

The Extent of Knowledge of Select Political Leaders on Islamic Leadership in Lanao Del Sur

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THE PROBLEM AND ITS SCOPE

Rationale

The Islamic Ummah without a leader is like a flock without a shepherd, but a shepherd without knowledge in guiding and leading imperils the peace and welfare of his flock. The success of leadership lies in the knowledge of the leaders in handling various problems and providing solutions. Enhancing Islamic leadership in accordance with the Qur-an and Sunnah plays a vital role in keeping the Muslim society in order.

A leader must embody himself with this quality to get success for his direction. He must know about the principles of Islamic Fiqh and Shariah, the current political situation, contemporary trends of international politics, proper utilization of limited resources, demands and psychological needs of his followers etc. Imam Raghib Ispahani said- “You will not be able to lead (the nation), until you attain a deeper knowledge on Islamic laws and the international politics” (Monjur, 2010).

The contemporary political leaders in the Meranaw society are not all knowledgeable in Islam. In the Meranaw community, the lack of knowledge in Islamic leadership shows the weaknesses of the Meranaw leaders in executing Islamic leadership. By the will of Allah, this study determined the knowledge of political leaders in select municipalities on Islamic leadership in Lanao del Sur.

This study would also address the problems present that determined the factors that prevent the political leaders in implementing Islamic leadership. This study would also help in analyzing the proper and possible solutions to the problems in acquiring knowledge about Islamic leadership. Discovering the problems and the solutions through this study would greatly contribute to opening the eyes of the political leaders as well as the Muslim community.

Thus, the purpose of this study was to open the critical thinking of the readers. Second, to come up with solutions in the problems that were discovered in this research. Third, to educate them on the importance of adhering to Islamic leadership in the Muslim Community. Fourth, to find ways in making the knowledge in Islamic leadership flourish. Fifth, to discover the beauty of Islamic leadership.

Theoretical Framework of the Study

This study focused on the importance of knowledge of the political leaders in Islamic leadership. Leadership in Islam is taken from the Qur-an and Sunnah. It is important to know the qualities that will be considered in choosing a leader in Islamic perspective. Two theories that were used in this study.

First is taken from Allama Burhanuddin Murgeni's theory about the attributes of a leader in Islam. Second is Dr. Hamid Aminoddin D. Barra's theory on Islamic Leadership.

Monjur (2010) states that Murgeni requires a leader to have these following attributes: 1) A profound knowledge of Sunnah (i.e Islamic Shariah); 2) Proficiency at reciting the holy Qur'an; 3) Great consciousness of Allah (Taqwa); and 4) An elderly person

To achieve proper knowledge and wisdom is an obligatory requirement for a good leader. In this theory, a profound knowledge of Sunnah is the number one priority to be considered in choosing a leader. In Islamic point of view, Hikmah does not mean the wisdom and special knowledge merely, it is such a divine gift that comes only through an inner enlightenment and by seeking sincere guidance from Allah; it is the ability to apply knowledge to a particular situation to bring about the most desirable outcome.

Radiamoda (2016) in his book "Glimpse in Islamic Economics and Political System" mentioned Dr. Hamid Aminoddin D. Barra's theory on principles of Islamic leadership derived from the following hadith:

The Prophet Muhammad ﷺ says:

"When three people travel, one of them should be their leader."

The following are the Principles of Leadership (L-O-R-D) of Barra:

- Leadership
- Order
- Rule of Law
- Discipline

Hence, this study focused on the theories presented by emphasizing the significance of knowledge in Islam to the Muslim political leaders.

Conceptual Framework of the Study

This study determined the knowledge of select political leaders on Islamic leadership in Lanao del Sur. Figure 1 shows the relationship between the dependent and independent variables. The independent variable includes the respondent's profile in terms of age, sex, group affiliation, civil status, political position, and educational attainment. Second, is the knowledge of the political leaders regarding qualities of a good Islamic leader. Third, the knowledge of political leaders regarding Islamic leadership in terms of good governance, political management, public relations, problem-solving, decision-making; and responsibility. Fourth, the realizations made by the respondents to enhance Islamic leadership. As for the dependent variable, this includes the respondents' knowledge on Islamic leadership.

Statement of the Problem

Using the theories presented, this research aimed to determine the knowledge of political leaders regarding Islamic leadership in Lanao del Sur. Specifically, it sought to answer the following questions:

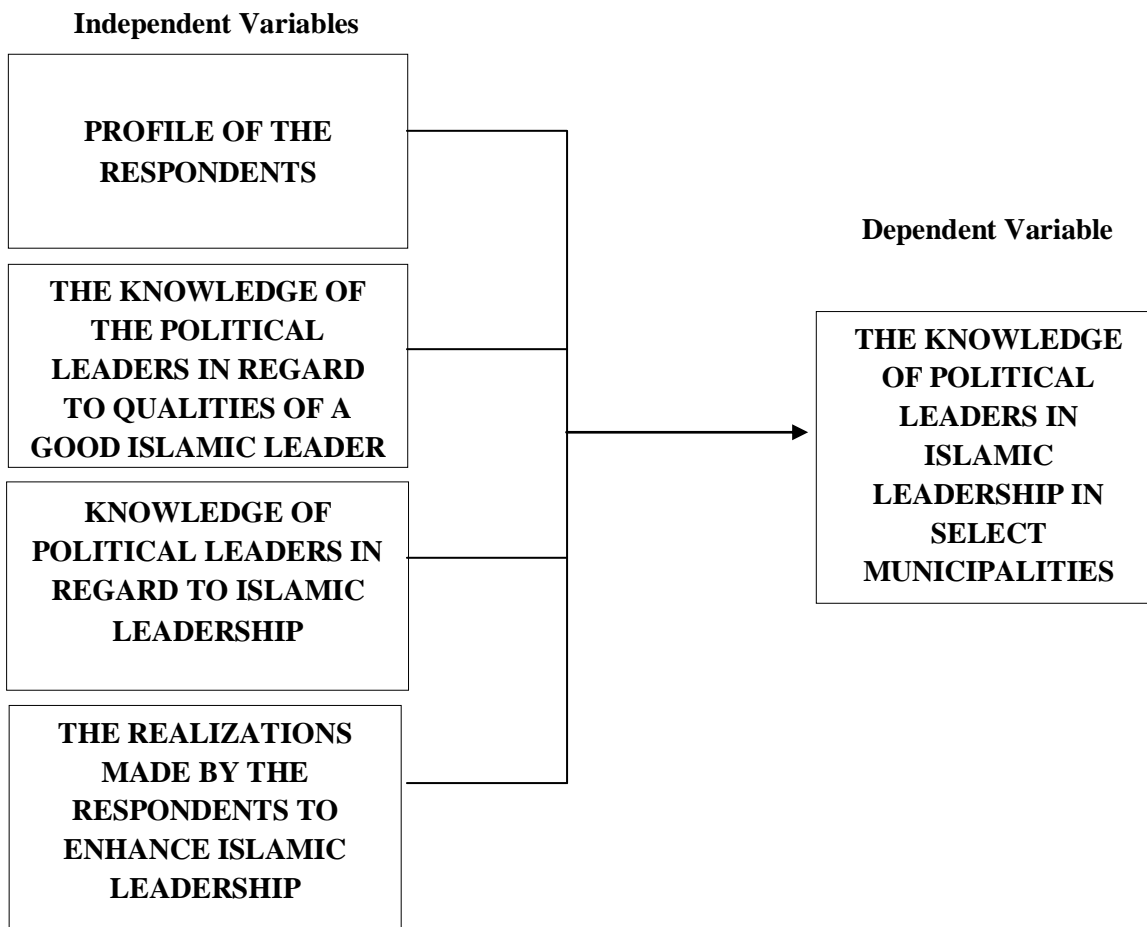


Figure 1. Schematic Diagram Showing the Conceptual Framework

1. What is the socio-demographic profile of the respondents in terms of:
 - a. Age
 - b. Sex
 - c. Civil Status
 - d. Group Affiliation
 - e. Educational Attainment; and
 - f. Political Position
2. What is the knowledge of the political leaders about qualities of a good Islamic leader in terms of:
 - a. Skill
 - b. Knowledge
 - c. Piety
 - d. Trust

3. To what extent is the knowledge of political leaders about Islamic leadership in terms of the following:
- Good governance
 - Political management
 - Public relations
 - Problem-solving
 - Decision-making; and
 - Responsibility.
4. What are the realizations made by the respondents to enhance the Islamic Leadership?

Scope and Limitations of the Study

This study scrutinized the knowledge of select political leaders on Islamic leadership in Lanao del Sur. This study examined the political leaders from the lowest to the highest rank within the chosen number of respondents. This study focused on measuring the knowledge of the political leaders in Qur-an and Sunnah. This study was conducted in the province of Lanao del Sur. Outside the said province was not included in this study. The researcher was not able to acquire all the information from all the political leaders since their number is high so there were only a number of samples to be determined (100 respondents). This study was conducted in the period of one (1) month. The honesty and sincerity of the respondents was not considered a factor on the results of their answers.

Significance of the Study

This study would be of great benefit to the political leaders, residents of BARMM, Muslims and Researchers.

Political Leaders. This study would help the political leaders know their obligations in seeking knowledge about the Qur-an and Sunnah and help them realize the importance of their knowledge in their leadership. This study would be a great help the political leaders in determining the effectiveness of Islamic leadership and in measuring the capacity of political leaders in implementing the Islamic law in their respective areas of responsibilities.

Residents of BARMM. This study would let the residents of the BARMM know the importance of understanding the Islamic leadership and adhering to it.

Muslims. This study would guide the Muslims in choosing a leader in their community.

Researchers. This study would serve as a reference to the researchers with related study in the future.

Definition of Terms

Fiqh. Fiqh literally means “understanding” or “knowledge.” Technically, it means knowledge of Islamic Law (Arabani, 2011). In this study, it refers to the Islamic Jurisprudence that is expected to be exercised by the community leaders.

Leadership. Leadership is a position to listen with enthusiasm, having an aspiring mind to be able to make a decisive action, empower and encourage others in a responsible, supportive and humble manner to inspire them to achieve set goals as planned (Surji, 2015). In this study, it refers to the respondents' ability to perform their duty as the leader of the community.

Political Knowledge. Political Knowledge is the range of factual information about politics that is stored in long-term memory (Pastarmadzhieva, 2015). In this study, it refers to the respondents' knowledge in the Islamic practices in politics.

Political Leaders. Political leaders are those who assume offices through the votes of majoritarian that conform to the rules and regulations of a particular setting (King, Milanzi, Massoi&Kyando, 2015). In this study, it refers to respondents of the study.

Politics. Politics is the actors struggling for power for whatever psychological gain they can get from it (Amadioha, 2008). In this study, it refers to the what the respondents are involved with and if they practice Islamic Law in it.

Qur-an. It literally means reading or recitation. It is the words of Allah revealed to the Prophet Muhammad ﷺ which reading is a form of worship (Daraz, 2005). In this study, it refers to the Book of Allah revealed to the Prophet Muhammad ﷺ and which the respondents should use as reference in their duties as leaders.

