

MODELS OF ISLAMIC LEADERSHIP IN HIGHER EDUCATION: (TRANSACTIONAL OR TRANSFORMATIONAL)

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ABSTRACT

Leadership is also a process of influence between a person and society, Islamic leadership has a positive effect on work engagement. The Islamic Leadership model was developed through the principles contained in the Qur'an. Islam does not view transactional leadership or leadership based on rewards and punishments as appropriate. In addition, Islam supports transformational leadership while placing more emphasis on achieving Al-Falah. This study is a "literature review", which is research that reviews or critically reviews knowledge, ideas, or findings contained in academic-oriented literature, and formulates theoretical and methodological contributions for certain topics. This study develops an Islamic leadership framework based on a number of factors, including; 1) exemplary character, 2) cooperation, and 3) interaction with others, 4) basic skills, and 5) intelligence. In short, the meaning of Al-falah is good happiness, success or safety. In fact, it is not uncommon to be interpreted in the Qur'an as the meaning of victory. In tertiary institutions, Islamic leadership is leadership which in theory can be accounted for in the implementation of the tridharma of higher education. In practice, this Islamic leadership is carried out consistently, correctly and has benefits for the interests and happiness of the Ummah. Therefore this study is a model that is theoretically in line with the references of the Qur'an and Sunnah. Good leadership in an organization can improve the performance of its members. Therefore it must be with transformational leadership because the transformational approach encourages performance

Keywords: leadership, exemplary character, collaboration, interaction with others, basic competencies, intelligence

1. INTRODUCTION

Leadership is still a topic of discussion that often arises, and Islamic leadership in tertiary institutions is a unique and interesting model to study in depth so that the benefits of using a good Islamic leadership model can be identified. Universities today are more open to using the word Islam; included in its leadership; namely Islamic leadership. This Islamic leadership has been used by the Prophet of Muhammad SAW from the past until now because the Prophet of Muhammad SAW is a consistent, open leader figure, a role model and a good example, where the Muslim community is willing and able to follow him consistently.

One of the internal factors that influence the success of any organization lies in leadership, including the leadership process at every level of the organization, and the actions of leaders. Can not be denied; changes in the desires of leaders bring about major changes in overall organizational performance. Good leadership in an organization can improve the performance of its members. So, it's not wrong that leaders and leadership have always been a popular topic discussed in research. This study aims to provide a brief explanation of Islamic leadership theory, in particular, transactional and transformational leadership styles (Al Mustofa et al., 2022:16).

This study looks at the Islamic perspective in observing these two leadership styles. It also provides an explanation of how the concept of Islamic leadership continues to evolve. Because of that the general study of this research includes: (1) interpretation of leaders; (2) reviewing the theories and styles of transactional and transformational leadership; and (3) formulation of leadership according to an Islamic point of view (Al Mustofa et al., 2022:16).

To add to the body of knowledge in the model of leadership in higher education, a literature review is carried out so that leadership becomes clearer. Al Mustofa et al., (2022:16) explained that the concept of Islamic leadership continues to develop in universities including transactional and transformational leadership.

Alsarhi et al., (2014) argue that Islam does not support a transactional leadership approach for the reason that the transactional approach focuses only on motivating followers through intrinsic and extrinsic rewards based on performances. A Muslim leader, after conducting a good performance will not wait to be rewarded. A Muslim leader considers the process of accomplishing tasks and responsibilities as a means to worship the almighty God. In a study conducted by Hoque et al. (2013) the Prophet was decisive in applying the commands of Allah even with his relatives, especially in matters of great sin. One example of the firmness of the Prophet was when in Medina, the Prophet ordered to cut off the hand of the thief. Some companions think that punishment will not be done because the person is a distant relative of the prophet (Al Mustofa et al., 2022:16).

From this opinion it is clear that Islam does not support the transactional leadership approach because the transactional approach only focuses on motivating followers through intrinsic and extrinsic rewards based on performance. Therefore it must be with transformational leadership because the transformational approach encourages performance without having to wait for awards first. Leadership is one of the key factors in the success of any company. Similarly, commitment of employees and leadership is regarded as a critical factor for the organizational productivity (Hadžiahmetovi et al., 2022:318).

In addition, Islam endorses Transformational Leadership while placing greater emphasis on the attainment of Al Falah. This study develops a framework for Islamic leadership based on a number of factors, including exemplary character, collaboration and interaction with others, fundamental skills, and intelligence (Al Mustofa et al., 2022:13).

2. LITERATURE REVIEW

Leadership is the art of influencing others to achieve specific goals (Duke, 1986; DePree, 2011; Bell, 2013; Ab Samad et al., 2017; Manning & Curtis, 2019; Juhji, 2020; Meraksa et al., 2022). Leadership is an activity that influences other people so that people work together (collaborate and elaborate on their potential) to achieve the goals that have been set (Nusantara et al., 2022; Umiarso, 2011). One of an organization's success factors lies in the leader's role (Mulyadi et al., 2020; Salim et al., 2021; Thaiyibi, 2020). The leader becomes a barometer of the group's success in planning, implementing, motivating, and supervising to achieve the group's shared goals. Because the role of the leader is so important,

the leader is considered a role model for its members. Every leader certainly has a different style in Islamic boarding schools (Kurniawan et al., 2022:305).

