LEADERSHIP REQUIREMENTS: A FOCUS ON THE CONCEPT OF “AKINNAH AL-QALB” AND FACTORS THAT INFLUENCE HUMAN DEVELOPMENT BASED ON THE VIEWS OF SELECTED MUSLIM SCHOLARS

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ABSTRACT

This paper aims to discuss the concept of Islamic Leadership, the concept of Akinnah al-Qalb and the concept of human development. The study adopts a qualitative method by referring to the analysis of Quranic texts related to Akinnah al-Qalb and by analyzing manuscripts written by Muslim scholars pertaining to human development leading to leadership requirements. Ibn Miskawaih outlined a detailed description of factors that deal with soul of leaders and its characteristics and strengths. Al-Ghazâli puts forth the notion that human spiritual being is understood based on combination of 'aql, qalb, rûh and nafs. While Ibn Khaldūn considered the aforementioned factors, he stressed that environments and surrounding settings also play significant role in contributing towards individual development within society. In this paper, the above scholars’ opinions are discussed with the view to understand the concept of Akinnah al-Qalb which impedes one from achieving desirable leadership requirements.

Key word: Akinnah al-Qalb, Leadership Requirements, Muslim Scholars

Introduction

Leadership is crucial in order to develop a successful society and to ensure the sustainability of a country as discussed by Lukman (2015); In the Islamic tradition, the subject of leadership is given noteworthy attention. This is because, in Islam, leadership is perceived to be the most significant instrument for the fulfillment of an ideal society. Leadership according to Peter G. Northouse (2010) is “a process whereby an individual influences a group of individuals to achieve a common goal”. However, a leader must be able to influence not just about achieving a common goal but to ensure the goals are achieved ethically. Thus, the shaping of noble personality in leaders is essential as it is the basis for bringing people to achieve desired results. In addition, noble personality in this context refers to the leaders who are able to guide his organization in the path of Allah. This is in line with the Prophet Muhammad (pbuh) moral as indicated in the Quran, chapter 68 verse 4: which brings the meaning: “And indeed, you are of a great moral character”. Furthermore, Beekun and Badawi (1999) stated that leaders must uphold the principles of leadership with moral characters based on iman or faith, Islam, Taqwa or piety and Ihsan. The rise and fall of a civilization begins with the leader. To become effective leaders in Islamic perspective it is believed that the real goal of the process of human development will be achieved if the elements of spiritual aspect is given due emphasis. According to ’Abdullah Sha'ban (2006) a fall of a race started with a tiny spark of hatred in the heart which not only affect the particular individual, but eventually it will spread to the whole community. Hatred is one of the examples of Akinnah al-Qalb. The drive to investigate some of the Akinnah al-Qalb which could be the reason why one is unable to perform the required leadership according to the values prescribed in the Quran. The identification of the Akinnah al-Qalb will enable the researcher to offer practical ways to overcome the problems, thus leading to a more effective leadership based on Quran. This is very significant because the Qalb is the nucleus in which one is directed to act accordingly. Therefore, this study explains the concept of Akinnah al-Qalb where the obstacles befall on the human heart based on the verses of the Quran. Accordingly, the review of the views and ideas of Islamic scholars like Ibn Miskawaih, Al-Ghazâli and Ibn Khaldûn is referred to, which later on becomes the basis of leadership qualification. The remaining sections in this paper describes the literature review which explains the concept of Islamic leadership and its relation to the Akinnah al-Qalb. The section also includes the Quranic verses related to the concept of Akinnah al-Qalb and human development. The section on methodology describes the approach of this research which uses interpretation as well as inductive and deductive methods. The other sections includes results and discussion of the study and finally, the section elaborates on the conclusion and recommendation for further research.

Literature review

This paper aims to discuss the concept of Islamic leadership, the concept of Akinnah al-Qalb based on the related Quranic verses and the concept of human development in Islam based on the views of three prominent Muslim scholars - Ibn Miskawaih, Al-Ghazâli and Ibn Khaldûn. Subsequently, the link between these three aspects will be highlighted.
The Concept Of Islamic Leadership

Leadership in Islam is not a strange issue and it is even a concept that is closely related to human creation as Allah’s commandment in Al-Quran. Al-Baqarah, Chapter 2 verse 30: which brings the meaning:

“Behold, Thy Lord said to the angels: "I will create a viceroy on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not".

