

The Concept of Islamic Leadership Ethics: A Preliminary Study for the Educational Institution Administrators

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Abstract: In light of the interest in the phenomenon of leadership, many theories and of leadership styles have emerged. Perhaps the most prominent of which is leadership ethics, and interest in it is increasing today in light of the many leadership crises that have occurred in the largest companies and institutions around the world. Meanwhile, from an Islamic perspective, most of the literature is satisfied with highlighting the primacy of Islam in calling ethic, and clarifying the status of ethics in leadership work without going into the reality of leadership ethics practices in Islamic organizations. This study believes it is important to develop a brief proposition about the leadership ethics concept and trace the history of this concept, both within the parameters of an educational administration framework, in international literature and Islamic thought. Since leadership ethics greatly affects employees' functional characteristics and behaviour and the performance of institutions, the problem of the study is a need for an Islamic leadership ethics model that could measure Islamic ethics practices implemented by top administrative leaders. This study elevates the status and vitality of educational institutions by building and achieving human development. The research on strengthening and raising the level of ethics practices among leaders in institutions will significantly contribute towards raising the level of performance and higher education. The aim of this study is to build a leadership ethics model compatible with the teachings and principles of Islam. It will go beyond mere knowledge of leadership ethics and application in universities. Therefore, the main objective of this qualitative study is to define and understand the concept of Islamic leadership ethics in educational institutional administrators.

Keywords: A Preliminary Study, Concept, Islamic Leadership Ethics, Educational Institutional Administrators

1. Introduction

Many of us are fascinated by the Western leadership style and how it has evolved after going through the dark ages. Everyone talks about the encouragement of these leaders and how they have reached the highest echelons of civilization. Forgetting that the Middle Ages, which was known in Europe as the Dark Ages, was a period of prosperity for the Islamic civilization, which is considered the reason why these western leaders reached great heights after they had contact with the Islamic world in the 16th century. European thinkers were influenced by Islamic ideas and practices that emerged from the greatest and the best on this earth, namely the Prophet Muhammad (PBUH), the leader of the Islamic nation. HE reflects the teachings of the al-Qur'an in HIS ethics values.

Allah Almighty exhorted,
{ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ }

Meaning: "And indeed, you are of a great character" (Al-Qalam: Verse 4).

HIS character, (PBUH), echoes knowledge, patience, forbearance, asceticism, forgiveness, modesty, courage, and an abundance of good manners.

It is clear that Islam plays a significant role in all aspects of a Muslim's life. Several authors have explored the relationship between management theory and religion and found that alternative religious and cultural traditions might produce a completely different style of organization and management. However, a vast majority of Muslims on both the administrative and non-administrative levels are still influenced by the Western concept of management where religion is separated from the public sphere of the organization. This approach contradicts

the Islamic perspective, which integrates religion and management practice. Islamic history, based on life of the Messenger, (PBUH), and that of his honourable companions, may God be pleased with them, is full of innumerable events that embody the relationship between religion and management, which is known as Islamic management. It includes prudent leadership, strategic management thinking, management change, fair treatment and social justice for employees, sincerity and commitment, and motivational issues (Jabnoun, 1994; Khaliq and Fontaine, 2011).

This study aims to clarify the theoretical foundations of Islamic leadership ethics by reviewing previous literature that dealt with Islamic leadership ethics. The importance of Islamic leadership ethics stems from the fact that it seeks to transform goals into results through ethics behaviour. It is the link between employees and the organization's plans and vision for the future. It functions by evaluating employees' behaviour and unifying their efforts to achieve pre-set goals. Furthermore, it helps to control work problems and draw necessary plans to solve them. As with traditional practices, Islamic leadership also serves as a bridge used by leaders to influence the behaviour and conduct of their members to achieve organizational goals. Islamic Leadership is similar to traditional leadership except in its religious, ethics and human roots. The religious and ethics spirit (fear and love of Allah) dominated the leadership during the era of the Prophet, (PBUH), and the four Caliphs. From an Islamic perspective, the roots of Islamic leadership, in general, is derived from the primary sources of Islam, namely the al-Qur'an and Sunnah, as well as the practices of early Muslims (Ali, 2007).

