

## The Leadership Personality and the Role of Islam in Promoting the Positive Behaviour of Individuals

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### Abstract

The study addresses leadership personality and the role of Islam in promoting the positive behaviour of individuals. The significance of this study lies in its clarification of the urgent need of the Islamic nation for a wise and just leader. The study reviews the Islamic approach to promoting the positive behaviour of individuals. The objective of the study is to clarify the characteristics of the leadership personality from the perspective of Islam, in addition to clarifying the role of Islam in enhancing the behaviour of individuals. The researcher uses the qualitative method to achieve the objectives of the study. The most important results of the study reached by the researcher are that the nation at present needs a leading and saviour figure. The study also concludes that Islam has been concerned, since its inception, with the necessity of defining personal leadership qualities for success. The study concludes with a set of recommendations, the most important of which is that the researcher recommends the necessity of facing the challenges that Muslims are currently experiencing by studying the features of the personalities of the prophets and benefiting from exploring the most prominent personalities mentioned in the Holy Qur'an and working to include them in education curricula.

**Keywords:** Leadership Personality, Behaviour Modification, Leadership Styles, Islam.

**Introduction**

The term leadership in Islam refers to anyone who takes charge of any of the public affairs of Muslims, including the caliph, workers, army commanders, judges, police chiefs, ministers, and others. If the leaders are righteous, the nation will be righteous, and if they are corrupt, the nation will be corrupt and Muslim leaders must repent and apply Allah's law (Koahla & Shushan, 2011, p. 815). There is a significant relationship between Islam and innovative behaviour of individuals, which has effective implications in the society (Javed et al., 2016). There is no doubt that our Prophet Muhammad, peace be upon him, is the ideal and perfect leader. Therefore, every Muslim leader must follow him and apply his leadership approach. The famous writer "Michael Hart", the author of the book "The Immortals One Hundred" admits that Muhammad is the only man in history who has supremely succeeded in both the religious and worldly levels confirming the perfection of the person of the Prophet Muhammad. The noble Companions of the Prophet followed his leadership approach perfectly.

There are many great leaders in Islamic history. The Caliph Abu Bakr Al-Siddiq was able to overcome the crises that threatened the Islamic State. Al-Faruq Omar, may Allah be pleased with him, spread justice throughout the Islamic state. During his reign, the Muslims were able to liberate Bait Al-Maqdis (Mahmoud, 2019, p. 26). The truth is that there is a noticeable increase in the need of Muslims for a leadership personality to rid them of the harsh living reality in which they live. Therefore, eastern and western writers and intellectuals have begun discussing and addressing the features of this expected leadership personality character. As a result, schools of human development and self-development emerged according to the Islamic perspective. Seminars, conferences, and workshops were held, and a lot of research was conducted (Zayod, 2018, p. 103).

One of the important studies that address the issue of leadership from an Islamic perspective is Al-Sabhan's study (2013) entitled: "Emotion and Management in the Leadership Personality: The Messenger, may Allah bless him and grant him peace, as a model. "The study aims to test the effect of the good relationship between superiors and subordinates and the dissemination of affection on achieving distinguished administrative performance. The study also aims to respond to the claim that a good relationship with subordinates, tenderness, and sympathy for them is a weakness. The study also aims to shed light on the Prophet Muhammad, may Allah bless him and grant him peace, balance between critical parenting, and guidance in his leadership. To achieve the objectives of the study, the researcher uses the descriptive-analytical method.

The study concludes with a set of results, the most important of which is that one of the greatest pillars of leadership is a good relationship with subordinates. The study also concludes that the leader's humanity and kindness to his subordinates, choosing the right situations, the right time, and the right place to show that does not reflect weakness. On the contrary, this increases the majesty, greatness, and love of the leader among his subordinates. The study also concludes that the Prophet Muhammad, may Allah bless him and grant him peace, is the best leadership model in terms of balancing firmness and compassion. Accordingly, the researcher recommends studying in-depth the leadership personality of the Prophet Muhammad in times of peace and war. The researcher also

recommends that educational leaders who wish to succeed should balance discipline, good management, humanity, and kindness, and choose the appropriate time for that.

