

# Islamic Leadership Management on Business

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When the New Order regime was toppled, Indonesia entered a new historical phase known as the reformation era. Indeed, the 'reformasi era' was the antithesis of the New Order era. Reformers wanted to fix everything that had gone wrong under the Suharto regime. Many hopes were raised that the fate of the nation would be better and the various problems inherited from the previous era could be resolved. The spirit of reformasi made many things that were previously considered impossible during the New Order era find an outlet. At the beginning of the reformation, a number of previously impossible ideals such as (1) the superiority of ethics and morals over power, (2) the victory of change over the establishment, (3) hope for the future over the darkness of the past, (4) the triumph of conscience over the abuse of power in the past. The following study will try to put forward some ideas that we may already know together to build Indonesia to become a more victorious, respected, and dignified nation, namely by strengthening human capital with faith, hard work, and professionalism.

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## INTRODUCTION

One of the biggest crises facing this nation today is the crisis of role models. This crisis is far more devastating than the energy, health, food, transportation and water crises. In the absence of leaders who are visionary, competent, and have high integrity, the problems of water, forest conservation, health care improvement, education, justice system, and transportation will get worse. As a result, health costs are increasingly difficult to afford, transportation management is increasingly chaotic, education is increasingly losing a compassionate conscience oriented towards noble morals, rivers and groundwater are increasingly polluted and waste management is poor.

In terms of morals, Indonesia is in a very concerning position. There is not a single country in the world where print and electronic media indulge in pornography and are so easily accessible to the public. Even the most liberal countries such as the United States, the United Kingdom, Germany and Australia require a minimum age of 18 years or 21 years to be able to possess these illicit goods by showing a valid identity card. If this is violated, both buyers and sellers will be subject to severe sanctions. This also applies to cigarettes and other nicotine-derived products. Indonesia is now not only a destination country for drug trafficking but has also become a large-scale drug producer.

In terms of corruption, budget leakage in the implementation of development is worse than during the New Order era. If corruption was previously concentrated in the central government, it is now evenly spread across all levels of the bureaucracy, both in its task of implementing APBN/APBD-based development as well as in its relations with private entrepreneurs. Ironically, corruption is carried out by unscrupulous enforcers of justice who are supposed to be in charge of eradicating corruption, such as those from the police, prosecutor's office and courts.

The executive or government seems to be increasingly cautious in implementing APBN/APBD tenders for fear of being chased by the Corruption Eradication Commission (KPK) and violating Government Regulation (PP) No. 80/2003. The fear of doing wrong is a healthy symptom but it also opens up new opportunities for development watchdogs and justice enforcers. It's like they have a "new field" to pressure the executive. To be safe there is no other way for the executive but to "pay" the watchdogs and enforcers. Where is the post taken from? Obviously

from the APBN/APBD. Who is harmed? The answer must be the people because the allotment for the development of public projects and facilities is getting smaller. No wonder why the public service infrastructure in this country is so alarming.

This leakage becomes even more pronounced when the Regional Autonomy (Otda) system has not yet been understood and implemented with a mature and responsible spirit. For example, to become a regional head (governor, regent, mayor) on the island of Java or certain regions in Sumatra, Kalimantan and Sulawesi, a minimum campaign cost of seven to fifteen billion Rupiah is required. When the candidate borrows from some of his businessmen and friends, he will immediately become a big debtor (gharimun kabir) who must be paid during his reign. This is where he will start the main task as a regional head with a "return of capital" program. This "return on capital" program obviously cannot be expected from structural salaries because the official take-home payment of these officials is no more than fifteen to twenty million Rupiah per month. Perhaps if various official allowances are added, it reaches fifty million Rupiah to one hundred million Rupiah a month. If that fifty million is multiplied by sixty months in office, then the total official income of the regional head is three billion Rupiah (Rp.50 million x 60 months). Where should he cover the rest? The answer is by entrusting a certain percentage of the APBD to contractors. Every contractor who participates in a tender must be prepared to deposit 5 to 20 percent if they want to win. Likewise, regional leaders will get additional income when the Regional Government (Pemda) treasurer makes payments to contractors. Local government leaders will also still get additional non-halal income from every mining and investment license and concession carried out in their area.