According to Lukman (2015), the verse showed that “the human being (insan) have important duties and responsibilities in the world, that is to act or function as a representative of God (khilafah), responsible for managing and prospering the universe for the benefit of the public” (p.23). Besides, Islam views leadership as a responsibility, which is shared by all adults in a Muslim society. As pointed out clearly by Prophet Muhammad (PBUH) in one of the hadiths:


Which means that: “Every one of you is a shepherd and everyone is responsible for what he is sheep of”.

The Prophet explained that everyone is responsible within his or her domain. In this context, Ulama has given various definitions of “Islamic Leadership”. According to Mawardi (n.d) in his book al-Ahkam al-Saltaniyyah:

“Leadership (Al-Inamah) is taking over prophet’s work in taking care of the religion and managing life in this world”.(p.5)

On the other hand, Ibn Khaldun (n.d) gave his own definition on the leadership concept by saying:

The root words of it are (أَكِنَان) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان)

“Leadership (Khilafah) is bringing all human to be on the path of syara’ for the sake of hereafter and also worldly matters that will benefit the world after. This is because all worldly matters according to Allah (s.w.t) are measured based on the after world scale. Therefore, khilafah is representing Allah/Rasul in controlling the religion and managing worldly matters according to it” (p.134)

It is clear that according to Shukeri Muhammad (1997), Ibn Khaldun made an almost similar summary with the definition given by al-Mawardi through giving emphasis that religion is the path in determining worldly matters. Thus, the concept of leadership in Islam lies with the aim of Islam itself. Berhanudin Abdullah (1997) stated that Islamic leadership is a process that can move a group of people to fulfill Islamic requirement in a short or long term, which is able to produce a vision towards Islamic aims. According to Ismail Noor (2000), Prophet Muhammad SAW had considered three factors as a foundation in Islamic leadership, which are syura, equality in justice and freedom of speech in every ummah’s affair. These three matters need to be implemented in accordance to five aspects in Islamic values, which are self wisdom, improvement in relationship, effective leadership, ethics and moral improvement through spiritual knowledge.

What Is Akinnah Al-Qalb?

It is important to understand the meaning of the word Akinnah al-Qalb in language terminology in order to understand the true meaning of the concept.

The word “Akinnah” is derived from Arabic and it functions as a verb. (أَكِنَان) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان)

It is defined as to have a purpose in maintaining and protecting something. The word (أَكِنَان) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان)

In plural form (أَكِنَان) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان) (اکنن) (أَکِنَان)

It means a closure or a cover. According to Abu Hayyan (1993), the word Akinnah means more than a cover, as normally found in the classical Arabic Balaghah (Arabic rhetorical expressions) of Isi‘aruh Mahsûs Li al-Ma‘qûl – a term which is used as a word that represents something abstract which could be easily understood by the logical mind. Akinnah concept in this study refers to difficulties of the heart to comprehend the messages in the verses of the Quran.

Al - Qalb is an Arabic word that means heart. However, the word ‘heart’ is often translated into Malay in two forms, namely physical form (an organ which can be in someone’s chest and that can be felt and seen; it has continuous beat) and secondly, heart as an abstract shape and form. Our heart is referred as the physical heart, and the heart of the abstract is known as heart.

The most fundamental element of a man is the abstract heart, the feeling which at most times decide good over evil or vice versa; either praiseworthy or blameworthy. The Holy Prophet Muhammad saw once said:

غ عَامِرَ فَالْقُلْبُ مَيْتَ عِنْدَ الرَّحْمَنِ أَمَانَةً عَبْدِهِ فِي رَحْمَةِ اللهِ عَلَيْهِ وَبِلَاءٍ يَلُوعُ الَّذِي إِنَّهُ فِي الْجَنْدِ فَخَلَفَهُ إِذَا سَلَّمَ لَهُ الْخَبَرُ أَنَّهُ صَلِحَ عَلَى الْخَبَرِ فَصَلِحَ عَلَى الْفَضْلِ وَأَوْغُظَ عَلَى الْفَضْلِ فَأَمَامُ الْفَضْلِ لَهُ مَنْ هُوَ الْقُلْبُ

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

From the linguistic side, the word, Akinnah carries two purposes; as an outer cover, such as houses or buildings, and secondly as an abstract concealment of human heart.