Furthermore, one of the important studies on the subject of the study is Abu Seil's study (2018) entitled: "Educating the Leadership Personality through Luqman's Advice to His Son." The study aims to address the correct parameters of the upright and sound education that helps teachers and parents in raising the younger generations according to the Islamic religion. The researcher uses the descriptive-analytical method. The study concludes with a set of results, the most important of which is that Allah sent prophets and messengers to call people to worship Allah only and to promote virtue and prevent vice. The study also concludes that Surat Luqman includes valuable advice and wisdom for children to be faithful. The researcher recommends leaders to be humble and gentle with their subordinates, to be patient with their adversaries, to promote virtue and prevent vice, and transcend over arrogance. The study addresses the leadership personality and the role of Islam in promoting the positive behaviour of individuals. The researcher presents, through the study, the indicators of the leadership personality in Islam, and the characteristics of the leadership personality in Islam. Next, the researcher reviews the approach of Islam in making leaders through behaviour modification. The researcher concludes by clarifying Islamic methods for promoting positive behaviour for individuals.

### **Indicators of the Leadership Personality in Islam**

Since its inception, Islam has always been concerned with the necessity of defining the traits that should be available in a leadership personality. These traits are based on the Qur'an, the Sunnah, and the experiences of the Caliphs. The Islamic leader must be an ideal Islamic model.

The leader must have a strong relationship with Allah for him to gain the reasons for success. Devotion in worship and recitation of the Noble Qur'an builds the personality of the leader and qualifies him to be a guide and a master (Zain, 2015, p. 34). Many factors help in refining personal leadership skills. However, some individuals can acquire and learn these qualities, because leadership is something that can be learned and applied (Al-Subaie, 2019, p. 310). Second: Attributes and characteristics of the leadership personality in Islam.

### **Traits and Characteristics of the Leadership Personality in Islam**

Islam has raised the status of a leadership personality. The Prophet, peace be upon him, is an integrated model of the leadership personality. He was very interested in preparing leaders to serve the Islamic nation. From an Islamic perspective, the leader is the mentor aware of his responsibility towards his followers and prioritizes preparing them for leadership. Moreover, the leader undertakes to train and direct his followers, and that includes delegating to them some powers, entrusting them with some tasks, and entrusting them with leadership under his auspices and supervision. There is a significant relationship, and a positive impact of, Islamic ethics on task performance (Qasim et al., 2021). From the Islamic perspective, the leader must be competent and loved by the members of the group or society. Leader competency includes physical characteristics, and moral qualities, such as humility, tolerance, forgiveness, intelligence, the ability to distribute roles and responsibilities, to arrange priorities, and to adopt the principles of Islamic law (Mahmoud, 2019, p. 25). The Islamic personality in Islam is characterized by a set of characteristics, the basis of which is

that the leader of the group is preoccupied with serving others and helping them to develop. Understanding emotional and cognitive processes can help researchers to better understand the traits and characteristics of the leadership personality and decision-making, thereby improving the leadership strategy (AL Sharif et al., 2021a; 2021b; 2021c; 2021e; 2021f).

The leadership personality in Islam is characterized by:

1- Loyalty: meaning that the loyalty of both the leader and the followers is to the almighty Allah.

2- The Great Islamic objectives: The Islamic leader sees the objectives of the work and the interests of the organization in light of the Islamic objectives

3- Adherence to Sharia and Islamic codes of conduct: The leader must abide by the commands of Islam, the provisions of Sharia and avoid its prohibition. In performing his leadership duties, the leader must adhere to Islamic codes of conduct, especially when dealing with his opponents or dissidents.

4- Assigned Mission: The responsible leader exercises his authority as a mission from Allah, which he undertakes with great responsibility (Saad, 2011, p. 38).

### **Approach of Islam in Making Leaders through Behaviour Modification**

The issue of behaviour modification is one of the most important topics examined by psychology theories. Every theory claims the ability to modify human behavior. The reality indicates the inability of these theories to modify behaviour because the foundations on which these theories are based are incomplete due to their deviation from the law of Allah in which Allah explained the purpose of human creation, which is worshipping him, complying with his commands and not committing sins (Bani Issa, 2012, p. 21). Islam's approach to behaviour modification is a divine approach based on a holistic view of Allah. Behaviour modification in Islamic education is a conscious process that leads to changes in human behaviour, develops the manifestations of positive behaviour, and eliminates the manifestations of negative behaviour following the foundations and principles of the Islamic faith and the needs of the human soul to build a psychologically healthy and stable personality. The sources of behaviour modification in Islam are the Noble Qur'an and the Sunnah (Al-Dahri and Khawaldeh, 2013, p. 51).

An individual's mind-set reflects dignity. Positive reinforcement generates positive thoughts and strengthens positive skills and abilities. In general, there is an argument that reinforcement is to great extent a form of support. Positive reinforcement differs from bribery in that it takes place after the work has been done well or before it has been completed, provided that there is desire, effort, and possible effort to accomplish it. Positive reinforcement affects forming firm principles and strong beliefs. Likewise, positive reinforcement is the same concept of reward in Islam. The Muslim is motivated to do good by positive reinforcement with reward in this world and the hereafter.