2. Methodology of Study

This qualitative study used the inductive methods due to its suitability to the nature of this study. The researcher reviewed the issues and topics under study, then diligently examined and analysed them, and extracted the scientific results. The current study focused only on secondary data. According to the collection of secondary data, such as letters, newspapers, articles, books, papers, and magazines, it is an essential and significant way of collecting and analysing the documents (Darwish & et al., 2018).

According to the objective of this study and data analysis, the appropriate method is the content analysis method (Abed, 2006; Beekun, 2006; Khaliq, 2007). This method is capable of providing a systematic analysis of the concept of Islamic leadership ethics in educational institutional administrators.

3. Theoretical Framework

Management from an Islamic Perspective

Several scholars have explored the relationship between management and religion, though cultural traditions could produce a very different style of organization and management. However, majority of Muslims on both the administrative and non-administrative levels are still influenced by the Western concept of management where religion is separated from the public sphere of an organization. This approach contradicts the Islamic perspective that integrates religion and management practice. Thus, there is a need for an alternative and more comprehensive theory related to Muslims, or also known as an Islamic management perspective. Muslim leaders who have a strong religious background but little understanding of management cannot be considered "good" leaders of Islamic organizations, since Islamic management deals with organisational management based on knowledge gained from Islamic sources of knowledge and applications of compatible Islamic principles (Khaliq and Shamin, 1995).

Leadership Ethics from an Islamic Perspective

This study not only seeks to reach a "leadership ethics", but also aims to crystallize what makes that leadership effective in the administrative context and applied space. This is because leadership ethics from an Islamic perspective stresses the importance of the ethics dimension in administrative leadership, as it is not an idealistic tendency that evades the achievement of benefits and interests of organizations and societies alike. Hence, it is a crucial method for examining scientific literature to determine leadership ethics from an Islamic perspective.

In the past several decades, a number of Arab scholars have worked on the issue of leadership in efforts to crystallize some concepts and ideas pertaining to Arab-Islamic thought from their perspective. This includes the process of defining leadership from an Arab-Islamic perspective, with reference to the multiplicity of those definitions. For example, Kazmi and Ahmad (2013) defined leadership as "A behaviour portrayed by an occupant of the centre of the caliphate during his interaction with other members of the group, it is a behavioural process, and it is a social interaction in which there is a wave and influential activity, in addition to being a centre of strength" (Samir and Khalil, 2013). However, it is unfortunate that many of these scientific attempts

have not gone beyond the framework of literal transmission from Western thought, which impedes its consideration based on Arab Islamic thought. It is just a mirror of Western thought, hence, the reason for this study to go beyond it in this topic.

FINDING OF DATA

Principles of Islamic Leadership

Islamic leadership is one of the most popular research topics among management scholars. Muslims have always understood that a good leader is able to positively influence a society while a heinous leader can destroy a society. The need for Muslim leaders to reflect the belief system and ethics code of Islamic teachings is clear (Kazmi, 2007).

Therefore, Muslim scholars have tried to better understand the principles of leadership as practiced by the Prophet (PBUH) and the righteous caliphs. It is a concept whose principles stem from the doctrine of solely worshipping Allah (*Tawhid*), as practiced by the Prophet, (PBUH) (Khaliq, 2007). Hossain (2007) mentioned that these principles are not "new", in a sense they are entirely new, but rather represent a fairly new application of some basic assumptions. This means awakening our thoughts and conscience from the sources of revealed knowledge (the Qur'an and Sunnah). These principles promote a culture of fear of Allah and justice within the organization while protecting Muslims against tyranny and oppression (Khaliq, 2009).