THE QURANIC VERSES ON THE CONCEPT OF AKNINNAH AL QALB

In the Quran, there are four verses that postulate about these concepts.

Firstly, as mentioned in the Quran, Al-An’âm; chapter 6 verse 25: which brings the meaning:

“Of them there are some who (pretend to) listen to thee; but We have thrown veils (Akinnah) on their hearts, so they understand it not, and deafness in their ears; If they saw every one of the Signs, they will not believe in them; in so much that when they come to thee, they (but) dispute with thee; The Unbelievers say:
“These are nothing but tales of the ancients”.

In this regard, Al-Marāḏī (1946) said these Quraish skeptics listen to the recital of the prayer at night with two purposes:
a. They listened with the purpose of rebuking the Prophet.
b. They wanted to know the location of the Prophet so that they can hurt him hence “Allah the Almighty has their ears turned deaf and their hearts shut to understand it” (Al-Māwardi, n.d).

The term ‘Akinnah’ in this paragraph refers to the sealed hearts which are not capable to comprehend the verses of the Quran.

Secondly, as mentioned in the Quran, Al-Isrā’; chapter 17 verse 46: which brings the meaning:

“And We placed covers (Akinnah) upon their hearts so they may not understand it, and deafness in their ears; and when you mention your Only Lord in the Qur’an, they flee turning their backs in hatred”.

The term Akinnah is also elaborated further by Abdullah Yusof Ali (2005) and this can be found in his commentary section as he explained, Al-Isrā’: verses 46, he put forth the notion of Akinnah as “The invisible veil being put against the ungodly on account of their deliberate rejection of truth, the result is that their minds are fogged so that they cannot understand and their ears are clogged so that they cannot hear. In other words the effects of Evil become cumulative in shutting out Allah’s grace.” (p.790)

The term Akinnah in the Quran, according to Syaukānī (n.d) is a multi-layered covering over the hearts of the unbelievers which result to their actions of not understanding any directive, prohibition, knowledge and importance. Moreover, as a result of continuously being in ignorant of the messages of Quran although they went to listen to recitation of Quran, the non believers’ hearts are covered with multi layer of akinnah – the invisible veil that clog their mind and their hearts.

Sayyid Qutb (1992) adds that the non-believers’ arrogance and stubbornness have resulted in unruly behavior with many wild accusations thrown against the Prophet Muhammad SAW. Commenting on the same point, al-Qurtubi (1994) said: “We put coverings on their hearts in return for their disbelieve. Though they listen and understand, they failed to realize its significance and be guided to the truth. They listen and understand nothing.”

Thirdly, the term Akinnah as mentioned in the Quran, Al-Kahf; chapter 18 verse 57: which brings the meaning:

“And who is more unjust than he who when he is reminded of the signs of his Lord turns away his face from them, and forgets what his hands have sent forward. We have put covers (Akinnah) on their hearts that they may not understand Quran and in their ears heaviness. And if you call them towards guidance then too, they will neverfind the way.”

In elaborating this verse, Abdullah Yusof Ali (2005) stated:

“Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah’s grace. At that stage a veil is put over their hearts and they are left alone for a time that they may commune with themselves and perhaps repent and seek Allah’s Mercy again. If they do not, it is their own loss.” (p.837)

Commenting on this verse in related to Akinnah, Sayyid Qutb (1982) said people who mocked the revelations of Allah and His warning could not be expected of them to understand the Quran, and to take any benefit from it. Therefore, Allah has put covers over their hearts, preventing them from comprehending the messages of the Quran.

Forthly, the term Akinnah as mentioned in the Quran, Fuṣṣilat; chapter 41 verse 5: which brings the meaning:

“They say: “Our hearts are under veils (Akinnah), (concealed) from that to which thou invite us, and in our ears is deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will)!”

