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Islamic Leadership in Practice: A Review and an Educational to Common Existing Thought with Supply Chain Awareness System

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Abstract-**Leadership in Islam for some scholars still struggling at the level of moral and spiritual content. The prime aim of this investigation is to investigate the impact of leadership practices with the mediating effect of supply chain management. They have many views about leadership in Islam and the moral message that conveys. The commendable characters of the Prophet Muhammad PBUH an indicator of success. There has been little to discuss the leadership application process in Islam, the principle of leadership in Islam, and the process of congregational praying (Shalah al jama'ah). The data were gather from the praying leader by questionnaires and PLS-SEM was used for analysis. Praying in a congregation (jama'ah), there are several steps. First, the initial conditioning, which includes a place that meets the requirements, the sanctity of the body, clothing and place, the direction of the qibla. Second, selecting leaders is a very important process. How a leader is select and elected, also what are the category to own by the candidate. Third, the initial conditions of taking command over by the leader (imam). Many lessons can apply in everyday life, both for small organizational conditions and for a wider scale. Based on the search of the author, there is no concept of leadership in Islam that takes from the ongoing process of praying together (shalah al jamaah).**

Keywords; Leadership, Islamic leadership, Supply chain management, Congregational praying, Praying leader (imam)

1. Background

Research on leadership conducted in a variety of perspectives and cultures concludes that the values of truth, trustworthiness, leadership integrity and the emotional condition of leadership and personality in all institutions are important factors in the success of leadership practices in an organization [1]. The world of leadership has become a hot topic that has been widely discussed in social science literature recently. There are so many definitions of leadership. Leadership conceives as the capacity to inspire and encourage people to work toward some common goal. It manifests in someone's talent and eagerness to encourage, influence, invite, and enforce others to accept an argument and then act to serve a particular aim [2]. Based on scientific research on previous leadership studies, the discussion about leadership was not just a discussion of strengths, positions and influences, but also, related to several questions about cognitive, behaviour, skills, capacity, and culture. Leadership is not just about position, power, and influence. Leadership, in the previous scholarly researches, is also related to the questions of cognitive, behaviours, skills, capacities, and culture [3, 4]. Leadership is the state or position of being a leader who directs followers by walking in a position in front of either people or animals to show the way or direct them to go in the right direction [5]. In another sense, the definition of leadership is expressed in terms of qualities where one influences others to achieve goals and direct the organization in ways that make it more cohesive and coherent. Another opinion about the definition of leadership is the existence of a process of interaction between a leader and followers that can be practised and influenced by several factors, which produce different leadership styles. Education background, time culture, and communities religion are factors that influence the behaviour of leaders and followers [6, 7].

The results of a brief literature study on the world of leadership in Islam derived from data sources published by prestigious publishers prove that leadership in Islam is not investigated by researchers about the relationship of leadership and management discipline. But this lack of investigation does not make it unimportant or an area that may still be ignored for years. Leadership in Islam is a concept that is still in its early stages because no precise definition has emerged, is not supported by a strong model to implement it, is not justified in the current era of change and is still in the development stage. However, one promising thing offered by this theory is to meet all forms of needs while ignoring no stakeholders [8]. It also offers advantages over all other leadership considerations because it only focuses on the welfare of all people and ignores no party involved. This has universal implications

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as follows, understood, accepted, and useful for all cultures, communities, nations, and humans. It also adds value to ordinary people by adding spiritual value, material goals, and aligning them to lead to the right path and success [9].

Most of the world's religions have a part of their teachings as guidelines on how people should behave and interact with one another. Likewise about Islam as a religion of large adherents in the world, also contains a large number of teachings that govern human behaviour in general, including the leadership process of a leader with his people. About 23% of the world's population follows Islam as a religion and way of life [10]. Another definition of leadership is stated as a person's ability to lead a group of individuals to accomplish certain missions and goals, how to treat followers with the aim of achieving succession management so that no failure is obtained behind the day [11].