Numerous principles of Islamic leadership have been compiled by Muslim scholars. For example, Qasim and Al-Borai (cited in Ismail, 2007) provided examples of Islamic leadership principles, and indicated that team building techniques are demonstrated in congregational prayer sermons (*Friday prayer*) and other religious activities. Abd Al Khaliq, (2007) had elaborated on some of the leadership qualities embodied by the Messenger, (PBUH), which includes patience, eloquence, accommodation and softness. Ismail (2007) noted this in the principles practiced by the Messenger, (PBUH), namely when receiving a message (i.e., seeking guidance and knowledge in order to direct the affairs of the followers), and spreading the message (delegating tasks and monitoring its implementation). Aabed (2006) identified ten personal qualities of a Muslim leader, which are contentment ('*Al Yaqeen* 'certainty'), mutual consultation ('*Al Shora* 'consultation), ('*Al Ilim* 'knowledge), justice (*Al Adel*), self-sacrifice ('*Al Teba* 'kindness'), humility (*Al Tawadu'u*), eloquence (*Al-Fasaha*) patience (*Al Sabur*'), mercy (*AR-Rahma*) and accommodating ('*Al Iqama*'). Lukman, (1995) identified six general principles, namely sovereignty, mutual consultation (consultation), justice, equality, freedom, as well as enjoining good and forbidding evil. These are the modern terms used in establishing an Islamic organization. Ali (2009) concluded that there are two types of Islamic leadership models, namely the prophetic model and the caliphate model. Based on the principles of Islamic leadership and available ethics, the researchers developed and tested the following principles of Islamic leadership through a questionnaire-based method. The principles tested included faith, knowledge, wisdom, courage, determination, mutual consultation, ethicss, piety, patience, gratitude, and endurance. The principles successfully practiced by the Messenger (PBUH) were considered and recognized by Islamic scholars as the true principles used when striving for success in this world.

Leaders are required to adopt these principles because their application will not only earn them the grace of Allah but will also provide them with an opportunity to fulfil their duties towards their followers and the community.

Analyzing Of Data

Some of the Efforts Made to Crystallise the Islamic Leadership Concepts.

Dissemination of the Concept of Islamic Leadership Ethics for the Educational Institutional Administrators

This section is a general review of the most prominent contributions that sought to, directly or indirectly, crystallize several leadership concepts and ideas from an Arab-Islamic perspective.

Samer Rashwani (2017) wrote a book entitled "Administrative Leadership in Islam", in which he dealt with many topics concerning Islamic leadership and thoroughly reviewed the subjective components of Islamic leadership. He added its conditions and behavioural components, and he also carried out the process of evaluating the elements of Western leadership in the light of those behavioural components and conditions. He stressed that there is a need to conduct more research by translating these ingredients and conditions into rules, policies and procedures that could enhance leadership performance and provide for a better selection of leaders in the business environment in various fields. Perhaps it is worthy to mention this in the book when it presents

the subjective components of Islamic leadership. Whereas, the fourth ingredient was expressed as “good character” and emphasized its importance, stating that good manners are considered a pillar and a fundamental component that qualifies a person to become a rational Islamic leader.

The book cited a number of religious texts that support this, including the exhortation by Allah Almighty,

{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}

“And you are of a great character” .and also

{وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْفَلَبِ لَافْتَضُوا مِنْ حَوْلِكَ}

“So by mercy from Allah, [O Muhammad]”.

You were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you], and says,

{وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ}

“You are not tyrannical over them” .and

{لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ}

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful”.

Additionally, in the noble hadith, the exemplary ethics leader, Prophet Mohammed (PBUH), emphasizes the importance of ethics, exhorting,

إنما بعثت لأتمم مكارم الأخلاق

“I was sent to perfect ethicss”.

And HIS exhortation- Prophet Mohammed (PBUH):-

أدبني ربي فأحسن تأديب

“Allah perfected my soul; Allah perfected me in the best kind of good manners”.

In a supporting point to the ethics dimension, the book emphasized on “the role model” as being the first behavioural component of Islamic leadership. The action of a man among a thousand men is stronger than what a thousand men say to a man (Assaf Saad, Al-Ajmi, and Mubarak Falah Hameed. 2021).

Hizam Al-Mutairi, in his recent book on Islamic management, devoted a chapter on “Islamic leadership.” In that chapter, he mentioned about the necessity for leadership and its role in achieving common interests. He cited several texts from two revelations, including the urging by Prophet Mohammed (PBUH) to organize the issue of leadership, as HE exhorted:

"لا يحل لثلاثة يكونون بفلاة من الأرض إلا أمروا عليهم أحدهم"

“It is not permissible for three people to be in a deserted land but they order one of them to be their leader”.

He also emphasized that Islamic leadership is closely linked to belief. He explained that the core of leadership revolves around the leader's ability to influence followers and direct them in accordance with Islamic values, which will guarantee their loyalty and cooperation needed to achieve a common goal that serves the interest of the group (Al-Zubaidi, and Wafaa Muhammad 2019).