Shari'ah. Etymologically, it means the road to a watering place, a clear path to be followed. Technically, it means the canon law of Islam. Basically, it means a divine system of law in its sources and primary rules (Arabani, 2011). In this study, it refers to the law of Islam deemed to be practiced in the locale of the study.

Sunnah. Sunnah is the other term for Hadith. The knowledge through which the sayings, the actions, the conditions and confirmations of the Prophet ﷺ (Desai, n.d.). In this study, it refers to the hadith of the Prophet Muhammad and the respondents supposed ways in leading the community.

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter comprises the review of related literature and review of related studies that is deemed relevant to the current study.

RELATED LITERATURE

The West and Islam Perspective of Leadership

AlSarhi, Salleh, Mohamed, & Amini (2014) stated that to lead in Islam means to take the initiative in a relationship with the followers and to actualize Tawheed, which also means following and enforcing Shari'ah, by achieving justice, socially and politically. In Islam, leadership is an honorable moral activity and a process of communication towards the achievement of a goal. Leaders are primarily distinguished from the followers by the knowledge they have, their commitment to the Islamic principles and their greater moral values. Thus, Islamic leadership establishes depth of reason connecting leaders and followers in actions that suit their needs for a strong sense of community and identity. Neither party should exert any effort to influence or to exploit the other. They are rather involved in a process in which the accomplishment of the ordinary reason is vital. The leader and the led both recognize the objective

and agree to strive jointly for its attainment. Since the objective is to discover, they will be motivated through its beliefs and thus are constantly in the act of ‘ibadah’ (worship though not always physical). Hence, practicing genuine leadership in Islam is conceived as an ‘ibadah.

Al-Hisbah

Islam aims to create a safe and stable society of love and its members to cooperate in righteousness and piety, so that everyone can perform the duty of succession in the earth and achieve the basic purpose of creating man, which is to worship God Almighty, as Allah stated in the Qur-an:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} [الذاريات:56]

“And I did not create the jinn and the mankind except to worship me.”

Because people always need a system that is guided by it, and an authority that is keen to achieve this system in people's lives, there was a need to remind people of this and follow their commitment to it, hence the importance of the promotion of virtue and the prevention of evil. Those who choose the Imam are required to have basic qualities in order to ensure good performance of his duty. His mission will bear fruit in the preservation and maintenance of society from evil and mischief (Anonymous, n.d.).

For the promotion of virtue and the prohibition of evil is a legitimate duty of a leader, so those who do it must be knowledgeable of the points of command and disobedience, and wise in it so that the act of corruption is not closer to the good. Allah Almighty commanded His Messenger, peace be upon him:

{قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ}

[يوسف: 108]

“Say, This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.”

{ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ} [النحل:125]

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.”

TasheelunNadharwaTasheeludhDhafar fi Akhlaq Al Malik

In a literature review, (Muhammad, 2014) stated that prophets are the leaders of Muslims. They have the highest piety and most knowledgeable of the commandments of Allah. Therefore, it is important for a leader to understand the importance of virtues of knowledge and to be around the knowledgeable. Because in religion, the Ulama are the pillars. Neglecting the Ulama or scholars of Islam will greatly damage the governance of a leader. Having the Ulama around will improve leader's decision

Glimpse in Islamic Economics and Political System

Radiamoda (2016) said that leadership refers to the process of moving people in a strategic direction by motivating them action through non-compulsive means. Good leadership moves in a direction that is truly in their long-term best interest, but it should be in accordance with the Sunnah of the Prophet Mohammad (peace be on him) and his guided followers. The duty of man is to do good and to accomplish his responsibilities as vicegerent on earth, because everything is under the control and the supremacy of Allah the Almighty. There are four basic principles that govern Islamic leadership: Shura, justice, and freedom of thought, and dealing one another with right conduct.

Furthermore, **Radiamoda (2016)** claimed that the structure of the Islamic Governance was established and documented in the Hijrah of the Prophet Mohammad (peace and blessings be upon him) to the city of Madinah. The word *Hijrah* is an Arabic term which signifies leaving a place to seek sanctuary or freedom from persecution for reason of being Muslim. It can also mean to leave a bad way of life for a good or more righteous way. *Muhajirin* were those who had migrated with Prophet Muhammad (peace and blessings be upon him) to Madina. They were called such because they left their lands and dwelling places for the sake of Allah, and they migrated to a land where they had no family and possessions.

He further added that the Hijrah of the Prophet took place in September 622. Upon arrival in Madina (Yathrib). the Prophet sought to establish five important pillars of the new Muslim community:

- Establishing the Masjid. Masjid is a place of sanctity and worship, fosters unity among Muslims, and establishes socio-economic concerns among members of society;
- Institutionalizing Islamic brotherhood bases of relationship among people;
- Enacting the Constitution of Madinah called 'Wathiqah' or 'Kitab': It is the creating the law that binds the Muslims, regulates the relationship between Ummah Islamiyah and the other Ummah living in the city of Madinah;
- Strengthening the Marketplace: Introducing Islamic economics, teaching the importance of Zakat, laying the foundations of economic development, setting values of honesty, integrity, trustworthiness, justice and equity in commercial transactions;
- Preparing expeditions in defense of the City State of Madinah concerning the need for security and the respect of other communities, the defense of the community as a communal obligation, the care for the destitute and needy: etc.

Radiamoda (2016) also mentioned that a leader is a member of a group who is given a certain rank and is expected to reform in a manner consistent with that rank. It is also the person who is expected to exercise influence in forming and accomplishing the group's goals. In short, these are the characteristic of Islamic leader:

- The leader and the lead are bound in commitment to Allah the Almighty;
- The leader recognizes the goals of the organization not only in terms of the interests of the group but in terms of wider Islamic objectives;
- Adherence and obedience to the Shari'ah and Islamic manners;

- The leader accepts his authority as a divine trust of great responsibility.

The criteria of an Islamic leader was also emphasized by **Radiamoda (2016)**. To him, an honest leader is the one who leads and not the one who manipulates to lead. The Leader should be honest guard (hafeez) and having knowledge and wisdom ('Aleem) about the job he is to be entrusted with. The Leader also should be the strong (al Qawie), the trustworthy (al-Ameen). When Abu Bakr (RA) was installed as leader, he stated his policy in a khutbah, as follows:

"O people! Even though I am not the best of you, I have been given the responsibility of ruling you. I will consider the weakest among you strong until claim for them whatever their due. And the strongest among you I will consider weak until I have taken from them whatever is due from them. O people! I am a follower of the Prophet, not an innovator. So, if I do well, assist me! And if deviate, straighten me out! And reckon with yourselves before you are taken to reckoning! No people ever abandoned Jihad in the way of Allah except that Allah afflicted them with disgrace! And never did offensiveness appear among people except that Allah caused disaster to spread among them! Then, obey me for as long as I obey Allah! But if I disobey Allah or his Prophet you owe me no obedience! really prefer that another one of you should have been given this responsibility! And if you expect me to accept the same role as the Prophet in relation to revelation (wahey), I cannot do that. I am only human, so make grant for me."

Also, Radiamoda (2016) stressed twice that a leader should have knowledge and wisdom of a certain position he aims for. He mentioned in his book about choosing the head of the state in a Muslim society that knowledge and experience is one of the qualifications that should be found in a Muslim leader. This is because it allows the leader to take care of his people and their concerns. A leader should not just have knowledge in Shari'ah but he must also surround himself with knowledgeable people. Shura, which is composed of highly knowledgeable people in Shari'ah, is very vital for a leader to have since they will also guide him to come up with right decisions based on Islamic law.

RELATED STUDIES

The level of awareness of the Islamic Law on inheritance as perceived by the selected Muslim residents in Chinatown, Malabang, Lanao del Sur

A study conducted by **Campong (2017)** about the level of awareness of the Islamic law on inheritance as perceived by the selected Muslim residents in Chinatown, Malabang, Lanao del Sur is not totally relative to this study but is somehow part of the current study. This study concluded that a proper understanding of the Muslim Law is the key to maintaining a peaceful society. **Campong (2017)** further stated that religion should be taught everywhere in the society and be included in the curriculum in all levels of education.

Moreover, **Campong (2017)** claimed that the lack of knowledge on Islamic law intensifies the problems that arise in inheritance. Since inheritance is about the distribution of properties, greed dominates which people want to do it on their own rules than implementing what is in Islamic law.

Proper knowledge should be disseminated not just in inheritance but in all aspects of Islamic law as well. In this way, family feud will be lessened. Justice will also be served after the demise of a family member.

Political Knowledge: Theoretical Formulations and Practical Implementation

Pastarmadzhieva (2015) studied “*Political Knowledge: Theoretical Formulations and Practical Implementation*” which stated that knowledge and education play a significant role for individual and public progress. The same is valid for political knowledge but its role refers to the civic participation which is part of development and stability of democracy. The democracy requires political knowledge both among the politicians and the members of society. It can’t function properly and successfully with no or limited political knowledge and the lack of such knowledge do compromise the democracy. The reasons for its significance contain in the role and functions of political knowledge in democratic societies.

In democratically governed countries, political elite is supposed to have a certain level of political knowledge. It is necessary for politicians to possess cognition of the basic democratic principles, knowledge about the role of government and politics, political institutions and processes, political players, etc. In order to perform their duties properly, politicians should be aware of what they are expected to do and not to do in accordance to democratic principles; how they are supposed to act in a democratic environment; how they should treat society and its attempts to participate in political life; how are they expected to communicate with their political opponents. The level of political knowledge among the elites affects the overall functioning of the government and democracy in a country.

Akin to **Pastarmadzhieva’s (2015)** research, this current study focuses on measuring the extent of the knowledge of the political leaders in implementing Muslim Personal Laws in the province of Lanao del Sur. The Code of Muslim Personal Laws is taken from the Shari’ah Law; however, it is still under the democratic law of the Philippines. This Code is still being implemented in accordance to the law of the Philippines. That being said, the relation between **Pastarmadzhieva’s (2015)** study and this current study is that both of the studies want to highlight the importance of political knowledge to the politicians in carrying out their duties accordingly irrespective of their political positions.

Effects of Gender on Leadership

Yaqoub, (2018) in his study entitled: “*Effects of gender on leadership*” claims that men and women have important roles in running an organization. The society perceives men as better leaders than women in various aspects despite the notable similarities in the execution of assigned duties. Essentially, both men and women have the capacity to implement change as well as lead the subordinates in organization to achieve the established goals and objectives. The existing gender disparities have insignificant contribution to leadership and cannot be used to weigh the ability of an individual to deliver the desired outcomes in an enterprise.

Islamic Leadership: Comparisons and Qualities

Rafiki (2020) studied “*Islamic Leadership: Comparisons and Qualities*” who stated that trait, skills, authority, and power are needed in Islamic leadership. Some skills are mentioned in his study that are crucial to be possessed by a leader. Some of those are being attentive, good organizer, able to keep secrets, eloquent, and receptive and willing to give advice. He further added that skills are significant but

good traits and qualities must come with it such as humility, generosity, forgiveness, and piety. Also, skills are simply important because of its effect in the leadership of a leader.

