

LEADERSHIP COMPONENTS OF THE *AL-QALB* DIMENSION FROM THE PERSPECTIVE OF ISLAMIC LEADERSHIP: AN ANALYSIS OF PAST RESEARCH

KOMPONEN KEPIMPINAN DIMENSI AL-QALB DARI PERSPEKTIF KEPIMPINAN ISLAM: SATU ANALISIS KAJIAN LEPAS

Muhammad Yusuf Marlon Abdullah¹, Halim Mokhtar², Mustafa Kamal Amat Misra³, Zulkefli Aini⁴, Abdul Haiy Mahmud⁵ & Muhammad Fakhrrur Razi Shahabudin⁶

¹ Fakulti Pengajian Peradaban Islam, Kolej Universiti Islam Antarabangsa Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia, yusufmarlon@kuis.edu.my

² Fakulti Pengajian Peradaban Islam, Kolej Universiti Islam Antarabangsa Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia, halim@kuis.edu.my

³ Fakulti Pengajian Peradaban Islam, Kolej Universiti Islam Antarabangsa Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia, mustafakamal@kuis.edu.my

⁴ Pusat Kajian Dakwah dan Kepimpinan, Universiti Kebangsaan Malaysia, Bangi, 43600 Kajang, Selangor, Malaysia, zulaini@ukm.edu.my

⁵ Fakulti Pengajian Peradaban Islam, Kolej Universiti Islam Antarabangsa Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia, 21mt09002@student.kuis.edu.my

⁶ Fakulti Pengajian Peradaban Islam, Kolej Universiti Islam Antarabangsa Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia, 22pi01001@student.kuis.edu.my

ABSTRACT

Leadership issues are often associated with acts of corruption, misuse of power, breach of trust, cronies, and others. This is happening because of the attitude of a few leaders who are careless with the responsibility and trust that has been given. This attitude is an act that will damage institutions and organizations in the structure of leadership. The element of benevolence is no longer fertile in the soul of leaders, not to mention the issue of shouldering responsibility and trust. Therefore, this study will examine the leadership component based on the al-Qalb dimension from an Islamic perspective. In addition, this study used a qualitative method. In conclusion, the dimension of al-Qalb is the most important part of the cultivation of the soul and the development of the leader's character in Islam.

Keywords: Component, Leadership, al-Qalb, Islam, Element

ABSTRAK

Isu kepemimpinan sering kali dikaitkan dengan perbuatan rasuah, salah guna kuasa, pecah amanah, kroni dan lain-lain lagi. Perkara ini berlaku kerana sikap segelintir pemimpin yang culas dengan tanggungjawab dan amanah yang telah diberikan. Sikap ini merupakan perbuatan yang akan merosakkan institusi dan organisasi dan struktur sesebuah kepimpinan. Elemen Ihsan tidak lagi subur dalam jiwa pemimpin, apatah lagi soal memikul tanggungjawab dan amanah. Justeru itu, kajian ini akan mengkaji komponen kepimpinan berdasarkan dimensi al-Qalb dari sudut perspektif Islam. Di samping itu, kajian ini menggunakan kaedah kualitatif. Kesimpulannya, dimensi al-Qalb merupakan bahagian terpenting dalam pengislahan jiwa dan pembangunan karakter pemimpin di dalam Islam.

Kata kunci: Komponen, Kepimpinan, al-Qalb, Islam, Elemen.

Received: September 23, 2022

Accepted: March 30, 2023

Online Published: May 30, 2023

1. Introduction

Leadership in general is a very broad field that covers almost all aspects of human life. This is because human beings, in all aspects of their lives, cannot escape being either leaders or followers. A comprehensive Islamic religion places a person who holds the reins of leadership as a responsibility or invitation to anyone who is Muslim (Noor, M. A., Rajikon, B., Muhamat, R., Saadan, R., & Jano, Z. (2015). Al-Quran surah an-Nur verse 55 Allah SWT says means:

Allah promised those among you (O people of Muhammad) who believe and do righteous deeds that He will make them caliphs who hold the power of government on earth, just as He made those who came before them: the powerful caliphs; and He will strengthen and develop their religion (Islamic religion), which He has pleased for them; and He will also replace for them peace after they have experienced fear (from the threat of the enemy). They continue to worship Me without associating anything else with Me, and (remember) whoever disbelieves after that, then those are the disobedient people.

