

Leadership in Islam: Views, Methods, and Suggestions in the Nigerian Islamic Organization

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Abstract

This paper explores the idea of leadership from an Islamic viewpoint, discussing the purpose and its various manifestations by textual proofs of the Qur'an and teaching of the hadith of Prophet, peace, and blessing be upon him. This article examines the Islamic organization's characteristics of leadership dynamics within a Muslim majority and focuses on the Nigerian Supreme Council of Islamic Affairs (NSCIA) in Northern Nigeria. This paper, however, draws on the analyzed data using a qualitative grounded theory, the essence of leadership, which investigated the subject methods within this specific background. Islamic Leadership resolves the challenging techniques which exist in Muslims organizations then, thus suggests some actions and approach to advance the process of management in leading, comprising of enacting leadership, enacting following, accommodating complexity, sense-making, and embracing basics as an essential vital function. The paper would be of interest to anybody seeking to comprehend this nature in Islamic leading, then again by what system does NSCIA act within Northern Nigeria and the way forward to strengthen leadership methods.

Keywords: Leadership in Islam, Views, Method, Suggestion, Nigerian Organization.

Introduction

Leadership not only plays a vital role in managing an organization's affairs but also in shaping its followers' lives. Leadership and leadership structures are central notions in Islam. According to Islam, the greatest leaders are the Prophets of Allah, Nuh (AS), Ibrahim (AS), Musa (AS), Isa (AS) and Muhammad (SAW), to name only a few. Because of noble bravery they were the most effective representatives, sincerity, truthfulness, modesty, compassion, and consultative strategy, and much else qualities. So, from their teachings and exemplary lives, we learn enough lessons. Ibn Khaldun, a philosopher, historian, and sociologist of the fourteenth century, stressed the personal characteristics of a leader whom he called "full information," necessary for good leadership:

Kindness, Forgiveness for misconduct, tolerance, perseverance, guest compassion and maintenance of the indigent, understanding in unlikable conditions, discharge of duty engagements, consideration and adherence to religious rules and regulation and order,

high regard for the aged and scholars, equity, review of the needs of followers for stopping deceit and corruption (Jamil, 2015).

The Qur'an reproaches humans for following an excellent example of Allah's Prophets, "Those were Allah's directed individuals obey their path (Qur'an. 60:90). And "To those of you who put your faith and confidence in Allah and the Last Day and often find Him, the Messenger of Allah is an amazing role model" (Quran 33:21). Via an Islamic standpoint, leadership is based on trust and obligation here and next life. A leader must represent (servant leadership), whether political or otherwise, and his followers must accept his authority. Sunni political theory leadership (as opposed to Shiite Islam) is centered on excellence and competency and is not hereditary.

Islam sets out guiding principles that are common for the fulfillment of leadership duty (Tamadonfar, 2019). Islam is not interested in the titles of leadership but in the structures and values of administration. Historically, the Islamic civilization Perfect examples of leadership systems, As well as the teachings of the Prophet Muhammad (SAW), the rightly guided Caliphs, and others such as Al-Aziz (d.720); Ayyub (d.1193) and so many more (Tamadonfar, 2019). A good number of articles on Islamic Leadership are written. Nevertheless, as regards this research, there is no empirical research into the status quo of leadership and its mechanisms in Islamic organizations within the Muslim majority of Northern Nigeria.

This paper is not a new leadership analysis but builds on the work of other scholars and researchers to increase their understanding of the processes of leadership. Nonetheless, the significance of this research paper is that it addresses leadership in the sense of the unique setting of Nigerian Islamic organizations, which could also benefit most Muslim communities in the Northern region of Nigeria. Although the Muslim community in Northern Nigeria has experienced challenges, this forces them to reform their institutions and organizations in order to respond appropriately to those challenges (Anyia, 2017).

The Council has since undergone various restructurings towards change for the better Nigerian Muslim's hopes, but the result is not yet achieved (Abdul-Lateef). This paper, therefore, sets out some practical recommendations to make this commendable objective, which includes the "enacting leadership," "enacting following," "accommodating complexity," "sense-making, and "embracing basics."

Leadership on Qur'an Along with Hadith

The Qur'an is Islam's highest authority and is the primary source of Islamic faith, practices, morals, and laws that it is the last revelation from Allah (SWT) to humankind. The Qur'an is Allah's speech, sent by the Angel Jibril on the last Prophet Muhammad (SAW), From its exact meaning and terminology, which many people relay to us (Ahmad, 2016), that applies to the entire times and places (Haleem). Over twenty-three years, The Qur'an has been revealed to the Prophet Muhammad (SAW), mostly in response to situations or questions. The Qur'an has been the point of origin of all Islamic sciences and therefore is regarded as the basis of everything in Islam as well as cultural Islam (Haleem, 2016).

The Qur'an clearly states that leadership on earth started at the time of the formation of Adam (AS) 'When your Lord said to the angels, 'I'm bringing on earth a successor [khalīfah].'. Perhaps we should call it the 'Adamic' model of leadership (Qur'an 2:31). Ibn ' Abbas, the

classical scholar, and prominent exegesis remarks about this: ' (And Adam taught all the names), the names of all his descendants or the names of all the animals and other things, including a pot, a plate, and a saucer ' (Abbas, 2011). Or put it another way; information was a necessary precursor or leadership. The position of successor also made clear about Adam (A.s ') ' children, ' "It is He who created you, successors, on earth and later We made you their successors on earth to see how you would act (Qur'an. 10:14).

Correspondingly, The Qur'an frames the successor's position as a duty rather than a privilege. (Elhadary, 2016). The goal of this function is to check behavior and conduct, which are both properties necessary for sound leadership. Or put it another way, leadership is about action rather than about tags or titles. The Qur'an provides the reader with a variety of virtues, which should form his duties as, among other qualities, honesty, humility, righteousness, effective communication, gentleness, patience, and perseverance. The Qur'an emphasizes particular virtues in the stories of the Prophets and Messengers of Allah.

Conversely, the Hadith consists of authentic sets of sayings, acts, and silent approvals of Prophet Muhammad (SAW). The Hadith is the secondary source of Islam's creeds, customs, ethics, and rules. Muslims Ancient Scholars produced developed methods for evaluating hadith authenticity. These methods examine transmitter content (matn) and chain (sanad). One good example of the hadith is here:

Abu Dhār (May Allah forgive him) said, "I asked the Prophet (peace be upon him) to make me a leader over a group of people. He said, ' O Abu Dhār, you are weak, and leadership is an amanah; on Judgment Day, it is said that it is a shame and regret except for those who rightly claim it and fulfill their duty" (Sahih Muslim).

Subsequently, On the other hand, the hadith speaks of human duty on earth as the representative of Allah "You are all responsible, and each one of you will be asked about his responsibility, and the leader is accountable for his subjects," said the Prophet (Sahih Muslim).

A Brief History of Islam Background in Nigeria and the Formation of NSCIA

Islam reached in Nigeria between 11th and 12th centuries via trade, migration, also through the travels of the mystic scholar's wayfarer throughout trade routes, along the regions of Kanem and Bornu. Although it has been in contact with Muslim traders early as the 9th century. Although Nigeria is a leading African country with a Muslim majority population. Nevertheless, Nigerian Muslims, since the spread of Islam to the country, had continued to operate in disarray and were never known to have spoken in one voice until the founding of the Nigerian Supreme Council for Islamic Affairs (NSCIA) in the 1973 (Saheed, 2013).

Since then, the Council has gone through various restructuring to be better positioned to meet the aspirations of the Nigerian Muslims. Some practical steps were taken to achieve this laudable objective, which includes the expansion of the existing committees and the formation of some new ones to handle specific functions. Among the main goals of the Council is to unite Nigerian Muslims under one body that will be acceptable "across the borders. When, therefore, political independence came in 1960, and religion, consequently deemphasized, it was not difficult for the North to re-group religiously under the aegis of the Jamaa'atu Nasr al Islam (JNI) the Society for the Support of Islam (Is-haq, 2015).

Problem Statement

the past two decades, the debate regarding effective northern-Nigerian Muslim leadership has been a subject of discussion. Furthermore, the media, political and public discourse have generated further talks on the nature of leadership and leadership processes in Nigerian Islamic organizations, mainly because of the problems associated with the Nigerian Supreme Council for Islamic Affairs (NSCIA). Although NSCIA is the highest Islamic organization in the country, it was purposely created to unite the Nigerian Muslim individual and has been in the spotlight because of various leadership challenges facing it. Absence of proactiveness on contemporary issues, lacking representation of Muslims, additionally lack of accountability, disunity among the Muslims, governance issues, religious bigotry, and many more (Faseke, 2019).

Although, there are some studies conducted on the leadership of such organization, but there is lack of existing literature on the ' leadership in Islam, views, methods and suggestions in the Nigerian Islamic organization which has never been study before, as a result of that we developed interest and motivations to write about this. Thus, there is need for a comprehensive study on the leadership in Islam, view, methods and suggestions of this Islamic organization. Therefore, this research seeks to fill this gap and will contribute new discussions to the existing literature on studies of Islamic leadership.

