# REDESIGNING ISLAMIC TRANSFORMATIONAL LEADERSHIP FOR MUSLIM MINORITIES IN THE WEST

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**Abstract**

Islam is a comprehensive religion that does not discuss one aspect of knowledge but covers all aspects, including leadership. Islamic leadership must be based on the pillars of Islam, namely the Qur'an and Hadith. Islamic leaders must work towards a vision to create a just society where the rule of law is upheld among all believers and non-believers. In the context of Islam in Western countries, leadership faced many challenges during the early years of the 21st century. These challenges can come from internal organizational challenges, such as social, cultural, and structural challenges. However, challenges arise from external contexts, such as social, cultural, legal, and political. In Islamic economic philosophy, the leadership model that is considered ideal is one based on fair and ethical leadership principles. This qualitative research aims to explain and redesign the transformational leadership theory with Islamic leadership. The study results are four characteristics that can influence transformational Islamic leadership: government pressure, media hostility, international politics, and a legal system. The impact of international politics unites the Muslim population to some extent. Australia's Muslim population hails from many countries, including a significant group born and raised in Australia. As a result, the Muslim population in Australia is a minority in an international context.

**Keywords:** *Islamic Leadership, Transformational Leadership, Muslim Minorities.*

## Introduction

Islamic leadership must be based on the pillars of Islam through the word of Allah, which is based on the Qur'an and Hadith; Islamic leaders must work towards creating a just society where the rule of law is enforced among all believers and unbelievers. It does not matter if Islamic leaders operate at a micro (family), macro (community or nation) level. Leaders are always encouraged to consult others, understand how decisions affect the wider environment, and engage in sustainable development. The primary foundation of a Muslim leader must be used as a model for other models.

Leadership in Islam is considered to be trust and responsibility. A leader must fulfill his obligations to God the Supreme Power, and carry out his duties to his followers to the best of his ability. Ali explains that the traditional view of leadership in Islam is that leadership is a process of mutual influence. Leaders are only expected to lead or maintain their role with the consent of those being led, and at the same time, the decisions these leaders make are expected to be influenced by input from their followers. The process is dynamic and open, and the main objective is to maintain cohesiveness and effectiveness.[1]

Leadership is a process of influence and mutual sharing, where a leader and followers engage in certain activities to achieve common goals. The nature and views of leadership in Islam have changed over the centuries. Initially, Islam's traditional view of leadership is a process of influence for the common good. Leaders are only expected to lead or maintain their roles with the agreement of those they lead, and at the same time, decisions made by these leaders are expected to be influenced by input from their followers. The process is dynamic and open, with the primary goal of maintaining cohesion and effectiveness. The Qur'an clearly calls for a leader to be flexible and accept the leader's and state's commands. In the Qur'an, surah al-Ghashiyah ([88]: 21-22) states that you (the Prophet such as a leader) remind them, for your duty is only to remind them, and you are not to compel them.

From the above verses, it can be concluded that an Islamic leader, among other things, is also tasked with giving warnings only so that followers become ideal individuals. However, a leader is not allowed to exercise power over followers by exploiting or using violence because Allah is the one who has power over all living creatures. Therefore, when a leader has given a warning, the fol-

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[1] A.J. Ali, "Islamic Perspectives on Leadership: A Model," *International Journal of Islamic and Middle Eastern Finance and*

*Management* 2, no. 2 (2009): 160-180, DOI: 10.1108/17538390910965167.

lowing action is to make an effort and surrender to Allah.

