

Transformational Leadership on Women's Leadership in Islam

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Abstrak

Tulisan ini memaparkan tinjauan transformasional leadership terhadap kepemimpinan perempuan dalam Islam. Studi ini bertujuan untuk menjelaskan konsep-konsep leadership yang mengintegrasikan kualitas kepemimpinan perempuan (kelembutan, keseimbangan, keberanian, perasaan haru, bijaksana dan integritas) dengan beberapa karakteristik dalam teori transformational leadership yang mencakup moral, percaya diri, visi, orientasi pada lingkungan, menginspirasi dan kharisma, kemudian mengintegrasikan dengan teks Al-Qur'an tentang kepemimpinan dalam Islam. Tinjauan ini menghasilkan bahwa perempuan mengadopsi gaya kepemimpinan partisipatif dan demokratis yang merupakan karakter dari kepemimpinan yang transformational dan Islami.

Kata kunci: *Transformasional leadership, Kepemimpinan Perempuan, Kepemimpinan dalam Islam.*

INTRODUCTION

The debate about women leaders in the public sphere is still happening and still a matter of pros and cons. The candidacy of Illiza Sa'aduddin Jamal to become mayor in Banda Aceh in the 2017 Regional Election which invited the pros and cons of political supporters and opponents is one of the relevant cases that have occurred in Indonesian politics. These nominations use theological arguments to support and oppose these nominations in the public domain. Abdurrahman Wahid stated that the view of the ulama which considers women to be weak creatures compared to men so that they do not have the ability to lead is contrary to historical facts. In history, several women have become leaders of a country, for example, Queen Balqis, Cleopatra, Margaret Thatcher, Benazir Butho and Corie Aquino (Suhada, 2019).

Initially in the Indonesian context there were many facts about women who held leadership status, namely: *First*, Ratu Kalinyamat who ruled in a kingdom in the Jepara area of Central Java around 1574. *Second*, Siti Aisyah We Tenriolle who ruled the Ternate kingdom of South Sulawesi in 1856. *Third*, especially in the context of Acehnese society, several women who ruled in Aceh for nearly 60 years (1640-1699) consecutively, among others; the daughter of Sultan Iskandar Muda, known as the First Queen, has the title Sultanah Tajul Alam Syafiuddin Syah (1641-1675), Sultanah Alam Naqiatuddin Syah (1675-1678), Inayat Syah Zakiatuddin Syah (1678-1688), and Kamat Syah Zairatuddin Syah (1688-1699). In addition, Admiral Keumalahayati who led the marine troops *Inong Balee* who was an admiral during the reign of Sultan Iskandar Muda (1607-1636) (Khan, 2016; Salam, 1995; Mursyi, 2017; Ramli, 2020).

Actually women as leaders face many obstacles because proving women as leaders must show that women are reliable, worthy, and have no doubt about their abilities. Gender stereotypes or gender bias based on stereotypes prevent women from gaining

leadership positions, secure resources, and do not have a voice to make the change, thus blocking women's opportunities to occupy leadership positions and succeed as leaders. (Hertz-Tang & Carnes, 2020); (S & E, 2020). Let's look at the narrative of a woman mayor:

"I am often criticized for some offensive comments which then explode into public gossip. In contrast to men in the same position, all their statements often pass unhindered." (Mulia, 2019).

Controversy over women leaders actually started long before the 2017 Election. These pros and cons came from various levels of society, ranging from Islamic-based party politicians and from non-party circles including academics, activists from Islamic mass organizations, and others. This is understandable because the issue of women's leadership includes many dimensions: political, sociological, cultural, ideological. Including the dimensions of sharia. This paper is focused on discussing women's leadership based on Islamic teachings in terms of transformational leadership theory to counter obstacles and controversies of women's leadership in Islam.

METHODS

This research is qualitative using the *Maudhu'iy* method, which is a method of interpretation that addresses a particular problem or is often referred to as thematic interpretation. According to the Shihab, the *mawduhu'iy* method is to compile the verses of the Koran from various surahs and those related to a predetermined theme (leadership). In this case, the authors followed the research steps in accordance with M. Quraish Shihab, 1994 and the Kementerian Agama, 2020, namely: 1) determining the theme to be studied, 2) collecting verses related to the theme, 3) composing verses -savages, 4) understanding the correlation between verses, 5) understanding the reasons for the passage of these verses to understand the context, 6) completing the discussion with hadith and the opinions of scholars/Islamic education figures, 7) examining and analyzing then making conclusions from the themes under study. This study collects and seeks data on women's leadership in the Koran with the help of interpretation through tafsir books as the primary data source. Meanwhile, books / literature and related papers are secondary data. This research is a descriptive analysis with similarization pattern (Hanna Djumhana Bastaman, 2011; Nurfalalah, 2019).

RESULT AND DISCUSSION

Leadership

The term leader has many definitions. Henry Pratt Fairchild (Kartono, 2016; Allee & Tubach, 1972) states that someone who guides and leads with the help of persuasive qualities and voluntary acceptance is a leader whom his followers make as a guide, mentor and mentor. Leadership can also be called a real variable that reflects the common goals set by the leader and followers (Rost, 1991 dalam Ciulla, 2020). So an association whose members in realizing and achieving the goals of the group give a certain position to someone who can act according to his position is a leader. So it can be said that a person who leads and not someone who uses his position to lead is a true leader. Leadership can be concluded as a process and the role of a person in influencing and mobilizing a group or organization whose activities are one of which is to encourage members with non-compelling motivation to work together by using the abilities and intelligence of the leader to work together in targeted and mutually agreed activities for the purpose together (Greenberg, 2011; Samul, 2020; Hadari Nawari dan Martini Hadari, 2012; Rivai & Ella, 2013). Furthermore, the members identify the organization as an individual's perception of

unity with or belonging to the organization in which members consider themselves to be collective entities (Khattak, M. N., Zolin, R., & Muhammad, 2020).

The basic rule of leadership states that leadership must also be manifested in the form of the ability to eliminate, reduce and if possible eliminate individual activities of various types according to their respective interests. The effort was made because it is not impossible that among these activities there are activities that are not in line with the group's goals or even contrary to the goals of the group. For this reason, leaders are required to be able to coordinate so that the activities of one member with another can work together so that they do not deviate from common goals or become competition among members (Rivai & Ella, 2013). Broadly speaking, in Great Person Theory (Greenberg, 2011) stated that great leaders are born, not made or in other words it can be said that leaders have special characteristics that separate them from others, and these traits underlie position and power and authority in the belief that leaders are people who have extraordinary qualities and are born with qualities. who was born and destined to become a leader in various organizations. In line with this, Kartono (2016) in her book divides the definition of this theory into two points, namely that a leader is not made, but is born a leader by extraordinary natural talents from birth and secondly he is destined to be born as a leader. the leader in any situation. Social change occurs because great leaders initiate and lead change and deter others from trying to take society in the opposite direction.

The characteristics of successful leadership according to Great Person Theory Greenberg (2011) are: 1). Have a desire to lead and be able to motivate and influence their followers, 2). Honest and have integrity, 3). Confidence, 4). Have knowledge, 5). Creative and flexible. In its development, current leadership theory has shifted and gives more emphasis to the character (traits) and behavior styles (behavioral styles) of the leader. Successful leadership is self-serving leadership because it prioritizes meeting the needs of followers and placing the needs of followers above those of the leader. Leaders fully understand each follower's worth, interest, and strength, and doing so is a challenge that is not faced by leaders who try to compel obedience through command-and-control tactics. However, research shows that leadership success can be achieved when leaders seek to identify the unique ways needed to bring out the full potential of each follower. (Wu, J., Liden, R. C., Liao, C., & Wayne, 2020); (Ciulla, 2020); (Bharanitharan, D. K., Lowe, K. B., Bahmannia, S., Chen, Z. X., & Cui, 2020). This is considered as a determining factor for the success of a leader in leading an entity/group (Zhong, 2011).

Leadership By Text

Rasulullah SAW. in his words states that the leader of a group is a servant to the group. Rivai & Ella, (2013) mentions several important characteristics that describe leadership in Islam as follows: *First*, faithful, leaders and people who are led are bound by loyalty to Allah SWT (An-Nuur: 55). *Second*, being tied to the goal. *Third*, upholding Sharia and Morals. *Fourth*, uphold the mandate with its attributes (participation, transparency and accountability) along with responsibility (Al-Hajj: 41). *Fifth*, Not Arrogant, which means humility in leading is one of the characteristics that must be developed. *Sixth*, Discipline, consistent and consistent. Leadership must pay attention to the principles of leadership according to Islam (Rivai & Ella, 2013), namely: First, deliberation. The Koran clearly states that a leader is obliged to conduct deliberation with someone who is knowledgeable or someone with good views (Asy-Syuura: 38). Rasulullah SAW had been ordered by Allah SWT to consult friends:

Then it is due to the mercy of Allah that you are gentle with them. If you act tough again say harshly, of course they distance themselves from around you. Therefore forgive them, ask forgiveness for them, and consult with them in the matter.

Second, fair, leaders should be able to treat everyone fairly, impartially and impartially. Does not look differently from ethnicity, skin color, descent, class, strata or religion (Dubrin, A. J., Dalglish, C., & Miller, 2006) like QS. 4: 58 (An-Nisa:58) and QS. 5: 8 (Al-Maidah:8).

Third, the intelligence of thinking, namely: a good leader is a leader who is willing to be criticized constructively and the leader's way of thinking must be maintained at the highest level so that a leader provides opportunities for followers to express opinions so as to create an atmosphere of freedom of thought and exchange of healthy and free ideas. Criticism and mutual advice as Tamim bin Aws narrated that the Prophet Muhammad had said: "Religion is advice". We said: "To whom?" He replied "To Allah, His Book, His Messenger, the Leader of the Muslims and to your community". (HR. Muslim) (Rivai & Ella, 2013).

Transformational Leadership Theory

In the search for effective leadership, research trends in the field of leadership that focus on two contrasting styles, namely transactional and transformational, have been started since 1990. Transactional leadership is a leadership style that results in regimented change. (Griffin, R. W., & Moorhead, 2014). This leadership style was changed and developed to produce transformational leadership and Burn in 1978 introduced it, then Bass in 1985 developed it into a concept as we know it today. (Burke, 2001 in Zhong, 2011). Transformational leaders concentrate on long-term and future problems, humanist, and inspiring from a comprehensive perspective (Karim et al., 2020). Whereas transactional leadership is goal-oriented and emphasizes how to set goals, and further monitoring and outputs (Khan, M. A., Ismail, F. B., Hussain, A., & Alghazali, 2020). Greenberg (2011) defines a leadership style that is generally owned by a leader whose subordinates trust, admire, are loyal and respectful to the leader and are also motivated to do more than expected is transformational leadership, while the leadership style which is leadership based on bureaucratic authority that emphasizes on official power is Transactional Leadership (Ilhaamie Abdul Ghani Azmi & Syed Ismail, 2012). This leadership style is owned because of the existence of formal authority, while the transformational leadership style is a non-formal leadership style that can be owned by anyone.

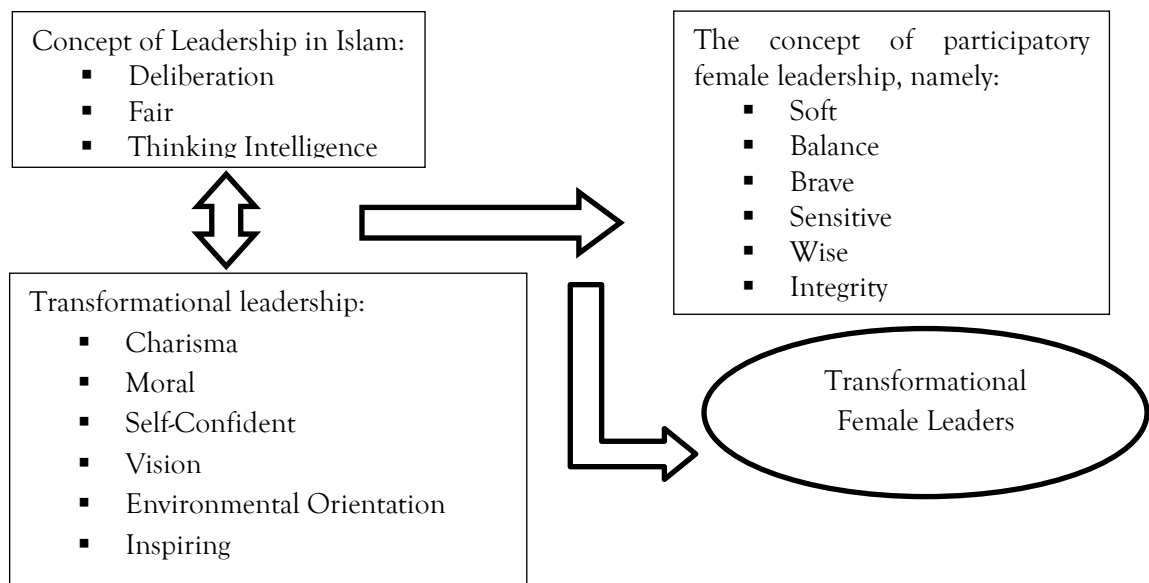
During organizational change, transformational leadership is often associated with managerial potent where transformational leaders acknowledge the need for alteration, establish and contribute a compelling sight with employees, show the way through adaptation, and inspire to achieve the challenging goals of institutionalizing shift. The term "transformational leadership" identifies that in an unstable environment, transformational leadership is needed to expand and increase employee interest, generate awareness and acceptance of the organization's goals and mission, and move employees to see interests outside themselves for the good of the entire entity (Khattak, M. N., Zolin, R., & Muhammad, 2020; Waddock, 2020; Canterino, F., Cirella, S., Piccoli, B., & Shani, 2020). How to motivate his subordinates is the most fundamental difference between transactional and transformational. Where transactional is more about regimented activities in the form of rewards to achieve organizational goals (Griffin, R. W., & Moorhead, 2014) while transformational focuses more on morale, confidence, vision, orientation to the environment, inspiring and charisma that are able to influence subordinates in achieving the goals desired by the organization (Greenberg, 2011). And

over time, the current leadership theory is transformational. Many research results support that transformational leadership is a leadership style that can affect employee performance at the organizational outcomes level. This kind of leadership creates opportunities for followers to talk about issues and influence team decisions, implying that follower involvement is necessary for team effectiveness (Zhong, 2011; Ali, A., Wang, H., & Johnson, 2020). For this reason, this paper wants to review the transformational leadership theory from the concept of women's leadership in Islam.

Women's Leadership In Islam

Not a few facts about women's leadership in history, it is recorded that a large number of women have the ability to lead and have the same quality of achievement as that of men. Call it like the sultanah who once led Aceh, but because of an opinion that says women do not have intelligence and perfect intellect (*laisa laha kamal ar-ra'yi wa tamam ad-Din*) (Badri, M., Ikhsanudin, K. M., Nadjib, M., & Muhammad, 2002), then the queens (sultanah) in Aceh (1641-1699), for instance, their political opponents continued to shake with fatwas imported from Mecca stating that they were illegitimate, not because of their incompetence but because they were female (Mernissi, 1994).

Actually, is leadership always related to gender, based on experience so far Mulia (2013) found that there are at least three elements that knit leadership in a person, namely power, self competence, and creativity. Then are these three elements not possessed by women? The problem is, when we mention these three words that are reflected in our minds is masculinity. Therefore it is necessary to socialize a new understanding of masculine so that women do not have to eliminate the elements of femininity in themselves to gain power (Mernissi, 1994).



Source: (Greenberg, 2011) and (Rivai & Ella, 2013)

Women need education and leadership training to take part as female leaders who are unique and can contribute positively (Gray, 2019). Originally, women were born to be leaders based on the Qur'an and Sunnah which gave opportunities to women related to the concept of equality with men and it was found that in principle there was no strict prohibition in Islam that could reject women's leadership in various fields and was normatively affirmed in al-Ahzab: 73, Ali Imran: 195 and al-Baqarah:187. .

In other words, gender in society requires an egalitarian social order and eliminates unfair social orders, which can be done by recognizing women's leadership abilities (Supriyadi, 2020). Mulia (2013) concludes that the concept of power, competence and creative aggression with feminine characteristics integrates the qualities of women with some of the characteristics of men and has the same values in women's tenderness and affection, which actually harbor tremendous strength. According to Krass (1998) in his book *The Book of Leadership* says that women in their important role of management today are no different than men. In accordance with the hadith of the Prophet Muhammad narrated by Abu Daud from Aisyah: "Indeed, a woman is a male partner." (Husain Hamka, 2013).

Research states that women tend to adopt more democratic or participatory leadership styles, namely the art of leadership which involves tenderness, balance, courage, feelings of compassion, wisdom and integrity and these women leaders hate making mistakes (Rivai & Ella, 2013); Sinclair, 2005; Gipson, A. N., Pfaff, D. L., Mendelsohn, D. B., Catenacci, L. T., & Burke, 2017; Hallward, M. C., 2020). Social learning theory explains the model of the behavior of servant leaders which makes followers the recipients of direct assistance from leaders in developing servant leadership skills. The results of social learning research show that servant leadership is positively related to service culture which is identified as a culture of helping others in accordance with what is stated in the QS. At-Taubah: 71 and An-Nahl: 91 (Wu, J., Liden, R. C., Liao, C., & Wayne, 2020; Decuyper, A., & Schaufeli, 2020; Rice, D. B., Taylor, R., & Forrester, 2020).

Based on QS. At-Taubah: 71 and An-Nahl: 91, Subhan (2012) who is supported by Mulia (2013) asked to review the QS. An-nisa: 34 which defines *qawwam* means a leader, protector, person in charge, educator, regulator, and others who are on the rise, as interpreted by Ar-Razi, Zamakhsari and Ath-Thaba'thaba'i (Badri, M., Ikhsanudin, K. M., Nadjib, M., & Muhammad, 2002). The interpretation which covers the historical-biographical era in which education and family are adjusted to the sociological-political and cultural order at that time because their opinion (at that time) was the golden interpretation of their time. In the QS. At-Taubah verse 71, the Qur'an has eliminated various kinds of discrimination and gave rights to women as well as rights given to men. Among them in matters of leadership, the Qur'an gives women the right to become leaders, as the rights given to men. The only factors that are taken into consideration in this case are the ability and the fulfillment of the criteria to become a leader. So, leadership is not a monopoly of men, but can be occupied and held by women, even if the woman is capable and meets the determined criteria, then she can become a judge and top leader (Hafiza, 2020).

According to Subhan (2012) that the sociological word *rajul* is anyone (male-female) who wants to try, looking for more active *rizki*, he is *rijal*, even though in the gender category he is still male or female. Furthermore, the word *qawwamun* in the interpretation of the Department of Religion means leader, in fact, the word has many derivative meanings. In the current context, the more appropriate choices are protector, enforcer, a person in charge, and guarantor. This is an example of a gender-biased translation. What needs to be considered is that the context of this verse is that men become *qawwam* for women because they provide a living. The provisions of the verse *al-rijal qawwamuna 'ala nisa* apply specifically to household life, namely the husband as the head of the family, whatever the social status or position of the wife in the public sector cannot change the status to become a husband (Jamaa, 2009). This means that if economically the wife (woman) can support or have income for the benefit of the family, then the superiority of the husband (male) is reduced so that this verse cannot be used as a normative reason for

male leadership in social and political life in general (Badri, M., Ikhsanudin, K. M., Nadjib, M., & Muhammad, 2002).

Based on the discussion above, it can be concluded that there is no reason to prohibit and prevent women from appearing as public leaders because the most important thing is that women have the capacity to lead who upholds the principles (Eagly & Johannesen-Schmidt, 2001). Leadership that has been arranged in such a way as the Al-Quran and hadith.

CONCLUSION

The development of leadership theory has been widely researched by adding other elements to its dimensions so that the current leadership trend is transformational leadership. From the results of this study, it was found that transformational leadership presented a lot of female value content so that some researchers called it a feminine leadership style (Zhng, 2011). Greenberg (2011) states that participatory and democratic are characteristics of transformational leadership. According to research, transformational leadership practices find that male and female leaders behave the same as leaders.

Based on the research it was found that men and women did not have different general perceptions about their subordinates as leaders and that transformational leadership was believed to be used more by female leaders. Female leaders are more likely to practice transformational leadership than male leaders. It is also found that as a boss, female managers are more transformational than male managers. Based on the above formulation, it can be said that in its development it turns out that the leadership style that is widely adopted because it is considered the most effective for women's leadership is transformational leadership which causes the loss of prejudice (stereotypes) and obstacles in leadership.

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