Shah [12], mention that leadership can be group as three categorized. First, the base of the personal leader characteristic, including Trait, Skill, and Behavioral approach. Second, base on the follower's viewing angle of a leader, there are some approaches such as Situational, Leader-Member Exchange, Transformational, Authentic, and Servant Approach. Third, base on how the process of leadership takes place, which comprises the Path-Goal Approach, Adaptive Leadership, and Psychodynamic Approaches. Much leadership approach theory is closely related to religious values, especially to increase the morality of the individual perpetrators. Likewise in Islam, the basic principles of leadership include operational skills that must be applied by Muslim leaders including those who always strive to be fair in justice, fulfil the faith of the people, obedience to universal truths, perseverance in doing what is right, and always trying to keep their promises. The Islamic leadership model has four dimensions: Consciousness of God, Competency, Consultation, and Consideration (4C model) [13].

The Islamic leadership, whose main source comes from the contents of the holy book the al Quran and al Sunnah which is the main source of reference in the Islamic Religion. Guidelines for believers, the Quran is the unchangeable word of God and the absolute truth. The Sunnah is the second source of reference for Islam that describes the daily life of the Prophet Muhammad, including whatever he said and his activities and is the source of Islamic law after the Quran. Islamic beliefs are based on the metaphysical concept of tawhid or monotheism. The concept of tawhid means that there is only one God, that Allah is the only God of Creation, and that God is morally perfect. Tawhid is also the foundation of Islamic ontology and epistemology that underlies the Islamic worldview. For leaders in Islam, material and spiritual pursuits are inseparable, and every action is a religious act. Islam encourages leaders to express their faith through active participation in all aspects of life, including work and leadership [14].

Pressing the concept of Islamic leadership is just on trust (Amanah). It represents a psychological contract between leaders and their followers that they will try their best to guide, protect, and treat their followers justly. It revolves around doing good deeds for the sake of Allah, the Muslim community, and humankind [15]. Likewise, Toor [3] also argued as follows "In Islam leadership is a shared process, as leaders not expect to lead without the agreement of those who are led, and the decisions made by these leaders should be influenced by input from their followers". The Quran calls for a leader to be flexible and receptive to followers and states in Chapter 88:21-22, which brings the meaning "So thou reminding; thou art only a reminder [16]. Thou art not, over them a compelled." (Surah Al-Ghashiyyah: 21-22). The basis of understanding and leading has to be base on wisdom and spirited debate. Otherwise, followers become resentful and dissatisfied. The role of a receptive leader capture in the Quranic instructions in Chapter 16:125 stated which means "Argue with them in manners that are best and most gracious." (Surah An-Nahl: 125). The leader must exemplify openness, a willingness to listen, and compassion in dealing with subordinates or followers."

Mahazan, Azdi [15] explain that the leadership in Islam emphasizes more on the inventory of the good character to apply in leadership [17]. Ali [18] also asserts that leadership in Islam must consider the most significant instrument, which is to realize an ideal society. "In the religion and philosophy of Islam, the subject of leadership has received enormous attention. An ideal society is based on two things, namely the existence of justice in society and secondly the existence of affection among all people. Both of these are an integral part of leadership in Islam. In Islamic thought, both creativity and order cannot survive and sustain without justice and compassion [19].

Little bit differences comparing to non-Muslim countries such as Islamic leadership condition in the US. Some leaders, especially in education leaders, are utilizing critical ethics of care framework. Critical ethics of care framework is rooted in social justice advocacy and displayed by choosing to lead in ways designed to establish equity in the presence of injustice [12]. Leading by caring offers an opportunity to show emotions, critical ethics of care uses the act of caring to transform the realities and lived experiences of others to advance social justice and equity. Critical ethics of care show strength against the status quo to enact meaningful change that influences the complex lives of others [20].

It's the responsibility of the organization leadership to decide the systems for the organization. The leadership style has a strong impact on the entire organization systems, whether its accounts, production, management, marketing and supply chain management systems [21]. If

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the leadership has green behaviour that will reflect in the organization accounts, production, management, marketing and supply chain management systems, on the other hand, if the organization has toxic leadership the impact will reflect on every system, i.e. supply chain management etc. In the leadership literature, there are mix results reported on the nexus between leadership and supply chain management [22, 23].

