



ISSN:1991-8178

Australian Journal of Basic and Applied Sciences

Journal home page: www.ajbasweb.com



Building "Green" Leadership from Islamic Perspective

Ilfi Nur Diana

State Islam University (UIN) Maulana Malik Ibrahim Malang Gajayana Road 50 Malang, East Java Indonesia

ARTICLE INFO

Article history:

Received 12 October 2014

Received in revised form 26 December 2014

Accepted 17 January 2015

Available online 28 February 2015

Keywords:

Leadership, Green Leadership

ABSTRACT

Moslem intellectuals, inter alia: al-Farabi, al-Mawardi, al-Ghazali, Ibnu Taimiyah, Ibnu Khaldun, and Jamaludin al-Afghani have factually addressed concepts of Islamic leadership since the classical era. Unfortunately, only a few Moslem researchers are willing to undertake further studies on how they lead their followers, therefore their breakthrough ideas has not yet being explored optimally. Accordingly, it is deemed necessary to dig deeper about Islamic leadership by identifying the parameters advocated by the late reknown Moslem leaders. The purpose of this study was to explore Islamic leadership put into practice in daily situations. This research used 144 employees of an Islamic Institution as samples. To test Islamic leadership at Maliki Islamic State University (UIN) Malang, factor analysis is used. The factors analyzed showed that of the 30 proposed questions, there were 8 indicators of leadership characteristics, as follow: Managerial skill, work ethos, intellectual skill, ethics or "ahlak", spirituality, empathy towards employees, resourcefulness, and emotional management. It was conclusive that leadership parameters mentioned before was adopted from the thoughts of classical through modern Moslem intellectual leaders. It is argued that the measurements of how well Islamic leadership operates include the organisational development and environmental/social development, especially employees' personality growth. Accordingly, Islamic management system could lead into a "green" leadership when it is oriented on values, behavior, self and social awareness beside the main business orientation. In conclusion, in order to build the "green" leadership, a leader should change his/her employee behavior, employees' way of thinking, and workforce ability to strengthen organisational/company's economic as well as social sustainability.

© 2015 AENSI Publisher All rights reserved.

To Cite This Article: Ilfi Nur Diana, Building "Green" Leadership from Islamic Perspective. *Aust. J. Basic & Appl. Sci.*, 9(7): 96-98, 2015

INTRODUCTION

It could be argued that most of companies or organisations around the world are facing global competition challenges. Nonetheless, any company or organisation has summoned internal obstructions, such as variations of company's stakeholders and surroundings, mindful and critical publics, and environmental preservation policy. Hence, a leader should be a public figure who has ability to intensify his/her employees's awareness of company's situation, including employee relationships, society, regulations, and the nature. "Green" leadership, which is defined as a type of leadership that requires the leader to operate company's vision, to be responsible in maintaining the corporation socially and environmentally, and to develop quality workers in order to create safe, conducive, and comfortable workspace, has become a solution.

The "green" leadership seems to be identical with Islamic concepts which comprehend human beings as khalifah (preserver) of the Mother Nature

who should not bring harm to the Earth (Al-Quran al-Karim (QS.2:30)). For that reason, a khalifah should do his/her duties by embracing directions given by Allah (Shihab, 2005). In other words, human beings are created to be khalifah or leaders for their selves or leaders of societies. The khalifah are obliged to foster merits and prosperities on Earth.

Methodology:

The researcher spread questionnaire to 144 Universitas Islam Negeri Maulana Malik Ibrahim Malang as a research sample. In order to find Islamic leadership criteria for the questionnaire, content analysis by collecting and examining literature, especially classical era bible, middle age books, and modern literature had been conducted. The researcher then performed exploratory analysis factor by Statistical Program of Social Sciences software (SPSS) version 12.

RESULTS AND DISCUSSIONS

Studies on leaderships are multidimensional, as theories appear from the enquiries. The Trait Theory reknown as Character theory is argued to be the oldest theory for leaderships (Yukl, 2005; Kreitner, 2005). Subsequently, Behaviorist Theory was developed (Yukl, 2001), Leader Member Exchange/LMX theory, Charismatic Leader theory, and Transactional and Transformational Leader theory (Kreitner, 2005). The development of theories mentioned on the previous paragraph are focused on endavouring effective and strategic leadership in an organisation or a company.

However, the theory has failed to endorse positive change in an organisation. Current consideration on an organisational crisis in Indonesia has put leaders's wisdom into the center of attention. Corrupt officials from big companies or governmental agencies has been discussed on Indonesian mass media, degrading the company's image and bring disadvantage to the society (Antonio, 2007). states that the problem is caused by the nonexistent of visionary, competent, spiritual and committed leader, therefore most of the leaders could not set to be a good example for the society.