## CONCEPT OF LEADERSHIP

From the description above, it is very clear that this nation needs role models who are worthy of imitation and are able to bring every Indonesian to be more advanced and more dignified. Indonesia needs role models in almost all spectrums of life. Young people and teenagers need a figure who is resilient and highly motivated to face all the difficulties of life and the many obstacles to develop. Households need an exemplary husband and father figure who is attentive to his wife and children. The business world also needs examples of businessmen who can succeed without relying on capital

and money but on competence and *trust*. The world of education needs educators who are *nurturing* and treat students properly because education is essentially a process of transforming values and character, not just the transmission of information and data.

At the social level, a *leader* is needed who is able to knit the meeting points of various elements of society that are different in terms of ideology, culture and traditions; into a new social order that moves towards a new civilization.

Indonesia and the world are longing for political leaders who have the vision, competence and *compassion* to advance their nation. Many of the nation's children do not know what Indonesia will be like in 5 or 10 years. Many of us also don't understand what the national food strategy will be in order to be self-sufficient in rice in the next 3 years or how to ensure energy security when oil is expected to be drastically reduced in the next 18 years and natural gas will run out in 60 years.

Indonesia misses a *leadership role* model who believes that the position is a responsibility for the hereafter and not a splendor and *opportunity* to increase wealth at any cost. Leaders who cannot sleep well because there are still many people who are poorly nourished. Leaders who cannot take a long vacation because many health centers are in poor condition. Leaders who do not really enjoy sitting in an air-conditioned room while there are still many people who are victims of natural disasters in refugee camps. Leaders who do not have the heart to ask for salary increases and facilities because some civil servants' basic salaries are not greater than the home phone budget of an official at the district level.

The example of leadership is actually found in Muhammad PBUH because he is a *holistic, accepted, and proven* leader. *Holistic* because he is a leader who is able to develop leadership in various fields. The example of his leadership is reflected in 8 spectrums of leadership, namely in *self leadership*, business, household, da'wah, social politics, education, law, and military. His leadership is *accepted* because his influence is recognized by more than 1.3 billion people in the world today. *Proven* because its influence has been proven since more than 14 centuries ago and is still relevant today. It's just that sometimes we are reluctant to take pearls of wisdom from his example because of pride or ignorance.

## Human Quality and Development

If we talk about human quality in development. Then we will be involved in several aspects of human beings. The first is the physical aspect, which is the level

of health of the body and the completeness of the limbs. Second, the cognitive aspect, in this case the level of intelligence and education. Third, the non-cognitive aspect, which is the quality of personality and moral quality that exists in a person.

A person cannot be a productive worker if his health is poor, his cognitive abilities are not in line with the demands of the job, and his personality and morals are not in line with the will of development.

Another trait that seems to determine economic progress towards industrialization was proposed by Max Weber in his book *The Protestant Ethic and the Spirit of Capitalism*. According to Weber, economic progress towards industrialization occurs because of the nature of hard work with high spirits, frugal living attitudes, and the habit of investing money for economic progress.\

In Indonesia, these traits are not so prominent. Hard work is not yet a common characteristic of Indonesian workers. Civil servants, for example, still do not use their time to do their duties to the best of their ability. Indigenous entrepreneurs have generally not been able to match the hard work of non-Indigenous entrepreneurs. One might make another argument. Indonesians are actually quite willing to work hard. For example, street vendors, pedicab drivers and public passenger car drivers continue to survive despite being chased by officers. The problem is that they become lazy because of regulations that kill their desire to work.

Frugal living is apparently not yet a way of life for most Indonesians. Although the slogan of a simple lifestyle has been proclaimed since a few years ago, it seems that it is still a slogan that has not been implemented. We still often see lavish events that will certainly cost a lot of money. The inauguration of new factories is still carried out on a large scale. This is not only costly, but also time-consuming for the technocrats and other functionaries who attend the opening. This habit of holding inauguration ceremonies has spread to small projects, such as bridges, housing, and small buildings. In addition, there is a lot of extravagance practiced by many people to buy luxury goods for the sake of social status. In terms of living frugally, our society seems to be very different from those in developed countries. The Japanese and Dutch, for example, are very frugal people. Even though their income is already high, they still maintain a frugal life. For example, if they get a bonus on top of their regular income, they will save it. This doesn't seem to be the case for Indonesians. If they get extra income, they think of it as a windfall that should not be saved, but should be spent.