Abdulaziz Malaikah began his book, "Principles and Skills of Leadership and Management", with a chapter on "Leadership in Islam", where he emphasized that Islam is rich in clarifying the main foundations and pillars of leadership in general. He also stressed that Islam was concerned with the results of leadership in society and linked it to the responsibilities due to Allah Almighty. He emphasized that the leader proceeds with his actions according to the instructions of the true religion, citing Allah Almighty's exhortation:

{إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ}

“Allah commands justice and benevolence”, and a number of other noble verses in the same context”.

In another part, the researcher stated that Islam emphasises that leadership should be assumed by its subjects who possess a set of necessary qualities, citing Allah Almighty's exhortation:

{إِنَّ خَيْرَ مَنْ آسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ}

“Indeed, it is better than the one who makes the strong and the trustworthy”.

In reference to the effort mentioned above, Ahmed Abu Sen, in his book, “Management in Islam,” addressed Islam's keenness on leadership as a social necessity that unifies the energies of society and contributes towards

achieving its goals and aspirations. The leader is the right of the group, which is achieved by its will and is not imposed on it (Muhammad Talafha, Mahmoud Al-Hiyari, and Raeda Nuseirat 2015). He also emphasized the need for justice, model, mercy, and good treatment as basic characteristics of leadership, explaining this based on the great commandment that Al-Faruq - may Allah be pleased with him – recommended to Abu Musa Al-Ash'ari, when he said:

"وَعُدَّ مَرْضَى الْمُسْلِمِينَ وَاشْهَدْ جَنَائِزَهُمْ وَافْتَحْ لَهُمْ بَابَكَ ، وَبَاشِرْ أُمُورَهُمْ بِنَفْسِكَ ، فَأَنْتَ رَجُلٌ مِنْهُمْ غَيْرَ أَنَّ اللَّهَ جَعَلَكَ أَثْقَلَ حِمْلًا ، وَقَدْ بَلَغَنِي أَنَّهُ فُشِيَ لَكَ وَلِأَهْلِ بَيْتِكَ هَيْئَةٌ فِي لِبَاسِكَ وَمَطْعَمُكَ وَمَرْكَبُكَ لَيْسَ لِلْمُسْلِمِينَ مِثْلَهَا ، فَيَاكَ يَا عَبْدَ اللَّهِ أَنْ تَكُونَ بِمَنْزِلَةِ الْبَهِيمَةِ مَرَّتَ بِوَادٍ خَصِيبٍ فَلَمْ يَكُنْ لَهَا إِلَّا السَّمْنُ ، وَإِنَّمَا حَتَفَهَا فِي السَّمْنِ ، وَاعْلَمْ أَنَّ الْعَامِلَ إِذَا زَاغَ زَاغَتْ رَعِيَّتُهُ ، وَأَشَقَى النَّاسَ مَنْ شَقِيَ النَّاسَ بِهِ وَالسَّلَامُ ".

“Visit Muslim patients, attend their funerals, open your door to them, and take care of their affairs by yourself, you are a man among them, except that Allah has made you a heavier burden, and it has been reported to me that you and your family have a form in your clothing, your restaurant, and your boat that is not for Muslims like it. If the worker deviates, his flock deviates, and the most wretched of the people is the wretched of the people with him,”

Tahsin al-Tarawneh, in his book "Ethics and Leadership", dealt with several dimensions related to the concept of leadership ethics without directly addressing that concept or crystallizing a definition for it. Among these dimensions is a review of several leadership values from an Islamic perspective, including sincerity, honesty, justice and equality, setting a good example, patience, tolerance, performance of duty, mastery of work, and prioritising public interest at the expense of private interest? Functional values include efficiency, effectiveness, and building a positive organizational climate, along with a leader's personal ethics values, including courage, chastity, wisdom, firmness, moderation, and integrity. In his book entitled "Administrative Leadership in the Twenty-First Century," Najm Aboud Najm dealt with various topics on leadership, among which was a topic directly related to "leadership ethics," in which he talked about religious beliefs, the history and culture of society, tribe, clan and family as sources of ethics in societies. These factors eventually constitute a strong basis for management ethics that does not operate in a vacuum, but rather in a living and interactive environment, considering the values of society and the environment. He also distinguished the mechanism of action between leadership ethics and traditional leadership whereby Islamic leadership ethics lends weight to ethics considerations and values when making decisions (Mohammed Talafha, Mahmoud Al-Hiyari, and Raeda Nuseirat 2015).