Imam Ibn Katsir in his interpretation of the al-Quran explains the above verse as a promise from Allah SWT to His Messenger SAW that He will make his people as powerful people on earth, that is, human leaders and their rulers. With them, the land will be good, and all of God's servants will submit to them, and God will change their condition after they are in fear to become safe forever and become rulers over people. The promise was given by Allah SWT to mankind.

Razaleigh (2010) affirmed the principle that the responsibility of leading and managing a group of individuals or a community to achieve objectives or goals rests on the shoulders of the leader. According to him, the success and progress of a nation and group depend strongly on the leadership style and method of their leaders and are closely related to the leaders' awareness of fulfilling their responsibilities.

Leaders as heads of organizations must prioritize the trust given to them in their daily lives and responsibilities as caliphs. In the context of Islamic leadership, the selection of trustworthy leaders is very important because trust is one of the characteristics of the prophets and messengers of Allah SWT. "The faith of someone who does not trust is not perfect, and the religion of someone who does not keep promises is not perfect." (Engku Ahmad Zaki, 2020).

2. Leadership in Islam

According to Riggio (2000) in Thomas & Wahju (2007: 49-61) the success and failure of an organization depend on the leader and the type of leadership practiced. Hellriegel and Slocum (1992: 43) stated that effective leadership can help towards the achievement of organizational goals. Several terms describe the concept of leaders and leadership in the al-Quran and also the hadith of the Prophet SAW; among them the terms *khalifah*, *imamah*, or *aimmah*.

The term *khalifah* refers to humans created by Allah SWT to bear responsibility on this earth as His words in Surah al-Baqarah verse 30 mean:

"Remember your Lord saying to the angels: Indeed, I want to make a Khalifah on earth".

The terms *imam*, *immamah*, and *aimmah* are mentioned in verse 124, Surah al-Baqarah; verse 5, Surah al-Qasas; verse 24, Surah as-Sajdah; and verse 74, Surah al-Furqan. In Surah Al-Baqarah, verse 124, Allah SWT says which means:

"...I will make you, O Ibrahim, the leader of all mankind".

Next in verse 5, Surah al-Qasas, Allah SWT says which means:

"And we want to pour kindness on those who are oppressed on the earth, and We want to make them leaders, and We want to make them inherit the earth".

Surah as-Sajdah verse 24, Allah SWT says, meaning:

"And We made of you leaders who lead by Our command when they were patient and they believed in Our verses."

In another verse, Allah SWT tells people to pray to Him as He says in Surah al-Furqan verse 74 which means:

"O Our Lord! Make of our wives and our grandchildren, eye-coolers (pleasing hearts), and make us leaders of the pious."

The four verses above explain leadership in a broad context. It covers the head of state, mufti, judge (*Qadi*), minister, representative, head of the department, chief, head of the family, and anything that involves people under his care.