Reassessing Leadership Traits: An Islamic perspective

Bhatti et al. (2019) in their study entitled: "*Reassessing leadership traits: an Islamic perspective*", claimed that an Islamic leader must be a role model with outstanding personality, attitude, character, and competence. They strictly emphasized that aspiring individuals who have piety and goodness should only be the ones to be chosen as leader. Their study also presented that piety, consultation, knowledge, and intellect are the important traits for a Muslim leader. Furthermore, piety includes Islamic Spirituality and Islamic Social responsibly. Piety includes belief, worship, repentance, patience, emotional control, forgiveness, the establishment of zakah and spending on charity, enactment of contracts, justice, and integrity. These traits sum the total description of Islamic leadership.

Trustworthiness: The Core of Leadership in Islam

The study of **Binti Alimin et al. (2018)**, entitled: "*Trustworthiness: The Core of Leadership in Islam*" claims that trustworthiness is a heavy quality that a leader must possess. It is so heavy that if a person loses it, he is to be punished severely. Lack of trustworthiness results in tyranny and ignorance. It is a catastrophe to the Muslim Ummah that affects the society in general. Further, if a leader possesses trustworthiness, then he can carry out his responsibilities to his people with goodness and justness.

Furthermore, **Binti Alimin et al. (2018)** concluded that responsibility is connected to rights. When a person knows the rights of others then he will know his responsibility after. A leader has a responsibility to himself, to his family, to his society and to Allah. What is focused on their study when it comes to responsibility is a leader's responsibility to his society, and to Allah. Since he is a leader, he must live well with other people giving them their rights. It is also connected to a leader's responsibility to Allah. A leader is more accountable than a normal citizen since he has responsibilities to carry out that should be in line with the law of Allah.

Good Public Governance in Islamic Perspective: An Analysis on the World Governance Indicator in OIC Member Countries

The study of **Wibowo (2020)** entitled: "*Good Public Governance in Islamic Perspective: An Analysis on the World Governance Indicator in OIC Member Countries*" stated that good governance should be based on Tawheed or Islamic Monotheism. When an individual strives hard to empower his monotheistic values then he would reach the level of Ihsan. In Islam, the value of goodness (ihsan) is raised by Tawheed. If a leader has strong monotheistic belief, then good governance should follow.

Moreover, the study of **Wibowo (2020)** emphasized that a sharia council should be present. It should be the top of the highest institutional governance. Whether sought or not, sharia council should give advice or consultation. This is to ensure people's welfare based on Shari'ah Islamic Values. Their study also found out that some good governance values are found in the Qur-an and Sunnah such as justice and equity, reformation of society, the rule of law, Islamic democracy, education, zakat, and the welfare state.

Thus, the study implied that the knowledge of good governance is found in Islamic leadership.

Political Management of the Prophet: A Brief Study in the Light of Al-Qur-an

Ripin et al. (2017) in their study entitled: “*Political Management of the Prophet: A Brief Study in the Light of Al-Qur-an*”, they scrutinized the political management of the Prophet Muhammad ﷺ. In their study, they have categorized the Prophet ﷺ political management into parts, some of it were: Management by change, management by skill, management by organizing, and establishing foreign policy and international relations.

Management by change is used by the Prophet ﷺ to manage politics by introducing change. Change from bad to good which is to introduce Islam to be embraced by other religions. He presented it gradually and did not use coercion for this change to be accepted by people. Management by skill emphasizes that a leader should know the strengths and weaknesses of his people, but he should also know his own skills to apply it when circumstances call for it. In their study, it was shown that the Prophet Muhammad used his own skills to solve a problem and chose certain people to be delegated on a mission based on their skills. Management by organizing is how the Prophet ﷺ organized the people of Madinah. He managed to make shari'ah law be exercised by the Muhajirun, ansar, jews and their allies to which they were perceived as one nation. Furthermore, the Prophet organized his administration by appointing staffs from his companions based on their qualifications and abilities. Outside Madinah, he also appointed officers such as wali, governor, qadhi and revenue collector to extend his management. Establishing foreign policy and international relations was also one of the prophet's political management strategy by which he established peace treaties with all jews and their allies. Mutual respect for Muslims and Jews were observed. He did not only establish good relations with Jews but with Christians as well. He entertained foreign delegations which extended his conveyance of the message of Islam outside Arabian Peninsula. This strengthens the image of the Prophet as the strongest leader of all time.

The Role of Islamic Public Relations in Leadership

In a study of **Haque& Ahmad (2016)** entitled: “*The Role of Islamic Public Relations in Leadership*”, he highlighted that the Quran has all the information of the necessary techniques for public relations. This is the main reason why public relations should be practiced by Muslims, specifically, the leaders of each Muslim society. A basic example of which is the gathering of people in the Mosque regularly which makes it easier for leaders and its people to meet and discuss their problems, solutions and opinions. Hajj is also one of the means of good public relations whereby Muslims from all over the world gather which makes it easy for them to connect with one another.

Strategies for dealing problems from the perspective of Islam

Al Husseini et al. (2020) studied “*Strategies for dealing problems from the perspective of Islam*” where the strategies for dealing with problems from the perspective of Islam include a set of cognitive and behavioral efforts that make human beings overcome the difficulties of life and solve their problems in the best possible way by relying on the source of divine safety. From the Islamic point of view, problem-solving is the process of effectively confronting challenges without haste or avoidance, which is accompanied by rational optimism. Research findings showed that trust in God, emotion control, recognizing the problem, identifying goals and obstacles, thinking, and consulting is an important part of the process of dealing with problems that affect how people evaluate the problem and its severity and moderates the effects of crises and severe life problems and creates a level of acceptance and trust when faced with a problem.

Furthermore, **Al Husseini et al. (2020)** added that how to deal with a problem is a cognitive and behavioral process that is guided by the individual and in which he tries to find effective and adaptive solutions to his life problems. From the perspective of Islam, one should have a positive view of problem-solving and examine all aspects of the problem wisely and not emotionally. In problem-solving, discovering the roots and causes is important, and it should be noted that problem-solving formulas are not the same everywhere. For problem-solving, one should use the experiences of others and ask others for help when necessary. The use of spiritual factors in problem-solving, such as trusting in God and praying plays an essential role in the face of problems.

Application of Decision Making from Islamic Perspective by Decision Maker

In the study of **Rahman et al. (2021)** entitled: “*Application of decision making from Islamic perspective by decision maker*” found that in deciding, one should consider several techniques to follow. Enhancing knowledge by gathering authentic information are guidelines that should be followed in every decision making. These guidelines allow a person to comprehend those decisions are made based upon lessons, skills, wisdom, and experience. One should have knowledge in Islamic teachings and practices in order to consider it before making a decision.

Moreover, **Rahman et al. (2021)**, stressed the importance of consulting Islamic scholars when making a decision when he has no knowledge or in doubt of his knowledge on a subject he needs to render a decision on. This further encourages the use of Shura council in deciding for a person not to come into a decision that will harm other Muslims. Also, there are factors to consider such as the country where he resides and their situation in it. These factors affect the decision of a decision maker.

RESEARCH METHODOLOGY

This chapter includes the research design and method used in this study. In more details, the researcher outlined in this chapter the research design, locale of the study, respondents of the study, sampling procedure, research instruments, data gathering procedure and methods of data analysis.

Research Design

The researcher used quantitative research design in this study. It was employed to know the background and the quantifiable information of the research phenomenal problem. The researcher used the survey research type where the researcher used questionnaires to acquire the data needed from the respondents for this study.

Locale of the Study

Lanao del Sur is a province in the Philippines situated in the Bangsamoro Autonomous Region in Muslim Mindanao occupying the Sulu Archipelago and the provinces of Lanao del Sur and Maguindanao in central Mindanao. Its capital is the City of Marawi.

The province has a land area of 15,055.51 square kilometers or 5,812.96 square miles. Its population as determined by the 2020 Census was 1,195,518. This represented 27.14% of the total population of the Bangsamoro Autonomous Region in Muslim Mindanao, 4.55% of the overall population of the Mindanao Island group, or 1.10% of the entire population of the Philippines. Based on

these figures, the population density is computed at 79 inhabitants per square kilometer or 206 inhabitants per square mile (n.d).



Figure 2. Map of Lanao del Sur

Respondents of the Study

The researcher used convenience sampling to get the number of respondents. The total number of the respondents was identified to be 100 and 5 key informants. The respondents of the study were the select political leaders in Lanao del Sur. The researcher gathered information from the possible highest to the lowest political positions.

Sampling Procedure

Since the purpose of this study was about the assessment of the knowledge of political leaders in Islamic leadership in Lanao del Sur, the researcher used convenience sampling which is a type of non-probability sampling where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study (Dornyei, 2007). In the current study, the sample members who were selected hold a political position in Lanao del Sur, with sufficient and relevant knowledge on the phenomenon under investigation, active involvement in several circumstances related in implementing Islamic leadership.

Research Instruments

For the purposes of this research, questionnaires were used. As far as research instruments were concerned, questionnaires are the best instrument in gathering the relevant data from the respondents. The questionnaire was divided into four parts. The first part was to determine the profile of the respondents in terms of age, sex, civil status, group affiliation, educational attainment and political position. The second part was to determine the knowledge of the political leaders about qualities of a

good Islamic leader in terms of: skill, knowledge, piety and trust. The third part was to identify as to what extent is the knowledge of political leaders about Islamic leadership in terms of: good governance, political management, public relations, problem-solving, decision-making and responsibility. The last part was about the realizations made by the respondents to enhance Islamic leadership.

Data Gathering Procedure

The researcher started gathering information about the political leaders in Lanao del Sur from the locals after identifying the number of respondents needed in the study. More specifically, the researcher was in touch with and asked them to participate in the research after explaining the nature and the scope of the study. The questionnaires were personally delivered with a letter of consent and confidentiality attached. Generally, the respondents who were willing to participate in the study answered questionnaires.

The answered questionnaires were gathered and tallied before using statistical means to find the answer on the posed problems.

Methods of Data Analysis

The researcher used Slovin's formula to get the number of respondents. Moreover, the researcher tallied the answers of the respondents on the questionnaire. Frequency and Percentage and Weighted mean were used to analyze the result of the responses of the respondents to come up with an accurate result.

1. The Slovin's Formula

The researcher used a margin of error of 10 percent in the selection of the sample size. This means that expected percentages would not deviate from the real population percentages by more than 10%. The formula that was used for the sample size selection was:

$$n = \frac{N}{1 + Ne^2}$$

where $e = 10\% = 0.1$.

2. The Percentage Formula

$$P = (f/n * 100)$$

Where: P- Percentage used to get the frequency and percentage distribution
F- Frequency used to get the number of answers in a particular item
N- Total number of the observance
100- Constant

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION OF FINDINGS

This chapter presented, analyzed, and interpreted the data gathered in line with the statement of the problem of this study.

Socio-Demographic Profile of the Respondents

This section of the study includes the age, sex, civil status, group affiliation, educational attainment, and political position of the respondents.

Age

Table 1 shows the frequency and percentage distribution of the age of the 100 respondents.