The supply chain management does accept the leadership effect as reported in the past. If the leadership is Islamic, it will input the Islamic school of thought in all the systems of the organization. The present study is about the leadership process, supply chain management and praying leader [7, 15]. Mahazan, Azdi [15] conduct an investigation on the leadership behaviour in Islam regarding managerial and servant leadership. The results of the study proposed that there are nineteen themes representing leadership in Islam. Youn, Yang [24] studied the relationship between supply chain and integrative leadership and proposed that there is an association between supply chain and integrative leadership.

Commenting on some opinions above, almost all of them only highlight leadership in Islam from the expected results not based on leadership processes. Many of these opinions believe that leadership in Islam sees and follows what Prophet Muhammad Rasulullah PBUH had done. There is no such opinion that discusses the direct application of leadership in Islam in daily life in the community. The author will explain and discuss this matter in which the author's opinion is base on the source of the ongoing process of praying or congregational praying that usually called Salah Al Jamaah. The literature used in describing the opinions of the author is a fiqh book and the source of the hadith of the Prophet Muhammad PBUH, which is known as the hadith book or "kutub al-sittah."

2. Hypotheses development

Praying (salah) is a daily Islamic worship activity, which, according to Islamic teachings is an obligation of each Muslim individually. A good Muslim is required to pray as a religious obligation five times a day. Regarding the praying in the congregation (shalah jamaah), there are many opinions of the Cleric, about the implementation of the obligations. Some are said as obligatory, but there is only a suggestion. Even though all Cleric states, that praying in a congregation for a Muslim is a reward, and the benefits are enormous compared to praying alone (Zainudin, 2018). The process of the ongoing worship in the congregation several stages will be described below. The initial condition before the praying begins there are consists of some prerequisites and conditions that include a place that meets the requirements, the sanctity of the body, clothing and place, the direction of the qiblah. Jamil [11] states, there is some condition before shalah jamaah.

Some of these requirements include: The shalah jamaah will only have one congregation. There are not two group worshipers at the same time. This shows that leadership in Islam must be solid, there can be no counter-leadership as long as what is running is legitimate and valid leadership. All components must support single and unified leadership under one command. If there is a group of people who want to make a new praying congregation, then they must wait for the ongoing leadership process to complete. That means waiting for the next leadership process. Mahazan, Azdi [15] states the following, "Affirmed to establish several praying in the congregation at one time (one mosque) so, not to disturb other jamaah."

The next requirement is the fulfilment of the sanctity of all worshipers, both bodies, clothing, and place of praying. This shows that within the community of an organization or a country, all components must be clean. People who have a mistake should not be in the effective leadership community that takes place actively involved in it. As long as the person is in the condition of the convicted person, for example, he must undergo the legal process, not under normal conditions in the community. If the component is a forbidden organization, for example, the organization should not be active in the country, because all environments must be clean or pure. Rasulullah prophet Muhammad PBUH said, "No praying without purification. (H.R. Muslim: no 224, 2018)"

The other requirement is that before the congregational praying takes place, all the praying participants, both leaders, and followers must close the awrah. They must use a garment that covers his limbs so that there is nothing bad that can be seen by members or praying participants against other members. This means it is not permissible for each member of an organization to seek disgrace or a lack of other members. All are special with each activity; no one is nosy looking for his friend's fault or other members. Because all are focused on activities to achieve a common goal, the organization in one of its leadership's orders may be effective and quickly reach the goal together because of the focus of all the members involved. Al-Quran mentions "O child Adam wear your clothes every time you go to the mosque." (Quran, Al-A'raf: 31)

The next requirement is that all worshipers in the same direction of the qibla. This shows that in the organization or more broadly, the condition of the community of a country is appropriate if it must have the same goals and ideals that have been determined in the Constitution if it is a country. If in an organization usually, the organization sees and mission, which in the meaning of qibla is as a guide to the direction of all components in it. If some people do not support the direction or the purpose of an organization, it is appropriate that some of these people are questioning their commitment to the organization. People who pray in the congregation but are not in the same direction as the qibla with the leader and most other

worshipers in the praying result in invalid praying. There is another condition that is very important in implementing congregational praying is the straight line and the close body of the worship members. Prophet Muhammad PBUH said "straight and close line in praying including a supporting to the perfection result of praying (HR Muslim, no. 433, 2018). This very applies to the leadership's implementation process, which requires serious and compact members to adhere to organizational rules and focus.

