Bringing Islamic Leadership, Unity and Tolerance into Reality for the Stability of ASEAN Community

Nurliana Binti Mohd. Hassan, Khairul Anwar Bin Mastor, Fariza Binti Mohd. Sham & Fazilah Binti Idris

Institute of Islam Hadhari, Universiti Kebangsaan Malaysia, 43600, UKM Bangi, Selangor, Malaysia

liana.mhassan@ymail.com

ABSTRACT

This paper explains about a leader of a family or a country who not only holds power to communicate goals which create an inspiring vision while engaging people. It attempts to enlighten leadership through managing the system by doing the right thing to promote a healthy norm highlighting a good leader as an end product of a good follower. But nowadays, the gen-Ys are causing worries to their elder ones. Therefore, to accommodate local contributions, it is suggested that leaders develop regular feedbacks at the same time improve leadership styles. Personal and professional changes create risk upon considering a successful plan though core beliefs in common practice is a combination of accepting unity and seeking room for tolerating individual differences. The complexity of responsibility truly depends on how a leader response towards an impactful scenario. The question is, what is causing social illness in the middle of Islamic Civilization? What are the qualities of a leader? Through a content analysis based research, the 5 element of Maqasid Syariah explores genuine guidelines toward understanding and recognizing religiosity while embracing and living with it leads a leader better. It tells about how a sustainable ummah relies solely on a knowledge-based society in order to enhance tolerance. Realistically, knowing alone is never enough. Upon that, this paper provides evidence that being mindful of other aspects of life reflects on the state of self

actualization. Even then, gaining insights only blaze on facts rather than achievements. That rationalizes the reason and importance of being a creative and critical thinker as a Muslim leader. The implication of the findings are discussed through a list of agenda among the Muslim leaders that is to stabilize a culture of Taqwa in people's behavior with the hope of creating a better place for ASEAN community.

Keywords: Islamic civilization, leadership, unity, tolerance, Maqasid Syariah

INTRODUCTION

It seems that civilization started since the day human exists on earth. Allah Subhanahuwa Taala thought Prophet Adam over the basic needs such as knowlwdge on food and shelter. No matter how they did it, until today the progress has never stop. It continued to develop accordingly creating cultured norms by people who practice what they think is right and beneficial to be inherited.

Still, the process of change happened throughout the time constructing history and giving meaning to knowledge. Aspects of mind, belief system and morality became an argument resembling idea over an idea. People were so determined over their willpower and freedom which originated compatibility. Nevertheless, their intention represented consistency and transparency of consequences. However, the mind is most certainly one of the strangest and most wonderful parts of existance. Surely it plays a central role in what it means to exist as a person (Pete Mandik,2014). Definitely there are problems arising about:

- Perception
- Other minds
- Artificial intelligence
- Consciousness
- Intentionality
- Free will
- Personal identity

Based on that, concerns grows out against philosophical theories and actual or possible multiple realization of argument presuming mental states differing to physical properties which includes pain. Being positive or negative towards

functionalism and behaviorism contributes to the performance of defining a purpose in life.

According to Frank Krueger & Jordan Grafman who studies human social cognition, belief can be seen as forms of mental representations and belief is one of the building blocks of our conscious thoughts correlating a range of explicit and implicit behaviors ranging from moral decision making to the practice of religion. Plus, causal knowledge enables the formation of belief systems, representing dependency relations that structure and organize elements of human thoughts. Whereas, an intuitive 'feeling' of rightness is about the truth of a belief while an intuitive 'feeling' of wrongness is about the content of belief.

RESULTS AND DISCUSSIONS

A. Islamic Civilization - Islam As A Way Of Life

Islam is a system and a way of life which connects to every single activity in a human life. Islam provides certain rules and regulations from the first thing we are awaken from our sleep to determining the relationship among its people and nation in His world. In fact, whatever that comes out from a person has its own verdict. We do not simply do things without a reason. This is because Islam is fix and it has a set of measure for its strong value. It gives the same meaning to what is good in the past, present and future of the believers. As long as it remain that way, Islam will never be fooled by any other power (Haron Din,2010).