**Table 1
Frequency and Percentage Distribution of the Respondents According to their Age**

Age	Frequency	Percentage
18-27	43	43.000
28-37	33	33.000
38-47	11	11.000
48-57	12	12.000
58 and above	1	1.000
Total	100	100.000

Table 1 manifests the frequency and percentage distribution of the age of the 100 respondents. It is shown from the table that the age of the respondents who participated in this study ranged from 18 to 58 and above. 43% of the respondents are 18–27 years old, 33% are 28–37 years old, 12% are 48–57 years old, 11% are 38–47 years old, and 1% are at the age of 58 years old or above.

This indicates that majority of the respondents from the select political leaders in Lanao del Sur belongs to the age bracket 18-27 years old. This age category can be classified as young adults who like to explore and try new things.

Sex

Table 2 shows the frequency and percentage distribution of the respondents according to their sex.

**Table 2
Frequency and Percentage Distribution of the Respondents According to their Sex**

Sex	Frequency	Percentage
Male	60	60.000
Female	40	40.000
Total	100	100.000

Table 2 shows the sex of the respondents. It is shown from the table that a total of respondents participated in this study. 40% of the total respondents were female and 60% were male. This means that more than half of the respondents are male.

This finding is corroborated by **Yaqoub, (2018)** in his study entitled: “*Effects of gender on leadership*” who claims that men and women have important roles in running an organization. The society perceives men as better leaders than women in various aspects despite the notable similarities in the execution of assigned duties. Essentially, both men and women have the capacity to implement change as well as lead the subordinates in organization to achieve the established goals and objectives. The existing gender disparities have insignificant contribution to leadership and cannot be used to weigh the ability of an individual to deliver the desired outcomes in an enterprise.

Civil Status

Table 3 shows the frequency and percentage distribution of the respondents according to their civil status.

Table 3
Frequency and Percentage Distribution of the Respondents According to their Civil Status

Civil Status	Frequency	Percentage
Married	80	80.000
Single	20	20.000
Total	100	100.000

Table 3 shows the civil status of the respondents. It is shown from the table that 80% of the respondents are married, while 20% are single. This means that more than half of the respondents who participated in the study are married.

Group Affiliation

Table 4
Frequency and Percentage Distribution of the Respondents According to their Group Affiliation

Group Affiliation	Frequency	Percentage
BLGU-MARAWI CITY	1	1.000
N/A	96	96.000
Sangguniang Kabataan ng Raya Saduc	1	1.000
The Fraternal Or of Philippine Eagles	1	1.000
UBJP/CMYM	1	1.000
Total	100	100.000

Table 4 shows the group affiliation of the respondents. It is shown from the table that 96% are N/A or not part of any group affiliation. The remaining 4% are members of the BLGU-Marawi City, Sangguniang Kabataan ng Raya Saduc, The Fraternal Order of the Philippine Eagles, and the UBJP/CMYM. This means that most of the respondents are not part of any group.

Educational Attainment

Table 5

Frequency and Percentage Distribution of the Respondents According to their Educational Attainment

Educational Attainment	Frequency	Percentage
College Graduate	42	42.000
Doctoral Graduate	1	1.000
High School Graduate	33	33.000
With College Degree	24	24.000
Total	100	100.000

Table 5 shows the educational attainment of the respondents. It is shown from the table that 42% of the respondents are college graduates, 1% are doctoral graduates, 33% are high school graduates, and 24% have a college degree

Political Position

Table 6

Frequency and Percentage Distribution of the Respondents According to their Political Position

Political Position	Frequency	Percentage
Barangay Government Unit	69	69.000
Municipal Government Unit	28	28.000
Provincial Government Unit	3	3.000
Total	100	100.000

Table 6 shows the political position of the respondents. It is shown from the table that 69% of the respondents are in Barangay Government Unit, 28% are in Municipal Government Unit, 3% are in Provincial Government Unit.

PART II. KNOWLEDGE ON QUALITIES OF GOOD ISLAMIC LEADERS

This part of the study covered the respondents’ knowledge of the qualities of good political leaders. It is made up of four (4) parts that cover their answers to the surveys. It also consists of the weighted mean and interpretation of the data. Moreover, key informants were also asked on the qualities of good Islamic leaders. The following were their answers:

In terms of Skills

In an interview with a Politician #1, he said:

“Knowledge, skills, trust and piety are all interrelated when it comes to leadership as those were the most important things to consider in leadership. If one of those qualities is absent, then it will be a failure in attaining the Islamic leadership.”

Politician #2 stated:

“A leader must have skills to lead a certain group of people. These skills can be formed by attaining knowledge. One skill is not enough to have effective leadership. Therefore, a leader should be skilled in various areas of leadership.”

In relation to the role of the key informants’ responses above, the following table also validated the findings.

The table below presents the knowledge on qualities of good Islamic leader in terms of skills.

The table below displays the statements on the knowledge on qualities of good Islamic leader in terms of skills. It presents five (5) columns. The first one enumerates the statement indicators; the second one shows the sum of the respondent's answers to each statement indicator; the third one is the mean; the fourth one is the qualitative description if it agrees, uncertain, or disagree; the last one manifests to the rank of the respondents' answers to each statement indicator.

Table 7

Knowledge on Qualities of Good Islamic Leader in terms of Skills

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1He talks optimistically about the development of his unit among his subordinates.	297.000	3.000	Agree	2
2He mobilizes a collective mission in developing the unit, not only economically but also spiritually.	300.000	3.000	Agree	1
3He articulates future opportunities and implements them in the community to help	300.000	3.000	Agree	1

his people live well.				
4He keeps track of his mistakes so that he can remedy his flaws and be a better leader.	300.000	3.000	Agree	1
5He is open for constructive criticism.	289.000	2.890	Agree	3
6He points out the needs in his unit and solves it as soon as he can.	300.000	3.000	Agree	1
7He focuses his attention to the mistakes committed and plans a better way to remedy it.	300.000	3.000	Agree	1
8He listens to the problems of his people and finds solution to it.	300.000	3.000	Agree	1
9He is a forgiving leader but firm in implementing rules.	300.000	3.000	Agree	1
10Another quality of a good leader is that he is patient and open-minded to accept criticisms and failures.	300.000	3.000	Agree	1
Over-all Mean	2986.000	2.989	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3- “Undecided”, 1-1.6- “Disagree”

Table 7 shows the knowledge of the respondents on skills of good Islamic leader. As can be seen from the table, the respondents agreed in almost all of the skills of a good Islamic leaders while some are undecided and disagree.

The average weighted mean of the knowledge of the respondents in skills of good Islamic leaders is 2.989 with the verbal interpretation of agree. Indicators 2, 3, 4, 6, 7, 8, 9, and 10 ranked 1st, 2He mobilizes a collective mission in developing the unit, not only economically but also spiritually, 3He articulates future opportunities and implements them in the community to help his people live well, 4He keeps track of his mistakes so that he can remedy his flaws and be a better leader, 6He points out the needs in his unit and solves it as soon as he can, 7He focuses his attention to the mistakes committed and plans a better way to remedy it, 8He listens to the problems of his people and finds solution to it, 9He is a forgiving leader but firm in implementing rules, 10Another quality of a good leader is that he is patient and open-minded to accept criticisms and failures, all of which has $\bar{x}=3$, interpreted as agree.

The 1st indicator ranked as 2nd, 1He talks optimistically about the development of his unit among his subordinates, with $\bar{x}=3$, interpreted as agree. While the 5th indicator ranked 3rd, 5He is open for constructive criticism, with $\bar{x}=2.89$, interpreted as agree.

This means that majority of respondents agrees that some of the qualities of a good Islamic leaders are having a skills of talking optimistically, mobilizes a collective mission in developing the unit, articulates future opportunities, keeps track of his mistakes, open for constructive criticism, points out the needs in his unit and solves it as soon as he can, knows how to commit mistakes, can listens to the problems of his people, forgiving leader, patient and open-minded to accept criticisms and failures.

In relation to the data above, **Rafiki (2020)** studied *"Islamic Leadership: Comparisons and Qualities"* who stated that trait, skills, authority, and power are needed in Islamic leadership. Some skills are mentioned in his study that are crucial to be possessed by a leader. Some of those are being attentive, good organizer, able to keep secrets, eloquent, and receptive and willing to give advice. He further added that skills are significant but good traits and qualities must come with it such as humility, generosity, forgiveness, and piety. Also, skills are simply important because of its effect in the leadership of a leader.

In Terms of Knowledge

Politician #2 shared during an interview:

“Yes, of course. A political leader should know the Shari’ah to implement it. If he is living in a non-Muslim country, he should also know not only the Shari’ah but also the law of the land that he is living in. In this way, he would know the functions of the political position that he wants to acquire and effectively execute it. To know Islamic leadership alone in a non-Muslim country will imperil the leadership process of a Muslim leader because he cannot meet in between the two contradictory laws.”

Also, Politician #3 stated:

“There is no doubt that knowledge on the qualities of good Islamic leader is essential in assessing oneself if he is fit to become a leader or not. If an aspiring leader knows about it, then he will be the one to judge of his capabilities as a leader.”

In linewith the key informants' discussion above, the following table also confirmed the findings.

The table below presents the knowledge on qualities of Islamic leaderin terms of knowledge.

The table below displays the statements on the knowledge on qualities of Islamic leader in terms of knowledge which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagree; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 8

Knowledge on Qualities of Good Islamic Leader in terms of Knowledge

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1He is always learning for the need of becoming a competent leader.	300.000	3.000	Agree	1
2He attends workshops and trainings to further strengthen his qualification as a leader.	297.000	2.970	Agree	2
3He reads Islamic narrations about the great leaders of Muslim nations as to	297.000	2.970	Agree	2

develop his knowledge about leadership.				
4He follows the footsteps of Prophet SAW as a leader.	300.000	3.000	Agree	1
5The leader must believe in the Islamic core beliefs and must practice foundations of Islam.	300.000	3.000	Agree	1
6A leader should have a sound mind and body and must have matured not only in age but also in wisdom and critical thinking.	300.000	3.000	Agree	1
7The leader should be knowledgeable and implement Shari’ah in all his affairs.	294.000	2.940	Agree	4
8He is giving dignity to his position as he attends workshops and seminars.	294.000	2.940	Agree	4
9A leader should have the basic idea about the core values and foundations of Islamic leadership.	300.000	3.000	Agree	1
10A leader must have proficiency in reciting the Qur-an.	295.000	2.950	Agree	3
Over-all Mean	2977.000	2.977	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table 8 shows the knowledge of the respondents on the knowledge of a good Islamic leader. As can be seen from the table, the respondents agreed on almost all of the knowledge of good Islamic leaders, while some were undecided.

The average weighted mean of the knowledge of the respondents in knowledge of good Islamic leaders was 2.977, with the verbal interpretation of agree. Indicators 1, 4, 5, 6, 9, 10 ranked 1st, 1He is always learning for the need of becoming a competent leader, 4He follows the footsteps of Prophet SAW as a leader, 5The leader must believe in the Islamic core beliefs and must practice foundations of Islam, 6A leader should have a sound mind and body and must have matured not only in age but also in wisdom and critical thinking, 9A leader should have the basic idea about the core values and foundations of Islamic leadership, all of which has $\bar{x}=3$, interpreted as agree.