This stage is also very important, because at this stage for leadership during the congregational praying period, it must to take place well and conducive or vice versa. Raising a leader is a necessity in community groups. If there is a community group or in certain activities involving many people, for regularity and the common good, there must be a leader, as the Prophet Muhammad PBUH. "If they consist of three people, then one of them should be a leader, and the most entitled to be a leader is the best reader (in praying)." (HR Ahmad, 2018; HR Muslim, 2018, and HR Nasa'i, 2018).

In principle, the choice of leaders in congregational praying is to apply democratic principles that are regulated not only to pay attention to the consensus of all praying participants but to pay attention to the competence of the leader. The determination of leaders in praying is not permitted by a leader to have an average competence with his congregation. A leader must be above the average competency of his congregation. Rasulullah Muhammad PBUH mentions regarding the leader on the praying "The one who leads the people is the one who is the most intelligent in reading the Quran among them. If they read the same, then the most knowledgeable about the sunnah between them. If in the Sunnah they are the same, then the first to emigrate among them. If they are in the same Hijrah, then the first to convert to Islam among them." In history, the oldest and do not someone leads someone else in the place of his authority and do not sit in his house in his place of honour except with permission." (HR Muslim, no. 1709, 2018; Syabiq, 2014 p. 347; IbnHajar, 2017).

At this stage, we also know that a leader is proposing and elected by the congregation, not with the ambition of the leader himself. Don't be a leader of people who are very ambitious to be leaders. Leadership is a mandate and held by someone trustworthy without the ambition to ask for it. The Messenger of Allah (Muhammad PBUH) once advised Abdurrahman bin Samurah as follows "O Abdurrahman bin Samurah, do not ask for leadership. Because if you are giving without asking, surely you will help (by Allah, given the truth). But if it is left to you because your request will undoubtedly charge to you (will not help), "(HR Bukhari, 2018; and HR Muslim, 2018).

After the election process of the praying leader is carried out and a leader has been appointed, then the leader takes over the leadership of congregational praying until the praying procession is complete. The Imam (leader) prayed that he was obliged to pay attention to the ranks and order the praying by giving direct directions to his jamaah congregation. Order of praying when it is important to pay attention to by a leader. The Imam gives a direct command and regulates the neatness and orderliness of the congregational praying. All worshipers are obliged to carry out all the commands of a praying leader (imam). No one extends all the commands of the imam. Here the leader (imam) has full authority to regulate his congregation. Effective leaders are truly followed by all followers. In shalah, deviations of followers from the leader will invalidate praying, and do not get congregational praying.

After the leadership in congregational praying (shalah jamaah) has been determined, and the imam has taken command, all worshipers must obey what the leader is doing. The Imam is made a leader and must follow in praying, as explained in the hadith of Abu Hurairah Radhiyallahu' anhu as mention ``From the Prophet sallallaahu 'alaihi wa sallam, that he said verily the leader is only to follow so do not exclude it. If he ruku', then ruku' and if he says Sami Allahu liman hamidah then say "Rabbana wa lakal hamdu." If he prostrates, then bow down. And if he prays by sitting, then pray by sitting down all.

The obligation to follow this leader, if the Prophet Muhammad PBUH ordered those who left behind some of their praying (masbuq) to start and follow the imam in all circumstances. As stated by the companions of Ali bin Abi Talib and Mu'adz bin Jabal as follows "If one of you gets a praying and the imam is in a state, then he should do as the imam did."

From the past few decades, the supply chain management concept is getting more and more important. It's become a mandatory part of the organizations at all the levels. The literature witnessed that leadership behavior and supply chain management walk parallel. Both of these remains in the same direction whether green, innovational or toxic. The supply chain management designs the procedures, plans, flow of information, ruling and SOPs for the entire process of an organization. It's not possible the completion of any process without the intervention of the supply chain management. In the present study, the supply chain is taken as a mediating variable like numerous past investigations [25, 26]. Additionally, Ojha, Acharya [25] tested the relationship between transformational leadership and supply chain ambidexterity with the mediating intervention of organizational supply chain learning and moderation of uncertainty. The results of the study proposed that organizational supply chain learning strongly mediates in between transformational leadership and supply chain ambidexterity. In continuation to [25, 26] studies the

supply chain management is employed as mediating variable.

H1: There is a positive association between leadership process and praying leader.

H2: There is a positive association between selection process and praying leader.

H3: There is a positive association between process pre-condition and praying leader.

H4: Supply chain awareness system has positive mediation among the links of leadership process and praying leader.

H5: Supply chain awareness system has positive mediation among the links of selection process and praying leader.

H6: Supply chain awareness system has positive mediation among the links of process pre-condition and praying leader.

3. Methodology

The prime aim of this investigation is to examine the impact of leadership practices with the mediating effect of supply chain management. The data were gather from the praying leader by questionnaires and for this purpose around 410 Questionnaires were distributed to the respondents by personal visit and after two weeks only 290 were returned and used for the analysis and represented approximately 70.73 per cent response rate and PLS-SEM was used for analysis. The variables that are used for the study includes three predictors such as leadership process (LP) that has three items, selection process (SP) that has six items and process pre-conditions (PPC) that has four items. In addition, this study has been used only one mediator such as supply chain management (SCM) that has five items and only one dependent variable has been used by the study named as praying leader (PL) that has four items. These variables are shown in Figure 1.
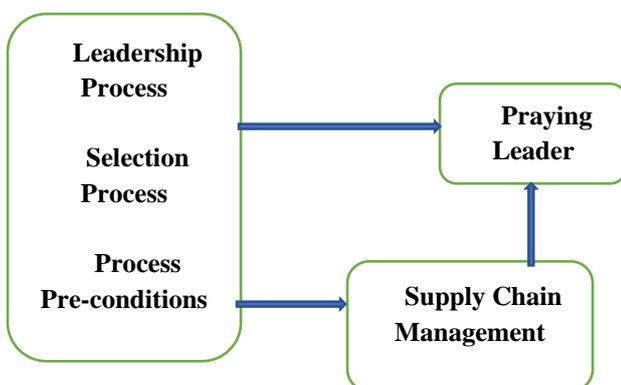

Figure 1. Theoretical framework

4. Results

The convergent validity has been performed firstly that checked the correlation among the items and the findings exposed that convergent validity has been proved and

items are extensively correlated because Alpha and Cr are larger than 0.70 while loadings and Ave are larger than 0.50. These are shown in Table 1.

Table 1. Convergent validity

Items	Loadings	Alpha	CR	AVE
LP1	0.649	0.746	0.811	0.591
LP2	0.849			
LP3	0.795			
PL1	0.725	0.798	0.868	0.622
PL2	0.739			
PL3	0.849			
PL4	0.835			
PPC1	0.655	0.794	0.865	0.618
PPC2	0.818			
PPC3	0.816			
PPC4	0.841			
SCM1	0.847	0.849	0.892	0.623
SCM2	0.825			
SCM3	0.767			
SCM4	0.721			
SCM5	0.781			
SP1	0.710	0.803	0.862	0.556
SP3	0.758			
SP4	0.753			
SP5	0.781			
SP6	0.724			

The discriminant validity has been performed secondly that checked the correlation among the constructs and the findings exposed that discriminant validity has been proved and constructs are not extensively correlated because Heterotrait Monotrait ratios are not larger than 0.90. These are shown in Table 2.

Table 2. Heterotrait Monotrait ratios

	LP	PL	PPC	SCM	SP
LP					
PL	0.344				
PPC	0.277	0.778			
SCM	0.419	0.780	0.765		
SP	0.229	0.724	0.635	0.608	

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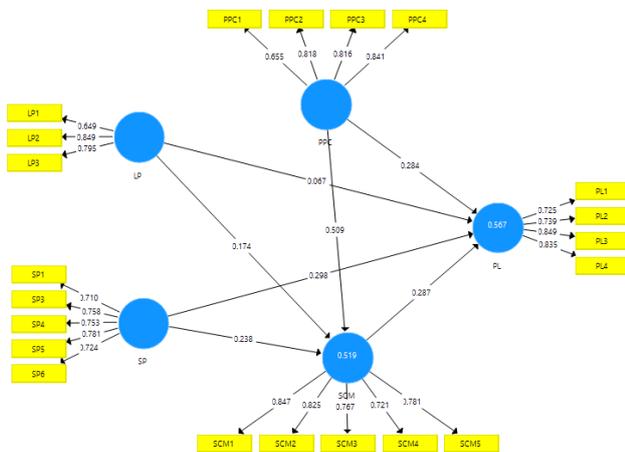Int. J Sup. Chain. Mgt   Vol. 9, No. 3, June 2020

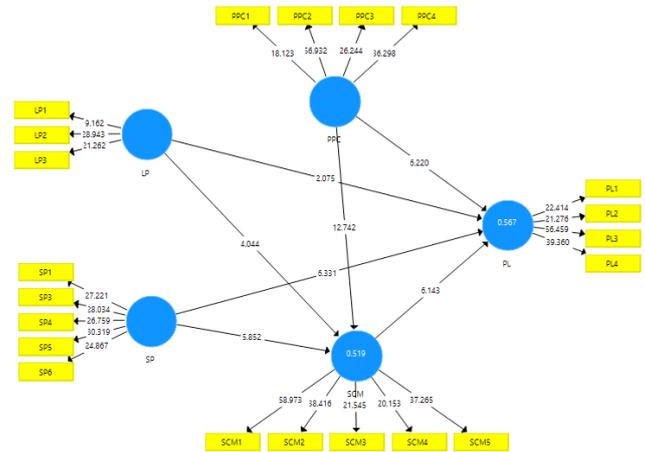**Figure 2.** Measurement model assessment

Figure 3. Structural model assessment

The path analysis of the present study show that leadership process, selection process and process pre-conditions have positive nexus with praying leader and accept H1, H2 and H3. In addition, supply chain awareness system has playing the role of positive mediation among the links of leadership process and praying leader and accept H4. Moreover, supply chain awareness system has playing the role of positive mediation among the links of selection process and praying leader and accept H5. Finally, supply chain awareness system has playing the positive mediation role among the links of process pre-conditions and praying leader and accept H6. These nexus are shown in Table 3.

Table 3. Path analysis

Relationships	Beta	S.D.	t-statistics	p-values
LP -> PL	0.067	0.032	2.075	0.041
LP -> SCM	0.174	0.043	4.044	0.000
PPC -> PL	0.284	0.046	6.220	0.000
PPC -> SCM	0.509	0.040	12.742	0.000
SCM -> PL	0.287	0.047	6.143	0.000
SP -> PL	0.298	0.047	6.331	0.000
SP -> SCM	0.238	0.041	5.852	0.000
LP -> SCM -> PL	0.050	0.014	3.504	0.001
PPC -> SCM -> PL	0.146	0.028	5.276	0.000
SP -> SCM -> PL	0.069	0.015	4.667	0.000

5. Discussion and conclusion

Several items need to observe in the leadership process that takes the example of the ongoing praying. The appointment of a leader in the community from the smallest community to a large-scale organization is necessary. The stage of the leadership process begins with the conditioning of the congregation or members of the organization with all kinds of rules. All jamaah or members of the organization must be visionary and focus on achieving the goals of the organization. Some members are not ready to follow the rules, so members like this must be condition first. All members must prepare to have the same view of the organization's goals. There is one prayer that has a small gift, for example, the person concerned as a personal obligation must make ablution first so that the praying is valid. If it is making on a large scale in the country's context, same as a citizen who has a criminal or civil error, then the citizen like this must solve the problem first, such as an example of serving in jail if he is a convicted person before doing normal activities and citizens.