The stability if Islamic value varies from Allah Subhanahuwwa Taala. He created a fixation of those values and He knows best over what is good and what is bad for His mankind. Human has limited thoughts to uphold goodness and wrong doings. Due to that, conflict of values always happen and is a trouble among the groups of people on earth. This is particularly upon measuring those values which accommodate every aspects of life. Furthermore, it simplifies most of the perspective in humanity and it gives no priority to a specific race or nation (Haron Din,2010). Perhaps, every contribution is seen from a good habit and from a perfect state of religious obligations toward Allah Subhanahuwwa Taala. Moreover, it is proven that application of Islamic regulation has build civilized society in most part of the world including Spain, Africa and India.

Islam always encourage its people to behave well, utter only good words and think for the betterment of the *ummah* which includes understanding the compatibility of peace and security between being ambitious and the state of reality.

B. Leadership - Creative and Critical Thinker

Western scholars believes that leadership ethics is crucial upon delivering decisiveness and efficiency. But more importantly is the basis of values and moral reasoning. Besides, leadership involves the use of authority to help followers uphold important values. Even Burn's theory of transformational leadership emphasizes the moral development of followers and maintaining high standards of ethical conduct. A common theme suggested by James McGregor Burns, Robert Greenleaf and Ronald Heifetz is the need for a leadership that is based on honesty, service to others and moral courage.

Nonetheless, nowadays problems arise upon determining what is the basis of a moral code. Is it whatever that will increase the sum of human happiness? Is it whatever that is necessary for the satisfaction and perfection of life? Despite of that, moral dilemmas usually relates to choosing between 'rights' or 'goods' such as honesty versus loyalty, individual versus group and justice versus mercy. Rushworth Kidder identifies 3 mind-sets for addressing moral dilemmas which is:
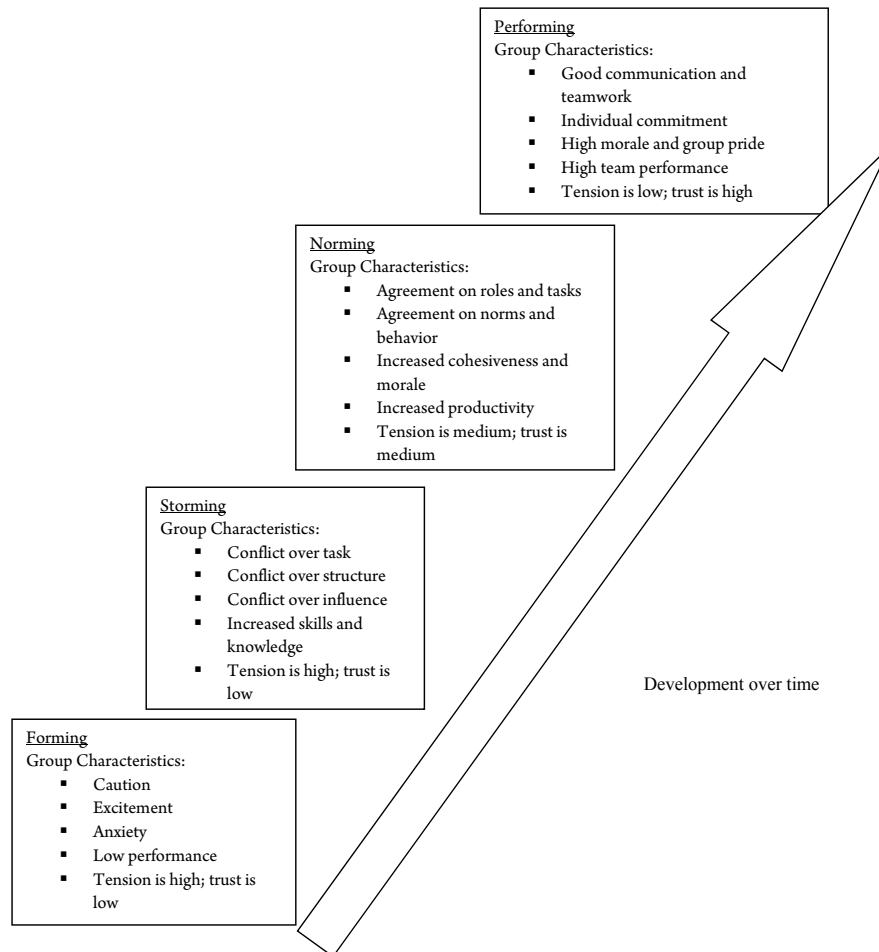
- End-based Thinking - doing what is best for the maximum number of people
- Rule-based Thinking - following the highest principle in delivering a task or duty
- Care-based Thinking - doing what you want others to do for you