Abdullah Yusof Ali (2005) comments as a response to this verse;

“This either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: ‘our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!’” (p.1454)

Al-Marāḏī (1946) describes Akinnah in this paragraph as a thick cover on the heart of calls for faith in Allah by renouncing traditions of their parents. Wabah al-Zuhairiyy (1991) explains the cover as the heart no longer realize the meaning, decrees, secrets and aspirations contained in the verses of the Holy Quran.

Human Development Factors From The Perspectives Of Ibn Miskawaih

He is Ahmad bin Muhammad bin Ya’qüb Abū ‘Ali al-Khāzīn (Yāqūt al-Hamawiy, 1991) and is well known with the nickname Ibn Miskawaih (Muhammad Yūsuf Mūsá, 1994). According to majority of researchers, he was born in the district of al-Ray, at the southern Persian on 330H (939M) and passed away on 421H (1030M) (Mahmood Zuhdi, 2003). His views on human development are being discussed by the writer because Ibn Miskawaih is the father of Islamic moral philosophy and the greatest ethics writer in Islam (Majid Fakhry, 1970). He is also among the ulama (theologian) who had contributed a lot in the field of moral while in Islamic thoughts related to human development, the discussion about akhlāk will be incomplete without referring to his views (Siti Norlina Ripin, Mohd Nasir Muhamad and Mohd Dani, 2004).

According to Miskawaih as found in Zurayk (1966), man was created from two key elements; body and soul (al - nafs). The soul is the divine element formed by Allah in every human body, while the body is created from material element which is the soil. However, both elements are interdependent of each other and could not be separated except by the command of Allah, i.e. through death. Although the body and soul are together to form human beings, both elements operate separately, and they are constantly in conflict with each other.
According to Ibn Miskawaih as cited in Zurayk (1966), man as a creature that has a variety of strengths. Ibn Miskawaih stated that there are three elements that influence human actions, whether good or bad;

Firstly, the concept of al-Nafs (Al-Quwawah Al-Nafs) or the strength of rationality. It is calculated as the highest strength as Ibn Miskawaih described it. It works through the human brain called the intellect (qālū) and spirit (rūh). Through this power, man can think, learn, distinguish good and bad, able to recognize and find ways towards submitting oneself to Allah the Almighty.

Secondly, the concept of al-Nafs (Al-Quwawah Al-Ghulābīyyah) or the power of anger which is situated in the middle of the three elements. It functions through the heart that causes people of anger, cursing, backbiting, envy, pride, vengeance, ripple, sadness, fear and other negative behaviors. Surprisingly, it can actually help people to have glorious attributes such as courageous, humble, reasonable, generous, self-control and qanā‘ah if controlled sensibly.

Thirdly, the concept of al-Nafs (Al-Quwawah Al-Syawwīyyah) or the strength of Lust which is reckoned as the lowermost element. It works by controlling human to bow to passion of consumption, sex, entertainment, competitions, music, jewelry, attractiveness and all kinds of pleasures of the body and senses.

Zurayk (1966) highlighted the conclusion drawn by Ibn Miskawaih who depicted a picture of the three forces being together in a man’s body. Ibn Miskawaih portrayed these three forces as a man who is riding a horse and at the same time to Allah the Almighty.

**Human Development Factors From The Perspective Of Al-Ghazāli**

The real name for this scholar is Muhammad bin Muhammad bin Ahmad al-Ghazāli al-Tusi while the name al-Ghazāli is originated from his hometown named Ghazalah, which is situated at the outskirt of Tus city in the district of Khurasan in Persian (Iran). He is also being named after his father’s work as a flannel weaver or Ghazâliy is originated from his hometown named Ghazalah, which is situated at the outskirt of Tus city in the district of the body and senses.

According to Ibn Miskawaih as cited in Zurayk (1966), man as a creature that has a variety of strengths. Ibn Miskawaih stated that there are three elements that influence human actions, whether good or bad; the strength of Lust which is reckoned as the lowermost element. It works by controlling human to bow to passion of consumption, sex, entertainment, competitions, music, jewelry, attractiveness and all kinds of pleasures of the body and senses.