Leadership is also a process of influence between a person and society (Antonakis, 2012; Toyib et al., 2020). He engages in unusual behavior and can display a substantial level of skill, otherwise known as charisma. Charisma has played a central role in theories about leadership (Babcock-Roberson & Strickland, 2010; Nikezi et al., 2013; Abbasiyannejad et al., 2015). Naturally, people will attribute charisma to a leader when the leader shows unusual behavior (Bell, 2013). However, it seems that perceptions of leadership are not simply submerged and may or may not produce specific outcomes (Kurniawan et al, 2022:306)

Next is the Islamic leadership model theory. The model of Islamic leadership has four dimensions: Consciousness of God, Competency, Consultation, and Consideration (The 4C model); (Abdallah et al, 2019:575). The concept of servant leadership in its current modern context highlights the relevance of role-modelling (Greenleaf, 2002), which is exemplified by the leadership style of the prophet: ‘For you, in the prophet, is a good role model’ (Qur’an - Surat ahzab [33]: ayat 21); (Abdallah et al, 2019:575).

Level 5 is the highest level in the hierarchy of executive capabilities. A Level-5 leader blends extreme personal humility with intense professional will (Collins, 2006). A Level-5 leadership model emphasizes personal humility, modesty, integrity, courage and patience to measure the quality of a leader. These traits have long been the Sunnah of the Prophet Mohammad and are taught for his followers to emulate. A transformational leadership style is in the preferred Islamic tradition of leadership, and this is exemplified and indeed demonstrated by how the Prophet Mohammad transformed the society in which he lived through inspiration, motivation and intellectual stimulation. Transformative leadership combines the best elements of transformational, charismatic, level-5 (leaders’ humility and resolve), principle-centred (adherence to values and principles), and servant leadership (Abdallah et al., 2019:576).



Figure 1. Leadership Style Model
Source : Abdallah et al., (2019)

Meiyani & Putra, (2019) stated that ethics in the view of Islamic leadership is maintaining ethical behavior and adhering to the principles of humanity and divinity. Ethical and moral principles are matters that must be maintained for every leader to be able to do justice. The concept of spiritual leadership is a concept of universal leadership that is adaptive at the 21st century era that is conditional on change, which is not answered by the current organizational leadership. Islamic leadership is also called leadership based on religious ethics and spiritual intelligence (Wijayati et al., 2022:130).

This study linear with (Meiyani & Putra, 2019) that found Islamic leadership has a positive effect on work engagement. The Islamic model was developed through the principles

contained in the Qur'an. (Meiyani & Putra, 2019; Saripudin & Rosari, 2019; Budiono et al. 2020) found that all dimension related to each other. The positive attitude of a leader based on the Qur'an value can support employee to dedicate to the organization, because the internal organization trust to the leader. The view of openness realized through true principles also has an influence and has a connection that will lead a leader to be able to understand the organizational cycle, challenges, and opportunities faced by a leader for his organization (Meiyani & Putra, 2019). In Islamic perspective, the role of leaders has the great influence to the employee by supporting to work spirited and hope God's blessing, thus, it can be a balance working in organization (Wijayati et al., 2022:136).

Based the results of the study it can be concluded that the Islamic leadership has significant positive effect to the work engagement through work ethics. Islamic leadership lead employee spirited and dedicated and as form of worship. The balancing view encourage the employee to the higher level of working. Theoretically, this study uncover the role of leader in organizational and divine perspective, thus, this research can emphasizes that the leader must direct the work and worship because human being in organization is a religious individual (Wijayati et al., 2022:137).

Islamic leadership is a process of moving a group of people towards a direction that has been determined by impulsive objectives (Afsaruddin & Asma, 2019). Islamic leadership runs openly and full of the spirit of brotherhood between leaders and followers (Tan & Charlene, 2019). Islam, in general, places great emphasis on leadership questions because, in the absence of leadership elements, religious administration matters, and the nation could not be run perfectly (Beekun et al., 1999; Ibn Taimiyyah, 1971; Salleh, 2022:832-833).

This leadership was also proven when Rasulullah SAW recommended appointed leaders when travelling, even in small groups. Rasulullah SAW also described that all Muslim individuals are considered as caliph or leader and is accountable to those who are in under his leadership, whether they are heads of State, wives, children or slaves: "Each of you is a leader and will be held accountable over which he led. A priest (head of State) is a leader and will be held accountable for his people. A husband in his family is the leader and will be asked to be responsible for the people he leads. A wife in the household her husband is the leader she will be asked for responsibility for who he leads. An assistant in matters of property his master is the leader, and he will be asked responsibility for it" (Al Bukhari, 1987:2371); (Salleh, 2022:833).

Hence, leadership is related to adhering to a strong belief in monotheism that will affect the formation and the development of a Muslim individual because it will be the basis of the journey of their lives. Al-Hasan al Aidaros et al (2013) states that true faith is an aqidah (spirit) for each individual determines their behaviour and actions in the same life there is good or bad. Meanwhile, Al-Maududi (1976) explains that the failure of the ummah Islam fully understands and appreciates the question of faith will open the door to the devil ruining their lives. Therefore, Rasulullah SAW started da'wah in Makkah, emphasizing the formation of strong faith and morals among the first generation of Muslims (Al-Buti, 2000; Salleh, 2022:833).