The perception and reality of leadership have evolved dramatically in the Muslim World. Dramatic changes in what constitutes a leader and leadership are likely influenced by the ups and downs of ideology (faith) and openness in society. The following discussion shows that the Islamic view of leader and leadership has been in flux. While the degree of strength of faith and openness has mainly influenced this trend, outside forces, and instability have accelerated the trend. Historical evidence and current research show that, in general, changes in leaders and leadership go through seven stages: the Prophet era, the Rightly Guided Caliph, the Ommeyade dynasty, the early Abbasid era, the Abbasid era, the era of stagnation, and the era of instability.[2]

In defining leadership in Islam, Beekun and Badawi[3] argue that Muslims base their behavior on leaders and/or followers of God's Word as revealed in their holy book, the Qur'an. They believe that the Prophet Muhammad has forever modeled the way for Islamic leaders and followers. This belief is supported when God in the Qur'an says the following about Muhammad: And you

have a noble standard of character. The example of the Prophet Muhammad is what the leaders and followers of Islam hope to see.

According to Prophet Muhammad, leadership in Islam is not reserved for a small elite. Instead, depending on the situation, everyone is a 'shepherd' of the flock and occupies a leadership position. Muhammad is reported to have said: Each of you is a guardian, and each will be questioned about his people.[4]

Beekun and Badawi describe leadership from an Islamic perspective as two leading roles. The role of a leader is a servant leader and guardian leader. Servants are the servants of their followers. They promote the welfare of their followers and guide them towards what is good. The idea of a leader as a servant has been part of Islam since the beginning of Islam. Leaders as Guardian-Leaders will protect their communities from tyranny and oppression and promote justice. Therefore, the notion of Islamic leadership is very close to the notion of leadership in the mainstream literature. Differences in leadership manifestations most likely stem from organizational or external contexts.[5]

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[2] Ali.

[3] R.I. Beekun, and J. Badawi, *Leadership: An Islamic Perspective* (Beltsville, MD: Amana Publications, 1999), 1-2.

[4] Nezar Faris, and Ken Parry, "Islamic Organizational Leadership within a Western Society: The Problematic Role of External Context," *The Leadership Quarterly* 22, Issue 1 (February 2011): 132-151, DOI: 10.1016/j.leaqua. 2010.12.012.

[5] Beekun & Badawi, *Leadership*.

There is much previous research on Islamic leadership, but only a few researchers focus on transformational leadership from the perspective of Islamic studies. Manzoor explores theories and theoretical concepts regarding Islamic leadership. However, Manzoor only reviews these theoretical concepts without applying them to specific study objects. Manzoor states that transformational leadership suggests improvement and development of the community and does not just emphasize its practical results.[6]

Al-Hilali examines leadership in American Muslim organizations through the transformational leadership style. Al-Hilali's research concluded that it significantly constitutes effective leadership and strengthens relationships between its members.[7]

Meanwhile, Ushama et al. investigated the role of Islamic institutions in transforming leadership in the context of minority communities. The paper elaborates explicitly on the local social-cultural context from an educational perspective. They offer the role and strategy of Islamic religious institutions in social change.[8]

This article discusses the model of Islamic leadership and transformational leadership for Muslim minorities. The Islamic Leadership Model takes a component of transformational leadership theory.[9] Transformational leaders are role models who inspire trust, awe, and respect. Burns argues that transformational leadership causes changes in individuals and social systems, and when applied in its original form, transformational leadership increases the motivation, morale, and performance of followers.[10] The transformation of the individual and his followers is the desired end state of Muslim leaders.

## The Model of Islamic Transformational Leadership

The Islamic leadership model is rooted in the moral dimension laid down by the Qur'an and the willingness of leaders to submit to Allah will be articulated in the revelations received by the Prophet Muhammad. He is a role model for behavior that a leader should

[6] Seema Manzoor, "The Model of Visionary and Innovative Islamic Leadership," *Society* 11, no. 1 (2023): 41-51. DOI: 10.33019/society.v11i1.539.

[7] Mohamed al-Hilali, "Transformational Leadership and Organizational Effectiveness: A Predictive Study at American Muslim Organizations," (*PhD diss.*, University of Phoenix, 2012).

[8] Thameem Ushama, et al., "Muslim Religious Leadership Education in the Minority Context: The Role of Naleemiah Institute of Islamic Studies," *Hamdard Islamicus* 47, no. 2 (2023): 29-46. DOI: 10.57144/hi.v46i2.697.