A combination of the 3 is the best to be applied. Thomas Watson highlighted over Abraham Lincoln's statement, 'You must remember that some things are legally right are not morally right'. It is definite that character and leading by values requires courage - a super ordinary quality of the person which gives reality to all other virtues and personal values. Other than that, defining a character would be classifying a leader as what they say is important, what they do is more important but what they sacrifice for is most important. A leadership character is based on a value system that is stated, known, cherished and lived habitually.

C. Unity – Living in A Diversified Culture and Multiracial Society

Teamwork is essential in order to ensure group success. The task of a leader is to recruit and develop team members who can perform effectively through courage and effort. The first step of a good leadership is to be a good leader of a home. Parenting is an important aspect of leadership in families. It is an important institution in the society and the nation because if its root in developing a community such as ASEAN. Rafidah Aziz recently mentioned in her speech about how to think, act and manage time upon carrying out the responsibilities as the concepts of discipline every leader must have that can be an example to the followers.

Stages in The Life of a Group

Performing
Group Characteristics:
- Good communication and teamwork
- Individual commitment
- High morale and group pride
- High team performance
- Tension is low; trust is high

Norming
Group Characteristics:
- Agreement on roles and tasks
- Agreement on norms and behavior
- Increased cohesiveness and morale
- Increased productivity
- Tension is medium; trust is medium

Storming
Group Characteristics:
- Conflict over task
- Conflict over structure
- Conflict over influence
- Increased skills and knowledge
- Tension is high; trust is low

Forming
Group Characteristics:
- Caution
- Excitement
- Anxiety
- Low performance
- Tension is high; trust is low

Development over time

D. Tolerance – Respect, Resilience & Realistic

Principles of being tolerant as an individual of an *ummah* consist in openness, not fanatic, not selfish, realistic, give and take, patience and respect. Tolerance helps to bear pressure and to accept hardships, complaints or critics even sense of sacrificing for others. Nowadays, we live in a diversified culture and multiracial society. Like it or not, we have to understand well about the rights of other races and other religion which will create the spirit of healthy relationship and social ties in a community. Instead of finding fault and create fights, there is always a point of getting the *ummah* together.

Facilitating resiliency might be one of the appropriate response toward generating tolerance in a person whom might be at risk of creating a problem on top of a problem. It conveys realistic hope by allowing initial reaction to a stressor. Obviously it includes a pattern of recovery to prior functioning and avoidance to long-term disability (Norah, Lori; 2014).

This will only happen if there is encouragement to spend time with family and friends to whom they are connected and have trust to. And these will be the effective support system as it provides space for an ability of coping with, adapting to diversity or even change and improving levels of functioning. Compressive stress maybe a great factor of many other health issues but by having the values of functional perspective, self-regulatory processes should be considered too whereby the role of social emotions such as shame, guilt and apology depends on the context of individual goals (Karen Caplovitz Barrett, 2014). For example, if one chooses not to continue a specific negative behavior, he/she will withdraw from it and redirect him/herself back to their positive ones. So, by zooming into the perspectives of resilience, self-regulatory and emotions, we should always be aware and focus upon the manifestation of refining peace and enhancement of success.