Therefore, Islamic leadership should be emphasized in the military profession. Military duties are a career that is considered noble by Islam and even high respect for people directly involved with military duties (Jalal et al, 2020). People who fall on the battlefield or duties that have been entrusted to the interests of religion, race and country deserve to be called 'martyrs' far more valuable than the rewards given in this world. In this case, the Prophet Muhammad SAW has said, which means, "Whoever dies for defending his property is called a martyr. Anyone who dies for defending his family and the soul of his friend it is called a martyr, and whoever dies because defending his religion will then be called a martyr ". (At Tirmizi, 2007; Salleh, 2022:833).

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Allah SWT has commanded Muslims to make preparations and form strength for defending religion, nation and country. This is as has been said by Allah SWT "And prepare to oppose them (invading enemies) all kinds of strength that can you prepare and from the well-equipped cavalry ready, to awe with that preparation the enemies of Allah and your enemies and the enemies of those whom you do not know; medium God knows. And whatever you spend in the way of Allah will be recompensed to you, and you will not be persecuted" (Al-Quran, Al-Anfal, 8:60; Salleh, 2022:833).

Thus, being one of the senior officers in the Malaysian Army, upholding Islamic leadership is highly demanded in my services. Leadership among Malaysian Army Officers is based on a concept of duty, service, and self-sacrifice, as has been pledged in the knight's pledge. Their responsibilities to followers as moral accountability, defining leadership as placing followers needs before the leaders. Nonetheless, since most military personnel are Muslims, this study attempts to delve deeper into the extent to which Islamic principles in terms of belief and moral of military officers in the Malaysian Army impact the behaviour of Islamic leadership and practice (Salleh, 2022:833-834).

Yulk (2006) defined leadership as "a process of influencing others to understand and agree about what needs and to be done and how to do it, and the process of facilitating individual and collective effort to accomplish a shared objective." Hollander (1978) defines leadership as an influence process that affects leaders and followers. Although the leaders have the power but the power of influence depends more on persuasion than coercion. An effective leader can lead his followers unconsciously to sacrifice for the organization (Bass, 1985; Locke et al., 1991; Salleh, 2022:834).

Aabed (2006), in his dissertation of more than two hundred pages and titled "A study of Islamic Leadership Theory and Practice in K- 12 Islamic School in Michigan", had interaction with twelve (12) Islamic school principals in the state of Michigan who participated in the study. Individual, face-to-face interviews obtained data to get rich descriptive information about their leadership approaches, traits, styles and principles. It contained the essence of literacy to human development, education as the most critical key to development and poverty alleviation, and the importance of parental values and religious beliefs, among others. He admitted that effective leadership in Islamic schools involves incorporating Islamic principles in leadership behaviours and practices. Therein, he confirmed the need for Islamic leadership in Islamic institutions in the United States. He also addressed whether school principals in Islamic schools exhibited and led these schools according to Islamic leadership principles. The dissertation is relevant because it deals with the importance of Islamic leadership theory, which contains the significance of Islamic leadership principles. Although the dissertation was written on some selected school principals, the topic deals with the MAF officers (Salleh, 2022:834).

Khan (2012) accrued the credit of successful organization to the leader factors that lead it towards glory, and the need for such leaders is always there. It is one of the unifying forces and the driving force for success (Salleh, 2022:834).

In this paper, the writer gleaned through the annals of history and studied the life of Prophet Muhammad (PBUH) and his wise Caliphs and inferred from it the fundamental success principles responsible for outstanding achievement in their lives. In the writer's belief, these principles are equally useful both for Muslims and non-Muslims. The concept of leadership in Islam, according to him, is based on Qur'an 6:165, where Allah addresses human beings as His representatives or vicegerents on the earth. He endowed them with the necessary skills, principles and tools to lead their lives and others' towards glory. The key sources of these leadership principles are primarily derived from the Glorious Quran, the holy prophet, the wise Caliph and pious followers. The paper of which scope is discussing critical Islamic leadership principles and their importance for a Muslim and any other leader. It had its primary methodological approach from adopting the study of Islamic leadership as illustrated in the existing literature (Salleh, 2022:834).

Salleh and Alwani (2012), in their article titled "Islamic Principles of Administration: Implications on Practices in Organization", developed a discussion expounding the principles of Islamic administration and its implication to practices in any organization. They enumerated the basic tenets of Islamic administration extracted from the primary and secondary sources of Shari'ah, its definition and scope, application and implementation, and its impact on the practice in any organization. The paper highlighted the relationship of Islamic principles of administration vis-à-vis the mainstream corporate values and good governance as adopted by world-leading firms and organizations. This centered around the three main areas of any organization: employment practices, managerial practices, and training and development. It was an attempt to convince their readers that Islamic principles of administration don't merely serve as a concept or theoretical aspect in the Islamic administration but rather as a very practical tool in serving the needs of any organization is facing the challenges of the new globalization era (Salleh, 2022:835).

The situation and its circumstances are important factors that affect the leadership process. The Prophet appointed different types of leaders in different situations and contexts, according to their ability and experience. The Islamic model of situational leadership places an emphasis on four qualities: skill, trust, knowledge, and piety. In this dispensation, the Islamic model also mentions additional characteristics of followers, such as trust, flexibility and understanding. The Islamic model is comparable to the modern model of situational leadership in which the leader adjusts the style of leadership to fit the development level of the followers that s/he is trying to influence (Hersey, 1984; Abdallah et al., 2019:576).

