Development of Military Leadership Model Based On Al-Quran and Sunnah

Noor Azmi Mohd Zainol[*], Ahmad Azan Ridzuan, Daud Mohamed Salleh, Zahimi Zainol Abidin

Faculty of Management and Defence Studies, National Defence University of Malaysia, Sungai Besi Camp, 57000 Kuala Lumpur.
*Corresponding Author
Email: azmi7172@gmail.com

Abstract

In the military context, the need for quality human capital, efficient and effective leaders is vital. The development of human capital in the Islamic military organization requires mentally and physically fitness. Muslim personnel in military not only responsible to defense of national sovereignty, but also have a role as a missionary of Islam. This role requires the competency, and the strength of physical and spiritual to ensure the organizational goals, cannot misled by enemy tactics, and the temptations of lust. This will develop and produce quality military leaders and able to frighten the nemeses of Allah SWT. In order to produce quality, efficient and effective leaders, the leadership development programs have been designed and implemented by the training command of the Malaysian Armed Forces. However, the overall leadership development models referenced are more toward Western perspective. Although there were some Islamic scholars who discuss these things, but mostly they were express their views without developing a conceptual framework to measured its effectiveness. Thus, this paper will focus on what are the key elements supposed to be in the formation of the military leadership development model based on Quran and Sunnah. This is to produce a conceptual framework that makes the Quran and Sunnah as the guidelines which are mostly dominated by leadership models based on the Western thought.

Keywords: : Human Capital, Military Leadership, Islamic Military Leadership, The Quran and Sunnah

Introduction

The success of an organization is depending on management's ability to plan, manage, organize, instruct and regulate the tasks assigned. This capability requires an effective leadership through the professionals and principled of human capital. In Islam, the priority in the leadership was clarified through an authentic when Allah SWT raised the leader in high positions through His Word in *Surah an-Nisa'*:

"O you who have believe! Obey Allah and obey the Messenger and those in authority among you ….." (Al-Quran, an-Nisa', 4: 59)

However, this position does not promise any privileges in the event of misdeeds in the trust given.
This is confirmed by the guidance of the Prophet Muhammad:
"It has been narrated on the authority of Abu Dharr who said: I said to the Prophet (pbuh): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon." (Muslim, Shahih Muslim no. 1793)

Review on several leadership development literatures found mostly dominated by Western perspective. Although there are some scholars who have studied in this field using Islamic perspective, but most of them only discussed in conceptual without suggesting a framework that can serve as a guide for the subsequent measurement. This resulted in most organizations tend to use leadership development models sponsored by Western scholars which emphasizes the elements of worldly, while the Muslims have been given the Al-Quran, a complete guide, that has all the answers for every kink as the word of Allah swt in *Surah An-Nahl*:
"... and We have sent down to you the Book (the Quran) as clarification for all things and as and guidance and mercy and good tidings for the Muslims (those who obey Allah)" (Quran, an-Nahl, 16: 89)

In addition, Allah SWT also states that the Prophet Muhammad (pbuh) is the supreme leader, to the people who accompanied the behavior, manners and commendable leadership style that is incomparable. His leadership is ideal and practical examples that should be followed by mankind to produce professional human capital. His mission: to guide people in the world are not specific to any one nation or country. In *Surah al-Ahzab*, Allah swt said:
"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Judgment Day and (who) remembers Allah often." (Al-Quran, al-Ahzab, 33: 21)

Islamic Leadership Characters
The organization goals will certainly be achieved if the performance and commitment of its leaders seek to achieve the maximum quality. Statements on everyone to give priority to the quality of the work has been confirmed by the word of Allah in *Surah al-Mulk*, which says:
"(He) who created death and life to test you (as to) which of you is best in deed; and He is the Exalted in Might, the Forgiving." (Al-Quran, al-Mulk, 67: 2)

The concept of quality is also followed by the endorsements of the Prophet Muhammad (pbuh) through hadith that emphasizes quality in every impact of human behavior. The *itqaan* (perfection and perseverance) concept is strongly emphasized in the expectation of obtaining the best results and good quality in work. The purpose of the hadith narrated by Imam al-Bayhaqi through tidied 'Aisha namely: "The Messenger of Allah said which means:
"Allah loves to see one's job done at the level of itqan." (Muslim, Sahih Muslim no. 1976)

In addition to the concept *itqaan*, every Muslims must also apply the concept of courtesy and it must be translated in any task given. An understanding of the concept of this grace we seek to promote the continuous and diligent effort to achieve excellence and quality of work according to Islamic orders (Hasan et al., 2013; Nor 'Azzah, 2006; Sharifah Hayaati, 2008). For a good Muslim, any work done not only driven by personal needs, but also driven by the requirements of "how to improve the quality of their work". This is due to the belief that Allah swt is constantly observing every work that is done and wherever we are. This can be understood through the hadith narrated by Yahya bin Ya'mar RA, which means:

".....you worship Allah as if you see Him. If you do not see Him, He certainly sees you ....." (Muslim, Sahih Muslim no. 10)

