

PAS and UMNO Leadership Capacity Building

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Abstract

Islamic political leadership that tends to practices transparently can evoke a sense of responsibility among the people to uphold the tenets of Islam through state and governance system. When leadership practice is weak, corrupted, and do not have a strong commitment to the interests of the nation and religion are seen not able to attract public support. This study aimed to explore the practice of political PAS and UMNO leadership are in line with Islam, and to review the practice of building a knowledgeable culture, empowerment, and management of community development. This qualitative study is using interviews and observations as well as other relevant documents to obtain data on the state of Kelantan and Terengganu. Rabbani's leadership model will be used to see how far the appreciation of the current political leadership practices with the practice of leadership in Islam

Keywords: Practice Leadership, Knowledgeable Cultural, Leadership Empowerment, Management of Social Development.

Introduction

Islamic political leadership practices are important in shaping society and determine the direction of the country in accordance with the tenets of Islam. There is a correlation between the stability of the country's political leadership. Good citizens and good leaders can create a peaceful harmony, and those leaders and citizens who committed crimes can lead a country to perish (Ibn Taymiyyah, 1997). However, political leaders who are committed to Islamic practice is seen not easy to do injustice and abuse, but it can run perfectly while Islamic leaders who are not practicing Islam is seen as very easy to do injustice and oppression to the community (Hawa S., 1988).

The importance of maintaining the Islamic practice in leadership is emphasized in Islam. Al-Ghazali (1980) explained that religion and politics are like a pair of twins that couldn't be split

off. According to him, the country would disintegrate without a leader, while religion without leadership is lost. By nature, human beings indeed needs a system of social life in which there are leaders who take care of all the needs of the community. Political leaders is very important to open the social activities such as in socio-economic, socio-political, socio-educational, socio-cultural, and so on.

Prophet Muhammad s.a.w. as the best role model for those who will become a leader. The characteristics shown by him, such be able to convey Islamic practices (*tabligh*), trustworthy (*amanah*), thoughtful and wisely (*fathonah*) and honestly (*siddiq*) could be followed for all human being in the universe. These quality of leaders should be emulated by all Islamic political leaders in the trust and the responsibility to lead the ummah.

Many western writers recognize the leadership of the Prophet Muhammad for having founded the religion and politics in a time but they also recognize that Islam is not just a religion but also the legal procedures, the distinctive legal and political (Qharadhawi Y., 1999). Thus, the Prophet Muhammad is regarded as the best in leading the ummah because he not only became a powerful leader in the field of politics but also in religion (Mazhar, 1993).

In this article, the authors examine from an Islamic 'world view' to see how far the leaders highlighting the political leadership practices based on Islamic values of the knowledgeable culture, leadership empowerment, and management of community development among party members and the local community. This practice is accompanied by a sense of responsibility shaped in the form of guidance and professionalism. The study focused on the leadership of the dominant political party and is synonymous with Malay-Muslim community of PAS and UMNO.

Islamic Political Leadership

According Haron Din (2003), Islam is a religion that is holistic and collective from all aspect of life, and not restricted to purely religious aspects. Islam means surrender or submit to Allah SWT includes submission to God, including the aspects of faith, worship, morality and law (Zaidan, 2011; Din, 2003). Islam is not just prayers, alms, pilgrimage, fasting and reciting the *shahadah* but jihad in Allah's way, namely enjoining the good and forbidding evil. Allah says in Surah which means:

"Let there be among you a party who invite to goodness, enjoining what is right and forbid evil. They are the ones who will prosper. " (Al 'Imran: 104)

In Islam, the leader is defined as a *khalifah*, or *Imam*, or *Ulul Amri*. According to the scholars, the Caliph means successor to the Prophet Muhammad and the prophets in the responsibility as an administrator, manager and leader of humanity on earth (Al-Mawardi, 1993; Ibn Khaldun, 1992; Ibn Taymiyyah, 1997). God in nature says:

"And when your Lord said to the angels:" I will create a vicegerent on earth. "They said:" Wilt Thou (khalifa) on earth, one who will make mischief therein and shed blood when we glorify and sanctify You? "He said:" I know what ye know not. " (al-Baqara: 30)

Accordingly, overseeing the affairs of religion is a matter of religion, but religion does not exist without the role of leader. In fact, Islam leads politics rather than politics leads Islam. Thus, Islamic political leadership response for the future of the Muslims survival as well as the trust that must be shouldered by every individual who holds the power to enforce Islamic law via a system of state and government (Ibn Taymiyyah, 1997). Allah says in Surah an-Nisa ', verse 58, which says:

"Allah commands you to make over trusts to their owners (who deserve it), and when you judge between men, (God made), you judge with justice. Allah is with (Nila) that instructs a handsome to you. Allah is the Hearing, the Seeing. " (an-Nisa': 58)

Thus, the political leaders who truly practice Islam is a political leadership that led Islam as its ideology in the system of government and religious affairs while Al Quran and Hadith used as a reference in the drafting of laws (al-Mawdudi, 1977). Allah Almighty says:

"Surely you are a leader Allah and His Messenger and those who believe that prayer and give alms, and bow (bow) to Allah." (al-Maidah: 55)

The nature of leadership itself is meant to influence a person so as to achieve a goal or agenda in any organizations or community (Bush, 2003; Northouse, 2004; Blanchard, 2007). Therefore, leaders should serve the people and lead the country in a fair and trustworthy, if not human life is in a state of chaos (al-Mawardi, 1993).

Although, every man is responsible (mukallaf) and will be held accountable by God (Allah) in the hereafter. All activities in human's life will be questioned as a leadership activities because in every aspect of human life not deviate from the scope of leadership, whether in the family, education, organization and country. Messenger of Allah said which means:

"Each of you is a leader and will be accountable for the leadership. An Imam is a leader and he was responsible for the man who led, a husband is the leader and he is responsible for his family, a wife in her husband's house was a leader and he will be responsible for the leadership, a servant of his master's property is a leader and he will be responsible for what led the man to his father's property will be held responsible for the property. And each of you is a leader and each of you will be held accountable for what led". (al-Bukhari: 1997: 7138; Muslim: 2005: 1796)

Malay-Muslims Political leadership

In the context of Malaysian politics, every single political parties has shown their political leadership on the basis of ideology or policy of its own party. UMNO and PAS seen as the only Malay-Muslim political party that is so dominant and synonymous with Malay-Muslim community. PAS and UMNO used different approach in support of the struggle of Islam in Malay community. PAS struggle for the benefit to uphold the Islam as the way of life which more inclined to enforce an Islamic state in pursuit of Allah's pleasure with the call of "*Allahuakbar*", while UMNO seen more focus to fulfill the need of *ummah* which in line with objectives of the *syariah*. UMNO always call the slogan 'lifelong Malays' for the survival of their political domination in the Malay-Muslims community (PAS constitution, amendment 2011; Constitution of UMNO).

According Amer et. al., (2011), there is a view that PAS and UMNO should join the coalition despite party's members oppose the idea for the welfare of the people, while the UMNO party is willing to accept the suggestion with open arms. However, the fact that not everyone from PAS's grassroots itself opposed the idea and not everyone from UMNO party's members accepted the proposal.

Accordingly, the political climate in Malay-Muslims community increasingly significant change when the New Hope Movement (Gerakan Harapan Baru), which comes from the spilt of PAS party that led to form a new political party called the Party of People's Trust (PAR). GHB is said to be based on the principles *Rahmatan lil 'Alaameen* or uphold of PAS slogan before as 'PAS for All'. There are views of academics who say that PAS was actually mistaken in

educating its members so that many PAS leaders and members quit the party (newspaper Daily Herald, July 21, 2015). However, some PAS leaders view the withdrawal of GHB members in PAS is due to disappointments at the last conference. However, there are experts from GHB members claiming that PAS leadership new hope and approach that are seen more exclusive than inclusive, encouraging them to act to form a new party.

Various crises and issues are controversial hit among UMNO leaders especially criticized by Tun Dr. Mahathir Mohammad on the leadership of Dato 'Seri Najib Tun Razak, such the issue of the dismissal of Deputy Prime Minister and some cabinet issues such 1MDB associated with the alleged irregularities by the Wall Street Journal (WSJ), the issue of the depreciation of the ringgit, which is associated with the national debt, the GST issue, and the relations in the Barisan Nasional coalition parties such MCA and MIC are seen to be the fact that these parties are unable to dominate their influence in Malay Muslim community.

In this respect, leadership is not a glory and splendor that have showy and snapped at each other, but leadership is a trust that is hard to bear. Messenger of Allah said which means: *"Indeed Imanah (leadership) is a trust, it will bring shame and remorse on that day except for those who get to the truth and to perform his duties"* (Muslim: 2005: 3404)

Leaders elected by the people through the democratic system practiced in the country shall be responsible for the tasks entrusted. Abandonment leadership responsibilities entrusted to various abuses and tyranny will bring disaster upon not only rejected by the people in elections but also in the punishment of God will in the Hereafter. As the Prophet's said by the Hadiths:

"Anyone who is entrusted by God to lead the people, he was destined to die. On the day he died in cheating people, then Allah has forbidden Paradise for him." (al-Bukhari: 1997: 7151)

Thus, if the task is not left to the leadership it deserves and is entitled to, an era of decay and destruction as the hadith of the Prophet which means:

"When trusts wasted time then wait destruction." The Companions asked: "O Messenger of such trust is squandered?." He replied: "That is when a matter left to the talks do not deserve it, but if so wait while destruction!." (Bukhari: 1997: 6015)

Therefore, politics is a branch or a means of disseminating Islamic propaganda. Politics is power and the ability of a leader to implement policies and any transformation. Therefore, political leaders play an important role in bringing about the political direction of the party because they are the driving force, managers and implementers.