The relationship between the leader and the followers is shaped by the consultative nature of leadership in Islam (shura). The leader is encouraged to collaborate and engage with followers with integrity, knowledge, and good judgement. This model of leadership is comparable to the modern concept of participative leadership, which invites input from all its subordinates (Huang, 2010). Leadership is thus a shared process that results in the empowerment of subordinates (Srivastava, 2006). Transformational leadership theory also emphasizes the shared process, whereby leaders mobilize their followers through 'idealized influence' (charisma), inspirational motivation, strong performance motivation and effective articulation of a vision (Bass, 1994; Bass, 2006; Abdallah et al., 2019:577).

Leadership is one of the terms that are familiar and close to Muslims. From the creation of Adam until the present generation, leadership is an essential element that constitutes the core of Islam. This argument is based on the belief that human beings were created to govern the world and devote themselves to Almighty God. Allah SWT says:

And when your lord said to the angles "I am placing on the earth one that shall be My deputy," they replied: "Will You put there one that will do evil and shed blood when we have for so long sung Your praises and sanctified Your name?" He said: "I know what you do not know (Al-Baqarah, 2:30).

The word khal fah in verse has been translated as a deputy by (Zayid, 1980). It aligns with the views of some past Muslim scholars such as Abu Ja'far, al-Hasan and Qat dah (Al-Tabary, 2000). As the deputy of God on earth, man acts on it based on His instruction. Therefore, as mentioned earlier, it could be inferred from the view that the word khal fah/deputy could be interchangeably used to indicate the same meaning as the comment 'leader'. Allah SWT created a human being that is made up of two elements. The Outer elements (physical) consist of blood, flesh, bones and nerves and the Inner parts (spirituality) refer to the spirit, breath, heart and mind (Hassan 1996). Allah says: *We created man. We know the promptings of his soul, and are closer to him than (his) jugular vein (Qaf 50:16).*

Therefore, to fulfil the task as caliph on the earth, Allah SWT equipped them with intellect and made this universe subservient. This meant that Allah SWT provided humans with skills and resources to govern the world (Naceur, 2012). The spirit of leadership in the Islamic point of view follows the Islamic principle that man is responsible for whatever he does on earth as per the Word of Allah: Moreover, there are two scribes, one each sitting on the right and the left, recording everything. He utters not a word, but there is a vigilant watcher at hand (Quran, 50:17-18). This point has given immense chances to the Muslim leaders to excel their non-Muslim counterparts in good leadership, either in politics, religion or armed forces. A summary of what is known and understood about Islamic leadership makes it very important to conduct further research on Islamic leadership concerning many fields of life, especially military affairs (Salleh, 2022:832).

3. METHODES

This research is in the form of qualitative research using library research techniques or methods. Qualitative research is research that seeks to find and capture the exact conditions of an object and then seeks its relationship with the problem to be studied both from a practical and theoretical perspective (Saleh: 2008), then qualitative research is a special research procedure that seeks to produce descriptive data from the object under study (Margono, 2004), then the main activity in this qualitative research is to intensively describe and analyze the factors that influence educational quality management (Alfian, 2022).

This research is a literature-oriented research. Researchers studied the Qur'an, Sunnah, and available literature, journals, and magazines on this topic to develop an Islamic view of transactional and transformational leadership. This study is structured based on research objectives (Mustofa et al., 2022: 13).

Furthermore, in collecting and analyzing data, researchers used the literature review method. This method itself is a method that conducts assessment and analysis of library materials in the form of books (Nasution, 2002, Suharsimi, 2013), also analyzes scientific articles from reputable and non-reputable journals (Suharsimi, 2013). The literature review procedure is carried out after the researcher determines the topic of the writing and the topic of the problem formulation which is the focus of this study (Zed, 2008). The data used in this study comes from the results of research that has been conducted and published nationally and internationally (reputable) online journals. In conducting this research, researchers searched for research journals published on the internet using the search engines ProQuest, PubMed, Research Gate, SagePub and Scholar with the keywords: Education Quality Management, Continuous Improvement, Leadership Style, Customer Satisfaction (Alfian, 2022).

Although this research is limited by the saturation level measure, some important insights about transformational leadership styles can be gleaned from this research. While the data analysis is qualitative in nature, where the data is collected in the form of findings that

are relevant according to the research focus, then presented in a descriptive, factual and systematic narrative form. The next step is to draw conclusions in the form of data analysis with logical explanations, where both qualitative and quantitative data (secondary data) are presented to complement each other (Asmawi, 2023:9).

4. RESEARCH FINDING

The research explores in depth to analyze and develop concepts related to leadership from an Islamic point of view because the object of this research is an Islamic institution. The model built for the analytical knife in this study is as shown below this figure.