2nd and 3rd indicators ranked 2nd, 2He attends workshops and trainings to further strengthen his qualification as a leader, 3He reads Islamic narrations about the great leaders of Muslim nations as to develop his knowledge about leadership, $\bar{x}=2.97$, interpreted as agree; the 10th indicator ranked 3rd, 10A leader must have proficiency in reciting the Qur-an, with $\bar{x}=2.95$, interpreted as agree; 7th and 8th indicator ranked 4th, 7The leader should be knowledgeable and implement Shari’ah in all his affairs, 8He is giving dignity to his position as he attends workshops and seminars, with $\bar{x}=2.94$, interpreted as agree.

This means that the majority of respondents agree that one of the qualities of a good Islamic leader is having the knowledge of being a competent leader, someone who strengthens their qualities of being a leader, someone who reads Islamic narrations about the great leaders of Islam, someone who follows in the footsteps of Prophet Muhammad ﷺ, a leader who gives dignity, and more importantly, a leader who is mature not only in age but also in wisdom.

In line with the data gathered above, in a literature review, **Radiamoda (2016)** stressed twice that a leader should have knowledge and wisdom of a certain position he aims for. He mentioned in his book about choosing the head of the state in a Muslim society that knowledge and experience is one of the qualifications that should be found in a Muslim leader. This is because it allows the leader to take care of his people and their concerns. A leader should not just have knowledge in Shari'ah but he must also surround himself with knowledgeable people. Shura, which is composed of highly knowledgeable people in Shari'ah, is very vital for a leader to have since they will also guide him to come up with right decisions based on Islamic law.

In Terms of Piety

During the interview, Politician #1 shared:

“Taqwais the root of the goodness in Islamic leadership. It gives a person a feeling that he must act fair and give the rights of others because Allah is watching him. Without piety, corruption will take place.”

“Of course! Taqwa or Iman is the best weapon of a leader. He can act according to Allah’s commands, therefore, attaining Ihsan in leadership. It will not be perfect because Allah is the only one who can perfect every action, but it is the strongest part

In support to the key informant’s response above, the following table also affirmed the findings.

The table below presents the knowledge on qualities of Islamic leader in terms of piety.

The table below displays the statements on the knowledge on qualities of Islamic leader in terms of piety which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagree; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 9

Knowledge on Qualities of Good Islamic Leader in terms of Piety

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1He loves being associated with Islam as he practices his power.	300.000	3.000	Agree	1
2He is a role model among his people	294.000	2.940	Agree	3

because he practices being a good Muslim and a Filipino citizen.				
3He becomes the role model of the people in becoming a better practicing Muslim.	294.000	2.940	Agree	3
4He does the job with utmost excellence and pure intention.	297.000	2.970	Agree	2
5The leader must be performing good deeds and is staying away from major and minor sins.	300.000	3.000	Agree	1
6Ethics and morals of Islam must be observed in every action of a leader.	300.000	3.000	Agree	1
7The leader should have Taqwa (Piety) and in God-fearing both publicly and privately.	300.000	3.000	Agree	1
8The leader should also be dependent to Allah and he is completely surrendering to Him without taking for granted his leadership responsibilities and duties.	300.000	3.000	Agree	1
9He should be practicing the five foundations of Islam.	297.000	2.970	Agree	2
10A Muslim leader should believe and have awareness in the six foundations of faith.	300.000	3.000	Agree	1
Over-all Mean	2982.000	2.982	Agree	

Scaling: 2.4-3.0- "Agree", 1.7-2.3-"Undecided", 1-1.6-"Disagree"

Table 9 shows the respondents' understanding of the piety of a good Islamic leader. As can be seen from the table, the respondents agreed on almost all of the piety of good Islamic leaders, while some were undecided.

Based on Table 9, more than half of the qualities got a weighted mean of 3 and have a verbal interpretation of agree. The average weighted mean of respondents' knowledge of good Islamic leaders' piety was 2.982, with the verbal interpretation of agree.

Indicators 1, 5, 6, 7, 8, 10 ranked first, 1 He loves being associated with Islam as he practices his power, 5 The leader must be performing good deeds and is staying away from major and minor sins,

6Ethics and morals of Islam must be observed in every action of a leader, 7The leader should have Taqwa (Piety) and in God-fearing both publicly and privately,8The leader should also be dependent to Allah and he is completely surrendering to Him without taking for granted his leadership responsibilities and duties, 10A Muslim leader should believe and have awareness in the six foundations of faith, all of which with $\bar{x}=3$, interpreted as agree; the 4th indicator and 9th indicator ranked 2nd, 4He does the job with utmost excellence and pure intention, with $\bar{x}=2.97$, interpreted as agree. 2nd and 3rd indicator ranked 3rd, 2He is a role model among his people because he practices being a good Muslim and a Filipino citizen, 3He becomes the role model of the people in becoming a better practicing Muslim, with $\bar{x}=2.94$, interpreted as agree.

The data implies that the majority of respondents agree that one of the qualities of a good Islamic leader is having piety qualities such as someone who loves being associated with Islam, a role model, doing good deeds, knowing the ethics and morals of Islam, God-fearing, dependent on Allah, practicing the five foundations of Islam, and someone who believes and is aware of the sixth foundations of faith.

In support to the data above, **Bhatti et al. (2019)** in their study entitled: "*Reassessing leadership traits: an Islamic perspective*", claim that an Islamic leader must be a role model with outstanding personality, attitude, character, and competence. They strictly emphasized that aspiring individuals who have piety and goodness should only be the ones to be chosen as leader. Their study also presented that piety, consultation, knowledge, and intellect are the important traits for a Muslim leader. Furthermore, piety includes Islamic Spirituality and Islamic Social responsibly. Piety includes belief, worship, repentance, patience, emotional control, forgiveness, the establishment of zakah and spending on charity, enactment of contracts, justice, and integrity. These traits sum the total description of Islamic leadership.

In Terms of Trust

In a phone interview, Politician #5 said:

"People should have trust with their leaders. A community without a trustworthy leader is prone to all kinds of problems. If a person is not trustworthy then there is a problem with his faith and that concludes his type of leader."

In support to the key informants' discussion above, the following table also affirmed the findings.

The table below presents the knowledge on qualities of Islamic leader in terms of trust.

The table below displays the statements on the knowledge on qualities of Islamic leader in terms of trust which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagree; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 10

Knowledge on Qualities of Good Islamic Leader in terms of Trust

Trust	Sum	Mean	Qualitative Description	Rank
1He creates awareness among subordinates about issues that concern their welfare and the welfare of religion.	297.000	2.970	Agree	2
2He is trustworthy leader because he gives the rights and privileges of his subordinates.	298.000	2.980	Agree	3
3He focuses on feasible tasks and projects that would better serve his people.	297.000	2.970	Agree	2
4He chooses to serve the people than self-interest.	300.000	3.000	Agree	1
5He encourages cooperation among subordinates in every task committed.	300.000	3.000	Agree	1
6He trusts and listens to the suggestions of colleagues and followers.	300.000	3.000	Agree	1
7He integrates Islam in my leadership and in every transaction in the office.	300.000	3.000	Agree	1
8The leader must be just at any means to govern the society peacefully	300.000	3.000	Agree	1
9He is just and fair in performing the responsibility as a leader.	300.000	3.000	Agree	1
10He is honest in doing his responsibilities and transactions.	300.000	3.000	Agree	1
Over-all Mean	2992.000	2.992	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table 10 above shows the knowledge of the respondents about the trust qualities of a good Islamic leader. As can be seen from the table, the respondents agreed with almost all of the statements regarding the trustworthiness of a good Islamic leader. The average weighted mean of the knowledge of

the respondents in trust as a quality of good Islamic leaders was 2.992 with the verbal interpretation of "agree."

The 4th, 5th, 6th, 7th, 8th, 9th, and 10th indicators ranked 1st, 4He chooses to serve the people than self-interest, 5He encourages cooperation among subordinates in every task committed, 6He trusts and listens to the suggestions of colleagues and followers, 7He integrates Islam in my leadership and in every transaction in the office, 8The leader must be just at any means to govern the society peacefully, 9He is just and fair in performing the responsibility as a leader, 10He is honest in doing his responsibilities and transactions, all of which has $\bar{x} = 3$, read as agree. Indicators 1 and 3 ranked second, 1He creates awareness among subordinates about issues that concern their welfare and the welfare of religion, 3He focuses on feasible tasks and projects that would better serve his people, with $\bar{x} = 2.97$, read as agree. 2nd indicator ranked 3rd, 2He is trustworthy leader because he gives the rights and privileges of his subordinates, with $\bar{x} = 2.98$, read as agree.

The data indicates that the majority of respondents agree that some of the qualities of a good Islamic leader is having trust qualities such as creating awareness among subordinates about issues that concern their welfare and the welfare of religion, a trustworthy leader, focusing on feasible tasks, choosing to serve people rather than self-interest, encouraging cooperation, trusting and listening to suggestions, integrating Islam in leadership, being honest and fair in performing responsibility.

To strengthen the findings above, the study of **Binti Alimin et al. (2018)**, entitled: *"Trustworthiness: The Core of Leadership in Islam"* claims that trustworthiness is a heavy quality that a leader must possess. It is so heavy that if a person loses it, he is to be punished severely. Lack of trustworthiness results in tyranny and ignorance. It is a catastrophe to the Muslim Ummah that affects the society in general. Further, if a leader possesses trustworthiness, then he can carry out his responsibilities to his people with goodness and justness.

PART III. KNOWLEDGE ON ISLAMIC LEADERSHIP

This section of the questionnaire covered the respondents' knowledge of Islamic leadership. It is made up of six (6) parts that cover their answers to the surveys. It also consists of the weighted mean and interpretation of the data.

In terms of Good Governance

In an interview, Politician #5 said:

"Good governance can be attained using transparency and other methods that will benefit the whole society not the leader himself. If I were to be asked if good governance can be attained, my answer is yes but it will take collective effort."

Other responses from Politician #2 and #3:

"Every person has his own rights; a leader should know that good governance is a way to give each other his rights. To achieve good governance is to practice accountability, responsiveness and other factors that need to be observed in leadership."

"I believe that good governance has been long practiced in Islam. An example of that is at the time of the Caliph Umar bin Al Khattab where he appointed Abu Hurayra as a governor of Bahrain. He

instructed one of his scribes to write all the assets of Abu Hurayra. Abu Hurayra complained that he was poor and there was no need to write it. Umar said that it was still needed to be done. Every asset Abu Hurayra owned no matter how small should be written.”

Table 11 below shows the mean rating on the knowledge on Islamic leadership in terms of good governance.