Another human trait that supports economic growth is the 'drive for achievement'. David C. McClelland in his book, *The Achieving Society* (1961) assumes that this drive for achievement is like a virus that can be transmitted to every human being. He named the virus *N-Ach* (*need for achievement*). According to McClelland (1961), nations that have a high drive for achievement will be able to advance their economy. The characteristics of humans who have a drive for achievement are the habit of working hard to improve achievement. For them, in working, the main goal is not the desire to pursue extrinsic things such as money, wealth, prestige, but intrinsic goals. They will be satisfied if they can do a job as well as possible. What the result is is not the main thing for them. This drive for achievement is very prominent in Japanese people. What is important to the Japanese is not the result of their work, but how they can do a job to the best of their ability. The Japanese call such an attitude by the term *makoto* (Suyohadiprojo, 1983).

The drive for achievement among Indonesians seems to be low. This is evident for example from reports of the low productivity of our labor force sent to the Middle East. Another indicator is the many cases of corruption to pursue extrinsic things but without hard work.

Another trait required in the process of achieving work efficiency, which is presumably indispensable in industry, is the match between the job and the employee. This match is only obtained when the conditions demanded by the job (interest, talent, education, intelligence and personality) are possessed by the employee. In Indonesia, it seems that so far the search for the *right men in the right place* has not been implemented properly. The placement of people in certain work positions is often determined more by whether they are family members, close friends, political allies, or people who are willing to pay polish money. The same applies to the provision of capital for the development of businesses in the private sector. Many private companies are managed by relatives or good acquaintances of ruling officials. This company was established not because of the manager's expertise in the field of entrepreneurship, but because of the support of the ruling parties in the form of facilities ranging from granting business licenses to capital. This kind of nepotism is very dangerous for the progress of development, if the people who are placed or assisted do not meet the requirements demanded by their work.

Another trait that needs to be fostered in the face of industrialization is the drive for affiliation. Atkinson

uses the term *need for affiliation* to name this drive. What is meant by affiliation drive is the urge in humans to build positive and affective relationships with other people. People who have a large affiliation drive have characteristics of being friendly, affectionate, and have a sense of loyalty.

The affiliation drive has received less development in the West. Because of the overemphasis on *individualistic* and *materialistic* traits, this drive has received less attention. For people in Western countries, the *need for achievement* takes precedence. Overemphasizing the drive for achievement without accompanying the drive for affiliation, will cause people to become *individualistic*, paying less attention to the welfare of others. Perhaps this is one of the reasons why industrialization in Western countries has always had a negative impact on interpersonal relationships. High divorce rates, high suicide rates, and a high frequency of *child abuse* are some of the consequences of the sense of alienation that is a side effect of industrialization. The birth of *cults* in America, *communes*, *hippies*, and the drug generation is a reaction to this feeling of alienation.

For Indonesians, developing an affiliation drive is an obligation that must be carried out. The foundation of our country requires every Indonesian to prioritize the interests of society over his or her personal interests. Matters relating to personal interests are placed within the framework of awareness of his obligations as a social being in the life of his community. What must be guarded against is that our economic development should not result in the widening of the gap between the rich and the poor. Basically, this happens because of the egoistic drive of those who only want to pursue benefits for themselves. In view of this, the encouragement of affiliation building is very important.

This desire for affiliation is a reflection of the spirit of *silaturahmi*, which was strongly emphasized by Muhammad PBUH. In one of the narrations, he said that whoever claims to believe in Allah and the Last Day, let him keep in touch. *Silaturahmi* itself means bonds of affection. Thus the desired affiliation in Islam is an affiliation based on affection. This was one of the keys to the success of the early generations of Muslims at the time of the Prophet and several generations after him.

One more trait that must be possessed in development is good morality. A country will not grow its economy fast if it is undermined by immoral people. There is also a possibility that the economy of a nation will not grow but collapse by unscrupulous hands.

From the description above, it can be concluded that there are at least several personality traits that must

be fostered in facing the industrialization era, namely innovative traits, achievement drive, affiliation drive, frugality, and good morality. Another way that can be used to increase the drive for achievement is to provide religious teachings that emphasize that working hard is a devotion to God. To the best of the author's knowledge, there are many verses in the Bible that contain recommendations to work hard.