In the context of the concept of Islamic leadership, the jurists of the past have expressed various definitions to define the meaning of "Islamic Leadership", among which are:

- a. Al-Imam al-Mawardi (D. 422H) explains that leadership or *al-Imamah* is *taklif* to replace the prophet's duty to take care of the religion and manage the life of the world.
- b. Ibn Khaldun (1984) defines leadership as the *khalifah*, which is to bring all mankind to be based on Sharia for the benefit of the hereafter and world affairs that benefit the hereafter. Therefore, the *khalifah* is to take the side of Allah and the Messenger in terms of controlling religion and managing worldly affairs based on religion.
- c. Al-Qalqasyandi (2006) also defined leadership (*al-Khilafah*) as the province of the *Ummah* over the entire *ummah*, carrying out the affairs of the *ummah* and shouldering all the burdens of duties involving the *ummah*.
- d. Al-Imam al-Juwayni (2011) explained that perfect leadership is comprehensive mastery that includes special and general affairs in the religious and world duties contained in it, matters of safeguarding national security, safeguarding the interests of the people, overcoming deviations with preaching and evidence and with the sword to help oppressed people, ensuring that those who have rights get their rights, also ensuring that those rights are not taken away by any interested parties.

However, in debating the basis for leadership based on *al-Qalb*, all jurisprudence scholars agree that the basis for Islamic leadership is as follows (Muhammad, S., 1997):

1. Islamic leadership (*al-Khilafah*) is assuming responsibility on behalf of the Prophet Muhammad SAW.
2. Islamic leadership is the province of *Ammah* over all people.
3. The responsibility of Islamic leadership is to protect and uphold the Islamic religion.
4. The task of Islamic leadership is also to manage and administer the country according to Islamic principles based on the *al-Quran*, *Sunnah*, or *Ijtihad*.

It can be concluded that the definition and understanding of previous jurisprudence scholars have the same contextual and conceptual understanding in understanding the concept of Islamic leadership. Therefore, the best leader is the one who has the most fear of Allah from the leaders, administrators, military ranks, and all the people.

3. *Al-Qalb* Dimension

Imam al-Ghazali (1977) laid the foundation for the leadership dimension of *al-Qalb*, referring to three (3) main pillars, namely knowledge, passion, and heart. These principles are always closely related to each other. According to Iqro' Firdaus (2016), the heart becomes sick when there is a lack of faith. Faith is essential for the heart to avoid following desires born from the devil's whispers. Meanwhile, to strengthen faith, it also needs knowledge.

Language defines faith as allowing or simply allowing (Ibn Katsir, 1981). In the Qur'an, it has been explained that with faith comes truth, guidance, and knowledge. On the

other hand, if you don't believe, negative values based on lust will appear in you. Allah SWT said in Surah al-Mukmin verse 58, which means:

"And the blind is not the same as those who see, and those who believe and do righteous deeds are not the same as those who are disobedient." "You take very few lessons."

While for those who do not believe, Allah SWT explains in Surah al-Qasas verse 50 that it means:

"So now you know, they are only following their lust; and there is no one more misguided than the one who follows his lust without being guided by the guidance of God." "Verily, God does not give guidance to the unjust people (who are stubborn in their disobedience)."

Muhammad Syukri Salleh (2003) explained that the heart of a leader needs to be educated with faith and piety toward Allah SWT to make it easier for them to maintain their status. At the same time, evil passions also need to be educated so that they can be raised to a higher level.

Thus, leaders are required to make faith, knowledge, and passion the basis of their leadership. In other words, they should always have more faith in Allah SWT and always learn more about what Allah SWT wants and what He doesn't want. With that, they can control their passions and refrain from doing unethical things. In addition, they can also maintain their status on this earth as caliphs and as servants of Allah SWT.

4. Elements of *Al-Qalb* Dimension Leadership

Al-Qalb is derived from an Arabic word that means heart or soul. According to Iqro' Firdaus (2016), the heart becomes sick when there is a lack of faith. Faith is important if the heart doesn't want to give in to desires that come from the devil. Meanwhile, to strengthen faith, it also needs knowledge. According to al-Ghazali, *al-Qalb* is the king who controls all the activities that take place in the spirit, passion, and intellect and then functions to direct all human senses to do good or bad (Abu Dardaa et. al., 2014).