[9] B.M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (1990): 19–31, DOI: 10.1016/0090-2616 (90)90061-S.

[10] J. M. Burns, *Leadership* (New York: Harper & Row, 1978).

follow because in the Qur'an it is explained: "And indeed you (Muhammad) stand as a noble standard of behavior" (surah al-Qalam [68]: 4). From the behavior of the Prophet Muhammad, peace be upon him, and early Islamic leaders, one can begin to describe the personal attributes and basic principles that form the basis for examining, and guiding, modern leadership in the Islamic world.

Islamic leadership must be based on the pillars of Islam which through the word of Allah which is based on the Qur'an and al-Hadith, Islamic leaders must work towards the vision of creating a just society, where the rule of law is enforced among all believers and unbelievers. It does not matter if Islamic leaders operate at a micro (family), community or macro (nation) level. Leaders are always encouraged to consult others, have a sense of how decisions affect the wider environment and engage in sustainable development. The main foundation of a Muslim leader must be used as a model for other models. The courage to stand up for what is right is enshrined in the Qur'an regarding the upholding of justice:

> Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah

is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do. (QS. al-Nisa [4]: 135).

Justice is a system of life that cannot be contested anymore so that a leader obeys and submits to Allah and the call of His messenger. must do justice to people who are persecuted, be enforcers of justice not only like the rich or love the poor. Because it is Allah who makes a person rich and poor, and He knows his benefit better then Muslim leaders must also have a spirit of discipline, the Prophet Muhammad said: "Whoever sees evil, let him change it with his hands; and if he is unable to do it, then [let him change it] with his tongue; and if he cannot do it, then with his heart - and that is the weakest in faith." (Sahih Muslim). An Islamic leader is expected to have: tolerance and compassion, humility, piety. Which must be applied to every Islamic leader.[11]

According to Greenleaf true leadership emerges from the desire to serve others. It is to this point that Greenleaf's articulation of the "servant leader" inter-

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[11] A. Rashid, "Educating for Skilled Leadership," (paper presented at the Association of Muslim Social Scientists (AMSS) 29th Annual Conference, Georgetown University, October 13-15, 2000).

sects with Burns' conceptualization of the transformational leader. Transformational leaders serve as service role models, setting an example for others to follow. Leaders serve followers and both change; be a follower and a leader.[12]

## Empirical Assessment of Leadership in Islamic Principles

Islam is a comprehensive, integrated and holistic religion that regulates and establishes relationships with all aspects of life. Both the world (daily life) and the hereafter are not mutually exclusive. So is running a business and Worship as long as one maintains a strong faith in the hope of seeking the pleasure of Allah, the ultimate goal of Muslims in life. Thus, the rule of exception against any leadership does not appear at all Islamic leadership is seen as one that assists individuals in attaining happiness in the real world. This directs the proper use of human resources in order to serve society in achieving happiness. It is one that guarantees happiness for individuals and society at large. Islam requires Muslims to fulfill their duties and responsibilities properly, whether as leaders or subordinates in their respective positions. In Islam,

leadership is defined as the process of inspiring and training voluntary followers to achieve a clear and definite shared vision.

It is seen as the human factor that binds groups together and motivates them towards desired goals. Therefore, in Islam, a leader is not free to act as he chooses, nor must he submit to the will of any group, he must act only to implement Allah's laws on earth. Allah says, "We have made them as leaders who guide with Our orders and We have revealed to them, they do good deeds, establish prayers, pay zakat, and only to Us they always worship." (QS. al-Anbiya [21]: 73)

Leadership in Islam is centered on trust (amanah). This is a psychological contract between leaders and their followers, that a leader will try his best to guide, protect, and treat their followers fairly.[13] This is because leaders in carrying out any actions and actions are always based on the interests of Allah, the Muslim community and humanity. Al-Buraey states that Islamic leadership helps individuals achieve happiness in the world and the hereafter.[14]

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[12] Miles K. Davis, and John Winn, "Islamic Leadership Models: Lessons from Early Islam," in *Entrepreneurship and Management in an Islamic Context,* edited by Léo-Paul Dana et al (Cham, Switzerland: Springer, 2017), DOI: 10.1007/978-3-319-39679-8_3.