Islamic Political Leadership Practices

Policy leaders, the mastery of knowledge and skills influenced political forces to strengthen unity (Mohamad & Basri, 2003). God in nature says:

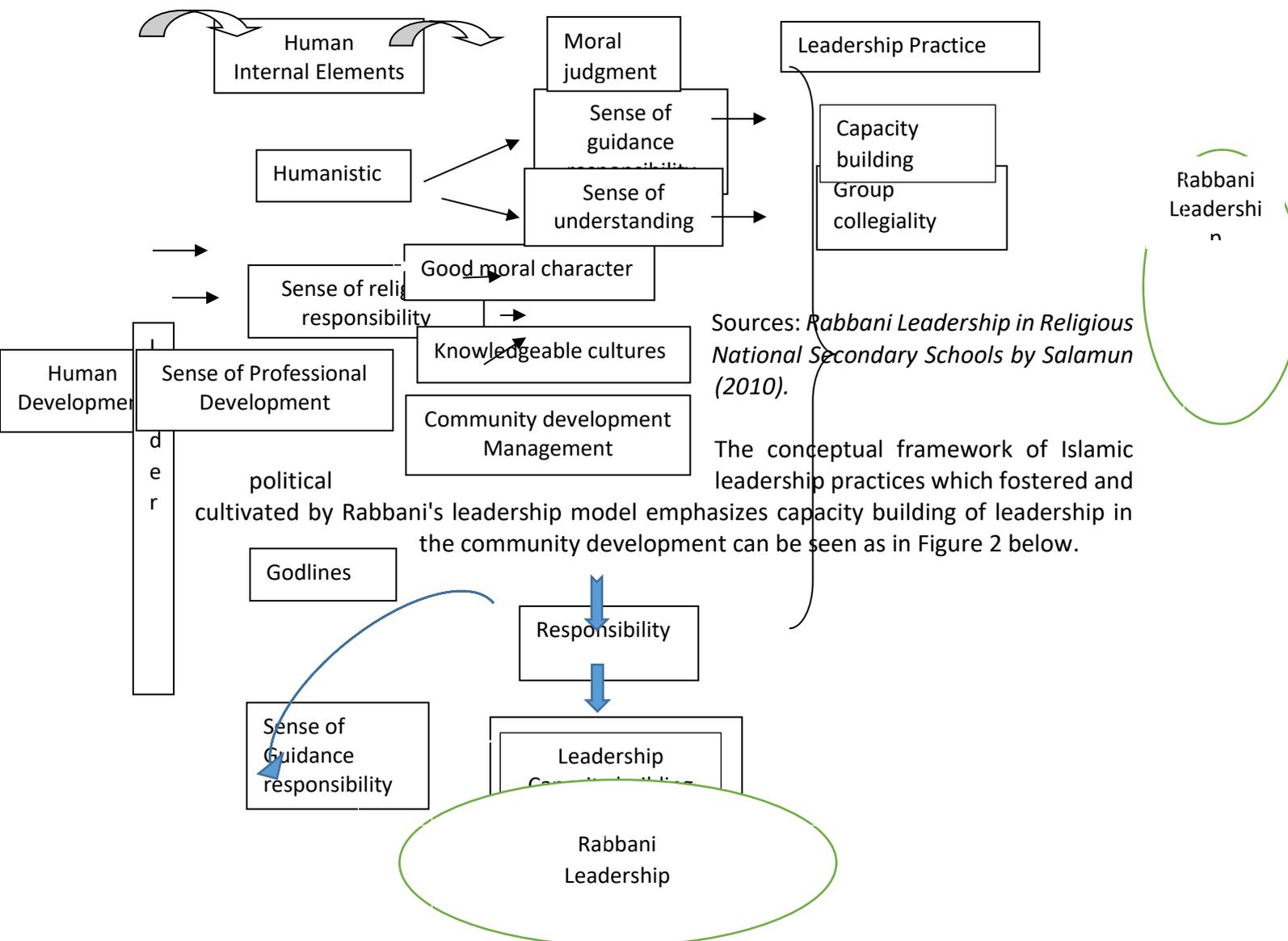
"O David, we made you inheritors of the earth, judge between men with justice and do not follow their desires, because it will lead you astray from the Path of Allah" (Sad: 38:26)

Instructions to leadership excellence can be seen through his excellence in achieving any field (Mart, 2014). The framework of this study refers to Rabbani's leadership model by Salamun & Ahmad (2012). Rabbani's leadership model is a model that emphasizes the concept of judgment in relation to divinity, humanity and human development.