Leadership Attributes from an Islamic Perspective

Based on the earlier analysis of leadership traits, this study noticed that some previous studies prioritised several leadership traits, the most important of which are wisdom, honesty, justice, and motivation. Ibn Abi Al-Rabee' pointed out the importance of a leader leading by example based on numerous texts in the two purified revelations, as exhorted by Allah Almighty, meaning:

وَأَنْتَ لَعَلَى خُلُقٍ عَظِيمٍ

{And you are of great character} and a hadith.

"كَانَ خُلُقُهُ الْقُرْآنُ "

{His character was the Qur'an}.

Al-Mawardi (2014) also pointed out the need for a leader to possess numerous characteristics, such as wisdom, honesty, justice, and faith. In modern Arab Islamic thought, the focus is on studies that make Arab-Islamic thought a reference framework for extracting leadership traits and skills, excluding those Arab studies that re-consume "Western production" by relying on Western literature to extract the traits and skills. The literature review revealed a firm focus on a number of common features of leadership, such as wisdom, confidence, courage, honesty, vision, faith, understanding human psychology, knowledge, justice, initiative, control, motivation, vitality, example, and consultation. Mahmoud Khattab mentioned that the characteristic traits of Al-Faruq - may God be pleased with him - are a leader's characteristic traits, which include wisdom, confidence, courage, honesty, vision, faith, understanding of human psychology, knowledge, justice, initiative, control, vitality, example, and Shura.

Meanwhile, Mahmoud Assaf (2015) believed that leadership traits according to Arab Islamic heritage are similar to that mentioned in other sources, and he mentioned several traits, such as wisdom, confidence, courage, honesty, vision, faith, understanding the human soul, justice, initiative, vitality, and consultation. The researchers identified features that characterize the "Muslim administrative leadership", which comprised wisdom, trust, courage, honesty, faith, control, and consultation. Al-Jabri believes that qualities that lead to

optimal leadership behaviour are wisdom, courage, vision, faith, knowledge, and example. Hisham al-Talib (167) cited a hadith:

"الناس معادن خيارهم في الجاهلية خيارهم في الإسلام ، إذا فقهوا "

"People were the minerals, who are the best in the pre-Islamic era, who are the best in Islam, if they understand Islamic teachings".

This hadith establishes the need for a number of qualities that a leader should have, such as wisdom, confidence, courage, honesty, vision, faith, self-understanding, humanity, science, justice, initiative, motivation, and vitality. Jafri, Ansari, Al-Qahtani, and Shay (2016) cited a set of Islamic leadership traits that comprised subjective components, leadership conditions, and behavioural components, including courage, vision, and faith, understanding human psychology, science, justice, initiative, control, example, and consultation. Muhammad Al-Mubarak (2013) had pointed out some leadership traits, the most important of which are faith, knowledge, justice, courage, manliness, wisdom, and honesty.

Muhammad Al-Qahtani, (2019), in his research entitled "The Administrative Model Extracted from Omar Bin Abdulaziz's Management", had categorised the leadership traits that characterized Omar Bin Abdulaziz - may God have mercy on him- into three traits, namely belief, behavioural and mental traits, that comprise elements of faith, trust, honesty, knowledge, justice, initiative, vision, courage, and wisdom.

Samir and Khalil (2013) presented a number of traits that should be present in a Muslim leader (the Caliph), namely faith, honesty, knowledge, justice, manliness, and vitality. Furthermore, Abdulaziz Malaikah indicated that there are similarities between the features mentioned in Islamic studies and those mentioned in Western studies, as they vary in the motives and controls that are characterized according to a Muslim leader's belief in Allah Almighty. The most prominent features are honesty, vision, faith, understanding of human psychology, science, justice, initiative, motivation, vitality.

Salem Al-Qahtani enumerated the characteristics of a Muslim administrative leader, and came up with traits such as wisdom, confidence, courage, honesty, and understanding of the human soul. On the other hand, Al-Mutairi listed the characteristics of Islamic leadership as being wisdom, confidence, courage, honesty, vision, faith, knowledge, manliness/control, vitality, and being an example. Samer Rashwani. (2017), in his modern book, wrote an entry about leadership called "The Strong and the trustworthy." It was derived from the exhortation of the Almighty.