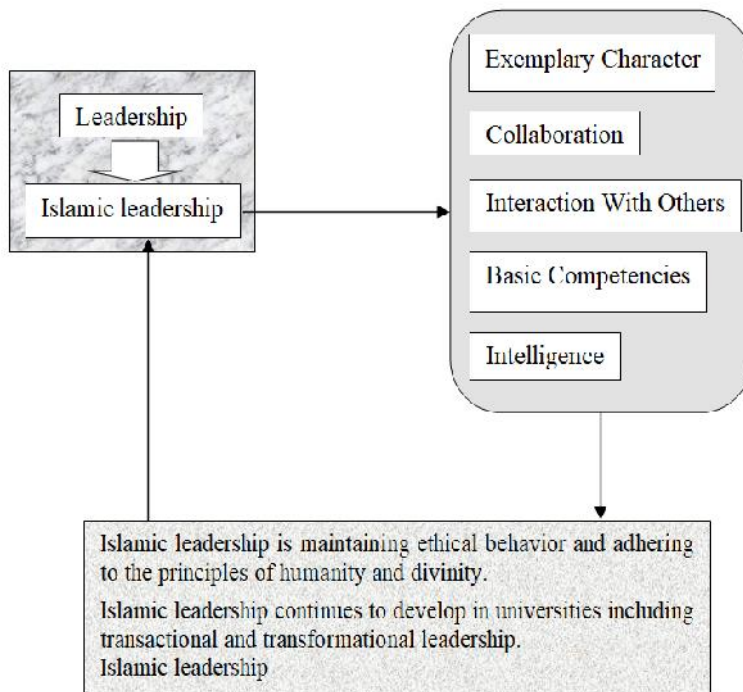


Figure 1. Islamic Leadership Studies in Transactional and Transformational Leadership

a. Exemplary Character

Exemplary character adalah bagian dari exemplary leaders; merupakan hal yang tidak bisa dipisahkan. So the exemplary leaders have exemplary characters; as part. Syakur et al., (2022:3883) menyatakan: Two things are combined in this case, namely the method and approach to character education that is considered to be the most important and effective, as well as the provision of examples of good words or deeds to be imitated by students, in order for students to have good words or deeds of their own (Watson, 2019). As a method that is widely regarded as the most important and most effective in general education, exemplary teaching will, of course, be regarded as the most important and most effective method in character education as well as in general education. The reason for this is understandable, as character education is a component of education. As described in the title Exemplary as a Method and Approach to Character Education, an extensive investigation was carried out in order to find out.

From this study, character education is part of the exemplary character because education can be broader and deeper; including about exemplary leaders. Syakur, (2022:3883) explains that: A noble character, good health, knowledge, capability, creativity

and independence are all attributes of God Almighty. He strives to be a democratic and responsible member of society and strives to do so (UU RI No. 20 of 2003 concerning the National Education System-UUSPN).

Rosen (2013) notes that exemplary leaders conserve and expend energy effectively to support leadership opportunities and have the emotional health to know themselves and act with self-control (Bradberry & Greaves, 2009, Bass & Avolio, 1993). Exemplary leaders have the social awareness to manage organizational relationships to their desired cultural change (Bass & Avolio, 1993), and have the intellectual agility to solve dynamic problems (Hettler, 1976). Finally, exemplary leaders have the spiritual harmony to support a moral organization (Hettler, 1976), and a vocational conviction to support a truly impassioned success (Rosen & Ross, 2014).

Therefore, generalizing grounded roots health strategies is a small but significant step in the application of better organizational leadership through improved internal wellness. The identification of healthy strategies for leaders is more than just improving a leader's ability to lead or an organization's ability to function. Proliferating healthy strategies throughout the organization through exemplary leadership may be able to transform organizational culture (Rosen, 2013). Identification of strategies through the analysis of Grounded Leadership Thematic Team (GLTT) findings may be the first step to the greater generalization of practical strategies (Allen, 2023:15).

Thereafter, we provide context about the exemplar study, outline techniques shown to be effective in the literature, and provide examples from the exemplar study to show how each technique was used. Further research is needed to examine how researchers use various techniques in qualitative individual interviews in general, but with Black women more specifically (Walton et al., 2022:2).

Thus, the exemplary character of Rector leadership shows sufficient character, because after all the Rector is important in realizing organizational performance; including his followers.

The first and most important framework is the leader's character as a role model. A true leader must be a person who has a character that can present himself as a role model and a reference in acting for his subordinates. These characters include their assertiveness, honesty, reliability, selflessness, ethics, loyalty to the organization, passion, moderation, humility, justice and mercy. These characters are important attributes that must be possessed by someone in their personality as the leader of an organization, company or country. Leaders become role models for the team and capable to solve existing problems (Al Mustofa, 2022:17).

Let's see another opinion. Character Education The term "character" is etymologically derived from the English word "character". The word character is defined in Indonesia Dictionary (2008), as a character, psychological features, morals, or manners that separate one person from another, and personality. If it is used in conjunction with the prefix "be" (a person with a character), it refers to a person with personality, behavior, character, or nature. The word character is synonymous to personality or akhlak. According to Koesoema (2007), personality is a characteristic or specific trait or nature of a person that arises through exposures obtained from the environment, such as family, childhood, and also inherent (Koesoema, 2007); (Supaat et al., 2023:189).

The term akhlak is derived from "al-akhlaq" in Arabic which is the plural form of "al-khuluq" which means character, temperament, behavior, or personality (Ya'kub, 1988). According to Ibn Maskawih, akhlak is a state of inner activity that pushes towards spontaneous execution of deeds in the lack of cognition. Meanwhile, according to al-Ghazali, akhlak is a trait that remains in the soul from which deeds come readily, with no awareness of

mind (Djatnika, 1996). In Indonesian word, akhlaq is equivalent to the meaning of moral and ethics (Supaat et al., 2023:189).

b. Collaboration

The second framework is the ability of leaders to collaborate and interact with followers. A leader will always consider his subordinates and will not give excessive burden, beyond the limits of the subordinates. Leaders are required to motivate each member in the organization so they can work their best and improve their quality. Not only motivates, but a leader will train each member to develop. Leaders are required to delegate each task and obligation to members who have the capability to implement it. Moreover, leaders are able to make effective decisions to solve every problem after consultation with all involved parties and relevant stakeholders (Al Mustofa, 2022:17-18).