Table 11
Knowledge on Islamic Leadership in terms of Good Governance

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1 Good governance is achievable by giving more weight on the leader’s personality and leadership.	291.000	2.910	Agree	4
2 <i>As-shura</i> (Rules of Law) is one of the most important constitutional principles in attaining Islamic governance.	299.000	2.990	Agree	2
3 Religion should be integrated with governance in order to support firmly the precept of Prophet Muhammad S.A.W.	300.000	3.000	Agree	1
4 A leader should play the principal role in managing and leading the accomplishments of the success of community.	300.000	3.000	Agree	1
5 The political leader should perform their professional duties with the objective of satisfying the needs of the public and to Allah as well.	300.000	3.000	Agree	1
6 The government unit as a whole should apply the concept of transparency and should disclose information regarding actions, contributions to the society, uses of community resources and funds, and openness in all public affairs.	300.000	3.000	Agree	1
7 The government itself, to attain good governance, should be basically concerned with open and implement extermination of corruption in its system.	297.000	2.970	Agree	3
8 Justice in Islamic governmental system should include social justice which fairly arranges and pleases the needs of all people as they have the valid part of being	300.000	3.000	Agree	1

part of the community.				
9Amongst the greatest responsibility of a good leader is ordering for acknowledged virtues and forbidding sins as it can play vital role in attaining good governance.	300.000	3.000	Agree	1
10Good governance is trustworthy and leaves no doubt in the mind of the people.	300.000	3.000	Agree	1
Over-all mean	2987.000	2.987	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

As shown on Table 11 above, the respondents agreed with almost all the statements regarding the good governance of the Islamic leadership, while some answered undecided. Based on Table 11, more than half of the statements got \bar{x} = 3 and had a verbal interpretation of *agree*; Second indicator, 2As-shura (Rules of Law) is one of the most important constitutional principles in attaining Islamic governance, with \bar{x} =2.99 interpreted as *agree*; 7th indicator, 7The government itself, to attain good governance, should be basically concerned with open and implement extermination of corruption in its system,with \bar{x} = 2.97 interpreted as *agree*;and 1st indicator, 1Good governance is achievable by giving more weight on the leader’s personality and leadership,with \bar{x} =2.91 interpreted as *agree*. The average weighted mean of respondents' knowledge of good governance by Islamic leadership is 2.987, with the verbal interpretation of *agree*.

The data implied that most respondents agreed to the statements on Islamic good governance.

This data is supported by the study of **Wibowo(2020)** entitled: “*Good Public Governance in Islamic Perspective: An Analysis on the World Governance Indicator in OIC Member Countries*” that good governance should be based on Tawheed or Islamic Monotheism. When an individual strives hard to empower his monotheistic values then he would reach the level of Ihsan. In Islam, the value of goodness (ihsan) is raised by Tawheed. If a leader has strong monotheistic belief, then good governance should follow.

Moreover, the study of **Wibowo(2020)** emphasized that a sharia council should be present. It should be the top of the highest institutional governance. Whether sought or not, sharia council should give advice or consultation. This is to ensure people's welfare based on Shari'ah Islamic Values. Their study also found out that some good governance values are found in the Qur-an and Sunnah such as justice and equity, reformation of society, the rule of law, Islamic democracy, education, zakat, and the welfare state.

Thus, the study implied that the knowledge of good governance is found in Islamic leadership.

In terms of Political Management

During the one-on-one interview with the Politician #4, he stated that:

“Finances should have transparency and that falls under the political management. Programs and services should be offered for the people. There is no need for a leader to wait for his constituents to ask about it.”

In support to the key informants' discussion above, the following table also affirmed the findings. The table below presents the knowledge on leadership in terms of political management.

The table below displays the statements on the knowledge on leadership in terms of political management which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagree; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 12
Knowledge on Islamic Leadership in terms of Political Management

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1In Islamic management, there is no distinction between the political and spiritual leaders which means that the leader himself practices rightly the religion.	291.000	2.910	Agree	4
2Political systems reflect the values and thus the basic beliefs in Islam must be consulted.	297.000	2.970	Agree	2
3Economic and financial transactions must be carried out without Riba, Ghabn (cheating), and Gharar (risk trading).	291.000	2.910	Agree	4
4When citizens establish Awqaf to provide education and health services, it must be done under socially accepted standards, approved by the society.	297.000	2.970	Agree	2
5Leading members of the three branches of government must possess the highest level of intellectual and spiritual excellence that would enable them to better serve their society.	300.000	3.000	Agree	1
6There should be thoroughly observation for taxation and redistribution, particularly, Zakah and Awqaf.	300.000	3.000	Agree	1
7Muslim communities should construct an Islamic political system that would avoid the mistakes found in the western democratic system.	300.000	3.000	Agree	1
8Political welfare and government actions must be Shari'a based.	291.000	2.910	Agree	4
9Leaders should avoid rent-seeking, lobbying activities, and campaign	293.000	2.930	Agree	3

financing as these causes political failure.				
10Leaders should guarantee civil liberties within boundaries of Sharia.	297.000	2.970	Agree	2
Over-all Mean	2957.000	2.957	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table above shows the knowledge of the respondents about Islamic leadership. As can be seen from the table, the respondents agreed on almost all of the statements regarding the political management of the Islamic leadership, while some answered undecided and some disagreed. Only three of the statements got a weighted mean of 3 and had a verbal interpretation of agree. On the other hand, others have a weighted mean of 2.91, 2.93, and 2.97 with a verbal interpretation of agree.

The average weighted mean of the knowledge of the respondents in the political management of Islamic leadership is 2.957 with the verbal interpretation of agree with the following topping the list with their respective means. 5th, 6th, 7th indicators ranked first: 5Leading members of the three branches of government must possess the highest level of intellectual and spiritual excellence that would enable them to better serve their society, 6There should be thoroughly observation for taxation and redistribution, particularly, Zakah and Awqaf, 7Muslim communities should construct an Islamic political system that would avoid the mistakes found in the western democratic system , all of which has $\bar{x}=3$, read as agree.

Indicators 2, 4, and 10 ranked second: 2Political systems reflect the values and thus the basic beliefs in Islam must be consulted, 4When citizens establish Awqaf to provide education and health services, it must be done under socially accepted standards, approved by the society, 10Leaders should guarantee civil liberties within boundaries of Sharia , all with $\bar{x}=2.97$, read as agree.9th indicator ranked third: 9Leaders should avoid rent -seeking, lobbying activities , and campaign financing as these causepolitical failure , with $\bar{x}=2.93$, read as agree.

1st, 3rd, and 8th indicators ranked 4th: 1In Islamic management; there is no distinction between the political and spiritual leaders which means that the leader himself practices rightly the religion, 3Economic and financial transactions must be carried out without Riba, Ghabn (cheating), and Gharar (risk trading), 8Political welfare and government actions must be Shari’a based , all with $\bar{x}=2.91$, read as agree.

This means that mostof the respondents agree that Islamic leadership has good political management.

Similarly, **Ripin et al. (2017)** in their study entitled: “*Political Management of the Prophet: A Brief Study in the Light of Al-Qur-an*”, they scrutinized the political management of the Prophet Muhammad ﷺ. In their study, they have categorized the Prophet ﷺ political management into parts, some of itwere: Management by change, management by skill, management by organizing, and establishing foreign policy and international relations. Management by change is used by the Prophet ﷺ to manage politics by introducing change. Change from bad to good which is to introduce Islam to be embraced by other religions. He presented it gradually and did not use coercionfor this change to be accepted by people. Management by skill emphasizes that a leader should know the strengths and weaknesses of his people, but he should also know his own skills to apply it when circumstances call for it. In their study, it was shown that the Prophet Muhammad used his own skills to solve a problem and

chose certain people to be delegated on a mission based on their skills. Management by organizing is how the Prophet ﷺ organized the people of Madinah. He managed to make shari'ah law be exercised by the Muhajirun, ansar, jews and their allies to which they were perceived as one nation. Furthermore, the Prophet organized his administration by appointing staffs from his companions based on their qualifications and abilities. Outside Madinah, he also appointed officers such as wali, governor, qadhi and revenue collector to extend his management. Establishing foreign policy and international relations was also one of the prophet's political management strategies by which he established peace treaties with all jews and their allies. Mutual respect for Muslims and Jews were observed. He did not only establish good relations with Jews but with Christians as well. He entertained foreign delegations which extended his conveyance of the message of Islam outside Arabian Peninsula. This strengthens the image of the Prophet as the strongest leader of all time.

In terms of Public Relations

One of the Key Informants, Politician #4 said:

“It is the absence of freedom of people in meeting their leaders to convey their problems. What must be done isto have an office that is open for all people to visit and relay their problems to. Islamic leadership promotes better public relations. It is between the leader and his people. A leader cannot be called a leader if he does not give his people the right to talk to him in times of difficulties.”

In support to the key informants' discussion above, the following table also affirmed the findings. The table below presents the knowledge on Islamic leadership in terms of public relations.

The table below displays the statements on the knowledge on Islamic leadership in terms of public relations which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagrees; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 13

Knowledge on Islamic Leadership in terms of Public Relations

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1The people have the right to make the leader accountable, based on their societal, political, and Islamic obligation.	299.000	2.990	Agree	2
2No office bearer should be held above the people or above the law, both constitutional and Islamic.	297.000	2.970	Agree	3
3People are the source of authority and have the right to criticize the wrongdoings of their leader.	289.000	2.890	Agree	7
4The people have the right to discuss policies with their leaders and force them to accept their opinion rather than their own; given that those opinions are within	290.000	2.900	Agree	6

the limitations of Islam.				
5In Islam, people are seen equal in the eyes of the law.	294.000	2.940	Agree	5
6Both the people and their ruler must get used to the perception that they are partners in building a good Islamic community.	300.000	3.000	Agree	1
7Rulers are public servant of the people not a higher rank that should be adored by the people.	300.000	3.000	Agree	1
8People should have the power to impeach a ruler who violates the rules of Sharia.	296.000	2.960	Agree	4
9People must have equal rights under the law.	300.000	3.000	Agree	1
10Freedom of expression is to be practiced by the people to protect their faith and when their ruler subjugates them with oppression.	300.000	3.000	Agree	1
Over-all Mean	2965.000	2.965	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table 13 above shows the knowledge of the respondents on Islamic Leadership in terms of public relations. As can be seen from the table, the respondents agreed in almost all of the statements regarding the public relations of the Islamic Leadership, while some answered undecided, and some are disagreed.

Based on the table above, only four of the statements got a weighted mean of 3 and has a verbal interpretation of agree. On the other hand, others have a weighted mean of 2.89, 2.94, 2.96, 2.97, and 2.99 with a verbal interpretation of agree. The average weighted mean of the knowledge of the respondents in the public relations of Islamic leadership is 2.965 with the verbal interpretation of agree.