In Islam, Allah SWT has mentioned the word "*qalb*" 132 times in various places in *al-Qur'an al-Karim* (Muhammad Fu'ād 'Abd al-Bāqī, 1364, 549-551). The word *qalb* has also come in various forms such as *qalbī*, *qulūb*, *qulūbuhum* and many more. For example, in Surah al-Rad 13:28, Allah SWT says, which means:

(That is) those who believe and calm their hearts with zikrullah (remembering Allah). Know that with zikrullah (remembering Allah), the human heart is calm.

The Prophet SAW also taught that the *qalb* (soul, heart) is the place where all the values and morals of human personality fall. In a hadith narrated by Imam Muslim, the Prophet SAW once said, "The meaning of this hadith is as follows:

"...A Muslim is the brother of another Muslim." Don't oppress him, don't shame him, and don't insult him. Taqwa is located here. He pointed to his chest three times. It is enough for a person to commit a crime by insulting his Muslim brother. Every Muslim's blood, property, and honor are forbidden" (Muslim, 1998, hadith num. 32, 1035).

This coincides with another hadith agreed upon by al-Bukhari and Muslim which means: "Know that there is a lump of flesh on the body; if it is good, then the whole body is good; if it is bad, then the whole body is bad, know that it is the heart" (al-Bukhārī, 1998, hadith no. 52, 34; Muslim, 1998, hadith no. 107, 651). So, based on these hadiths, the heart is the source of all thoughts, emotions, and actions for every human being (Razali, W. M. F. A. W., Noor, K. M., Mutalib, M. A., & Jailani, M. R. M., 2020).

Table 1: Literature highlights

Number	Name/year	Title	Elements
1	Razali, W. M. F. A. W., Noor, K. M., Mutalib, M. A., & Jailani, M. R. M. (2020)	The Four Main Noble Attributes in Leadership Based on the Heart: Lessons from <i>Iḥyā' Ulūm al-Dīn</i> by Imam Al-Ghazali (450-505H/1058-1111AD)	Four Main Values (Four Cardinal Virtues) by al-Ghazali as well as a breakdown of the properties of its nature: 1. Wisdom • Less (stupidity & madness) • Excessive (cunning & forgery) 2. Justice 3. Courage • Decreasing (extremely despised) • Excessive (stubborn) 4. Take care of yourself • Decrease (evil & wasteful) • Excessive (greedy)

2	Kamaruding, M., & Kamaruding, S. (2018)	Application of <i>Qalb</i> -based Leadership among Development Actors	The elements in the method of <i>al-Qalb</i> -based leadership: 1. Relationship with Allah SWT 2. Relationships among development actors 3. Relationship with natural resources The implementation mechanism of the <i>qalb</i> method in Islamic leadership: 1. Calculation implementation 2. The practice of <i>tazkiyah al-Nafs</i>
3	Suhana Abd Hamid & Ahmad Marzuki Mohamad. (2017)	The Principle of Trust That Influences <i>Al-Qalb</i> in Educational Leadership and the Encouragement of <i>Shura</i> Implementation	Elements that <i>affect al-Qalb</i> in leadership: 1. A clean heart 2. Be responsible 3. Fueling a sense of love for the organization The importance of <i>shura</i> : 1. Applying one of the characteristics of a believer 2. Solution decide according to Islam 3. Raise the rank in the eyes of God 4. Superior to the Islamic leadership system 5. Generate quality work commitment

References: Previous Studies

Based on the table above, there are only three (3) studies that talk about *al-Qalb* in Islamic leadership, while the other findings do not relate *al-Qalb* to Islamic leadership.

Referring to Razali, W. M. F. A. W., Noor, K. M., Mutalib, M. A., & Jailani, M. R. M. (2020), in a study entitled "The Four Main Virtues of Heart-Based Leadership: Lessons from *Ihyā'cUlūm al-Dīn* by Imam Al-Ghazali (450–505H/1058–1111AD)," as stated in Kementerian Pengajian Tinggi Malaysia (2016), the heart is the main element in humans, which controls their thoughts, actions, behavior, feelings, and emotions, which work well only when they have God's consciousness," or *qalbun salim*. Then he has perfect control over the four main virtues: wisdom, fairness, courage, and self-control. This, in turn, will lead to true leadership traits and behaviors.

According to al-Ghazali (1982; 1995), justice is the main value for leadership based on the heart because justice is the main key to successful leadership. Justice here also means putting things in their proper place. This justice also comes from balanced wisdom, which is neither too little nor too much. Too little wisdom leads to stupidity or madness, and too much wisdom makes people cunning and full of tricks. Justice is what balances courage and self-care for a leader. If the leader is too daring, he or she will become dictatorial and prefer to direct others. A leader becomes a coward if he exhibits too much self-control. In short, leadership based on the heart is built on al-Ghazali's framework of four cardinal virtues.

Therefore, the positive values that pattern a leadership based on the heart are built based on four main values (four cardinal virtues), as discussed by many ethical philosophers and Sufists. According to al-Ghazali (1982; 1995), these four main values (four cardinal virtues) are justice (*'Adl*), wisdom (*ḥikmah*), courage (*shajācah*), and self-preservation (*'Iffah*) (al-Ghazālī). These four main values must be cultivated and shown in a leader in the right way for the leadership journey to go well and smoothly. In fact, according to the views of many ethical philosophers and Sufists, these four main values produce other human qualities based on the balance and imbalance of justice (*'Adl*), wisdom (*ḥikmah*), courage (*shajācah*), and self-preservation (*'Iffah*) in one's conscience.

The second study, titled "Application of Qalb-Based Leadership Method Among Development Actors," produced by Kamaruding, M., and Kamaruding, S. (2018), has placed two main pillars of *Qalb* in Islamic leadership, namely the *al-Qalb* element and the implementation mechanism of the *Qalb* method in Islamic leadership. Generally, the *qalb* element in this study refers to three (3) things, namely, that development actors should always maintain their relationships with Allah SWT, fellow development actors, and also with natural resources. The three relationships are very important to ensure that they can maintain their status as caliphs and servants of Allah SWT in line with the principles of leadership based on heart, faith, knowledge, and passion.

Nor 'Azzah Kamri (2007) concluded that as a servant of Allah SWT, the development worker should always devote himself to Allah SWT, and fully implement the pillars of faith, the pillars of Islam, and the teachings of Islam. This can prevent them from committing immorality. According to Husin @ Ibrahim Mamat (2007), development actors' relationships with Allah SWT will shape them into confident people who hold fast and do good with all that the Prophet SAW conveyed about divinity, life, and death, good and evil.

Emphasizing the relationship between development actors is very important because it can form fair, equitable, and courageous leadership (al-Mawardi, 1993). In this relationship, development actors should always advise each other, be sensitive to the social life of the community, and always help other development actors who need help (Academy Management Panel YaPEIM, 2005). Development actors are responsible for managing, administering, and developing the natural resources created by Allah SWT. In this way, leadership styles that are based on the heart can keep people involved in development from being cruel to natural resources. At the same time, people who work on development can use natural resources as tools for developers to show that they are obedient to Allah SWT and that they are his khalifah (Muhammad Syukri Salleh, 2003).

The *qalb*-based leadership method has its implementation mechanism, which is the implementation of *hisbat* and also *tazkiyah-Nafs* activities. The implementation of *hisbat* touches on two things, firstly, the practice of inviting people to do good things, and secondly, the prohibition of doing bad things (Ibn Taymiyyat, 1973; Al-Mawardi, 1993). Through these practices, leaders (development actors) will continuously and consistently create leadership that is pious, honest, trustworthy, sincere, fair, patient, and diligent and avoid reprehensible traits such as corruption (Auni Abdullah, 2000; Mardzelah Makhsin, 2008) and Azrin Ibrahim, 2015).

In addition, the implementation of *hisbat* also wants to explain *muhasabatal-nafs*, which is a practice that calls on all leaders (development actors) to always count on or control themselves in doing something (Mardzelah Makhsin, 2012). The practice is based on a sense of inner awareness within the leader (developer) through the process of appreciating and applying the value of trust and responsibility as a *khalifah* and servant to Allah SWT (Azrin Ibrahim, 2010 & Mardzelah Makhsin, 2012).

Tazkiyah-nafs is an important mechanism in the implementation of the leadership method based on the heart. The practice of *tazkiyah al-Nafs* refers to a person's efforts to heal their heart from all forms of mental illness and bad traits. A clean heart will produce good leadership and give birth to *mahmudah* qualities, while a dirty heart will give birth to *mazmumah* qualities in a person's leadership (Said Hawwa, 2000). According to Mohd Radhi Ibrahim (2012), this practice of *tazkiyah-nafs* can cleanse the leader (developer) from all reprehensible traits and diseases of the heart such as arrogance, *riya'*, envy, jealousy, greed, and love of the world. At the same time, it can also give birth to the qualities of *mahmudah* and subsequently reveal the noble character of a leader (developer) (Ahmad Farid, 2012).

The last study from Suhana Abd Hamid & Ahmad Marzuki Mohamad (2017) is entitled The Principle of Trust That Influences *Al-Qalb* in Educational Leadership and the Encouragement of Shura Implementation. Here are the elements that influence *al-Qalb*'s leadership: 1) A clean heart moistened with *zikirullah* as a sign of gratitude to the divine greatness (Husna, 2013), avoiding negative prejudices against the organization, and using the space to solve problems well and fairly. Leaders encourage noble behavior that teaches and shows the way to goodness (Arief, 2007) and always think well to achieve good relations among organizations and produce sustainable education (Suhana et. al., 2015). 2) Islam asserts a responsible attitude in leadership matters in the aspect of servitude to Allah SWT as His words in Surah al-An'am 6:162 say: "Indeed, my prayer and my worship, my life and my death, are only for Allah the Lord, who preserves and governs all nature." 3) The interweaving of the Islamic brotherhood is formed with love because Allah SWT gives wholeheartedly (sincerely), and always thinks well of His provisions, in addition to cultivating noble morals. The process of moral improvement begins with purifying the soul, such as by controlling anger and curbing lust (*mujahadah al-nafs*) (al Ghazali, 1982). According to al-Ghazali, (1982), good morals can be built with training and have a positive impact if done with love, especially love for fellow human beings. Leadership also stimulates an attitude of tolerance, whether in terms of education or loyal friends.

The results and discussion above have shown some important parts and parts of the *al-Qalb* dimension of how Islamic leadership is thought of.

5.0 Conclusion

In conclusion, all Islamic leadership is a must, because those who rule and the ruled are human beings with a *qalb* (heart). Therefore, the concept of government requires the elements of a clean and pure heart to carry out the responsibility of a trustworthy leader with high integrity. The three research findings found have been explained briefly and in detail about the elements of the heart that are important in an Islamic leadership organization's construct. Therefore, the following researcher lists the elements collected based on the three studies above: wisdom, justice, courage, self-preservation, relationship with God, relationship with other people, relationship with nature, the implementation of hisbat, the practice of *tazkiyah al-Nafs*, a clean heart, being responsible, and instilling a sense of love for the leadership organization. Based on the twelve (12) elements listed above, it can be said that it is an important part of Islamic leadership. It is everyone's job to make sure it is done, whether it is an individual or an organization.