Regarding this collaboration explained by Sirait et al., (2023:43) that there are four competencies that must be possessed by the younger generation in the industrial era 4.0, namely: critical thinking in solving problems, communication skills, creativity, and collaboration skills in solving problems (Greenstein, 2012).

From this study, it shows that this collaboration is one indicator four competencies that must be possessed by the younger generation in the industrial era 4.0. Collaboration skills can improve students' ability to work in groups and cooperate more efficiently in solving problems so that they are able to achieve common goals. Students will be able to come up with better conclusions when working collaboratively rather than working in person (Kathleen, 2016; Kropp et al., 2016). Collaboration skills are needed so that students are able to play an active role in every activity so that there is a good relationship between groups, mutual respect, and teamwork in order to achieve goals (Le et al., 2018). Collaboration ability can be viewed from the contribution of students in the group, helping each other among groups, accepting the opinions of all members, respecting the differences of each individual, having responsibility and being on time for assignments (Lai et al., 2017); (Sirait et al., 2023:43).

The collaboration is described as related to students, in tertiary institutions it means the Chancellor's collaboration with the organizational environment, including followers. If you look at the meaning, this collaboration can be seen with the Rector in higher education, namely being able to collaborate externally and internally in tertiary institutions.

The project-based learning (PjBL) model can be applied to train collaboration skills because this model has great potential to produce meaningful learning for students as a provision to face the future in the world of work. Students must have collaboration skills because they are useful in managing learning activities in the classroom. The PjBL model is a learning model that can encourage students to be more attractive and creative. The PjBL model fosters students' ability to discuss with peers, communicate and express, teamwork, and effective thinking for work planning and production, and increases cognitive and affective creativity (Lou et al., 2017; Sirait et al., 2023:44).

Collaborative or Collaboration skills enable people within an organization (or outside an organization) to engage with each other productively and efficiently.[.5] Collaboration skills play an important role in the completion of project work done by the students together effectively and efficiently. Knowing how to cooperate well with others will support project efficiency and achievement of better outcomes. To help to boost collaboration skills and improve effectiveness in the work, here are some helpful information, examples and a few useful tips; yakni (1) brainstorming as a group; dan (2) open discussion and Collaborative work (Kumari, 2022:2).

There are following types of collaborative skills; a). Analyzing Problem Without Assigning Blame; b). Assessing The Strength And Weaknesses of Team Members; c).

Brainstorming; d). Compromising; r). Defining Mutually Acceptable Roles; f). Delegation; 7). Time Management; g). Resource Management; h). Leadership; i). Managing Deadlines; j). Assigning Roles; k). Documenting Team Progress; l). Group Achievements; m). Innovation; and n). Organization (Kumari, 2022:2).

As already explained that collaboration explained that there are four competencies that must be possessed by the younger generation in the industrial era 4.0, namely: critical thinking in solving problems, communication skills, creativity, and collaboration skills in solving problems. Therefore the Rector must have superior skills so that problems that arise can be handled properly.

c. Interaction With Others

Regarding interactions with other people, Siswanto et al., (2022) explained that In the literature, leadership is defined both on the basis of personal traits and behaviors, relationships with followers and interactions with other stakeholders, administration position or perception of others (Alblooshi et al., 2021). Leadership can be defined as a group-based process involving encouragement to achieve a certain goal, to inspire and encourage creative thinking (Kwon & Cho, 2016). Each process changes in organizations are driven primarily by their leaders, who must be committed to creating and support the necessary changes and the necessary resources (Alblooshi et al., 2021; (Siswanto et al., 2022:93).

According to Robbins & Judge (2013), leadership refers to the ability to influence a group toward the achievement of goals. While Gibson et al (1991) describe leadership as an attempt to use a type of non-coercive influence to motivate others through communication toward realizing shared goals. Barnet (2006) explains leadership as a process by which one individual influences others toward the attainment of groups or organizational goals. Leadership broadly includes the process of influencing others to determine organizational goals or the relationship of **interaction** between followers and leaders in achieving common goals. Leadership has three fundamental elements, namely: (1) leader, (2) follower, (3) certain situations that connect the leader and follower to interact together. All three **interact** in a process. This very general understanding of leadership is also in line with the ideas of Muslim scholars. Ali (2009) describes leadership as a process of influencing, which is shared naturally, where a leader and followers are involved in certain activities to achieve common goals. In another study, Jamil (2015) explained leadership as a person's ability to lead a group of individuals to complete a particular mission, pay attention for their followers with the aim of succeeding in the management process and reducing errors. From the various definitions above, the

element contained in each of these definitions is to influence (Al Mustofa, 2022:14). After all, empathy appears to be a particularly promising determinant for explaining high-quality teacher-student interactions, especially emotional support for students and, in turn, positive student development from a theoretical perspective (Aldrup et al., 2022:1177). The relationship with the Rector in tertiary institutions is of course the interaction concerning everything related to the Rector's duties so that what is desired can be realized properly.

d. Basic Competencies

At the end of the work period, leaders are required to provide an assessment and evaluation, which is then used to improve the work system so that all management process activities can proceed according to what has been planned. The third framework is to discuss the **basic** competencies that must be owned by each leader. A good leader is a competent leader in his field and specialization. Leaders demonstrate the capabilities to be a reference and guidance for each work processes. Leaders are required to have integrity and become dynamic who adapt and adjust to the fast changing of conditions and the occurrence of crisis.