Actually, most of Moslem intellectuals or "ulama" from classical era to date has set standard criteria on Islamic leadership (Al-Farabi, 1994; Hilal Al-Mawardi; Ibnu Khaldun; Ibnu Taimiyah; Maktabah Samilah). On this research, six ulama has been chosen as role models. 25 criteria on ideal Islamic leadership has been developed into 30 questions on the questionnaire as research instrument. Validity and reability test from the research instrument showed that it was valid and reliable, therefore it could be applied in order to determine Islamic leadership which then analysed by factor analysis. The findings revealed that there were eight dominant factors/indicators of ideal Islamic leader due to eigen value is more than one. The eight indicators founds were:

- F1 : Managerial skill factor
- F2 : Work ethos factor
- F3 : Ethic or ahlak factor
- F4 : Spirituality factor
- F5 : Intellectual skill factor
- F6 : Empathy towards employee factor
- F7 : Resourcefulness factor
- F8 : Emotionam management factor

Result shows that Islamic leadership consists of eight indicators. Those eight ideal characters would establish sensible leadership. Furthermore, the policies formed by the company or organisation are more advantageous for its surroundings consist of the employees, the public, stockholders, suppliers, costumers, the community, the country, and even the world. In other words, image of a leader determines the way of relationships built and transactional interactions of his/her organisation. Therefore,

leaders must comply with the ethical standards they are espousing and should continously advocate ethical behaviors in others. This position assumes that leadership can make a difference in creating an ethical or unethical organizational culture.

It could be asserted that the indicator of successful Islamic leadership could be seen from the organisational initiation and social/environmental development, as well as the practice of good personality employees and well-organised relationship between the company and the public. This ideal leadership could be concised on eight indicators as follow: (a) Managerial skill of the leader, good work ethos, high intellectual standard, are the base on reaching organisational goals; (b) Well-mannered Ethics or ahlak, high spirituality, empathy towards employee, resourcefulness, and decent emotional control, are the base of ideal behavior of an Islamic leaders to their employees and the environment.

As a conclusion, Islamic leadership is ideal in establishing "green" leadership which highlights values, manners, behaviors, awareness, and social insights before taking decisions on business or profitable actions. It should be considered that "green" leadership requires a leader to conduct positive behavioral change off of his/her employees and to build up the workfore competitive skills in order to maintain organisational/institutional development of the company both economically and socially.

Compare to the Transformational Leadership theory which has been developed in 20th century, it could be said that the theory has some contributions in explaining the Islamic leadership. The Transformational leadership, as Bratton stated, remark a top management performance and employees' responses, and also interactions between them. The advantage of Islamic leadership includes religious perspective and ethics, in addition to four indicators stated on Transformational leadership.

Summary:

The study signifies the richness of theoretical scholarship on Leadership theory. It is argued that modern theory on Transformational leadership has relevancy with Islamic leadership.

Spoken words and manners have been the highlight of an ethical merit of an ideal leader, thus increase the dominance and authority towards his/her workers. By implementing Islamic leadership, the researcher confident that an organisation, including educational body, will becoming an ideal institution which has sustainability (strategic), social responsibility (ethics and strategic), and also environmental sensitivity (ethics).

REFERENCES

- Al-Farabi, *as-Siyasah al-Madaniyah*, 1994. Beirut, Dar wa Maktabah al-Quran al-Karim (QS.2:30).
- Antonio, Syafii, Muhammad, 2007. *Muhammad Super Leader Super Manajer*, Jakarta, Tazkiya Multimedia
- Hilal Al-Mawardi, Abu al-Hasan, Ali bin Muhammad bin Muhammad, *al-Ahkam as-Sulthaniyyah*, Maktabah Syamilah, Versi 2.11.
- Ibnu Khaldun, *Muqaddimah*, al-maktabah al-syamilah versi 2.09 dan 2.11
- Ibnu Taimiyah, *Siyasah Al-Syar'iyah juz 1*, al-Maktabah asy-Syamilah, versi 2.11
- Kreitner, Robert and Kinicki, Angelo, 2005. *Perilaku Organisasi*, alih Bahasa Erly Suwandi, Jakarta, Salemba Empat
- Kreitner, Robert and Kinicki, Angelo, 2005. *Perilaku Organisasi*, alih Bahasa Erly Suwandi, Jakarta, Salemba Empat
- Maktabah Samilah, versi 2.11
- Shihab, Quraisy, 2005. *Tafsir al Misbah*, jakarta, Lentera hati
- Yukl, 2001:14)
- Yukl, G., 2005. *Terjemah, Kepemimpinan dalam Organisasi*, Jakarta, PT Indeks