### Human Capital in Development

In developing Indonesia, the enrichment of human *capital* with several capitals, namely *intellectual capital*, *social capital*, *soft capital*, and religious capital.

Intellectual capital is the tool needed to find opportunities and manage threats in life. Many experts say that intellectual capital plays a huge role in adding value to an activity. Various companies that excel and gain a lot of profits are companies that continuously develop their human resources.

Intellectual capital will only grow when each person shares insights. To be able to share insights, people must build a network of social relationships with other people. The ability to build this social network is called social capital. The wider one's *social circle* and the wider the *social networking*, the higher one's value.

Social capital is also manifested in the ability to live in differences and respect *diversity*. Recognition and appreciation of differences is a condition for the growth of creativity and synergy. The ability to get along with people who are different, and appreciate and utilize together these differences will provide goodness for all. In the teachings, every human being is asked to build friendship. Because friendship will provide goodness. Creative ideas often emerge through discussions. Likewise, business opportunities often open up because of the network of relationships.

Religious capital, also referred to as "*soft capital*", is the capital needed to foster social capital and intellectual capital. *Trustworthiness*, emotional restraint, forgiveness, patience, sincerity, and a desire to please others are necessary for building a civilized and high-performing society.

For religious people, the three capitals discussed above are part of the expression of spiritual capital. The higher one's faith and piety, the higher the three capitals above. However, many academics suggest that spiritual capital be separated from the three capitals above, with the aim of further emphasizing the importance of human religious development efforts.

### Faith as Development Capital

The understanding of faith is often given meaning in an abstract, occult or perhaps mysterious sense so that we lose the real picture of the power of faith. Supposedly, every believer must believe that faith will feel its delicacy if it is actually manifested in the form of good deeds, which is a proof of creative work activity, which is forged by the spirit and motivation of tawhid to realize its noble identity and ideals as the best people.

Work is human nature and work that is based on the principles of tawhid faith not only shows the fitram of a Muslim, but at the same time exalts his dignity as a servant of Allah (*'abd Allah*) who manages all of nature as a form of his way of being grateful for the enjoyment of the Lord of nature.

For over a hundred years scholars have been trying to answer the question of the role of religion and *values* in creating modern capitalism and democracy. Although it is only in the last two decades that sociologists have used the term '*social capital*' to describe the role of religion in economic development, the concept of *spiritual capital* has been implicit in the theories put forward by Max Weber. Weber believed that religion was a major consideration in a person's rationality and behavior. In his book, *The Protestant Ethic and the Spirit of Capitalism*, Weber argues that the values of *independence*, discipline, *inner-world asceticism* adopted from Protestant Christianity, especially the *Calvinist* variant, played an important role in the development of modern European capitalism.

Laurence Iannaccone (1990) argues that just as household commodity production is generated by *skills* known as *human capital*, the production of religious practices and religious satisfaction is reinforced by religious *human capital*. He defines *religious human capital* as "*skills and experiences specific to one's religion, including religious knowledge, familiarity with church rituals and doctrine, and friendships with fellow worshipers.*" While Finke (2003) defines *Spiritual Capital* with, "*Religious capital consists of the degree of mastery of and attachment to a particular religious culture.*"

To appreciate a religion requires knowledge and familiarity with its teachings. For example, ways of worship and so on. However, to truly appreciate a religion requires *emotional attachment* and religious experiences that are intrinsic to one's life. Religious activities such as prayer, remembrance, and other religious experiences built over a lifetime not only increase the sense of belief in the truth of a religion, but also strengthen the emotional bond to a religion. Emotional attachment and mastery of religious



teachings become a growing investment that constitutes *religious capital*.

*Spiritual capital* is different from other forms of *capital*, not because religious groups do not have material resources (*financial capital*), skills (*human capital*), trusting relationships (*social capital*), and cultural values (*cultural capital*). They have all of these. *Spiritual capital* may not affect politics and economics directly. But *spiritual capital* may influence the economy through health, *rule of law*, voluntarism, and education.