In daily life, leader communicate effectively in every process of organization. Becoming a leader means having the power to influence. Accountability of a leader will always be the main concern in the eyes of various groups. Therefore, leaders must have the courage and determination in determining every attitude and action. He will walk with consistency in doing well all the time (Al Mustofa et al., 2022:18).

From the above studies, it can be emphasized that competence is the ability to do something successfully or efficiently. Its relation to the Rector who leads the tertiary institution means that a Rector must have the ability to do something successfully or efficiently so that leadership tasks can be accomplished together with followers.

The following is a study of the meaning of competence as explained by (Philp, 2022:8) that competence is discussed across a variety of literatures. Because the construct of competence is used and applied across various domains, there are a variety of possible definitions for competence. As a result of this variation, competence is sometimes referred to as a ‘fuzzy concept’ in that it is difficult to have a single definition that can accommodate and reconcile the different ways it has been used (Boon and van der Klink 2002:6; Delamare Le Deist and Winterton 2005:29; Norris 1991). Some research goes as far as stating that competence is “impossible to identify or impute a coherent theory or to arrive at a definition capable of accommodating and reconciling all the different ways that [competence] is used” (Delamare Le Deist and Winterton 2005:29). This fuzziness is most apparent in the definition of competence taken from the interpersonal judgment literature (Casciaro and Lobo 2008; Chermers 2001; Cuddy et al., 2007, 2008; Judd, James-Hawkins, Yzerbyt, and Kashima 2005; Sinclair and Fehr 2005; Ybarra, Chan, and Park 2001) where competence is defined more as a laundry list of related qualities – as an individual’s belief about another person’s “confidence, effectiveness, intelligence, capability, skillfulness, and competitiveness” (Aaker et al., 2010:225) – rather than a distinguishing construct. To help clarify some of this confusion of what competence is, I discuss how competence is conceptualized in other areas to help derive a more concrete understanding. I first discuss how competence is viewed as an objective construct in developmental psychology and childhood development literature. I then briefly discuss how competence is interpreted more subjectively in the self-esteem literature, existing as a self-perception.

Early conceptualizations of competence describe competence as a broad construct that can help us understand human motivation in general. Specifically, research on evolutionary psychology describes competence as a motivation, where the goal to conquer obstacles by attaining competence is what makes us intelligent living beings, pushing the boundaries, and motivating us to continue living (White 1959). Within this literature, competence is a trait shared with other higher order mammals, where the goal is to develop competence in dealing with the environment (White 1959). In his explanation of animal and human motivation, White (1959) defines competence simply as, “an organism’s capacity to interact effectively with its environment” (pg. 257). Based on this understanding of competence, humans are driven by a motivation to get by within the environment in which they live (Philp, 2022:9).

Competence also plays a major role in understanding childhood development. While evolutionary psychology suggests competence as a grasp of the general environment, childhood development research focuses on competence as a process of achievements, with the end goal of independence. Childhood development research approaches competence from a staged perspective, where milestones of competencies are reached over time, with the end goal of eventually achieving independence. For example, research on ego psychology (Hartmann 1939; 1958) frames competence as a staged development of ego with a focus on the development of environmental coping strategies and the eventual end goal of ego autonomy. Additionally, object relations theory (Mahler, Pine, and Bergman 1975) and

attachment theory (Bowlby 1969) both focus on the gradual acquisition of competence over time in order to be able to exist and persevere independently. These theories conceive competence as the end goal, where children grow through development stages, gaining various competencies along the way until they are eventually able to engage with and cope with their environment with complete autonomy. And, since this literature focuses on the development and eventual acquisition of competence, the assumption is that once it is obtained it is not easily lost or altered. Overall, both the evolutionary psychology and childhood development literatures approach competence from an objective perspective. To get a different understanding of how individuals perceive their own level of competence I turn to the self-esteem research.

Looking inward, self-perceptions of competence are a fundamental component of self-esteem (Rosenberg 1965;1979). Some self-esteem research even argue for competence to be considered a distinct dimension that makes up individuals' overall self-esteem. More specifically referred to as "self-competence" within the self-esteem literature, competence is defined as "the valuative experience of oneself as a causal agent, an intentional being that can bring about desired outcomes through exercising its will" (Tafarodi and Swann 2001:654; Philp, 2022:9).

Competence is also described within similar work as the "result from the successful manipulation of one's environment" (Tafarodi and Swann 1995, pg. 325). This definition, presents competence as a self-perception, incorporating both effective environmental management from the evolutionary psychology perspective and autonomy from the childhood development perspective. Additionally, the self-competence definition presented by Tafarodi and Swann (1995; 2001) suggests that competence can be experienced anytime through action and outcome, whereas feeling self-competent can stem from "the successful manipulation of one's environment" (emphasis added). This suggests that self-perceptions of competence can fluctuate from situation to situation, implying that individuals should feel incompetent following perceived unsuccessful manipulations of the environment. It is the latter possibility that I focus on more specifically in my conceptual development (Philp, 2022:10).