E. Maqasid Syariah - Amar Ma'ruf, Nahi Munkar

Islam is a religion for people. Islam cares for everybody. Therefore, Islam manages the *ummah* according to the syara'. It is the guidelines with an intention of administering and governing the people and it is called Siyasah Syar'iyyah which is the basic fundamental upon understanding the truth of Islamic governance. It includes of rules and regulations to ensure continuity of civilization. The word syari'ah in the Qur'an is telling about the do's and don'ts in the journey of a

person's life. This is inclusive of every single of its teachings and aspects of eeman, law and behaviorism (Abd. Jalil,2013). The implementation was divided into sections by Ibn Khaldun:

- Siyasah diniyyah - religion
- Siyasah aqliyyah - mind and thoughts

The purpose of siyasah syar'iyyah is to ensure maqasid al-syari'ah is being known among the Muslims,especially. The benefit is to make the *ummah* gain goodness (jalbal-mafasid) and harmfulness is being taken away (dar al-mafasid). Allah the Creator through His Al-Quran introduced Islamic Syar'iyyah to the mankind so that people will always take care of these 5 elements in their lives:

- religion
- soul
- mind
- ancestors
- belongings

F. Social Illness and Knowledge – Mindful, Awareness, Change and Appreciation

Social crisis reflects on a few orientation based on certain arena. Foremostly,those illnesses are from natural tendencies, attraction and lost of self-control. Corruption is a major conflict. People practice it over and over again without realizing the impact among the Muslims or non-Muslims. Whether it is within the political sight or even for the sake of winning an event of sports. Money causes a huge discrimination among the people who are under desperation and eagerness (Mustafa,1995). It tends to create many issues related to drugs and sexual freedom. Latest, everybody is talking about extremism that leads to war. It is as worst as those people on the streets trading their souls to someone who they do not even know. As a matter of fact, we have to also accept scenarios of blind dating which mostly leads to infidelity among our youngsters. Sadly, parents have no more control over them since money has again taken away their leadership of a home.

Eventually, conflict processes are being investigated by psychologist, communication researchers and scholars in related disciplines and they came up with a term called strategic conflict which may lead to positive consequences.

It determines the quality of work associations and close relationships (Putnam,2006). Stubbornness, defensiveness and withdrawal are considered conflicts of corporation and constructive interaction. So, when couples handle conflict together with a mutual intent to repair emotional damage, it is likely that they will leave the conflict feeling better. Burpee & Langer (2005) connected the dots between conflict management and relational quality. However, strategic conflict requires the consideration of ethical behavior (Cupach, Canary & Spritzberg, 2010).

> *'A man said to the Prophet, 'Give me advice.' The Prophet, peace be upon him, said, 'Do not get angry.' The man asked repeatedly and the Prophet answered each time, 'Do not get angry.'*
> (Narrated from Bukhari & Muslim)

Mindful thoughts provide primary means for people to obtain their valued goals as per appropriateness of meeting the other person's expectations. Furthermore, competency during conflict are judged by considering other person's goal at stake (Lakey & Canary,2002).

Mindfulness refers to a state of alertness that considers the current situation to determine an effective course of action (Langer,1989). While, mindful people create changes in options that consider the situation, demonstrating adaptability, flexibility and creativity (Brown & Langer, 1990). According to Andersen (1986), there are cognitive gap between mindlessness and mindfulness which occurs at multiple level of consciousness:

- Minimal consciousness - being awake
- Perceptual consciousness - minimum awareness, equal to attention and perception
- Constructual consciousness - planning, direction and modelling actions
- Articulate consciousness - rare instances, can explain goals and action plans

Very often, creative change strategy can be used to help a working member to be mindful (Jacobs & Schimmel, 2013) and create sense of appreciation from counterparts. Indeed, the measure of thanks is contentment, frugality, being satisfied and grateful (Said Nursi,1994).

CONCLUSIONS

A. Tawakal, Taqwa, Tawadhu'

ASEAN countries are among the Asian people. Most of them have high level of sensitivity toward what is happening around them. They are vulnerable of prejudism, racism and discrimination throughout the multiracial residence. Anyhow, leadership requires higher expertise and authority to overtake and cure such impression.

- <u>Tawakal</u> - As leaders of a community, Islam offers the true reliance of the heart on Allah Subhanahuwa Taala in the pursuit of acquiring those benefits and avoid harms in life and hereafter and leaving issues up to Him along with the true belief that no one gives, harms or benefit except Allah Subhanahuwa Taala for He ordered us to rely on Him yet strive for our objectives.