[13] A. Khaliq, "Leadership and Work Motivation from Islamic Perspective," in *Issues in Islamic Management: Theories and Practices* edited by Khaliq Ahmad, Rafiqul Islam, and Yusof Ismail (Kuala Lumpur: IIUM Press, 2011); A. Khaliq, *Management from Islamic Perspectives: Principles and Practices, 2nd Edition* (Kuala Lumpur: Pearson Malaysia, 2011).

[14] Ali, "Islamic Perspectives on Leadership."

Islamic leadership is carried out through several leadership approaches. It includes all the practices, traits, behaviors, processes, roles and styles that leaders have and have for leading followers, emphasizing the importance of situational factors. Islamic leadership is carried out through several leadership approaches. It includes all the practices, traits, behaviors, processes, roles and styles that leaders have and have for leading followers, emphasizing the importance of situational factors.

a. Supporter approach. It is an approach to moral leadership that rests on values, ethics, principles, virtue, morality, spirituality and authenticity. It advocates that leaders should serve those under them, helping them achieve maximum effectiveness.[15]

b. Leadership approaches that affect power. A leadership approach that views power and influence as the key to leadership roles.[16]

c. Approach types of transactional and transformational leadership. Transactional leadership is an approach to moral leadership and the exchange of rewards with subordinates for services rendered. The transformational leadership approach changes in the vision, strategy, and culture of the organization, and empowers the people in the organization and enhances its power base and effectiveness rather than limiting it.[17]

d. The trait type approach. It is a leadership approach that assumes that leaders and leadership exhibit certain traits and that a leader has superior and superior qualities and behavioral attributes.[18]

e. Situational leadership approach. This is one of the various studies on contingency research, and it is based on the relationship between leaders and followers and the importance of situations in the leadership process.

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[15] R.I. Beekun, *Strategic Planning and Implementation for Islamic Organizations* (Hernden, VA: The International School of Islamic Thought, 2006); S. M. Mohtsham, "Vision and Visionary Leadership: An Islamic Perspective," *International Review of Business Research Papers* 3, no. 2 (2007): 248–277; A. Khaliq, "Leadership and Work Motivation from the Cross-Cultural Perspective," *International Journal of Commerce & Management* 29, no. 1 (2009): 72-84, DOI: 10.1108/10569210910939681.

[16] M.K. Dewi, and H. Tanjung, "Discipline without Punishment – is it Possible?" *Proceeding of International Conference on Management from*

*Islamic Perspective,* at Hilton Kuala Lumpur (May 15-16, 2007).

[17] C.S. James, and C.S. Joseph, "The Transformational-Transactional Leadership Model in Practice," *Leadership & Organization Development Journal* 22, no. 8 (2001): 383-394, DOI: 10.1108/01437730110410107; Nuttawuth Muenjohn, "Leadership Theories and Concepts: Its Past and Present," *Proceeding on Globalization, Innovation and Leadership* (Hong Kong: Academy of International Business, South East Regional Conference, 2008), 1-15.

[18] Beekun and Badawi, *Leadership.*

## Differences in Empirical Assessments of Islamic Economics and Islamic Leadership

Leadership in Islam also functions as a bridge used by leaders to influence the attitudes and behavior of their members to achieve organizational goals.[19] It is the ability to see beyond assumed boundaries and to come up with solutions or paths that are slightly visualized.[20] Leaders must be visionary leaders to lead an organization to success.[21] The Qur'an is a continuing source of guidance, and the guidance it offers is within the context of what the reader is looking for. Learning from the Qur'an is a dynamic process and that is why we continue to read it in all situations and needs. So, every human being must take lessons in all things, one of which is leadership, namely how a Muslim also takes a role in leadership, one of the hadiths of the prophet which explains about leadership narrated by ibn Umar:

> The Prophet Muhammad said: "Know that each of you is a leader, and each of you will be held accountable for the one he leads, the ruler who leads the people will be held accountable for what he leads, each head of the family is the leader of his family members and he is held accountable for what he leads, and the wife is the leader for the family of her husband's house and also for her children, and she will be held responsible for them, and a slave is also the leader for his master's property and will be held responsible for it, know that each of you is responsible for what he leads.[22]

From this hadith it can be concluded that in fact every Muslim is a leader who must be responsible for what he leads, the leader is not only the government that leads the people, but leadership starts from himself, how can a Muslim lead himself to a good path, then lead his family, even a wife also has responsibilities towards her family, thus leadership is something that can make a Muslim learn to be responsible starting from leading himself first and then leading the family to become a responsible leader of the people, because a Muslim who becomes a leader will be asked accountability by Allah.[23]

The basic difference between Islamic leadership and conventional leadership lies in the basis of religion, morality

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[19] Ali, "Islamic Perspectives on Leadership."

[20] Beekun and Badawi, *Leadership.*

[21] Mohtsham, "Vision and Visionary Leadership."

[22] F.R. Faridi, "Islamic Research Methodology, Some Reflections," in *Research Methodology in Islamic Perspective*, edited by Mohammad Muqim (New Delhi: Genuine Publications & Media 1994).

[23] M. Hossain, "Case studies of Muslim Managed Organizations in Bangladesh," (paper presented at *International Conference, Management from Islamic Perspective* at Hilton Kuala Lumpur, May 15-16 2007)..

and human views. During the reign of the Prophet Muhammad and his four caliphs, leadership was based on religious and moral (fear of God) fervor, which played a dominant role in decision-making and direction. This is different from conventional leadership which focuses more on other factors such as power, popularity, and wealth in decision making and direction.[24]

From an Islamic perspective, the roots of Islamic leadership generally lie in the primary sources of Sharia (the Qur'an and Sunnah) in addition to the practices of early Muslims. Complementarily, there are also strands of conventional leadership thinking that emphasize the importance of spirituality, religious values, and human relations. In essence, leadership is about offering oneself and one's enthusiasm.[25]

Leadership failure is believed to occur when too much bureaucratic, psychological, and technical-rational authority is emphasized, while professional, moral, and spiritual authority is neglected. This leads to a loss of balance in leadership and reduces the influence of leadership on those who are led.

In our lifetimes, individualism is so strong that we may not yet have had the chance to consider radically the truly general idea of life. It does not take much to contain a business as a company that serves families and the community. It doesn't take much imagination to relate work to individual vocations and to be oriented towards the real needs of a community. It may surprise us, then, that money, business, commerce, and industry can be part of the work of our souls (Thomas Moore).

Rost views leadership as a dynamic relationship based on mutual influence and common goals between leaders and followers where both are transferred to a higher level of motivation and moral development as it influences actual change.[26] Islam demands that leaders pay attention to the needs of followers. This is the guardianship of Allah, the responsibility given from him and service to humanity.[27] In the Hadith the Prophet Muhammad said, "If Allah puts a person in a position of authority over the affairs of the Muslims and he disengages from them, does not fulfill their needs, wants and poverty, Allah will distance himself from him, does not fulfill his needs, wants and poverty" (Sahih Muslim).

At the same time, followers must give initiators genuine and unbiased feedback. They should support and assist their leaders towards good actions. Khalifa Umar said: "May God have

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[24] James and Joseph, "The Transformational-Transactional Leadership Model in Practice."

[25] Muhammad Olifiansyah et al., "Kepemimpinan dalam Perspektif Islam," *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* 4, no. 1 (2020): 102-112, DOI: 10.24127/att.v4i01.1205. .

[26] Beekun, *Strategic Planning*.