The view that states that leadership in Islam does not recognize democracy are a wrong view. Instead, a leader chooses to uphold the value of democracy. Appointments such as likes and dislike or nepotism have never existed of a prayer leader. The selection of leaders carries out without any correction or other abnormal conditions. Indeed, a leader who expects to choose in the choice is the one who has the required competencies. There are many rules before the appointment of a leader. The existence of rules in the selection process of a leader makes the best personal person. The chosen leader can't be an average competent person, even under the average person. The criteria of a leader have a formula in the rules of the organization these criteria have to share.

The leader produced from the right process must obey by all its members. The disobedience of members towards the leader as long as what leaders say still on the prevailing rules, then it can categorize as defiance and illegitimate. People like that, have no choice if they still

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want to be valid; they must follow what the leader does. It is strange that if in praying, there is a congregation that does not obey the leader and wants to make another way, things like this are not allowed. This means that against legitimate leadership in an organization or on a country's scale is not permitted.

As one of the shalah jamaah rules, if a leader makes a mistake, then there is a rule to warn the leader in an agreed way. It must clear that the leader is making a mistake, and the leader must agree on the mistake that remains by the congregation. Examples of mistakes in the movement of Shalah, such as not yet the time to sit but the leader does, or the mistake in reading the verses of Holy Qur'an. Congregations carry out reprimands in a way that has been set in the organizational rule.

Even if the congregation (jamaah) reminds the leader's mistake and he still makes the same mistake, then the congregational praying will continue until the end. We are not allowed to get rid of the praying leader even though he often makes a mistake. This is a correlation with the leader's selection process. If the leader selection process is following the category, a mistake from an imam will not occur. This means that the failure of a leader in the organization or a country should not occur because the elected leader is the best person.

A congregational who considers the mistake of the imam is too frequent, then he is allowed to pray alone, or it recommends even if he leaves the congregational praying. The congregation must leave the line with the same movement and rakaat. Makes a new shalah jamaah still not allow until the congregation's praying process is complete. This means that in an organization, we cannot force a leader to resign for any reason. We only wait until the period is over, and it is different if the one who proposes to resign is the leader. In this case, the congregation behind him replaced the leader's position. This means that the leadership period is forward by others until the period is over [27].

Reprimand a praying leader who makes a mistake must through an existing mechanism in a good way. We should not reprimand a praying leader in a way that is outside the existing rules. The deposing of the praying leader process can do if mistakes are clear and can prove, give a warning is the best way. Reprimand is also following the rules, and the leader cannot be immediately deposed. In general, there is no overthrow of the leader in the middle of the leadership process. The Shari'a leads to praying on their own alone and can't depose the leader. The leadership is waiting until the prayer is over. In the case of such a country, the evaluation and monitoring rules should carry out and share—the rules approved by all stakeholders. Criticism and reprimand given to leaders must be wise; otherwise, this will disrupt the organizational order. Especially if the rules that he makes under the provisions. There are numerous results regarding leadership and supply chain management are reported in the supply chain and leadership literature [28, 29]. The results of this investigation proposed that supply chain management positively mediates on the nexus of Islamic leadership. The supply chain system is designed by the management; that's why there is a positive mediating link resulted between leadership and the supply chain management. The supply chain management does affect the entire organization process and this study is conducted on the SSS leader that is why it's having linkage with the supply chain management.

The practice of congregational praying (shalah al jamaah) can take as a guide in determining the process of leadership in the community. Many lessons can apply in everyday life, both for small organizational conditions and for a wider scale. Based on the search of the author, there is no concept of leadership in Islam that takes from the ongoing process of praying together (shalah al jamaah). The improvement of this paper is still needed by adding more references from religious sources and other scientific literature. So that the authors' suggestions can be further studied and compared with theories of leadership theory that are not based on certain religious rituals. Like many other investigations, this present investigation also has some limitations, which are future direction for future researchers. First, there is only one independent variable employed in this investigation, where the option to employ more than one is expected. The supply chain management is employed as a mediator in the relationship. Supply chain management can be employed as a moderator. In agreement with the results of the past study, supply chain management can be employed as a positive moderator [30].

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