Due to the inclusion of achieving independence, environmental coping, and the suggested possibility of fluctuations, my definition of competence aligns more closely with that put forth by Tafarodi and Swann (1995; 2001). In this dissertation, I define competence, and more specifically self-perceptions of competence, *as an individual's perceptions of their own capabilities to independently obtain what they want* (Philp, 2022:10-11).

Its relation to the competence of the Rector is that the Rector should be able to carry out competence in various ways, internally and externally so that the Rector's duties are able to advance the institution properly according to the desired vision and mission.

e. Intelligence

The final framework is the level of intelligence and the way to see the future. This includes leader's competence in the relevant character discipline. Leaders must have strong emotional intelligence, not easily influenced by thoughts that can have a negative impact. He is a visionary figure, has far-sightedness. At the end of the office term, the leader is required to succeed in choosing his successor and transferring his duties and responsibilities (Al Mustofa et al., 2022:18).

Mengenai emotional intelligence ini ada komunikasi antara pendidik dan siswa, seperti berikut: Several studies on teacher efficacy have examined the link between emotional intelligence and how people deal with conflicts. According to the findings of this study, emotionally intelligent educators can better manage their interactions with students by favouring the cooperation type in addition to the avoidance style. Even though emotions and

emotional intelligence (EI) are integral to education, research on their respective roles in the classroom has been scant (Khassawneh et al., 2022:2).

Leadership as an inherent trait of a leader requires effort and practice in order to develop optimally (Nasution, 2016). Ability leadership can be seen from the attitude or behavior displayed by the leader in their daily activities. The "basic estuary" of leadership attitudes includes aspects of personality, communication (interaction with others), courage to make choices, readiness to accept risks, a sense of responsibility, appreciation for oneself and others, as well as the development of soft skills in the form of managerial abilities (Juhji, 2020:172-186; Suriyadi et al., 2022:6728). Specifically, this research describes an analysis of how the leadership skills (Suriyadi et al., 2022:6738).

As already explained, indicators of the leadership skills are aspects of personality, communication (interaction with others), the courage to make choices, readiness to accept risks, a sense of responsibility, respect for oneself and others, as well as the development of soft skills in the form of managerial abilities. Therefore the Rector in Islamic leadership must have it as an important thing.

5. CONCLUSION

This conclusion relates to the discussion of the concept of leadership in an Islamic perspective. This study provides two types of leadership in an Islamic perspective, especially transactional and transformational leadership styles with the example of the Prophet Muhammad (SAW) as an excellent role model (uswatun hasanah) for Muslim leaders in the current situation. The Rector laid the foundation for his leadership to be centered on serving. In the overview of leadership theory presented, it can be seen that the transactional leadership approach because the transactional approach only focuses on motivating followers through intrinsic and extrinsic rewards based on performance.

Meanwhile, transformational leadership is focused on the main attributes of transformational leaders, namely increasing people's awareness, helping people see beyond self-interest, intellectual stimulation, idealized influence or charisma, individual consideration, and inspirational motivation. They also believe that the role of the leader is to sustain the organization in the long run and has a role in maintaining organizational culture, unity and cooperation among followers in the organization. They also believe that leaders must initiate, guide and control change to achieve set goals. They also think that an influential Islamic leader must have high leadership qualities.

This study recommends that the Chancellor be equipped with the necessary Islamic knowledge to improve the quality of his leadership in separating power and delegating responsibility. Thus, Muslim leaders seek to establish the proper attribution of servant and transformational leadership to achieve effective Islamic leadership. In addition, the authors argue that the concept of a leadership model is a better model for Muslim leaders to achieve effective leadership with lessons from the Prophet Muhammad SAW as an excellent role model in Islamic leadership practices. Therefore Islamic leadership must be held by Muslim leaders. It is suggested that Muslim leaders wherever they are in Indonesia and in other countries in the world do not hesitate to apply the Islamic leadership model. This is also the way to follow (sunnah) from the very good example (uswatun hasanah) in Islam; namely the Prophet Muhammad (SAW).

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INTERVIEW GUIDELINES**1. exemplary character;**

Exemplary character is an indicator of the model of Islamic leadership in Higher Education: a literature review. According to the informant, what is the exemplary character of the model of Islamic Leadership in Higher Education: a literature review? Answer:

2. collaboration;

Collaboration is an indicator of the model of Islamic leadership in Higher Education: a literature review. According to the informants, how is the collaboration on the model of Islamic Leadership in Higher Education: a literature review? Answer:

3. interaction with others;

Interaction with others is an indicator of the model of Islamic leadership in Higher Education: a literature review. According to informants, how is interaction with others in the model of Islamic Leadership in Higher Education: a literature review? Answer:

4. fundamental skills;

Fundamental skills are indicators of the model of Islamic leadership in Higher Education: a literature review. According to informants, what are the fundamental skills in the model of Islamic Leadership in Higher Education: a literature review? Answer:

5. intelligence.

Intelligence is an indicator of the model of Islamic leadership in Higher Education: a literature review. According to informants, how is intelligence in the model of Islamic Leadership in Higher Education: a literature review? Answer: