

FACTORS THAT INFLUENCE THE PRACTICE OF ISLAMIC LEADERSHIP VALUES AMONG GOVERNMENT SECTOR

Aflah bt Isa@Darami*¹, Razifah bt Othman², Nurhafizah bt Azizan³, Jannah Munirah
bt Mohd Noor⁴, Nurfarhana bt Mohd Daud⁵

¹Faculty of Business Management, Universiti Teknologi Mara Johor.

²Faculty of Information Management, Universiti Teknologi Mara Johor.

³Faculty of Information Management, Universiti Teknologi Mara Johor.

⁴Faculty of Business Management, Universiti Teknologi Mara Johor.

⁵Academy of contemporary Islamic Studies, University Teknologi Mara Johor.

ABSTRACT

This paper's main objective is to analyze factors that influence the practice of Islamic leadership values among government sectors in Putrajaya. The variables considered are problem solving, decision making, communication, and motivation. The sample of this study comprises of 150 respondents of government sectors. A set of questionnaire will be distributed to each of the respondents. The objective of this research is to analyze factors that influence the practice of Islamic leadership values among government sector. The result indicated that (problem solving, decision making, communication and motivation) can influence the practices of Islamic leadership values. In this research, questionnaire has distributed around 150 questionnaires to the staffs of government sector from various government sector in Putrajaya. It is suggested that future research can be done in private sector and the result that we get will be more comparable and provide workable direction in Islamic leadership.

Keywords: Islamic Leadership, Leadership, Islamic Management.

1. INTRODUCTION

Leadership is important to make sure a team can be organized well in every sector. Besides, a good leadership can be an example or an idol to the group members to make the project they run become successful. Without an excellence leadership one organization may not be harmony and the organization may face a destruction, so a leader should play a vital role in maintaining and improving the organization by giving a good leadership which adding an Islamic values in it because good or bad an organization is depending on the appointed leader (Hassan, 2012). Malaysia has ever won an award of Global Islamic Finance Leadership 2014 (The Star, 2014) so it shows Malaysia is one of the country that is excellence in leadership. Besides, another example of successful business that shows its leader practicing the values of Islamic Leadership is on the banking sector such as INCEIF and IBFIM which are a shariah compliant based organization (Economist, 2013) and they are using all the values in their leadership. An effective and good leader must practices the values of Islamic leadership in

their management to get a benefit and reward in this world as well as Hereafter. All the qualities or values of Islamic leadership are based on the Quran and Sunnah and have been practices by Prophet Muhammad s.a.w. The Quran is a source of knowledge, but values of Islamic leadership have not been fully researched yet and by referring to the Quran, all the values of Islamic leadership might reveal. However, despite of Islam as main and official religion of Malaysia there is still few numbers of leader that does not follow along the values of 7 Islamic leadership in their organization even though they are Muslim and it can make their management, subordinate and even the business might damage and destruction. As refer to the news report by Kosmo, there is even an a managing director are not honest and not lead by making Islamic values as reference of their leadership (Kosmo, 2016). This shouldn't happen because the appointed leader should take their position as a Trust (Hassan, 2012) from Allah s.a.w. The Prophet was conforming to God's warning in the Quran regarding to the breaching of a Trust (THE STAR, 2015),

“He who is false to his trust (including by misappropriating public property) shall be faced with his fraud on the Day of Resurrection, when every human being shall be repaid in full for whatever he has done (in the world), and none shall be dealt with unjustly

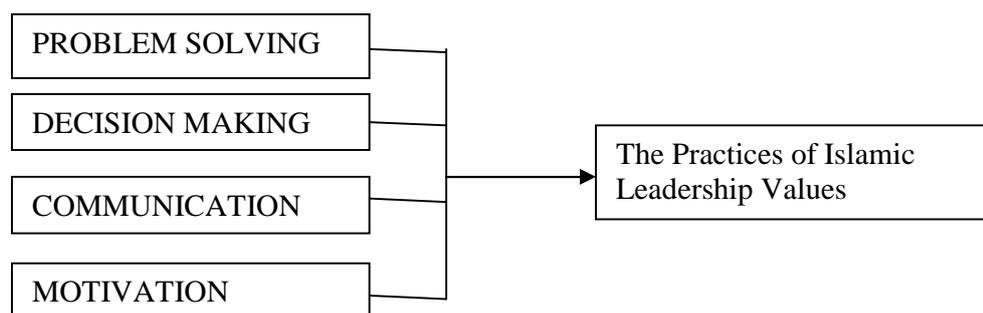
(Ali Imran 3:161). 8 The verse is a warning from God who is not being honest, or break the trust which will be punished at the Day of Resurrection.