  'And whoever fears Allah Subhanahuwa Taala. He will provide him a way out and will provide for him from an unforeseen direction. And whoever relies on Allah Subhanahuwa Taala. He is sufficient for him'
  (Surah At-Talaq: 2-3)

- <u>Taqwa</u> - Establishing consciousness and fear of Allah is a protection and shield against wrongdoing. It ultimately develops one's love of Him. Taqwa ia a concept in Islam for Muslims to relate to one another in society and a mean of channeling actions for the pleasure of Allah Subhanahuwa Taala.

  'O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may attain Taqwa'
  (Surah Al-Baqarah: 183)

The above verse confirms that the development and attainment of Taqwa is essential to inspire tranquility and contentment of a person's heart. Taqwa is for the rich and the poor, the knowledgeable and the unknowledgeable, the leader and the follower, the ruler and the ruled, the old and the young, the man and the woman.

An ideal Islamic community is a Taqwa conscious community. Even though Taqwa is a state of the heart that we cannot judge, but aspects of Taqwa will be reflected in a person's character and behavior. Self-actualization may happen in

the stretch of a person's life, but the Qur'an prohibits anyone from claiming self-purity as per stated:

'Hold not yourself purified. Allah Subhanahuwa Taala knows best who has Taqwa.'

(Surah An-Najm: 32)

Besides that, Islam promotes only one syari'ah and one scale of rightousness that is measured through a character of Taqwa.

• <u>Tawadhu'</u> - Tawadhu' is interpreted as one's awareness of his/her real position before Allah Subhaanahuwa Taala. Tawadhu' brings into realization guide to one's conduct toward Allah Subhanahuwa Taala and with people. It resembles modesty and humility. Those who realized of the nothingness in them are balanced in both religious lives and their relations with other people. They obey the commandments of religion, have no objection or criticize but are convinced over the authenticity.

'And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace'

(Surah Al-Furqan : 63)

REFERENCES

[1] Abdul Hayei Abdul Sukor (2008). Islam Dalam Sabda Manusia Dan Kemanusiaan. Dewan Bahasa dan Pustaka

[2] Bediuzzaman Said Nursi (2004). On Ramadan, Thanks and Frugility. Sozler Publication

[3] Christine Schimmel, Ed Jacobs (2014). How To Select and Apply Change Strategies in Groups. SAGE Publications Ltd.

[4] Daniel J. Canary, Sandra Lakey (2013). Strategic Conflict. Routledge Communication Series

[5] Frank Krueger, Jordan Grafman (2013). The Neural Basis of Human Belief Systems. Psychology Press

[6] Freddy A. Paniagua (2014). Assessing and Treating Culturally Diverse Clients - A Practical Guide. SAGE Publications Ltd.

[7] George Manning, Kent Curtis (2015). The Art of Leadership-Fifth Edition. McGraw Hill

[8] Haron Din (2010). Manusia Dan Islam-Jilid Satu. Dewan Bahasa dan Pustaka

[9] Karen Caplovitz Barrett, Nathan A. Fox, George A. Morgan, Deborah J. Fidler, Lisa A. Daunhauer (2013). Handbook of Self-Regulatory Processes in Development: New Directions and International Perspectives. Psychology Press

[10] Lori A. Zoellner, Norah C. Feeny (2014). Facilitating Resilience and Recovery Following Trauma. The Guilford Press

[11] Mustafa Abdul Wahid (1995). Krisis Sosial (Seks Bebas): Penyelesaian Menurut Islam. Pustaka Ilmi.

[12] Pete Mandik (2014). This Is Philosophy of Mind: an Introduction. John Wiley & Sons, Inc.

[13] https://islam4me.wordpress.com/tag/**tawakal**-on-allah/

[14] www.islamtomorrow.com/articles/**Taqwa**_meanings.htm

[15] www.the**waytotruth**.org/heart/tevazu.html

[16] http://40hadithnawawi.com/index.php/the-hadiths/hadith-16

[17] www.**asean**.org