The concepts of leadership qualities is explained further by Hasan et al. (2013) who emphasized *insaniyyah* (true humanity), *ihsan* (good deeds), *shura* (consultation in setting decision) and *istiqamah* (continuous and diligent in practice). Next, Azman (2013) also outlines some of the characters that have existed in the person of Muslim leaders, namely *ubudiyyah* (each act is worship), *mas'uliah* (duties and responsibilities), *itqaan* (perfection and perseverance in work), *qanaah* (be grateful and pleased in Allah), and *murunah* (tolerance). All of these factors if instilled and practiced by leaders will provide great impact in the quality of leadership and management (Azman, 2013; Hassan et al., 2013). Therefore, Muslim leader is compulsory to apply an Islamic value in his leadership. These values are trustworthy, responsible, unselfish by own views and opinions in a discussion, fair and equitable to the subordinate, tolerance and discretion in action, and always pleased with the result of the provisions of Allah.

Development Of Islamic Military Leadership Framework
The physical, mental and spiritual preparation is the main thing that should be taken seriously by Muslim military personnel. Such preparation is needed as well as a duty to defend the country's sovereignty, they are also serves to introduce Islam. This role requires the competency, and the strength of physical and spiritual to ensure that they can do excellence, and do not be misled by temptations of lust and enemy tactics (Ishak, 1994; Wahab, 2011; Noor Azmi et al., 2015). Thus, the spiritual and physical strength that is needed to establish a great qualities of Muslim military forces that is capable in terrifying an enemy as the word of Allah in *Surah al-Anfal*:
"And prepare against them (enemies of Islam) whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know (but) whom Allah knows." (Al-Quran, al-Anfal, 8: 60)

This verse explains the requirement for training in preparation to establish a disciplined military personnel that is capable to terrify an enemy. With discipline, the quality of work of the military personnel will achieve to the level of expected performance. To guarantee this goal, a leadership development/training framework must be well designed. The design must be triangulating within meticulous theoretical and practical aspects of training to produce a trained military personnel with high performance. As a good Muslim, every work done not only driven by personal needs, but also driven by the will to improve the quality and performance. This is the faith of Muslim, Allah always observing every work/act at every time and wherever we are.

The achievement of quality work performance and commitment is something that is demanded because Islam sees the work as part of the deeds of a servant to their Creator. This is because work is worship and when implemented with full commitment and quality, a person will get the reward from Allah SWT. Therefore, every human being will be justified in the Hereafter is what they do in the world as the word of Allah SWT in *Surah at-Tawbah*, verse 105, Allah SWT said:

"And say," Do (as you will), for Allah will see your deeds, and (so will) His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." (Al-Quran, at-Tawbah, 9: 105)

 This is also reinforced by the word of Allah in *Surah al-Qasas*, verse 26 which means:
 "Indeed the best one you can hire is the strong and the trustworthy" (Al-Quran, al-Qasas, 28:26)

These sentences are an integral part of the verses of Allah SWT that calls for commitment and efficiency in carrying out their work which will ultimately improve the quality of the work. Commitment and efficiency in carrying out this work is the result of a process of acquiring knowledge in training programs designed by the organization.

Literature Review
A few words of Allah in Quran and Sunnah of Prophet Muhammad (pbuh) related to the empowerment of knowledge, training, administrative and military preparations have been used as a reference to form this Islamic military leadership development framework. The completeness of the content of the Quran as a guide to the perfection of life as the verse 15 of *Surah al-Maidah*, namely:

"O People of the Scripture, there has come to you our Messengger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear book (i.e., the Quran)" (Al-Quran, al-Maidah, 5:15)

This is strengthened further by examining the models that have been proposed by scholars and theories related to leadership training. Hence, the Quran also mentions about the necessity of how the knowledge is communicated. Reflections on verse 16 *Surah Yunus* warned that the need for a method of delivering a knowledge (al-Quran), so that it can be practiced, as the following verse:

"Say (O Muhammad)," If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?" (Al-Quran, Yunus, 10:16)

Several studies have been carried out empirically by scholars in the field of leadership training. Findings of these studies found the existence of a significant correlation between the training content and the ability of instructor's will lead to the training effectiveness, which will produce a quality leader. These findings demonstrate that the content of a leadership training program and instructor's ability to deliver the content are able to increase the effectiveness of leadership training. Studies by Paul (2009) on 883 samples representing the officer's cadets

at the US Military Academy; Hatfield et al. (2011) on 21,000 leaders at various levels in the United States Army, and Azman (2012) on 250 samples, consisting of members of the parachute troopers of Malaysian Army. In addition, Noor Azmi et al. (2015) in his study of 254 samples ranging from intermediate and junior leaders in the Malaysian Army Infantry Corps found that the training content, the role of instructor and superior support act as a prominent elements in improving the effectiveness of leadership training. Thus, we can conclude that elements such as the training content (the program), the role of instructor and the superior support are the elements that are essential in designing a framework of military leadership to produce military leaders who have high quality work performance and organizational commitment. The leader of this quality will lead to professional competence and personal advantages such as high skills, good morale, diligent, dedicated and gentleman (Adanan & Mohd Azhar, 2008; Sharifah Hayaati, 2008; Tengku Sarina & Fadillah, 2007) and fit these features: *ubudiyyah*, *mas'uliah*, *itqaan*, *qanaah* and *murunah* (Azman, 2013).