[قَالَتْ إِحْنُهُمَا يَنْأَيْبُ أَسْتَجِرْهُ إِنَّ خَيْرَ مَنْ أَسْتَجَرْتُ الْقَوِيُّ الْأَمِينُ]

"One of the two women said, "Father, hire him. The best employee for you is the strong and trustworthy."

This study also supported this view with reference and evidence from Arabic, Islamic and Western heritage. Moreover, the leader, according to this entry, possesses several characteristics, the most important of which are wisdom, confidence, courage, honesty, vision, faith, and understanding of human psychology, knowledge, initiative, control, and consultation.

Concluding Of Data

Obstacles and Lack from an Islamic Perspective Islamic Leadership Ethics in Educational Institutional Administrators.

The researcher's review identified some obstacles and shortcomings of leadership ethics from an Islamic perspective in educational institutional administrators, as follows:

- i. The Arab-Islamic thought is excessively structural and avoids accurate scientific formulation with the emotional dimension dominating numerous practices in the field of leadership ethics.
- ii. Lack of creativity in many Arab-Islamic treatises leads to intense reliance on Western leadership theories and models. The Arab-Islamic literature is almost devoid of coherent scientific theories and models in that field.
- iii. Lack of joint research work leads to the predominance of individual efforts that deprive research in the Arab-Islamic context from rigorous results of scientific cooperation.
- iv. Lack of scientific rigidity concerning many Arab-Islamic practices, for example, in relation to building scientific models and developing new concepts and terms in the field of leadership ethics.

- v. Lack of serious research efforts to develop tools for measuring effectiveness, or the quality of ethics leadership, which leads Arab researchers to resort to advanced tools in a Western environment, such as questionnaires. In fact, this negatively affects the accuracy of the results as these tools are biased towards the Western intellectual framework and its cultural and societal contexts.
- vi. The lack or scarcity of research specializing in the study of the importance of legal dimensions in leadership, in general, and in leadership ethics in particular.
- vii. If the Islamic perspective talks about the importance of balancing the general interests of the organization and society and the private interests of the leaders, it has failed in developing a coherent scientific framework for achieving the desired balance.
- viii. Some Arab and Islamic studies form a weak reference to the importance of self-censorship among leaders, and they failed to develop a scientific model for enabling leaders to establish and sustain the principle of controlling practical behaviour.
- ix. A good ruler can create change for the better of his people through wisdom and ethics values.
- x. Successful administrative leadership contributes to the development and activation of the institution's internal system.
- xi. Effective leadership depends on several factors that go beyond personal qualities.

According to the literature review, there are eight obstacles and a lack of Islamic leadership ethics, the Arab Islamic thought is characterized by excessive construction and avoids accurate scientific formulation in the field of leadership ethics, a lack of creativity in many Arab and Islamic practices, the absence of Arab Islamic literature in coherent scientific theories and models in that field, a lack of joint research work, scientific cooperation, and scarcity of research specializing in the importance of leadership's legal dimensions.

All of these factors have made people vulnerable to the influence of Western culture and consider them as a work approach and role model for ethics values practiced by various institutions, and even in dealings and transactions. Many of these values have become an example in commitment, respect, fairness and cooperation, forgetting that Islam calls for the inclusion of these ethics practices in various dealings and transactions and it was a guided approach by the honourable Messenger (PBUH) and his honourable companions, from a theoretical viewpoint.

From a practical perspective, there are four main points. First, there is a lack of a scientific model that enables leaders to establish the principle of control and sustain that control in practical behaviour. Second, current leaders have not brought about better social change through their wisdom and ethics behaviour. Rather, everything prevalent presently is exactly the opposite; many Muslim leaders and rulers today are topping the list of corrupt practitioners, while being ranked lowest in terms of transparency, justice and human rights. Third, a successful administrative leadership must contribute to the development and activation of the institution's internal system, and hence, the Islamic leadership ethics must be a role model in the internal system. Finally, an effective leadership depends on several factors that go beyond personal qualities; therefore, effective leadership helps to control various problems that emerge at the work place and draw the necessary plans to solve them.

