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Administrative Leadership in Islam

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Abstract---This study addresses the issue of administrative leadership in Islam. It sheds light on the science of administration and leadership, whose rules, systems, and theories have been laid down by Islamic Sharia. The objective of the study is to identify the principles of administrative leadership in Islam and its features. To achieve the objective of the study, the researcher uses the qualitative approach. The most important results of the study are as follows. First, Islam is the pioneer in developing theories that regulate the various affairs and aspects of life. Second, leadership in Islam refers to the behaviour of the Caliph during his interaction with other members of the group. Moreover, leadership in Islam is a behavioural process, social interaction, and an activity that reflects authority. The study concludes with a set of recommendations the most important of which is the necessity of promoting Islamic principles among administrative leaders, because of the positive impact they have on them and on workers.

Keywords---administrative leadership, leadership theories, administration in Islam.

Introduction

Islam regulates human life in its various fields and dimensions. It has laid clear foundations regulating people's relationships with their Creator, with the various

groups in society, and with themselves. Additionally, These foundations facilitate people's worldly affairs and prepare them for the next life. Islam urges people to make a continuous effort to benefit from the many resources that Allah created to satisfy people's needs, achieve their happiness, and sustain their life. The Holy Qur'an, the constitution of Islam, contains verses that include all aspects of the administrative process. Also, hadiths detail and clarify the teachings of Islam regarding the administration.

es in enlightening people in all different affairs and aspects of life. The Prophet Muhammad has commanded us to have our heritage and civilization free from the influence of all Western sciences in general and educational and leadership sciences in particular. The Messenger has instructed us to use the divine approach (revelation) in distinguishing the bad from the good and to benefit from following the Noble Qur'an and the Sunnah to meet the needs of the Muslim community according to the Islamic perspective of education (Abu Dasser, 2019: 294). Leadership in Islam means the behaviour of the Caliph with other Muslims. It is a behavioural process, a social interaction, and a direct influential activity, in addition to being a position of authority. The Islamic leadership is not tyrannical or chaotic.

The Muslim leader follows the well-established principles and relies on the principle of shura in taking decisions with all objectivity, justice, and impartiality, guided by the pleasure of Allah and His Messenger (Al-Awamrah, 2018: 12). The truth is that the science of management and leadership was and still is one of the most important fields of science that Islam has always been interested in enabling Muslims to establish one of the greatest civilizations in human history. Muslims have succeeded in managing their sprawling society for centuries effectively and efficiently, despite the inefficiency of the means of communication in that era, which contributes to the effectiveness of decision-making (Al-Baqmi, 2021: 605). Islam has laid down a set of principles, assets, methods, and processes to implement management of all institutions, whether economic; Social, political, cultural, or educational. It is imperative that specialists in the field of educational sciences in general, and educational administration in particular, develop mechanisms, methods, and processes through which we can apply educational management from an Islamic perspective (Abu Dasser, 2019 285). In the study, the researcher addresses the issue of administrative leadership in Islam. The study aims to identify the reality of administrative leadership in Islam. The researcher uses the historical and descriptive-analytical method to achieve the objective of the study since it deals with a social human issue. One of the important studies that addressed this topic is the study of Al-Quraishi (2020), which aimed to identify the principles of educational administration, its function, objectives, and principles during the era of the Prophet. Moreover, the study aimed to identify the characteristics, advantages, and principles of prophetic educational management and to test the applicability of these principles and objectives in our educational reality. To collect the study data, the researcher has used direct observation of educational institutions and some sources in Islamic thought and educational management science. The study addresses the following aspects:

- (1) The concept of administration in Islam.
- (2) Administrative Thought in the Islamic Perspective.
- (3) The features of administration according to the Prophet Muhammad.
- (4) Features and characteristics of Islamic educational administration.

The study concludes that the prophetic administration can deal with crises and keeps consciences under check since it is ideological management based on devotion. It is also a collective administration that does not follow individual whims, but rather takes into account the legitimacy of rights and duties. It is also a position for competent and honest people. The administrative position does not have to be to dominate and gain privileges. The study recommends that educational leaders should follow the Prophet's method in their practical behaviour and management.

Another important study is the study of Salih, Muhammad, and Khalid (2018), which aimed to identify the best administrative practices and principles of leadership from an Islamic perspective followed by secondary school principals in Selangor, Malaysia. The study focused on the principles of Islamic management, Islamic principles of educational leadership, dimensions of transformational leadership, educational leadership functions, foundations of strategic leadership, and characteristics of leadership by example from an Islamic perspective. The researcher used the quantitative survey method and collected data by a questionnaire that was answered by (60) secondary school principals from the study population consisting of principals of all secondary schools in the Malaysian city of Selangor. The results indicated that the five principles of educational leadership from an Islamic perspective were practiced to a very high degree by the participants. The order of these principles was: self-confidence, responsibility, accountability, and dependency, while the lowest degree was the share of "presenting a common vision". The study recommended the necessity of appointing effective school leaders to carry out the vital tasks from an Islamic perspective. The study covered only the subject of administrative leadership in Islam, in description and analysis. Through the study, the researcher touched on the features of Islam's view of administrative leadership. Then the researcher reviewed the theories of administrative leadership and its documentation from an Islamic perspective, as follows:

Features of the Islamic perspective of administrative leadership

The administration in Islam is based on firm foundations and emphasizes the prohibition of separation between religion and the state. The Islamic administrative approach is considered the finest and most prestigious administrative system because it derives its principles from the Holy Qur'an, the Sunnah and its interpretations, biographies, history, jurisprudence, literature, and other sources. The theory of administrative leadership in Islam is characterized by a set of distinctive characteristics, namely:

- Ethical administration: Islam urges morality and good treatment of others. The Messenger – may Allah bless him and grant him peace – was a living example of high morals. He was honest and noble.
- Shura-based administration: Shura is one of the pillars of governance in Islam.

- Administration that takes into account the psychological, spiritual, and material needs of the human being.
- Administration in Islam, when dealing with individuals, takes into account the spiritual, psychological, and material needs and their balance (Al-Zoubi, 2010: 17).
Administration associated with the social perception of the Islamic society.
- Administration theory in Islam focuses on the economic variable and the material incentive and works to satisfy the physiological needs of individuals.

An Islamic theory of Administration is concerned with the system and defining responsibilities. It respects the official authority and the law, respects the organizational structure, and demands obedience with kindness (Adham, 2001: 22).

The principles of administrative leadership in Islam

From an Islamic perspective, there is a set of specific principles of administrative leadership, which are:

Belief in Allah and devotion to worship:

- A. Belief in Allah means acknowledgment of the existence of Allah as well as bearing witness that there is no deity but Allah, and bearing witness that Muhammad is the messenger of Allah.
- B. Justice: The Almighty Allah says: "If you judge between people, you judge with justice." Justice is a major requirement in Islam. It is the duty of rulers, governors, judges, leaders, and managers. Indeed, Islam emphasizes justice even with children and wives. Rather, Islam urges justice with enemies. The administrative leader must investigate justice and reject any form of discrimination, whatever the justifications. The administrative leader is just and equitable in managing the educational crisis, maintaining the group's cohesion, creating an atmosphere of belonging, and stimulating creativity.
- C. Equality: Islam has always been concerned with the principle of equality and that devotion to worship is the basis of faith regardless of anything else. Therefore, whoever assumes leadership of the affairs of Muslims in a specific field must invoke this principle in dealing with employees and not differentiate or discriminate between them or favor anyone for the sake of personal interest or kinship. Rather, the standard for dealing with employees is dedication and achievement in work. The administrative leadership must take into account the importance of the principle of equality in the administrative process and that its application by the leader with the employees under his command enhances feelings of equality and importance.
- D. Shura: Allah has commanded His Noble Messenger in many places in the Holy Qur'an to consult with the Companions. The Holy Qur'an has also directed that Muslim leaders should adhere to consultation with the people of knowledge and with everyone who can provide advice and guidance.
- E. The role model: The leader serves as a role model for employees to follow. Accordingly, the administrative leadership has an important role in constructing a virtuous person, building the educational system, and

building a civilization based on this person and a distinguished educational system.

- F. Moderation: Leadership in Islam has always been characterized by moderation, in contrast to Scientific management which focuses on production and neglects human aspects, and unlike Human Relations management, which exaggerates human needs at the expense of work. Thus, Islamic educational management rejects extremism that leads to killing, bombings, and rebellion against rulers (Al-Ruwaili, 25: 2018).

Theories of administrative leadership and its documentation from an Islamic perspective

In general, leadership theory can be defined as a general intellectual framework that describes managerial practices and directs workers in management towards performing their work properly. It is an intellectual framework that helps the leader to predict and interpret events. At the same time, these practical practices give feedback to the leadership theories and provide them with observations and information (Al Qamsh, 2020: 400).

Administrative leadership theory is useful for several reasons:

- 1 Arranging human knowledge in an orderly and coordinated manner.
- 2 Providing the administrative leader with the necessary foundations and principles.
- 3 Gathering the required facts in an orderly manner.
- 4 A guide for research and studies.
- 5 Enabling the administrator to understand new knowledge of multiple disciplines.
- 6 Explaining the nature of administrative situations.
- 7 Uncovering the causes of problems and difficulties and finding ways to address them (Al-Maaytah, 2007: 173). In this section of the study, we review the most important contemporary theories in administrative leadership and its documentation from the Islamic perspective, as follows:

A- The great man's theory of leadership

The great man theory states that there are people who are born great, so they are more deserving of leadership than others. They possess talents, inherited traits, and innate characteristics that make them capable of effective leadership, and without them, they would not be able to do so (Al Qamsh, 2020: 401). One of the most prominent criticisms of this theory is that it may be seen as an authoritarian theory because it does not give the opportunity and freedom for any individual to assume a leadership position. Hence, we conclude that leadership is a non-absolute quality enjoyed by individuals without others, but there are other influencing factors such as the circumstances of the situation and the characteristics of the members of the group (Al Qamsh, 2020: 404). Islam adopts the theory of the great man because the Allah bestows upon whomever He wills of humankind qualities such as strength in the body.