A failure of a business or organization is mostly because of the leader is not qualified enough and doesn't have enough experience (Hassan, 2012) in leadership even thought our country is a country that the main religion is Islam. According to United Nations Development Programme (UNDP) administrator Helen Clark, Strong Leadership at all levels is needed to realise global Sustainable Development Goals (SDGs), where it was important for the leaders to find the required funding to implement the goals as well as garner the cooperation from a broader coalition of leadership (Star, 2015). To become a strong leadership all the Islamic values of leadership should be taken into consideration and must not involving in any of illegal activity that could damage the organization.

Based on the statistics, the percentage of Malay race is higher than other race in government sector which 77.4%, (Abdullah, 2008) and majority of them is Islam and from this statistics the researcher would like to know if they practices Islamic leadership among them or not, and if yes, what is the factors that influenced them to do so. 9

Theoretical framework is developed to identify the independent variable that will be used in the research.

THEORETICAL FRAMEWORKS



2. LITERATURE REVIEW

2.1 Leadership In Islamic Perspective

Islam describes leadership as Amanah or trust and a responsibility (Ahmed, 2009) rather than a privilege, which a further describes as sacred position to solve the problems of humanity and at the same time guide to the Hereafter. It was actually a group of people who guide and lead the followers, the humanity from destruction to the way of Allah. In a word of Islam, leadership is mentioned from the word of 'khaliffa' and 'Immama'. In another word on Islamic view which bring the meaning of leader and being used in various Islamic verses are Amir-ul-Mukminin, Amir, Jaem, Sayyid, Qaeed, Malik, Sheikh and others, yet the famous words used to describe leader and leadership. In Malaysia, a Muslim leader should apply a leadership characteristics or skills according to Islam which a perfect religion that give all the guidance. The most perfect example is prophet himself as a leader which he used the entire attribute as a leader in Islamic perspective.

However, leadership in Islamic perspective is more wholly oriented in this world as well as Hereafter. Leader will not only focus on *dunya* matters or goals but will give emphasize on Hereafter and also all the management will be based on Islamic perspective which are the characteristics of sincerity, integrity, responsibility, inspiration, patience and others (A.Samier, 2013).

In managing a business too, any leader should lead their subordinate in Islamic way which from the planning, conflict, problem solving, decision making, motivation, communication and others. Every each of the management skills have to be done according to Islamic way so that the business could be more *barakah* and because Islam is a way of life.

2.2 Leadership

According to the book of Dr Rafiq Issa Beekun and Dr Jamal Badawi, there is two primary definition of Leadership which are the process of the leaders in an effort to reach organizational objective, they seeks the voluntary participation of follower. From the first definition, it imply that leadership is an social exchange process which the they need each other and communicate with clearly and conviction. However, a leader cannot force someone to change, the follower itself need to change themselves (Badawi, 1998). The second definition of leadership in this book is involved more routine process that associated with management (Badawi, 1998). Leaders and managers is difference which leader innovates the manager administers and leaders have

to rely with people which it counts on trust. Another definition of leadership is the ability to see beyond the assumed boundaries and to come up with some solutions and path that few can visualize (Murad, 1996). A path that difference than the ordinary people could think of. The path must then be project by the leaders for everyone to see and pursue towards the next action. Although, leaders vision may not be highly inspired, but the words motivated and the service they rendered will be in a highly quality. 6

2.3 Problem solving in Islam

Nowadays a lot of Muslim solve a problem using un-Islamic ways which they are not aware of Islamic method and some who are aware did not put into practice. If they did not put into practice that might cause into problem which the Muslims creed concerning problems must in line with the statement of Allah in the Quran (Razaq, 2012). Cited by (Almoharby, 2010)

Which the purpose is to explore the decision-making style which is Alshura (participative approach) and its role in governance of Muslim states to provide insight of this pioneering democratic approach to decision making. The method used in this study