The relationship between the military leadership training framework designed based on the elements of the course content, the role of instructor and superior support to the training effectiveness of employee is consistent with the notion of motivational theories, namely the expectancy theory by Vrooms (1973) and the adult learning theory (andragogy) by Knowles (1984). According to recommendations by Vrooms (1973), attitudes and behaviors of individuals is based on the assumption that humans behave based on the expectation that certain behaviors can lead to a result that can give satisfaction (Jaafar, 2010). This theory explains that behavior is a function of the individual expectations of what will be achieved and the extent to which the importance of the results to be obtained in the future (Noor Azmi & Azman, 2013). This theory states that every individual will be committed in the execution of an action if such measures are capable of producing something of value to them. The performance and commitment in an action is a combination of coercion and abilities. The ability is the potential to perform a task while coercion is also influenced by the reward (Azman & Inani, 2010; Blanchard & Thacker, 2003; Azman et al., 2015; Yamnill & McLean, 2001).

Adult Learning Theory or Andragogy is related to adults who are introduced by Knowles (1984). According to Knowles (1984), job experience will guide the individual to acquire the knowledge, skills, abilities and positive attitude in training (Balkisnah & Norhasni, 2009). He stated that adults learn through experience and use problem solving methods to gain knowledge. Moreover, to achieve success in a learning program, adults need to be informed in advance why they need such training and why the topic is taught to them so important (Black & Earnest, 2009; Noor Azmi & Azman, 2013). Expected results obtained from the training objectives specified in the training content delivered by instructors, as well as strong support from the superior/management would motivate leaders to undergo the training. The improved work performance and commitment to the organization by employee after completed the training will demonstrate the effectiveness of training. This indicate that there is an element of motivation in influencing the effectiveness of training, which also affected by a number of individual characteristics such as age, academic level and responsibility (Colquitt et al., 2000).

In addition, there are few studies, which stated that the effectiveness transfer of training also affected by motivation to transfer (Munna & Suring, 2010; Nikandrou et al., 2008). These

studies have found that the individuals who are motivated to transfer the knowledge gained from training will improve its performance and commitment in their work place (Colquitt et al., 2000; Munna & Suring, 2010; Nikandrou et al., 2008). Therefore, motivation to transfer will also be dealt with in the creation of this framework. To develop a framework of military leadership based on the Quran, the elements as discussed in the preceding paragraphs are adapted. Figure 1 shows the Islamic Military Leadership Framework, which was formed based on the Quran and the Sunnah.
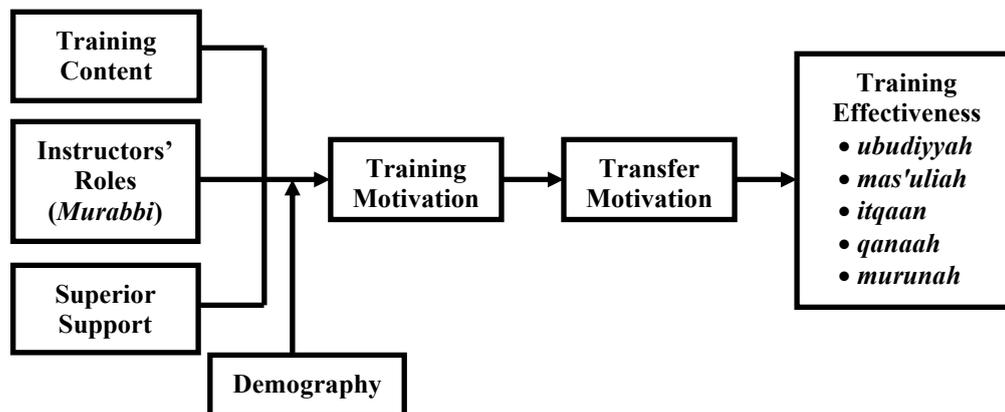

Figure 1 Islamic Military Leadership Framework based on the Quran and the Sunnah

Conclusion

This research has proposed a conceptual framework of Islamic military leadership based on literature review of previous scholars. This framework expected to be a guide to practitioners in the field of human resource development in designing training modules organization. This framework not only led to the military, but also in other areas which undoubtedly require a high level of leadership in global competitiveness. In addition, it is hoped that this model can be tested in a quantitative approach. Quantitative testing will be able to strengthen the ability of the model because the instruments can be statistically proved by the reliability and validity of data. Quantitative testing allows modifications and improvements to the framework that has been established. In addition, this test will also prove theories that prevail in models of training and motivation.

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