For example, in the West people who engage in religious activities live longer. Highly religious people tend to have fewer mental problems, get sick less often, and recover faster than low religious people. They rarely engage in behaviors that harm their health; for example, they rarely smoke and consume alcoholic beverages and so on. They are more interactive with society, have greater *self-esteem*, have higher levels of happiness, are less stressed, and have happier and longer-lasting marital institutions.

Thus *familiarity* and friendship within a religion helps one to produce valuable religious commodities. Compared to *social capital* and *human capital*, the concept of *spiritual capital* has been somewhat neglected.

French sociologist Pierre Bourdieu (1994) proposed the term *cultural capital* to identify the cost of one's cultural investment. People refuse to move from a place, not only to protect their *social capital*, but also to protect their *cultural capital*. For example, if a person is already fluent in French, he will maximize his *cultural capital* by remaining in a French-speaking society rather than moving or investing culturally again by learning another language. If this is applied to religion, it would be a proposition about *religious capital*.

In making religious choices, people will attempt to **conserve** their religious capital (Stark & Finke, 2000). This means that the more *religious capital* a person has, the stronger their efforts to preserve this capital. In other words, when they continue to try to master religious teachings and their emotional attachment increases, they will avoid actions that can jeopardize this investment (*religious capital*). This proposition has led to several hypotheses that help explain the findings of various studies on religious conversion (Stark & Finke, 2000):

1. The greater a person's religious capital, the less likely they are to affiliate or convert to another religion.
2. When a person affiliates or converts to another religion, he will tend to choose a religion that can maximize his *religious capital* reserves.

In their book *Spiritual Capital*, Danah Zohar and Ian Marshall argue that for capitalism to have a future, it

must change its focus from solely accumulating *material capital* and start accumulating '*spiritual capital*' - a kind of *wealth earned by acting not out of short-term bottom-line expediency but by serving fundamental human needs*.

Rational intelligence (IQ) and emotional intelligence (EQ) are needed to diagnose the *current state*, while spiritual intelligence (SQ) can be used to realize the final transformation. You can lead your company with facts, figures, and complex techniques. You can also influence employees through promising year-end charts and rising stock price movements. However, the organization must still have *spiritual sustenance* to optimize productivity.

The relationship between faith and success lies in *self-confidence*. Self-confidence means that you are able to do or achieve what you want with your own abilities. With self-confidence, the fear of failure can be overcome. Indecision can also be removed.

Failure often starts when a person does not believe in his own abilities. He will limit himself from his true abilities. For example, you think that you are less capable than others. Maybe you think that other people are better in some areas. If so, it means that you have sold yourself below your worth.

This kind of low self-confidence is like a brake that holds back your true potential. It keeps you from moving forward. It creates the two main enemies of success: doubt and fear. It corrupts your system. It causes you to hesitate to take risks that can be overcome to bring out your true potential.

"Faith increases and decreases," said Imam al-Ghazali. The same applies to the belief in success. A person's self-confidence also often goes up and down. In order to keep moving towards success you must continue to anticipate the decline in your faith or confidence so that it does not go down. This is where motivation is needed. You must accept the basic principle that you have "unlimited" abilities. Even if your abilities are limited, you will never know where the limit is. If you believe your limits are wider, then your achievements can be higher. But if you believe your abilities are limited, your achievements will be lower.

"I am what My servant thinks" says Allah in a Qudsi Hadith. If you believe that Allah will forgive your mistakes, then your mistakes will be forgiven. If you believe that you will be able to achieve your goal, then Allah will help you to achieve it.

Faith is a requirement for achieving peak performance. Faith can remove inferiority complexes and sadness. Allah says: "*Do not be weak, and do not grieve,*

*for you are the highest of all people, if you are believers."* (QS. 3:139)

### Hard Work

Hard work is part of jihad. Terminologically, jihad is the exertion of all abilities for noble purposes. It is this spirit of jihad that gives birth to a kind of "madness" drive for everyone to choose the values of a high work ethic.

This spirit of jihad can be seen in the figure of one of the Prophet's companions, Abdurrahman bin 'Auf. This friend was known to be very skillful in trading and respected because he was one of the rich residents of Makkah. When the order to migrate to Medina came down, Abdurrahman was willing to leave all the assets and social status he had. He left for Medina in a state no better than the poor *muhajirin*.