Research Questions

This paper has the following research question; the questions are: How does the leadership process work within the background of Nigerian Islamic organizations?

Purpose of the Study

The purpose of this study is to significantly contribute to the discussion of scholarly leadership by addressing the issue of leadership process within Nigerian Islamic organizations, and lessons to enhance leadership effectiveness.

Research Methods

A qualitative, grounded theory with a reflexive interpretation (Charmaz et. al, 2007), is used to answer the following research question; how does the leadership process work within a background of Nigerian Islamic organizations. Grounded theory is considered a fitting and exciting approach for researching new phenomena in a modern context of substance (Kothari, 2017). Leadership is well-positioned within the grounded theory, which provides insight into the social processes and dynamics of administration. The sampling technique was looked at very carefully to generate productive results. Sampling strategy incorporated purposive sampling and theoretical sampling to satisfy the broader limitation of grounded theory and its delimitation (Kothari, 2017).

Many data collection collections vary from observations, document analysis, and collecting data. This paper looked at the leadership cycle rather than at a leader's single action. The findings were brought to light through four phases of data collection and data analysis. Step one of collecting and analyzing data showed problematic leadership. Phase two told us of the uncertain context. The third phase uncovered the problem reconciliation category. The fourth and final stage of data collection and data analysis showed sense-making and accommodating complexity and embracing essential.

Findings

Before presenting the results, there is a need to investigate what was going on in newly emerging Islamic organizations, this research collected from additional interviews a new set of data to explore the stories of the new leadership model that had arisen. This research has led to a clear expression of the idea of reconciling problems and five of its components; (1) enacting leading, (2) enacting, (3) following, accommodating complexity, (4) sense-making (5) and embracing basic. The concept of problem reconciliation sets the tone of the discussion below:

Enacting leading is the first element of problem reconciliation, which explains the operational

processes of the few successful Islamic organizations. It also describes how interviewees view the leading procedure that influences the behaviors of followers and individuals and suggests a way to operate effective leadership, however, the current research found a great deal of connection between the elsewhere here-mentioned research and the actual concrete system. Middle and lower-level followers and leaders shared their views about the position of followers and the relationship between leadership and followership.

Enacting the following is the second property of the near-core reconciling problems category. It explains how leadership influences the following and how followers can operate and adapt to develop and lead. Followership to leadership is reciprocal (Trehan, 2015).

Accommodating complexity, is a definition of a higher level that incorporates and describes the differences that can not be explained by reconciling problems. As discussed in the previous, by 'reconciling' issues, leaders may influence their followers and the context in which they are working. These complex factors need to be addressed through a process of higher-order to minimize their negative effect, known as accommodating complexity. Complexity accommodating is the mechanism by which leaders control the dynamics of society and the struggle for power. Discussion may follow on the management of the complexity of culture and the systemization of control.

Sensemaking is a process through which leaders obtain information about the organization's problem (Ala-Laurinaho, et al, 2017).

(Brown, 20015) describes sense-making as a process of understanding and situational awareness. Besides, (Steigenberger, 2015) confirmed knowledge is a process of narrative-shared sense-making.

However, the above information shows that awareness and knowledge are significant assets in organizations for enacting sense-making in an organization. Likewise, the participant's narratives in this study show that awareness and education are substantial assets.

Embracing basic refers to the core principles of the people, raised from infancy to adulthood, such fundamental principles come from parents, friends, colleagues, or religious education. Internal basics are central to the public or private actions of individuals. In particular, it has a core set of beliefs and values. It is committed to them, to Islamic leaders, internal embedded fundamentals are the product of Islamic values and ideals, and cultural influences that may or may not agree with Islamic concepts to some extent. These inner Islamic values and beliefs may contradict the assumptions of practices taken for granted as the standard way of acting (Ryan & Deci 2017) or oppose the problem-stricken organizational culture of the substantive context in which they occupy followers and leaders.

Hence, the outstanding aim of this work has been to produce a processual theory of organizational leadership from the beginning. Our analysis revealed that in the concrete setting of Nigerian Islamic organizations, the near core category of reconciling problems was

insufficient to explain such events. Even though having examined the data, the research found that the social process of 'accommodating complexity' was sufficient to explain the variations which could not be explained by reconciling problems. Additional data brought doubts about the ability of the 'accommodating complexity' social process to explain processes and incidents within the current context. Further explanation revealed that the social process of 'sensemaking' is capable of solving different realities that could not be explained by the social process of 'accommodating complexity'.