Indicators 6, 7, 9, 10 ranked first, 6Both the people and their ruler must get used to the perception that they are partners in building a good Islamic community, 7Rulers are public servant of the people not a higher rank that should be adored by the people, 9People must have equal rights under the law, 10Freedom of expression is to be practiced by the people to protect their faith and when their ruler subjugates them with oppression, all of which with $\bar{x} = 3$, interpreted as agree. Indicator 1 ranked second, 1The people have the right to make the leader accountable, based on their societal, political, and Islamic obligation, with $\bar{x} = 2.99$, read as agree. Indicator 2 ranked 3rd, 2No office bearer should be held above the people or above the law, both constitutional and Islamic, with $\bar{x} = 2.97$, interpreted as agree. Indicator 8 ranked 4th, 8People should have the power to impeach a ruler who violates the rules of Sharia, with $\bar{x} = 2.96$, interpreted as agree. Indicator 5 ranked 5th, with $\bar{x} = 2.94$, interpreted as agree. Indicator 4 ranked 6th, 4The people have the right to discuss policies with their leaders and force them to accept their opinion rather than their own; given that those opinions are within the limitations of Islam, with $\bar{x} = 2.90$, interpreted as agree. Indicator 3 ranked 7th, 3People are the source of authority and have the right to criticize the wrongdoings of their leader, with $\bar{x} = 2.89$, interpreted as agree.

This means that majority of respondents agrees that Islamic leadership has a good public relations.

Cognizant to the study of **Haque& Ahmad (2016)** entitled: “The Role of Islamic Public Relations in Leadership”, he highlighted that the Quran has all the information of the necessary techniques for public relations. This is the main reason why public relations should be practiced by Muslims, specifically, the leaders of each Muslim society. A basic example of which is the gathering of people in the Mosque regularly which makes it easier for leaders and its people to meet and discuss their problems, solutions and opinions. Hajj is also one of the means of good public relations whereby Muslims from all over the world gather which makes it easy for them to connect with one another.

In terms of Problem-Solving

In an interview with Politician #2, he said that:

“Islam is the complete religion that has all the instruments to solve a problem. For a leader to solve the problems in his community, he must know the history of the Prophet Muhammad ﷺ as a leader to know his strategies that is in accordance with the Qur-an and Sunnah. We might be in a democratic country, but it does not mean that we do not have the capacity to implement Shari’ah. There are rules in Shari’ah that are also in democracy. We must make use of what we have and turn it beneficial to all of us.”

In support to the key informants' discussion above, the following table also affirmed the findings. The table below presents the knowledge on Islamic leadership in terms of problem solving.

The table below displays the statements on the knowledge on Islamic leadership in terms of problem solving which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagree; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 14
Knowledge on Islamic Leadership in terms of Problem Solving

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1The divine nature of Islam makes it the only religion in the world that offers genuine solutions to societal problems.	297.000	2.970	Agree	2
2The Islamic principle of equality and justice provides the way to overcome the problems and crimes committed in the society.	297.000		Agree	2
3Qur’an and Sunnah must be the basis for solving every societal problem occurring in the community.	300.000		Agree	1

4Leaders should evaluate prevailing problems and scenarios accurately and devise appropriate strategies in dealing with it and consulting the sharia and other basic core values of Islam.	300.000		Agree	1
5Laws implemented should strictly follow the Qur’an and Sunnah.	300.000		Agree	1
6Policies should follow the values and principles of Islam.	300.000		Agree	1
7Criminal and marital law should be strongly influenced by Sharia.	297.000		Agree	2
8Sharia is a matter of justness and fairness among Islamic community.	300.000		Agree	1
9Islamic law repels harm to the extent possible.	293.000		Agree	3
10Islamic Law states what practices are ought to be followed by Muslims.	300.000		Agree	1
Over-all Mean	2984.000		Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table 14 above shows the knowledge of the respondents about Islamic leadership. As can be seen from the table, the respondents agreed with almost all of the statements regarding the problem-solving of the Islamic leadership, while some answered undecided. Based on Table above, more than half of the statements got a weighted mean of 3 and have a verbal interpretation of "agree". On the other hand, problem-solving 1, 2, and 7 have a weighted mean of 2.97, and 2.93 on problem-solving 9 also has a verbal interpretation of "agree." The average weighted mean of the knowledge of the respondents in the problem-solving of Islamic leadership is 2.984 with the verbal interpretation of "agree".

Indicators 3, 4, 5, 6, 8, and 10 ranked first 3Qur’an and Sunnah must be the basis for solving every societal problem occurring in the community, 4Leaders should evaluate prevailing problems and scenarios accurately and devise appropriate strategies in dealing with it and consulting the sharia and other basic core values of Islam, 5Laws implemented should strictly follow the Qur’an and Sunnah, 6Policies should follow the values and principles of Islam, 8Sharia is a matter of justness and fairness among Islamic community, 10Islamic Law states what practices are ought to be followed by Muslims , with $\bar{x}=3$, interpreted as agree. Indicators 1, 2, and 7 ranked second, 1The divine nature of Islam makes it the only religion in the world that offers genuine solutions to societal problems, 2The Islamic principle of equality and justice provides the way to overcome the problems and crimes committed in the society , 7Criminal and marital law should be strongly influenced by Sharia , with $\bar{x}=2.97$, interpreted as agree. 9th indicator ranked 3rd, 9Islamic law repels harm to the extent possible , with $\bar{x}=2.93$, interpreted as agree.

This means that the majority of respondents agree that Islamic leadership is good at problem-solving.

In support to this, **Al Husseini et al. (2020)** studied “Strategies for dealing problems from the perspective of Islam” where the strategies for dealing with problems from the perspective of Islam include a set of cognitive and behavioral efforts that make human beings overcome the difficulties of life

and solve their problems in the best possible way by relying on the source of divine safety. From the Islamic point of view, problem-solving is the process of effectively confronting challenges without haste or avoidance, which is accompanied by rational optimism. Research findings showed that trust in God, emotion control, recognizing the problem, identifying goals and obstacles, thinking, and consulting is an important part of the process of dealing with problems that affect how people evaluate the problem and its severity and moderates the effects of crises and severe life problems and creates a level of acceptance and trust when faced with a problem.

Furthermore, **Al Husseini et al. (2020)** added that how to deal with a problem is a cognitive and behavioral process that is guided by the individual and in which he tries to find effective and adaptive solutions to his life problems. From the perspective of Islam, one should have a positive view of problem-solving and examine all aspects of the problem wisely and not emotionally. In problem-solving, discovering the roots and causes is important, and it should be noted that problem-solving formulas are not the same everywhere. For problem-solving, one should use the experiences of others and ask others for help when necessary. The use of spiritual factors in problem-solving, such as trusting in God and praying plays an essential role in the face of problems.

In terms of Decision-Making

Politician #3 said in an interview:

“In Islam, leaders should consult other people who are more knowledgeable and experienced concerning an issue that he must decide on. This is why we have Shura in Islam, in order to consult and ask others’ opinion and wisdom. Muslim leaders should make the Prophet Muhammad ﷺ their primary role model as he also consults the Sahaba about some matters that he will decide on.”

In support to the key informants' discussion above, the following table also affirmed the findings.

The table below presents the knowledge on Islamic leadership in terms of problem solving.

The table below displays the statements on the knowledge on Islamic leadership in terms of problem solving which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagrees; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 15

Knowledge on Islamic Leadership in terms of Decision-Making

Statement Indicator	Sum	Mean	Qualitative Description	Rank
1A leader must get his plan, policy and strategy in order to achieve lawful objectives and he must depend the success of his works to Allah.	300.000	3.000	Agree	1
2The leader should establish Majlis-as Shura as a formal body of authority functioning for sharing the views and	300.000	3.000	Agree	1

exchange of opinions in vital matters and should make an important decision only after consultation with shura (council).				
3The decision is based on reaching a common consensus that all can agree on.	289.000	2.890	Agree	4
4Decisions are based on the consensus results of deliberation and consultations made by the leader and his counsels.	300.000	3.000	Agree	1
5The members of the council must be just, knowledgeable about good leadership, and have sufficient wisdom and judgment.	300.000	3.000	Agree	1
6The results of the consensus deliberation of the counsels and the leader should be better to all members of the society without bias.	300.000	3.000	Agree	1
7The leader must come to know the views of his followers on a given issue before coming to a decision.	300.000	3.000	Agree	1
8The leader must be helped by his counsels in arriving at a correct decision.	300.000	3.000	Agree	1
9Members of the council get an opportunity think about and take important community affairs thus they must have useful trainings in matters of administration.	297.000	2.970	Agree	2
10With given criteria, the leader is enabled to know the aspirations and aptitudes as well as the moral and spiritual conditions of the counsels.	294.000	2.940	Agree	3
Over-all Mean	2980.000	2.980	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table 15 above shows the knowledge of the respondents about Islamic leadership. As can be seen from the table, the respondents agreed with almost all of the statements regarding the decision-making of the Islamic leadership, while some were undecided or disagreed.

Based on Table 15, more than half of the statements got a weighted mean of 3 and have a verbal interpretation of "agree". On the other hand, decision-making 9 has a weighted mean of 2.97, 2.94 on decision-making 10, and 2.89 on decision-making 3, which also has a verbal interpretation of agree. The average weighted mean of the knowledge of the respondents in the problem-solving of Islamic leadership is 2.98, with the verbal interpretation of "agree."

Indicators 1, 2, 4, 5, 6, 7, and 8 ranked first, 1A leader must get his plan, policy and strategy in order to achieve lawful objectives and he must depend the success of his works to Allah, 2The leader should establish Majlis-as Shura as a formal body of authority functioning for sharing the views and exchange of opinions in vital matters and should make an important decision only after consultation with shura (council), 4Decisions are based on the consensus results of deliberation and consultations made by the leader and his counsels, 5The members of the council must be just, knowledgeable about good leadership, and have sufficient wisdom and judgment, 6The results of the consensus deliberation of the counsels and the leader should be better to all members of the society without bias, 7The leader must come to know the views of his followers on a given issue before coming to a decision, 8The leader must be helped by his counsels in arriving at a correct decision , all of which $\bar{x} = 3$, interpreted as agree. Indicator 9 ranked 2nd, 9Members of the council get an opportunity think about and take important community affairs thus they must have useful trainings in matters of administration , $\bar{x}=2.97$, interpreted as agree. Indicator 10 ranked 3rd, 10With given criteria, the leader is enabled to know the aspirations and aptitudes as well as the moral and spiritual conditions of the counsels, $\bar{x}=2.94$, interpreted as agree. Indicator 3 ranked 4th, 3The decision is based on reaching a common consensus that all can agree on , $\bar{x}=2.89$, interpreted as agree.

This means that the majority of respondents agree that Islamic leadership is good in decision-making.

To further support the data above, in the study of **Rahman et al. (2021)** entitled: “*Application of decision making from Islamic perspective by decision maker*” found that in deciding, one should consider several techniques to follow. Enhancing knowledge by gathering authentic information are guidelines that should be followed in every decision making. These guidelines allow a person to comprehend those decisions are made based upon lessons, skills, wisdom, and experience. One should have knowledge in Islamic teachings and practices in order to consider it before making a decision.

Moreover, **Rahman et al. (2021)**, stressed the importance of consulting Islamic scholars when making a decision when he has no knowledge or in doubt of his knowledge on a subject he needs to render a decision on. This further encourages the use of Shura council in deciding for a person not to come into a decision that will harm other Muslims. Also, there are factors to consider such as the country where he resides and their situation in it. These factors affect the decision of a decision maker.

In terms of Responsibility

In an interview with Politician #5, he said:

“In our community, specifically here in Lanao del Sur, there is the lack of the sense of responsibility among leaders which results to the disorder of governance. It is not the leader who has the power but his family and relatives. A good Muslim leader should not prioritize his self-interest but rather prioritize the interest and welfare of his community.”