Once in Medina, in accordance with Muhammad's policy of bringing one *muhajirin* and one *anshar together*, Abdurrahman was brought together with Sa'ad bin Rabi'. By Sa'ad, Abdurrahman was offered various facilities including a *share* of the property owned by Sa'ad. However, Abdurrahman refused it all and said, "It is enough for me, you show me where the market is?"

The entrepreneurial spirit, trading skills, high business ethics, professional attitude as a businessman, and strong faith are the main provisions for Abdurrahman bin 'Auf to rise from bankruptcy. He managed to restore his glory in trading. In fact, in the next historical story, he was able to do a lot for the glory of Islam. Just imagine, he gave 500 horses for the equipment of the Islamic army, 50,000 dinars for *jihad fi sabilillah*, and he supported the veterans of the Badr war by 400 dinars each. Abdurrahman did not fight with his wealth alone but also with his soul. According to reports, he had 20 scars that he received in the battle of Uhud and his teeth fell out so that he was somewhat slurred in speech. This is an example of the true work ethic of a Muslim.

Hard work is the *sunnah* (*the prophet's way*). Sa'd al-Anshari narrated that one day a companion showed his blistered and blackened hands. When Muhammad (peace be upon him) asked him why his hands were like this, he replied that it was due to the hard work of digging hard rock to earn a lawful living for his family. Upon hearing this explanation, Muhammad took the blistered hands and kissed them. This was a tribute to those who worked hard to earn a living.

### Professionalism

A profession is an occupation that requires extensive *training* and education and mastery of a particular field of knowledge. It is usually followed by the formation of professional organizations, a code of ethics, a certification process, and licensing. For example, professions in medicine, law, accounting, architecture, finance, certain branches of science, and others.

Historically, there were originally three professions: clergy, medicine and law. Each of these professions has a specific code of ethics and in order to become a member, one usually takes an oath to adhere to this code of ethics so that he or she can 'practice' with a high standard of accountability. Each of these professions also requires extensive training and education in the values and significance of the oath taken for the practice of the profession. Members of a particular profession are usually called "professionals".

Sociologists define professionalism as a certain power elitism or exclusivity of occupations or organized interests. George Bernard Shaw characterized all professions as "*conspiracies against the laity*". However, sociological definitions that require several requirements for professionalism, such as altruism, *self-governance*, *esoteric knowledge*, specific skills, ethical behavior, etc., were given less attention in the late 20th century.

In defining professionalism, each professional organization makes its own rules. They also create a code of ethics that all members must abide by. In addition, they also require certain qualifications to become members and oblige them to remain at an ideal standard in carrying out the profession.

Some of these codes are very detailed and emphasize certain areas or skills. For example, the journalism profession emphasizes using reliable sources and protecting the identity of sources. Psychologists emphasize safeguarding patient privacy and communication with other psychologists. Anthropologists have their own code of ethics regarding the rules of engagement with the society or culture being studied. *Common platforms* of these codes include, "do no harm", "be honest", "do not use your position for personal gain", and so on.

A professional is required to have extensive knowledge resulting from extensive education and training. Professional organizations are *self-regulating* bodies in the sense that they oversee the training and evaluation process of those who will become part of the profession. Professionals have autonomy in the workplace. They are also expected to have independent judgment in carrying out their professional

responsibilities and in accordance with the profession's code of ethics.

The term 'professional' is often misused. For example, the difference between professional and amateur sportsmen is simplified to the level of pay they receive. If the pay is high, they are called professional sportsmen. On the contrary, if it is low, they are called amateurs. Being a professional should mean that one has to stay in line with certain rules, written or unwritten, which are embodied in one's demeanor, manner of speech, etc.

Thus, professionalism can be defined as an attitude of doing the *right thing rightfully*. This attitude still needs to be improved by human resources in Indonesia. Professional attitudes must continue to be developed so that development in Indonesia can run in the direction it should go towards the goals set by each organizational unit starting from the smallest to the state level.

## CONCLUSION

Thus, Indonesia is currently in dire need of two big things as development capital: faith and professional attitude. True and firm faith will give birth to the traits needed in development such as patience, perseverance, hard work, honesty, trustworthiness, competence, and others. Professional attitude itself can actually be derived from the true faith. A professional person will be honest, not waste the trust given to him and do everything right properly.

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