[27] Louay Safi, "Leadership and Subordination: An Islamic Perspective," *American Journal of Islamic Social Sciences* 12, no. 2 (1995): 204–223, DOI: 10.35632/ajis.v12i2.2388.

mercy on whoever points out my mistakes to me". Followers are also obligated to follow the directions of their leader as long as the leaders act according to the dictates of the revealed sources of Islamic knowledge. Leadership is an important concept because Muslims known for their collectivism are urged, in most situations in life, to appoint someone as a leader.

Management activities have a crucial role in the organization, especially in terms of planning, organizing and controlling. However, even when done well, these activities can become powerless and useless if there is no motivational drive from the leader to guide people towards the desired goals. In this case, the leader needs to mobilize the power of motivation and provide the right direction so that management activities can function effectively.[28] This is the philosophy that is reflected in Muslims as representatives of Allah's regents on earth. Appointment of a leader then becomes imperative for Muslims in various walks of life and as vice regents of Allah, they are gifted with cognitive abilities and qualities which if applied correctly can result in the attainment of the greatest goal (the pleasure of Allah) both in daily life and in the hereafter. Khaliq refers to this achievement as Falah (true success) in his study of

"Leadership and work motivation from a cross-cultural perspective."[29]

Islamic economics deals with organizational management from the perspective of knowledge gained from revealed and other sources of Islamic knowledge. It produces applications that are in line with Islamic beliefs and practices.[30] Kazmi considers "*itqan*" and "*ihsan*" as the starting point of the management concept and considers the principles that are fundamental in forming and determining Public Information Management (MIP).[31] They write that Islam is a comprehensive religion that unites all aspects of followers living here and in the hereafter. Islam does not distinguish between the temporal, namely the secular aspects of life, and the religious aspects of life. Therefore, it becomes a unifying divine doctrine where leaving out any part negates the monotheistic paradigm system. This is a table of differences between Islamic Economics and Islamic leadership:[32]

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[28] A. Khaliq, "Management Model from Islamic Perspectives: Some Reflections," *Ulum Islamiyyah: Malaysian Journal of Islamic Sciences* 2, no. 1 (2003): 43-60.

[29] Mohtsham, "Vision and Visionary Leader."

[30] A. Kazmi, "Managing from Islamic Perspectives: Some Preliminary Findings from Malaysian Muslim-Managed Organizations," (paper presented at International Conference, Management from Islamic Perspective at Hilton Kuala Lumpur, May 15-16, 2007).

[31] K. Purba & K. Sudibjo, "The Effects Analysis of Transformational Leadership, Work Motivation and Compensation on Employee Performance in PT. Sago Nauli," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 3, no. 3 (2020): 1606-1617.

[32] Fatimatuzzahro and Risanda A. Budiantoro interview by Anthony Andrew, Jan 12, 2023.

|  | Leadership is about Managing Change | Islamic Economics is about Managing Complexity |
|---|---|---|
| **What Should be done?** | Overcoming changes in direction in the formation of vision and strategy development to achieve the vision | Planning and budgeting, setting detailed steps and schedules, and allocating resources. |
| **How to deliver results?** | Aligning and communicating direction to influence the creation of a team and layers that understand the vision and strategy. | Organizing and providing structure to achieve the plan, as well as delegating authority and providing processes and policies. |
| **How to Realize it?** | Motivating, mentoring, and inspiring people to develop and overcome obstacles to change. | Controlling and solving problems through monitoring and organizing |
| **What are the Results?** | Generating significantly better changes, such as cultivating new services and approaches. | Consistently producing predictability and order through the achievement of budgets and targets. |

Leadership concerns the management of change. As a leader, someone must be able to manage the changes that occur in the organizational environment, both desired and unwanted changes. It requires identifying the need for change, motivating people to accept change, and directing them to achieve new shared goals. Therefore, effective leadership requires strong change management skills. Transformational leadership involves the management of complexity. As transformational leadership is based on Islamic principles, transformational leadership considers various complex and interrelated factors, including moral values, social justice, and social responsibility. Therefore, management in Islamic economics is not only about managing resources and distributing wealth but also about managing the complexity of the relationship between humans and the environment, humans and God, and between humans.