References

- Abu Dardaa, Salasiah Hanin Hamjah, Arena Che Kasim & Mohamad Zulkifli Abd Ghani. (2014). *Peranan Spiritual Terhadap Pembentukan Personaliti Menurut al-Muhasibi dan al-Ghazali*. Prosiding Bicara Dakwah kali ke-15: Pengurusan Dakwah Kontemporari.
- Ahmad Farid. (2012). *Tazkiyat al-Nafs: Mensucikan Jiwa*. Sukoharjo: Al-Hambra Publishing.
- Al-Bukhārī, Muḥammad Ibn Ismāc īl. (1998). *Ṣaḥīḥ al-Bukhāri*. Riyadh: International Ideas Home for Publishing and Distribution
- Al-Ghazaliy. (1977). *Keajaiban hati*. Singapura: Pustaka Nasional Pte Ltd.
- Al-Ghazālī, Muḥammad ibn Muḥammad. (1982). *Iḥyā' 'Ulūm al-Dīn*. Beirut: Dār al-Macrifah.
- Al-Ghazālī, Muḥammad ibn Muḥammad. (1995). *On Disciplining the Soul, Refining the Character, and Curing the Sickness the Heart*. Cambridge: Islamic Texts Society.
- Al-Juwaynī. (2011) "Ghiyāth al-umam fī iltyāth az-ẓulam." *Abd al-'Azīm al-Dīb. Jeddah: Dār al-Minhāj*.
- Al-Mawardi (Abu Al-Hasan Aliy Muhammad). (1993). *Al-Ahkam Al-Sultaniyyat wa Al-Wilayah Al-Diniyyah: Hukum-hukum pemerintahan dan kekuasaan agama*. Diterjemahkan oleh Uthman Khalid. Kuala Lumpur: Institut Pengajian Tradisional Islam (IPTI).
- Al-Qalqashandi, Abu al-'Abbas Ahmad bin 'Abdullah, (2006), *Ma'athir al-Inafah fī Ma'alim al-Khilafah* c.1, j. 1 (Tahqiq: 'Abd al-Sattar Ahmad Faraj), Bairut: 'Alam al-Kutub.
- Arief SALLEH bin ROSMAN (2007). *Islam dan Isu-Isu Semasa*. Skudai: Pusat Pengajian Islam UTM.
- Auni Abdullah. (2000). *Hisbat dan pentadbiran negara*. Kuala Lumpur: IKDAS Sdn. Bhd.