B-Trait theory in leadership

All the pioneers of this theory assert that the ability to lead is possible only if the individual possesses some unique traits, whether inherited or acquired. Once a person possesses these traits, he can lead successfully. On the other hand, the lack of these traits leads to the inability of the individual to work, innovate, and succeed in the field of leadership (Al Qamsh, 2020: 406). The trait theory has been criticized, especially since it does not have strong support from scientists and researchers. The most important of these criticisms are:

1. The difficulty of defining the qualities that an individual must possess, the criteria for these qualities and their psychological importance, and whether real and successful leaders fully possess these qualities.
2. If leadership traits are inherited, leadership will be confined to certain families throughout history (Bani Jaber 2004: 204).
3. The theory neglects the role of subordinates in the success of leaders' work, contrary to what has been proven by research and the experiences of groups and peoples.
4. Not all people can become leaders according to the traits theory. Leaders are made by societies. Crises prove whether a leader is successful or not (Said, 2012: 142).

From an Islamic perspective, leaders are born with certain qualities and traits, in addition to acquired traits such as intelligence, that make them qualified to play leadership roles and this is contained in the texts of the Qur'an (Al-Miqdadi, 2016: 56).

The situational theory of leadership

It is the theory that recognizes the existence of different circumstances at different times and in various situations (Hamdoun, 2013: 74). This theory associates the traits of a leader to the current administrative situation and conditions as well as linking the traits and qualities of a leader to the circumstances in which he lives and the administrative position he will occupy accordingly, it is the situational factors and administrative variables that determine the extent of leadership effectiveness (Al-Qanabi, 2017: 50). According to this theory, the failure of many leaders to achieve leadership success is due to their lack of understanding of the work context at the time (Abdul Mawla, 2015: 23). As for the documentation of this theory in Islam, many rulings are mentioned in the Qur'an and Sunnah that take into account the different circumstances of individuals and groups. On the collective level, some legislations have taken into account the conditions and capabilities of Muslims. For example, and concerning the issue of drinking alcohol, Islam gradually prohibited it because people had become accustomed to drinking it, and perhaps it would have been difficult for them to refrain from it if they were ordered to leave it at once. Therefore, the Qur'an began to explain to people the harmful effects of alcohol as a first step towards prohibiting it.

Transformational leadership theory

Transformational leadership is one of the leadership theories that adhere to ethics and values. The transformational leader is supposed to be conscientious and concerned with advancing his organization. Transformational leaders are those

who have reached a distinct level of maturity in their moral and cognitive development. The appeal of the transformational leadership theory stems from its focus on maximizing individuals' freedom. In addition, it promotes dialogue and exchange of opinion to reach harmony and consensus, based on the administrative win/win approach instead of the win/loss administrative approach. Transformational leadership theory views conversational situations as an opportunity for conflict resolution and persuasion (Al-Araydah, 2011: 41). The Prophet's biography is littered with great examples of the qualitative presence of transformational leadership in the prophetic practices, the effects of which extended to the present era.

Despite its short duration, the life of the Prophet, peace be upon him, and the great leadership effect he left on the hearts of his followers are a clear indication of the leadership success that he achieved. This success deserves thorough research to benefit from this prophetic leadership in enriching and refining knowledge with vital and practical experiences (Abdul Mawla, 2015: 4).

Servant leadership theory

At first glance, the association of the term service may contradict the concept of the leadership process. The mental image of the leader is linked to influence and power. At the same time, the mental image of the subordinate is linked to being the servant of the leader. Although service leadership appears to contradict traditional beliefs about leadership, this approach offers a unique perspective. The leader in this regard must be attentive to the concerns of the followers, and sympathetic to them to help them develop their capabilities (Abdul Mawla, 2015: 24). From my point of view, the basic assumption of this theory is consistent with the Islamic view of leadership to a large extent, which is an ethical leadership keen to serve everyone and take into account their needs, based on the instructions of the Qur'an and the Sunnah of the Prophet.

Discussion and Conclusion

The study concludes that Islam was the pioneer in developing theories that regulate the various affairs and aspects of life. The study also concludes that leadership in Islam refers to the behaviour of the Caliph during his interaction with other members of the group because it is a behavioural process, social interaction and an influential activity reflects the authority. The study concludes that Islam pays great attention to the science of management and leadership in theory and application.

The study concludes that Islam has set a set of principles through which management is applied from an Islamic perspective in all economic, social, political, cultural, and educational institutions. The study also concludes that administration in Islam is based on solid foundations, the basis of which is the inability to separate religion and the state. The study concludes that the Islamic theory of administrative leadership should be a mixture of Islamic documentation of different theories. In conclusion, the researcher recommends the following:

1. The necessity of paying attention to the consolidation of Islamic principles among administrative leaders, because of their positive impact on the performance of leaders and employees.
2. The need for the leader to work to achieve the requirements of the workers and satisfy their desires to be leaders in the future.
3. The necessity of cooperation between leaders and employees to improve performance and advance in all aspects.
4. The necessity of appointing effective leaders in various fields to carry out the vital tasks entrusted to them from the Islamic perspective.

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