Effective and efficient learning is closely related to good management, especially in Islamic education. The quality of leadership in Islamic education management measures the learning process. However, Islamic educational institutions face various challenges, such as managing cultural diversity. Thus, multicultural education is implemented in these institutions, providing a platform for people from multiple backgrounds to acquire knowledge. Despite these challenges, Islamic fundamental values can promote multicultural education within an institution or globally. Therefore, competent management and leadership are essential to manage learning dynamics to ensure Islamic eco-

nomics education's safe and conflict-free administration.[33]

The Prophet Muhammad had a leader's mission, namely to spread the attitude of *Amar ma'ruf nahi munkar;* this is following the Qur'an, "You are the best people who were born for humans, command those who are good, and prevent what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them; among them, some believe, and most of them are the wicked" (surah al-Imron [3]: 110).

Islamic leaders must work towards creating a just society where the rule of law is enforced between all believers and non-believers. Leaders are always encouraged to consult with others, understand how decisions affect the wider environment, and are involved in sustainable development; also, management has an essential role in leadership success.[34]

Islamic leadership is carried out through several leadership approaches. It includes all the practices, traits, behaviors, processes, roles, and styles leaders have for leading followers, emphasizing the importance of situational factors.[35]

a. Leadership approach. A leadership approach views power and influence as the key to leadership roles. So, this approach affects leadership's strength.[36]

b. Reinforcement approach. It is an approach to moral leadership that rests on values, ethics, principles, virtue, morality, spirituality, and authenticity. It advocates that leaders should serve those under them, helping them achieve maximum effectiveness.

c. Transactional and transformational leadership approach. Transactional leadership is an approach to moral leadership and exchanging rewards with subordinates for services rendered. The transformational leadership approach changes the organization's vision, strategy, and culture, empowers its people, and enhances its power base and effectiveness rather than limiting it.[37]

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[33] Priharti, Dimas Veronica, and Mona Laveza Audia, "Analysis of Leadership Style and Teamwork and Their Influence on Employee Performance at Pengaringan Health Center, Semidang Aji District, Oku Regency," *Jurnal Manajemen dan Perbankan* 8, no. 3 (2021): 16-31, https://journals.stie-yai.ac.id/index.php/JUMPA/article/download/401/338.

[34] Mohtsham, "Vision and Visionary Leadership."

[35] Ali Mohammad Mir, "Leadership in Islam," *Journal of Leadership Studies* 4, no. 3 (2010): 69–72, DOI: 1002/jls.20180.

[36] Richard N. Osborn, James G. Hunt, and Lawrence R. Jauch, "Toward a Contextual Theory of Leadership," *The Leadership Quarterly* 13, no. 6 (2002): 797–837, DOI: 10.1016/S1048-9843(02)00154-6.

[37] K.W. Parry, "Enhancing Adaptability: Leadership Strategies to Accommodate Change in Local Government Settings," *Journal of Organizational Change Management* 12, no. 2 (April 1999): 134–156, DOI: 10.1108/09534819910263677.

d. Trait type approach. It is a leadership approach that assumes that leaders and leadership exhibit certain traits and that a leader has superior qualities and behavioral attributes.

e. Situational leadership approach. It is one of the various studies on contingency research, and it is based on the relationship between leaders and followers and the importance of situations in the leadership process.