2.4 Communication in Islam

According (Catrin Johansson, 2014) to discover the concept of “communicative leadership” used in an organisations that analyse and develop leaders communication competence. The method used in their research is questionnaire and the finding from their research discover that a communicative leader is someone that engages the employees in dialogue, actively shares and seeks feedback, practices participative decision making, and is perceived as open and involved. (Daud, Abdul Rahim, & Mohd Nasurdin, 2014) Communication is another Islamic leadership quality which required communicating clearly so that the mission can arrive correctly. Communication that follows Islamic ways is not only vital for convincing followers but also to discussing, and communicating with the competitors. The method used in this research is qualitative approach that specific on multiple case studies which the population is an organization. The finding result is that an organization must practices an Islamic leadership in order to perform well.

2.5 Motivation in Islam

(Mario Buble, 2014) his research main objective is to identify the relationship between manager leadership style and motivation and method used in the research is primary data and being tested in Descriptive analysis and bivariate analysis. Finding from this research shows that motivation only can be influence by the manager leadership style at lower levels which not practicable to the higher levels. (Khalid, 2009) the Muslim workers motivation to work and to provide excellent service is mostly due to the belief that as a holder of amanah or earth and not everyone having the thought of just to fulfil their own needs and wants. There is need for the leader of organization to practices this value in their workplace to be more effective in leadership.

From the previous researches, researcher has found four independent variables that affecting the practices of Islamic Leadership. Those are problem solving, decision making, communication and motivation. These factors will be used as independents variables in the theoretical framework.

3. FINDINGS

In this research, questionnaire has distributed around 150 questionnaires. Total of 150 staffs of government sector from various government sector in Putrajaya to answer the questionnaire. All the staff give a good cooperation towards the research by return back all the 150 questionnaires. So, from this research, the questionnaire form returning rate is 100%.

3.1 Respondent's demographical information

There were 150 respondents consists of Government sector Putrajaya had answered the questionnaire forms. About three demographical factors were asked in the questionnaire forms. Questionnaires have been distributed to respondents consisting of both male and females. Based on the bar graph above, the results obtained in figure 1.1, it shows that the total number of respondents for female is higher than male. The total percentage of 39 male is 36.7% of total N which equal to 55 respondents, while percentage for female is 63.3% which is 95 female respondents.

The table also shows a distribution on age basis of respondents. The result shows that 12.7% of respondents are below 20 years, 26.0% are between 21-30 years, 42.7% at the age of 31-40 years, 14% at the age of 41-50 years, 4.7% at the age of 51-60 years while theres 0% at the age of above 61 years old.

Other than that in term of working experience, frequency shows that 32% have less than 5 years working experiences, 35.3% have 6-10 years, 17.3% have 11-20 years" work experience, 13.3% have 21-35 years, 2.0% have above than 35 years in working experience.

3.2 Descriptive Statistics

Descriptive statistics is a quantity (such as mean, median, standard deviation) that interpret and summarizes some of the properties is the set of data (Business Dictionary, 2016). It also supported by Sekaran which descriptive statistics is a transformation of raw data into a form and provide the information to express set of factor in a situation.

Table 1: Descriptive Statistics

	N	Mean	Std. Deviation
Communication	150	2.9667	.59502
Motivation	150	2.9507	.59118
Problem solving	150	2.9383	.57195
Practice	150	3.1400	.78176
Decision making	150	2.8489	.61134
Valid N (listwise)	150		

The descriptive table above shows data that had already comprised between dependent and independent variables. The dependent variable is the practices of Islamic leadership while the independent variables are communication, motivation, decision making and problem solving. There are 150 sets of questionnaire being distributed consists scale of 1 for strongly disagree and 4 for strongly agree.

From the data above, the highest mean is 3.1400; it indicates that the respondents are aware with the practices of Islamic leadership but the lowest mean is 2.8489 which represent decision making.

