2010)

Amelia Wong Azman is an Associate Professor at the Department of Electrical and Computer Engineering at IIUM is also currently holding a post as the Deputy Director at the Office of Knowledge for Change and Advancement (KCA). After returning to Malaysia with a First-Class Honours degree in Electronics Engineering from the University of Southampton, United Kingdom, she decided to return the country's favour by serving the nation as an educator. This led her to pursue her PhD in the University of Queensland, Australia in Information Technology. She is always passionate about motivating the students and changing their mindset leading her to be awarded the Best Teacher at IIUM's Takrim - twice. She enjoys becoming advisor in student-led activities and programmes as well as secretariat at national level programmes with MARA and KPT. Being trained as an engineer, she utilises her engineering system design process skills throughout her involvement in management whilst having a portfolio. At KCA, her roles are mainly to advise on academic matters and to ensure all processes are in place for IIUM as a Self-Accredited University (since 2017). She also involved in publishing the IIUM Sejahtera Academic Framework (SAF) aims to nurture holistic graduates. In her free time, she occasionally blogs and tweets about things she felt important to share.

Zurina Abd Ghani is a Deputy Director at Office for Strategy and Institutional Change, International Islamic University Malaysia. She has a degree in Economics (minor in Business Administration) from IIUM. Pursued her Master of Management and Doctor of Business

Administration from the Graduate School of Management, IIUM. Currently, her function mainly is on Change Management initiatives, Transformative Leadership Programmes and also coordinating activities for the University's Global Relevance and Citizenship agenda. She is also affiliated with the Higher Education Leadership Academy (AKEPT), Ministry of Higher Education Malaysia as one of the Subject Matter Experts, facilitators, verifier for the Behavioural Event Self-Assessment (BESA) and, instructor for the Competency Based Talent Management. Her areas of interest include but not confined to Human Resource Development, Cultural Intelligence (CQ) and Values-based Leadership/ Humanising Leadership/ Sejahtera Leadership. Currently she is also the advisor to the Board of Governors, Kolej Universiti Islam Perlis (KUIPs).

Muhammad Adli Musa is currently an Assistant Professor at the Department of Qur'an and Sunnah Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. He has a B.Eng (Hons) Electronic and Electrical from University College London. Upon his graduation, he applied and was accepted to pursue his MA in Qur'an and Sunnah Studies at the International Islamic University Malaysia. Thereafter he went to the University of Melbourne where he wrote his PhD thesis on Ethics and Islamic Finance, in which he explored the extent to which practices of Islamic banks in Malaysia reflect Islamic business and financial ethical norms. Evidently, he cannot focus on a particular

field and enjoys exploring new areas within the general boundaries of Islamic Studies. Currently he is still interested in exploring the ethicality of Islamic finance as currently practiced and is trying to investigate why Muslims are often 'obsessed' with form over substance. He has also served as the Principal Private Secretary to the Minister of Education from 2018 to 2020.

Wan Zahidah Wan Zulkifle is Assistant Director at Sejahtera Centre for Sustainability and Humanity, IIUM. She received her Bachelor of Medicine and Surgery from Universiti Sains Islam Malaysia (USIM) and Master of Human Sciences in Psychology (Industrial/Organisational) from International Islamic University Malaysia (IIUM). Her current work focuses on Sustainability-related Publication and Award, Education for Sustainable Development (ESD), and community empowerment with a special focus on health and wellbeing. An avid writer, she aspires to share sustainability practices of the university, specifically on education for sustainable development through her formal and casual writings.

Yasir Mohd Mustafah is currently the Deputy Director, Sejahtera Centre for Sustainability and Humanity, International Islamic University Malaysia (SC4SH, IIUM). He is also serving as an Associate Professor at the Department of Mechatronics Engineering, Kulliyyah of Engineering and an active founding member of Centre of Unmanned Technology. He holds a B.Eng. in Electronics Engineering from

Southampton University, UK, and a PhD in Engineering from Queensland University, Australia. His research interests are primarily in Robotics and Artificial Intelligence but at the same time passionate about Sustainability. His research involves applying robotics and AI technology to help in sustainability efforts. He was appointed as visiting professor at several local and international universities engaging in teaching and collaborative research on robotics. He is also active in STEM education including becoming the advisor for Petrosains and MARA in STEM and Robotics Education. He has organized numerous local and international level STEM and Robotics competitions and events. He pioneered and is currently the director of the first Makerspace in IIUM under the grant from the Ministry of International Trade and Industry. In all his endeavours in STEM, he always strives to incorporate sustainability and humanity.

This book argues that humanising leadership is pertinent to nurture leaders who would become enablers to the strategic implementation and fair distribution of resources that would put an end to suppression, oppression and discrimination. Acknowledging that there are various 'styles' of leadership, the ultimate purpose is to provide solutions for the predicaments that humanity face which require addressing issues related to the five Ps of the sustainable development goals – people, prosperity, planet, partnership and peace. Maqāṣid al-Sharī'ah can potentially provide a framework to achieve this aim. Spirituality can play an important role as God-consciousness will ensure that leaders recognise that they are responsible and accountable for their actions as authority is not a privilege but a 'burden'. In relation the education landscape, humanisation requires going back to the very fundamental question of what the purpose of education is - 'transforming oneself and society to be better'. A model for humanising leadership can be developed from Prophetic guidance as Muhammad ﷺ himself was a leader in various capacities.

AKEPT HIGHER
EDUCATION
LEADERSHIP
ACADEMY
AKADEMI KEPIMPINAN PENGAJIAN TINGGI



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
جامعة إسلامية عالمية ماليزيا
UNIVERSITY OF KNOWLEDGE AND WISDOM

LEADING THE WAY
KHAUFIAH • AMANAH • IZRA' • RAHMATAN UL-ALAMIN
LEADING THE WORLD



40
YEARS OF
SUSTAINABILITY

AN INTERNATIONAL AWARD-WINNING INSTITUTION FOR SUSTAINABILITY