Principles of Islamic leadership are extracted mainly from the Qur'an and the biography of the Prophet Muhammad and his colleagues for the orientation of governmental affairs and the development of excellent and ethical leadership to guide Islamic leaders in running Islamic organizations properly and effectively. It draws on the noblest science, worship, justice, and Ihsan traditions and seeks to instill these values in Muslims.[38]

The essential thing in an empirical assessment of Islamic leadership is that its sources include the holy Qur'an, sayings, and actions (Sunnah of the Prophet Muhammad and the four Caliphs: Abu Bakr, Umar, Usman, and Ali). Therefore,

in Islam, through these legal sources, a leader is not free to act according to his choice, nor does he have to submit to the wishes of any group. He must work only to implement Allah's law.[39]

## Redesigning Transformational Leadership in Islamic Organizations

Transformational leadership directs followers to higher levels of commitment and commitment. Transformational leadership consists of the following factors: leadership that influences ideally, inspiring and motivating, stimulating intellectuality, and considering individual abilities.[40]

The transformational culture has a beneficial impact on organizational effectiveness. In the following four characteristics can be found that can influence transformational Islamic leadership:

1. Government Pressure. A respondent experienced government pressure, and the articulation of this pressure was consistent. One of the main external challenges identified by respondents is government

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[38] Ali Miftakhu Rosyad, "Internalization of Character Education Based on Islamic Values to Students at SMK Muhammadiyah Juntinyuat," *IWOS: Islam in World Perspectives Symposium* 1, no. 1 (2020): 273-285, http://seminar.uad.ac.id/index.php/iwos.

[39] Trisna Ayu Anggareni, and Leonard Adrie Manafe, "Karakteristik Kepemimpinan Situasional Terhadap Kinerja Karyawan Old Town White Coffee," *Jurnal Aktual* 19, no. 1 (2021): 1-9, DOI: 10.47232/aktual.v19i1.70.

[40] E.H. Schein, *Organizational Culture and Leadership, 3rd Edition* (San Francisco: Jossey Bass, 2004).

pressure on Islamic organizations, especially in Western countries. One respondent said, "Government pressure is a big challenge for Islamic leadership." It makes Islamic leaders unable to implement transformational leadership because there is much pressure from the government.

2. Media Hostility. In this case, the media is a big problem because the media often reports to sensationalize things. Vital commentary clarifies what appears to be a big challenge for the organization's leadership; some talented young people will not be present to serve in Islamic organizations for fear of publicity with bad news.

3. International Politics. International politics makes the challenge more difficult for Islamic leadership with transformational leadership because the issue of the tragedy of the terrorist attack in the United States has made Islamic organizations in Western countries increasingly reduce the ability of Islamic leadership in Western countries.

4. A Legal System. The legal system directs most of the external pressure on Islamic leadership. This pressure stems from anti-terrorist laws and how the legal system regulates Islamic organizations tightly. One leader stated clearly and frankly,

"We are under pressure from the media, the government, and the legal system." This fear makes many leaders hesitant to do their jobs and newcomers to serve in Islamic organizations in Western countries.

## Conclusion

As a result, transformational leadership produces a holistic and sustainable approach to managing economic, social, and environmental complexities. Changes in direction or goals in forming visions and developing strategies can occur due to several factors, such as changes in the environment, the organization's internal conditions, and changes in market or societal needs.

Therefore, leaders need to overcome these changes in direction to achieve the vision that has been formed. One way to deal with a change in direction is to identify the factors that cause it. Once these factors are identified, leaders must update and adjust the vision and strategy created to remain relevant to the changing environment and market needs.

In addition, leaders must also be able to motivate their team to adapt to these changes in direction and stay focused on achieving the vision that has been set. Effective communication and openness in dialogue with the team can help address changes in direction and ensure all parties understand and

support the new vision and strategy. In dealing with changes in direction, leaders can also utilize creativity and innovation in developing new strategies that can lead the organization toward achieving its vision. Thus, leaders who can overcome changes in direction and develop new strategies will lead the organization toward achieving the desired goals and vision.

Four characteristics can be found that can influence transformational Islamic leadership, namely government pressure, media hostility, international politics, and a legal system. We find that the impact of international politics unites the Muslim population to some extent. Australia's Muslim population hails from many countries, including a significant group born and raised in Australia. As a result, the Muslim population in Australia is a minority in an international context.

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