3.3 Realibility Test

Table 2: Realibility Test

Table : Realibility for each variable Variables	Cronbach''s Alpha	N of items
Practices of Islamic Leadership (DV)	0.835	2
Communication (IV)	0.935	10
Motivation (IV)	0.860	5
Problem Solving (IV)	0.850	4
Decision Making (IV)	0.819	3

The reliability for each independent and dependent variable from the research, it shows that all of the variables is under a good range which is above than 0.7. For communication, the Cronbach's Alpha is 0.935, motivation is 0.860, problem solving 0.850, decision making 0.819, and the dependent variable, the practice of Islamic leadership values is 0.835. Cronbach''s Alpha IS a measure of internal consistency, that is how closely related a set of items are as a group. it is considered to be measure of scale realibility. the cronbach's alpha for all variables are near to 1 and it is considered as good. Therefore, all variables are realible and acceptable to measure in this study.

3.4 Correlation Analysis

Table 3: Correlation Analysis

Table 4-Correlation		Communication	Motivation	Problem Solving	Decision Making	Practice
Practice	Pearson Correlation	.639**	.603**	.618**	.641**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	150	150	150	150	150

** . Correlation is significant at the 0.01 level (2-tailed)

H1 There is significant relationship between communication in Islam and practices of Islamic leadership values among government sectors in Putrajaya.

The result in the table above shows Correlation Analysis which is to measure the relationship for all independent variables together with dependent variables. The correlation between communication in Islam and practices of Islamic leadership is highly significant at the level of 0.639 and it is positive correlation. Therefore, the result supported hypthothesis 1 which predicted that communication in Islam and practices of Islamic leadership values among government sectors in Putrajaya . In other word we can say that goverments staff with high positive communications in islam to have greater practices if Islamic Leadership or vice versa.

H2 There is significant relationship between motivation in Islam and practices of Islamic Leadership Values among government sectors in Putrajaya.

The result in the table above shows Correlation Analysis which is to measure the relationship for all independent variables together with dependent variables. The correlation between motivation in Islam and practices of Islamic Leadership Values is highly significant at the

level of 0.603 and it is positive correlation. Therefore, the result supported hypothesis 1 which predicted that motivation in Islam and practices of Islamic Leadership Values among government sectors in Putrajaya . In other word we can say that governments staff with high positive motivation in Islam to have greater practices if Islamic Leadership or vice versa.

H3 There is significant relationship between problem solving in Islam and practices of Islamic Leadership Values among government sectors in Putrajaya.

The result in the table above shows Correlation Analysis which is to measure the relationship for all independent variables together with dependent variables. The correlation between problem solving in Islam and practices of Islamic Leadership Values is highly significant at the level of 0.618 and it is positive correlation. Therefore, the result supported hypothesis 1 which predicted that problem solving in Islam and practices of Islamic Leadership Values among government sectors in Putrajaya. Well, this means problem solving in Islam is important in practices of Islamic Leadership Values especially in Malaysia, a collectivistic country.

H4 There is significant relationship between decision making and practices of Islamic Leadership Values among government sectors in Putrajaya.

The correlation decision making and practices of Islamic Leadership Values is highly significant at the level of 0.641 and it is positive correlation. Therefore, the result supported hypothesis 1 which predicted that decision making and practices of Islamic Leadership Values among government sectors in Putrajaya. This is because decision making could directly related and influence the practices of Islamic Leadership Values.

4. CONCLUSION AND DISCUSSION

In conclusion, this study is to analyze factors that influence the practices of Islamic Leadership values among government sector. The strongest factor that has significant relationship is decision making 0.641 ,While the second factor that has significant relationship is communication 0.639.The third factors is problem solving of 0.618 ,and the last least important factors is motivation 0.603.

. The most important factor that has significant relationship is between decision making in Islam and practices of Islamic Leadership values among government sector in Putrajaya. There is significant relationship between decision making in Islam and practices of Islamic Leadership values among government sector. It is also supported by the research done by (Almoharby, 2010)which the finding shows that decision making in Islamic is a factor that had already being practices more than 14 centuries ago which the practices is comprehensive , flexible and can help to improve the leadership skills. Another factor that is also important factor is communication that is also supported by the research done by past researcher (Daud, Abdul Rahim, & Mohd Nasurdin, 2014) which they stated that communication in Islam is another leadership quality and factor that need to be learned and practices.

For the factors that have less relationship are motivation and problem solving. For the motivation, possibly because motivation in Islam does not influence the practices of Islamic leadership among government sectors in Putrajaya. Similar with problem solving also which is supported by (Razaq, 2012) that stated that nowadays a lot of Muslim solve a problem

using un-Islamic ways which they are not aware of Islamic method and some who are aware did not put into practice.