So the Muslim seeks to follow the path of Allah with the desire for reward and to strengthen this behavior in himself and become one of his traits (Ahmed, 2015, p.29). Based on the foregoing, it is safe to say that Islam considers each a leader in his own right, and that leadership skills are available to everyone, each according to his environment, his position, and his responsibilities. Accordingly, the individual must anticipate the features of the leadership personality as depicted by the Islamic religion, and follow this Islamic perspective in his leadership skills. Islam also encourages knowledge sharing behaviours among the

individual in the society to promote the development process of individuals and organizations (Suryani et al., 2021).

### **Islamic Methods in Promoting the positive Behaviour of Individuals**

We have already stated that Islam considers every individual a leader. The truth is that there are a set of methods deduced from the Holy Qur'an and Sunnah that aim to modify human behaviour.

It is noticeable that modern guiding methods are compatible with the Qur'anic and Prophetic methods, away from the theoretical frameworks and premises on which they were built.

The most prominent of these methods are:

- A- Reward and punishment: Reward and punishment are two educational methods consistent with human nature. The Holy Qur'an and the Sunnah are rich in these two methods to strengthen positive behaviour and modify non-negative behaviour. The Almighty Allah has addressed the aspect of reward with material and moral rewards in this life and the hereafter, such as victory and empowerment, secure and reassuring life in this world, and permanent bliss in the Hereafter. The most valuable of these rewards is winning the pleasure of The almighty Allah (Bani Issa, 2012, p. 25).
- B- Providing a good environment as an alternative to the corrupt environment that stimulates deviation:

A person's environment can't harm his behaviour except at the moment of his negligence and his straying from the path of Allah. When a Muslim neglects Allah, Satan finds his way to him and whispers evil in his heart (Abd al-Sada, 2014, p. 217).

The treatment of deviant behaviour, in this case, can only be done by combining two things:

- A. Nurture Presence of Heart with Allah in the light of the previous methods.
- B. Staying away from a corrupt environment and finding a good environment in which good role models are available (Abd al-Rahman, 2004, p. 105). In this regard, we refer to a set of foundations approved by Islam in modifying behaviour. These foundations are:

- 1- ability to modify behaviour: Islam recognizes that behaviour is subject to change and this is subject to science and the desire for change.
- 2- mental aspects are an important part in modifying behavior: guidance and discipline in a person's life based on his mental capacity with which Allah has honoured. However, mental capacity is not enough, and proper upbringing is required in the light of Islam.
- 3- recognizes individual differences: Individuals differ in character, livelihood, and behaviour.
- 4- modification is motivated by the person himself.
- 5- Human actions are based on awareness except for a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.
- 6- Responsibility is individual and collective: each person is responsible for himself and there is also a collective responsibility. (A man is the shepherd of the people of his house and he is responsible).
- 7- The principle of discretion and freedom of action.
- 8- Graduation from simple and desirable methods to difficult methods (Al-Dahri, Khawalid, 2013, p. 41).

**Discussion and Conclusion**

The study concludes that our Messenger, peace be upon him, is the ideal personality for leadership. He is the one who embodies the meanings of leadership and guidance. The study also concludes that the nation at present needs a leadership figure to save it from the harsh living reality. Additionally, The study concludes that Islam, since its inception, has taken care of the necessity of defining the qualities that should be present in the leadership personality. The study concludes that several factors help in refining personal leadership skills, but some individuals can acquire and learn these qualities. Furthermore, the study concludes that Islam considers each individual a leader in his own right, and that leadership skills are available to everyone, each according to his environment, his position, and his responsibilities. Besides, the study concludes that Islam has approved a set of methods that contribute effectively to modifying and enhancing the positive behaviour of individuals.

To conclude the study, the researcher recommends the following:

1. The necessity of facing the challenges faced by Muslims by studying the features of the Messengers and benefiting from the exploration of the most prominent personalities mentioned in the Holy Qur'an and education curricula.
2. The necessity for leaders who want to achieve success to follow the approach of the Prophet Muhammad, may Allah bless him and grant him peace because his style is one of the best leadership styles in terms of balancing between discipline, good management, and kindness to his followers at the right time.
3. The necessity of working to develop a specific and integrated educational philosophy based on general Islamic principles and values to build leadership personalities so that it has an effective positive impact.

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