The social 'sensemaking' process, however, stopped short of explaining why leaders with sensory capacity could influence followers, while other leaders with the same capabilities could not change followers. Further investigation revealed the need for a higher level of complexity to explain the deficiencies in sense-making and accommodating complexity. The higher level of abstraction has developed as the core category of "embracing basics," internal and external basics, without which organizations and their leaders will fail to win the trust and respect of followers and the leading authority.

The central concept of embracing basics operates on three interconnected levels: the individual level, the organizational or contextual level, the leading and following levels. This helps leaders to consolidate power by allowing good characters to become role models. This equips leaders with the ability to lead more effectively by bringing in firm leadership. It also gives organizations the freedom to develop a standard coordinating and leading operating modus operandi.

Conclusion

This paper identified several problems with this model, including the absence of exposed leadership, which resulted in distrust and a lack of trust among followers. The issues of the lack of adequate organizational structures, demographic differences, and political instability also emerged. The paper also highlighted the core issues facing Nigerian Islamic organizations (NSCIA). The NSCIA grassroots branches in the northern state, closer to the flashpoints and in the best position to have the first-hand gist of any misunderstanding between the Muslims and their neighbors, are dormant currently.

It also found that there is a lack of adequate publicity on the activities of the NSCIA, and some Muslims claimed that the vital role played by the NSCIA in the country to the best of their knowledge was the announcement of the rapid start and end of Ramadan. This assertion supports the earlier observation about the grassroots inactivity of the organization. The confusion that usually allows some self-recognized Muftis to issue fatwa and counter fatwa, which sometimes gives space for half-baked scholars. Conversely, even politicians make passionate comments on religious matters.

This research has also found that in this technological era, lack of such foresight in providing a portal where members of the public can access information about Council operations is a severe failure. The effect of social networks such as Facebook, twitter, and so on, offering opportunities for people from different parts of the world to share ideas and offer valuable guidance on topics of concern cannot be overemphasized.

However, in reconciling the problematic procedures that exist within the context of the Muslim organization, this research aimed to offer a whole set of measures and strategies to improve leadership processes, including enacting leadership, enacting following, accommodating complexity, sensing making and embracing basics as the core mechanisms. Specific positive findings were not entirely negated by the negativity surrounding the leading and the following. The subsequent collection of data demonstrated how leaders and followers

can have a positive impact on their organizations through the 'reconciling conflicts' group, and the two sub-categories of guiding and enacting the following.

Connecting with people, leading by example, leading by heart, concentrating on people, and living up to expectations included taking on leadership. The subsequent implementation included the courage to speak out, sharing responsibility, shared sacrifices, and sharing vision. Through operating on three levels that are not accounted for within 'sensemaking' and 'accommodating complexity', the embracing basics approaches have the ability to solve challenging leading and problem context so that the NSCIA be more efficient and address numerous challenges posed by contemporary issues, also needs for rigorous reforms within the organization to overcome those negative perceptions, leaders, and followers need to give a local voice to Islam.

However, our research findings indicate some key suggestions that could help Nigeria's Supreme Council of Islamic Affairs (NSCIA) resolve the ineffective leadership methods.

Firstly, a lack of oversight, absence of proactiveness on contemporary issues, lacking representation of Muslims, lack of accountability, disunity among the Muslims, as well as a poor communication are some of the key issue systems found in NSCIA. Accordingly, leaders must work hard to tackle these important problems in order to influence followers and promote organizational reform. Leaders need to incorporate autonomous accountability mechanisms to provide followers with improved levels of leadership and organizational trust. Leaders ought to have a detailed strategy to accomplish specific targets in accordance with the aspirations of the followers. Leaders must be effective communicators and communicate with followers in a sincere, open manner and exchange regular, detailed and immediate manner. They need to carefully articulate messages and look for input from followers to gain trust and commitment.

Secondly, in an atmosphere of cultural complexity, the propagation of Islamic values and principles is declining, Islamic work ethic is not involved. Leaders are obligated to address these by recognizing the political, cultural and organizational patterns that exist within the framework of Nigeria, and the structure that supports it. Leaders must pave the way for organizational unity which promotes healthy pluralism. Established leadership requires cultural awareness and sensitivity to allow effective leadership and follow-up to be developed. It is necessary for leaders to accept and incorporate the beneficial components of other cultures into their current cultural framework. Leaders must value the cultural identities of other people, as this can help to establish effective organizational relationships. Finally, accommodating cultural complexity is significant, as it will ease many of the challenges facing leaders, influence leadership practice, and may even increase involvement in leadership roles.

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