Leaders who have the honesty and justice will produce a sense of responsibility. This is the sense of responsibility that will lead to the birth of nature to provide guidance and build skills among party members and the local community. The guidance is a sense of responsibility to guide those who led the effort to highlight the practice of building capacity of leadership (Salamun, 2010) for party committee members.

The practice of Islamic political leadership is divided into three aspects, namely the knowledgeable culture, building capacity of leadership and management efforts of community development. Responsible leaders will be able to guide disciples properly through efforts to build capacity of leadership within them. Thus, indirectly, they will have skills in leading, seeks to improve the professionalism and commitment.

Political leaders are responsible in building skills among party members and community, that is through knowledge and skills. A good leader will manage all aspects of community development in the area with an orderly and fair. Rabbani's leadership model can be seen as figure 1 below:



Leadership Capacity Building

Any leaders who are unable to be a good leader or weak leader will make a failure to the next generation in any civilization (Nor, 2010). Therefore, there are process for selecting any leader who will led the effort to build up a civilized society and have ability to lead people must be strong and trustworthy (Ibn Taymiyyah, 1997). In a hadith reported by Abu Dhar, which means:

Abu Dzar reported: "I asked:" O Messenger of Allah, not the master wanted to appoint me to be a leader? Prophet Muhammad patted my shoulder and said, "O Abu Dhar, you are not able to be a leader. The office manager is trustee. On the Day of Judgement, such a position is low and lead remorse but for the person who receives the trust in the right way and fulfill the trust. "(Sahih Muslim: 2005: 3404)

Leaders with capacity building is a leader capable of guiding the party to be skilled in leading and increase their level of professionalism. In fact, successful leaders are those who work to improve the level of commitment and the commitment of party members to continue to serve and support the agenda that brought the party to the ultimate goal.

Skilled Leaders

According to Sa'd (2010), the crisis in Islam when it is due to the absence of a leader who has the soul of an educator. In fact, successful leadership is leaders that can make an impact on individual behavior, so the leaders can perform their duties in providing direction, guidance and maintain the strength of the group.

In PAS, already there are unit that act in providing management courses relating to leadership to the leadership committee of branch party, area party, or the party unit empowerment, they will organize the program to make the party members have the skills to lead (Interview with the President of the Kuala Terengganu PAS).

While the UMNO party, the approach is through the appointment of certain positions as party deputy chairman, the Chairman of the Bureau and others. Through this approach, they will be able to learn and well versed in the lead. In addition, there are courses organized by the UMNO leadership empowerment related party. (Interview Pasir Puteh Umno division head).

The Level of Professionalism

Thus, indirectly, through education and guidance by political leaders can raise the level of professionalism of the members of the party, whether in terms of knowledge, maturity of thought and rational considerations in determining any decision taken.

Commitment

It's hard to be said in every aspect about the commitment of party members if a member of his own party did not understand how to manage the empowerment given by the party leadership. Party members will attend any course or being organized any party activities that will educate them to be more committed to the party. The activities were organized to approach them to understand the party objectives and instill values that allow party members gave a loyalty to the party. The party members who understand better about the important of religion, race and nation are those who are aware of the great responsibility to uphold Malay survival in this country. (Interview Leader Pasir Puteh UMNO Division).

PAS also see the determination and commitment of party members is through the religious consciousness of party members themselves. Religious education can produce individuals

who have religious awareness so as to produce a sense of responsibility towards the party trust (Interview with the President of PAS Pangkalan Chepa).

Conclusion

Based on this discussion, it is clear that Islamic political leadership can establish an ideology and approaches that could affect party members and the community led to an orderly and perfect system in any state government or country. In addition, it can plan future actions to create an ideal community and well-established based on Islamic way of life for achieving pleasure and blessings from Allah SWT.

Therefore, the implementation and application of Islamic political leadership practices through Malay political parties seen capable of giving new hope to the current political atmosphere in Malaysia and its people. All the crises and internal or external conflict in PAS and UMNO can be handled comprehensively if each party leader put religion as their main aspects in leadership. The model of Islamic political leadership is very important to make country's political landscape in line with Islamic teaching.

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