Recommendations

The researcher, based on this study, wishes to clarify the theoretical foundations of Islamic leadership ethics in educational institutional administrators. Islam has a fundamental role in various aspects of a Muslim's life. Management and organization are some of the elements that the Prophet Muhammad (PBUH), and his honourable companions cared about. The leadership approach includes all practices, traits, behaviours, processes, roles, and methods that help leaders to guide their followers. Muslim scholars emerge from the administration Islamic leadership the principles. These principles are primarily sourced from the Qur'an and the biography (Sunnah) of the Prophet Muhammad (PBUH) and his companions to guide governmental affairs and build righteous and leadership ethics to guide Islamic leaders in the effective management of Islamic organizations. Leadership should adopt Islamic traditions related to science, worship, justice and doing good, and subsequently striving to inculcate these values in Muslims.

There are several aspects of Islamic leadership. For example, transactional leadership is a leadership style that emphasizes the provision of rewards to subordinates in exchange for services provided, as well as leadership through change in relation to the organization's vision, strategy and culture, empowering organizational members and increasing the base of strength and effectiveness instead of its restriction. The most important

aspect is a leadership that depends on Islamic leadership principles. This is the leadership ethics approach that trends towards values, ethics, principles, virtues, spirituality and authenticity.

It calls on leaders to serve their subordinates, protect them and help them achieve maximum effectiveness.

- i. Leaders and those who have authority must have Islamic ethics values in all their dealings and interactions.
- ii. The Qur'an and the Prophet's biography (Sunnah) are references for good ethics values, such as mercy, humility and fairness, which many great Muslims possess.
- iii. Determining the personal characteristics of leaders according to the Islamic approach.
- iv. Commitment to the Islamic approach is necessary for the safety of the road.

These aspects are illustrated by the following diagram.

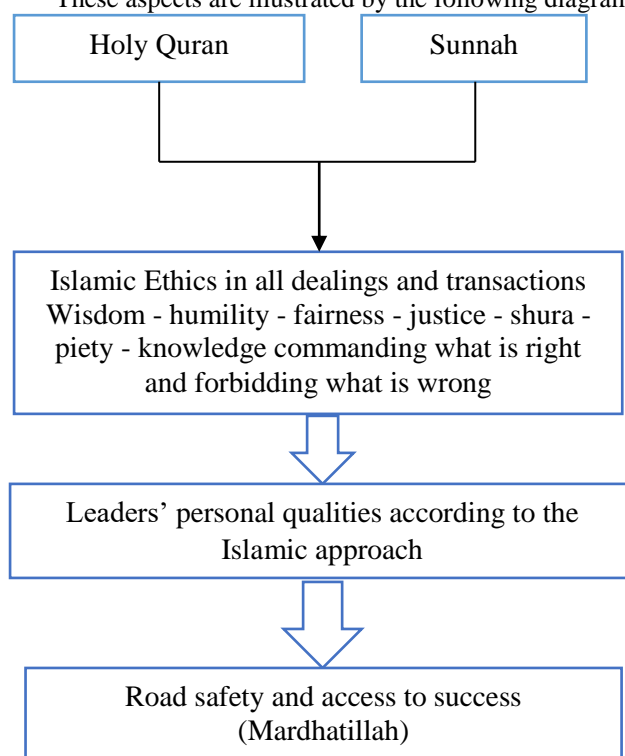


Figure 1: Framework of the Islamic Leadership Ethics Concept in Educational Institutional Administrators

Figure (1) depicts the noble Qur'an and the Sunnah of the Messenger (PBUH), which serve as references for Islamic ethics values, not Western culture or other sources, as claimed by many. All transactions and dealings between members of society, especially leaders, and everyone who assumes a leadership position must possess these virtuous ethics values and inculcate it as an authentic part of his personality because they represent the Islamic approach. This is reflected by our mother Aisha, may Allah be pleased with her, when she mentioned about the Messenger of Allah, (PBUH),

كان قرانا يمشي على الأرض

"He was a Qur'an walking on the earth".

This means that the Messenger (PBUH) echoes the Qur'an in all HIS dealings with people and HIS interactions with them, and leaders can use this Islamic approach to lead their respective societies and institutions on a sacred path and achieve all their goals.

This study dealt with the theoretical aspect of Islamic leadership ethics in educational institutional administrators, explaining the basic principles of leadership ethics, its importance, efforts made in spreading and consolidating the Islamic leadership ethics concept, vital ethics qualities of a leader as well as the critical obstacles to leadership ethics from an Islamic perspective, and reviewed some results and recommendations emerging from this study.

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