- Azrin Ibrahim. (2010). Sejarah hisbat dan kajian kontemporari tentangnya di Malaysia. Disertasi yang diserahkan untuk memenuhi sebahagian daripada keperluan ijazah sarjana sains kemasyarakatan (pengurusan pembangunan Islam). Pulau Pinang: Universiti Sains Malaysia.
- Engku Ahmad Zaki. (2020). Amanah Kepimpinan. Harian Metro, retrieved from: <https://www.hmetro.com.my/addin/2020/10/626471/amanah-kepimpinan>.
- Hellriegel, D., & Slocum, Jr. J.W. (1992). Management (6th ed.). New York: Addison-Wesley Publishing Company, Inc.
- Husin @ Ibrahim Mamat. (2007). *Pemimpin era globalisasi*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Husna Abdul Wahab (2013). Hubungan Pendekatan Nilai-Nilai Positif Guru Besar Terhadap Sahsiah Guru Di Sekolah Rendah Negeri Johor. Projek Ijazah Sarjana Pendidikan, Universiti Teknologi Malaysia. Sumber Ilmiah Tidak Diterbitkan.
- Ibn. Kathir. (1981). Mukhtasar tafsir Ibn Kathir. *Beirut: Dar al-Qur'an al-Karim, 1393*.
- Ibn Khaldūn. (1984). Al-Muqaddimah. Tunis: Dār al-Qalam.
- Ibn Taymiyyat. (1973). Al-Hisbat fi al-Islam aw wazifat al-Hukumah al-Islamiyyah. Beirut: Dar al-Fikr.
- Iqro' Firdaus. (2016). Berdamai dengan hati. Indonesia: Penerbit Safirah.
- Kamaruding, M., & Kamaruding, S. (2018). Aplikasi Kaedah Kepimpinan Berteraskan Qalb dalam Kalangan Pelaku Pembangunan: Application of Qalb-based Leadership among Development Actors. *Sains Insani*, 3(2), 83-88.
- Kementerian Pengajian Tinggi Malaysia. 2016. Strengthening Academic Career Pathways and Leadership Development. Putrajaya: Kementerian Pengajian Tinggi Malaysia.
- Mardzelah Makhsin. (2008). Hisbah: Sistem pengawasan dan etika pengurusan Islam. Sintok: Universiti Utara Malaysia.
- Muhammad Fu'ād cAbd al-Bāqī. 1364AH. Al-Muc jam al-Mufahras Li al-Alfāz al-Qur'ān. Cairo: Dār al-Kutub al-Miṣriyyah.
- Muhammad, S. (1997). Kepimpinan Islam: Satu Agenda Pembangunan Ummah. *Jurnal Usuluddin*, 6, 131-148.
- Muhammad Syukri Salleh, (2003). *Tujuh prinsip pembangunan berteraskan Islam*. Zabra Editions Sdn. Bhd.
- Noor, M. A., Rajikon, B., Muhamat, R., Saadan, R., & Jano, Z. (2015). Teori gaya kepimpinan barat diadaptasi daripada teori gaya kepimpinan Islam (Al-Quran)(Theory of western leadership style adapted from theory of Islamic leadership style (Al-Quran)). *Journal of Human Capital Development (JHCD)*, 8(1), 73-92.
- Nor 'Azzah Kamri. (2007). *Pelaksanaan kod etika Islam di institusi pembangunan berteraskan Islam: Kajian kes di Lembaga Tabung Haji Malaysia*. Tesis doktor falsafah, Universiti Sains Malaysia. Tidak diterbitkan
- Panel Akademi Pengurusan YaPEIM. (2005). Pengurusan dalam Islam menghayati prinsip dan nilai qurani. Kuala Lumpur: Akademi Pengurusan YaPEIM.
- Razali, W. M. F. A. W., Noor, K. M., Mutalib, M. A., & Jailani, M. R. M. (2020). Empat Sifat Mulia yang Utama dalam Kepemimpinan Berasaskan Qalb: Pelajaran daripada Iḥyā'cUlūm al-Dīn oleh Imam Al-Ghazali (450-505H/1058-1111M): Four Cardinal Virtues in Qalb-Based Leadership: Lessons from Iḥyā'cUlūm al-Dīn by Imam Al-Ghazali (450-505H/1058-1111M). *Sains Insani*, 5(2), 141-156.

- Razaleigh Muhamat@Kawangit. (2010). *Kepimpinan Dan Pengurusan Islam: Sejarah, Teori dan Pelaksanaan*. Selangor. Jabatan Dakwah dan Kepimpinan UKM.
- Said Hawwa. (2000). *Mensucikan jiwa: Tazkiyatun nafs*. Diterjemah oleh Aunur Rafiq Shaleh. Jakarta: Robbani Press.
- Suhana Abd Hamid, Ahmad Marzuki Mohamad, Siti Salwa Sawari, dan Samsudin Abd Hamid (2015). *Amalan Syura Sebagai Obligasi Kepimpinan Organisasi Pendidikan Abad Ke 21 Evolusi Berkonsepan Kepimpinan Rasulullah SAW*. Kertas Kerja The 2nd International Convention on Islamic Management (iCIM2015) bertarikh 4-5 November: Universiti Malaya.
- Thomas, S. K. & Wahyu, A. R. 2007. *Kepimpinan Transformasional dan Pengaruhnya Terhadap Kepuasan Ke Atas Kualiti Kehidupan Kerja dan Komitmen Organisasi: Kajian Ke Atas Guru-Guru SMU di Kota Surabaya*. *Jurnal Manajemen Dan Kewirausahaan*. Vol. 98, No. 1, 2007: 49 – 61.