From the findings, management can more focus on the factors that can influence the practice of Islamic leadership values, to ensure it continuously being practice. Besides, do focus too on the factors that least influence, to make it more influence and balance between factors. It can make the organization practices Islamic leadership values in each of the factors equally.

There are few limitations related to this research. One of the limitations is this study only covered Government Staff in Putrajaya at few selected organization but yet it still did not cover the total population of the area. Thus it is suggested that the future research can be done in for private sector also and the result that will be more comparable and provide workable direction in Islamic leadership. Higher number of responses will allow for more robust statistical analyses such as Structural Equations Modeling. Despite its limited sample, the findings from this study can be used to better understand the practices of Islamic Leadership Values.

REFERENCES

- [1] Business Dictionary 2016. Retrieved from Business Dictionary: <http://www.businessdictionary.com/definition/descriptive-statistics.html>
- [2] Samier EE. The Ethics of Islamic leadership: A cross-cultural Approach for Public Administration. *Administrative Culture* 2013; 199-200.
- [3] Abdullah MR. Utusan online, 2008. Retrieved from www.utusan.com.my
- [4] Ahmed K. Leadership and work motivation from the cross Cultural Perspective. *International Journal of Commerce and Management* 2009; 72-84.
- [5] Almoharby D. Shuratic decision-making, a case of the Sultanate of Oman. *Emerald Insight* 2010; 4-17.
- [6] Anis MN. Malaysia win award in global Islamic finance, 2014.
- [7] Badawi DR. *Leadership: An Islamic Perspective*, 1998.
- [8] Catrin Johansson VD. Conceptualizing communicative leadership. *Corporate communication- An international Journal* 2014; 147-165.
- [9] Daud WN, Abdul Rahim M, Mohd Nasurdin A. Quality of Islamic leadership and organizational performance within and takaful industry in Malaysia. *Canadian Center of Science and Education* 2014; 138-139.
- [10] Economist T. 2013.
- [11] Fontaine R. Islamic moral responsibility in decision making. *Economics and Management* 2008; 1-21.
- [12] Hassan DN. *Amanah Dalam Memimpin Organisasi*. Institute of Islamic Understanding Malaysia (IKIM), 2012.
- [13] Ali J. Islamic perspectives on Leadership: a model. *International Journal of Islamic Finance and Middle Eastern Finance Management* 2009; 164-166.

- [14] Joe Hage BZ. Religion, religiosity and leadership practices. emerald insight, 2013.
- [15] Khalid A. Leadership and Work Motivation from the Cross Cultural Perspective. International Journal of Commerce and Management 2009; 72-84.
- [16] Mario Buble AJ. The Relationship between Managers' Leadership Styles and Motivation, 2014; 1-193.
- [17] Murad K. Islamic Movement Theory and Practices: A course for those striving for Islamic Change in The West. uk: Young Muslim, 1996.
- [18] Randeree K. An Islamic Perspective on Leadership: Quranic World View on The Qualities Of Leaders. The Global Studies Journal 2009; 201-207.
- [19] Razaq H. Islamic manners of solving problem. Vanguard, 2012.
- [20] Reave L. Spiritual values and practices related to leadership effectiveness. The Leadership Quality 2005; 1-33.
- [21] Sekaran U, Bougie R. Research Method for Business. John Willey and Sons, 2010.
- [22] Singh P. Quantitative Data Analysis for Novice Researchers. Kuala Lumpur: primera publishing, 2009.
- [23] Singh P, Abdul Ghani P, Hoon TS. Quantitative Data Analysis for Novice Researchers. Kuala Lumpur: primera publishing, 2009.
- [24] Star T. Ex-NZ premier: Strong leadership a must, 2015.
- [25] Sundram VP. Social Science Research Methods. Kuala Lumpur: Perpustakaan Negara Malaysia, 2013.
- [26] Sundram VP, Rajagopal P, Bhatti MA. Social science research methods, 2013; 60.
- [27] THE STAR DM. Honesty is better than all policies. The Star (columnist), 2015.
- [28] Trochim WM. Social Research Method, 2006.. Retrieved 12 April, 2016, from Research Methods Knowledge Base: <http://www.socialresearchmethods.net>.