In support to the key informants' discussion above, the following table also affirmed the findings.

The table below presents the knowledge on Islamic leadership in terms of problem solving.

The table below displays the statements on the knowledge on Islamic leadership in terms of problem solving which involves five (5) columns. The first column enumerates the statement indicators; the second column shows the sum of the respondent's answers to each statement indicator; the third

column is the mean; the fourth column is the qualitative description if it agrees, uncertain, or disagree; the fifth column manifests to the rank of the respondents' answers to each statement indicator.

Table 16
Knowledge on Islamic Leadership in terms of Responsibility

Responsibility	Sum	Mean	Qualitative Description	Rank
1Leaders must practice Islamic teachings, individually and socially, in order to set examples of obedience and piety to Allah.	300.000	3.000	Agree	1
2Efforts must be exerted to eradicate illiteracy in all forms, and to encourage citizens to develop their intellectual faculties.	296.000	2.960	Agree	2
3Leaders are responsible in protecting the religion, the people, and the community as a whole.	300.000	3.000	Agree	1
4A Muslim leader should implement Allah’s law fairly and justly.	300.000	3.000	Agree	1
5Leadership in Islam must be based on Amanah (trust) and leaders are trusted to lead a group and are accountable to their people and to Allah.	300.000	3.000	Agree	1
6Leaders should have righteousness and the competence required to execute the task.	300.000	3.000	Agree	1
7Leaders must demonstrate his dedication and commitment in serving the public and leading them to the straight path not only in this world but also in the Hereafter.	300.000	3.000	Agree	1
8Leaders should be a decision-maker and should have the ability to implement it.	300.000	3.000	Agree	1
9The head should safeguard the community and his government unit against corruption and nepotism in the executive branch of government.	300.000	3.000	Agree	1
10Leaders are supposed to contain safeguards that prevent collusion between government officials and businesses that uses riba, ghabn, and gharar.	300.000	3.000	Agree	1
Over-all Mean	2996.000	2.996	Agree	

Scaling: 2.4-3.0- “Agree”, 1.7-2.3-“Undecided”, 1-1.6-“Disagree”

Table 16 shows the knowledge of the respondents about Islamic leadership. As can be seen from the table, the respondents agreed with almost all of the statements regarding the responsibility of the Islamic leadership, while some answered undecided or disagreed. On the other hand, the average weighted mean of respondents' knowledge of Islamic leadership responsibility is 2.996, with the verbal interpretation of agree.

Indicators 1, 3, 4, 5, 6, 7, 8, 9, and 10 ranked 1st, 1Leaders must practice Islamic teachings, individually and socially, in order to set examples of obedience and piety to Allah, 3Leaders are responsible in protecting the religion, the people, and the community as a whole, 4A Muslim leader should implement Allah's law fairly and justly, 5Leadership in Islam must be based on Amanah (trust) and leaders are trusted to lead a group and are accountable to their people and to Allah, 6Leaders should have righteousness and the competence required to execute the task, 7Leaders must demonstrate his dedication and commitment in serving the public and leading them to the straight path not only in this world but also in the Hereafter, 8Leaders should be a decision-maker and should have the ability to implement it, 9The head should safeguard the community and his government unit against corruption and nepotism in the executive branch of government, 10Leaders are supposed to contain safeguards that prevent collusion between government officials and businesses that uses riba, ghabn, and gharar, all of which with $\bar{x}=3$, interpreted as agree . Indicator 2 ranked 2nd, 2Efforts must be exerted to eradicate illiteracy in all forms , and to encourage citizens to develop their intellectual faculties , with $\bar{x}=2.96$, interpreted as agree.

This means that the majority of respondents agree that Islamic leadership is playing their responsibility really well.

In relation to the findings above, the study of **Binti Alimin et al. (2018)** entitled: "*Trustworthiness: The core of leadership in Islam*", they concluded that responsibility is connected to rights. When a person knows the rights of others then he will know his responsibility after. A leader has a responsibility to himself, to his family, to his society and to Allah. What is focused on their study when it comes to responsibility is a leader's responsibility to his society, and to Allah. Since he is a leader, he must live well with other people giving them their rights. It is also connected to a leader's responsibility to Allah. A leader is more accountable than a normal citizen since he has responsibilities to carry out that should be in line with the law of Allah.

SUMMARY, FINDINGS, IMPLICATIONS, AND RECOMMENDATIONS

This chapter presents the summary, conclusion, and recommendations of the study gathered from the respondents.

Summary

The study was conducted to know the extent of knowledge of select political leaders on Islamic leadership in Lanao del Sur to unveil the problems present and its possible solutions. The study made use of quantitative research design. It sought to answer questions about skill, knowledge, piety, trust, good governance, political management, public reaction, problem solving, decision making, and responsibility.

The researcher made survey questionnaire which was distributed to the political leaders of Lanao del Sur with a total number of one hundred respondents. The questionnaire is divided into four parts.

The first part of the questionnaire is about the background information of the respondents such as age, sex, civil status, group affiliation, educational attainment, and political position.

The second part is about the qualities of good Islamic leader. This part will determine the knowledge of the respondents on skill, knowledge, piety and trust of the respondents.

The third part of the questionnaire measures the knowledge on Islamic leadership in terms of good governance, political management, public relations, problem-solving, decision-making, and responsibility.

The last part of the questionnaire asks the respondents to provide recommendations to enhance Islamic leadership.

Slovin's Formula, frequency, percentage, and weighted mean were the statistical tools used to analyze the data gathered from the respondents.

Major Findings

From the findings of the study, the following summary are hereby provided:

Based on the findings it reveals that the profile of the respondents in term of sex, 60 or 60% of the respondents are male while the female is 40 or 40%. In terms of age, 18 to 58 and above. 43% of the respondents are 18–27 years old, 33% are 28–37 years old. Also majority of the respondents are married with a percentage of 80% while 20 or 20% are single.

The educational attainment, 96% are N/A or not part of any group affiliation. The remaining 4% are members of the BLGU-Marawi City, Sangguniang Kabataan ng Raya Saduc, The Fraternal Order of the Philippine Eagles, and the UBJP/CMYM. This means that the majority of the respondents are not part of any group. In terms of political position, 67% of the respondents are in Barangay Government Unit, 28% are in Municipal Government Unit, 3% are in Provincial Government Unit, and 2% are missing.

The majority of respondents agrees that one of the qualities of a good Islamic leaders are having a skills of talking optimistically, mobilizes a collective mission in developing the unit, articulates future opportunities, keeps track of his mistakes, open for constructive criticism, points out the needs in his unit and solves it as soon as he can, knows how to commit mistakes, can listens to the problems of his people, forgiving leader, patient and open-minded to accept criticisms and failures.

The majority of respondents agree that one of the qualities of a good Islamic leader is having the knowledge of being a competent leader, someone who strengthens their qualities of being a leader, someone who reads Islamic narrations about the great leaders of Islam, someone who follows in the footsteps of Prophet SAW, a leader who gives dignity, and more importantly, a leader who is mature not only in age but also in wisdom. The majority of respondents agree that one of the qualities of a good Islamic leader is having piety qualities such as someone who loves being associated with Islam, a role model, doing good deeds, knowing the ethics and morals of Islam, God-fearing, dependent on Allah, practicing the five foundations of Islam, and someone who believes and is aware of the sixth foundations of faith.

The majority of respondents agree that one of the qualities of a good Islamic leader is having trust qualities such as creating awareness among subordinates about issues that concern their welfare and the welfare of religion, a trustworthy leader, focusing on feasible tasks, choosing to serve people rather than self-interest, encouraging cooperation, trusting and listening to suggestions, integrating Islam in leadership, being honest and fair in performing responsibility. The majority of respondents agree that Islamic leadership has good governance.

The knowledge of the respondents in the political management of Islamic leadership is 2.957 with the verbal interpretation of agree; This means that the majority of respondents agree that Islamic leadership has good political management. The knowledge of the respondents in the public relations of Islamic leadership is 2.965 with the verbal interpretation of agree. This means that majority of respondents agrees that Islamic leadership has a good public relation.

The knowledge of the respondents in the problem-solving of Islamic leadership is 2.984 with the verbal interpretation of agree; This means that most respondents agree that Islamic leadership is good at problem-solving. The knowledge of the respondents in the problem-solving of Islamic leadership is 2.98, with the verbal interpretation of agree; This means that the majority of respondents agree that Islamic leadership is good in decision-making. Respondent knowledge of Islamic leadership responsibility is 2.996, with the verbal interpretation of agree. This means that the majority of respondents agree that Islamic leadership is playing their responsibility really well.

To conclude, the respondents as well as the key informants agreed to the statement indicators that were listed in the given questionnaire. This means that all of them have knowledge on the qualities of good Islamic leader, and on Islamic leadership. This implies that Islamic leadership is the best way to achieve good governance in Lanao del Sur. These are all supported by theories, literature reviews and other related studies.

Implication

Based on the findings of this study, the researcher arrived at the following implications:

The respondents know the qualities of a good Islamic leader such as skills of talking optimistically, mobilizes a collective mission in developing the unit, articulates future opportunities, keeps track of his mistakes, open for constructive criticism, points out the needs in his unit and solves it as soon as he can, knows how to commit mistakes, can listens to the problems of his people, forgiving leader, patient and open-minded to accept criticisms and failures.

Having the knowledge of being a competent leader, someone who strengthens their qualities of being a leader, someone who reads Islamic narrations about the great leaders of Islam, someone who follows in the footsteps of Prophet Muhammad ﷺ, a leader who gives dignity, and more importantly, a leader who is mature not only in age but also in wisdom. Also, having piety qualities such as someone who loves being associated with Islam, a role model, doing good deeds, knowing the ethics and morals of Islam, God-fearing, dependent on Allah, practicing the five foundations of Islam, and someone who believes and is aware of the sixth foundations of faith.

One of the important qualities of an Islamic leader is the possession of trustworthiness such as creating awareness among subordinates about issues that concern their welfare and the welfare of religion, a trustworthy leader, focusing on feasible tasks, choosing to serve people rather than self-interest, encouraging cooperation, trusting and listening to suggestions, integrating Islam in leadership, being honest and fair in performing responsibility.

The role of piety was the most important quality of a leader because it is the root of all the goodness that a leader may attain during his leadership. Without piety, everything will be damaged. A leader may be skilled but he will not be able to make use of his skills justly because he will not have the sense of responsibility without piety.

Recommendation

From the findings of the study, the following recommendations are proposed:

To extend the knowledge of political leaders on Islamic leadership in Lanao del Sur, the local government of Lanao del Sur should provide programs about Islamic leadership that will enhance their skills and abilities to be more effective in implementing their roles in the society as leaders. Moreover, there should be a quarterly assessment of their improvement not just as leaders but as individuals as well. Being a Muslim leader should always be associated with being a slave of Allah that will do his best to organize his society and be a role model for them. This will only be possible if the leaders will start to change themselves into better leaders of the future and by taking steps to educate themselves on it.

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