**Table 1: Category of Al-Nafs**

<table>
<thead>
<tr>
<th>Bil</th>
<th>Category of Al-Nafs</th>
<th>Description</th>
<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Nafs Al-Mutma'ınnah</td>
<td>A peaceful soul is a good life component in the continuum of individual instincts. It is described as the nature of peace, dignity and honor.</td>
<td>Al-Fajr, 89: 27-28.</td>
</tr>
<tr>
<td>2</td>
<td>Al-Nafs Al-Lawwāmah</td>
<td>Mental anguish is the component of al-nafs, the middle part in the continuum of human instinct. Some detest it because it denounced the default in individual remembrance of Allah.</td>
<td>Al-Qiyāmah, 75: 2</td>
</tr>
<tr>
<td>3</td>
<td>Al-Nafs Al-Ammarah</td>
<td>The sinful urges that always demand human being to commit crimes.</td>
<td>Yûsuf, 12: 53</td>
</tr>
</tbody>
</table>

Table 1: Category of Al-Nafs above illustrates the concept of Al-Nafs with its descriptions and the verses in which they appear in
the Quran. The descriptions of the categories of al- Nafs were derived from al-Ghazāli, 2000.

b. The concept of the Spirit (al-Rūḥ )

Al-Rūḥ has two meanings. The first definition of al-Rūḥ is a soft mass derived from the physical heart. The spirit is spread to all parts of the body through nerves and muscles (al-Ghazāli, 2000) while the second meaning of al-Rūḥ is a fine trait in humans who may know something. It is a wonderful thing and its divine matter is not comprehensible to the human mind (al-Ghazāli, 2000).

c. The concept of the Heart (al-Qalb)

The heart (al-Qalb) has two meanings. The first definition is a piece of meat and is located on the left part of the chest or simply known as human physical heart. In this piece of flesh, there are openings containing black blood and serve as a source of the spirit. This is also exist in the animal and in the dead (al-Ghazāli, 2000). The second notion means for discerning the subtle divine and rūhaniyyah, also known as the spiritual heart, which is capable of obtaining knowledge and is responsible for all the commands and prohibitions of Allah (al-Ghazāli, 2000).

d. The concept of the Intellect (al-‘Aql)

Intellec (al-‘Aql) also has two meanings. The first means knowledge of the nature of things and it is located in the heart, which is also the place of al-Hikmah (al-Ghazāli, 1994). According to al-Ghazāli (2000), the intellect is the source or sources of knowledge. Intellect in the second definition is prescribed as a place of obtaining knowledge (al-Ghazāli, 2000).

Furthermore, al-Ghazāli (Noor Shakirah, 2008, Fariza Md. Sham, Salasiah Hanin & Mohd Jurairi, 2008) also introduced the concept of Tazkiyyah. This concept is integrated in educational process that emphasizes on cleansing the mind, heart and human’s physical from negative elements and at the same time develops the positive elements. Good personality formation process according to al-Ghazāli have to go through the process of tazkiyyah al – nafs, and in this process, there are two more processes involved known as al - Takhalli (MujƗhadah al - Nafs) and al - Tahalli (RiyƗḍah al- Nafs). The process is better understood by the following illustration:

Table 2: The process of forming a good human personality according to al - Ghazali (Fariza Md. Sham, Salasiah Hanin & Mohd.Jurairi Sharifudin, 2008)

<table>
<thead>
<tr>
<th>TAZKIYYAH AL-NAFS</th>
<th>MUJƗHADAH AL-NAFS</th>
<th>RIYƗḌAH AL-NAFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eliminating elements of mazmumah such as anger, jealousy, materialistics, pride and ‘ujub</td>
<td>‘Ībādah: Solah, Fasting, Zikr, Qiyyām al-Lail and Doa’</td>
<td>Mahmudah Attributes such as obedience, meditation, repentance, patience, gratitude hope, trust and love acceptance</td>
</tr>
<tr>
<td>Good personality</td>
<td>Happiness in this world and the hereafter</td>
<td></td>
</tr>
</tbody>
</table>

Human Development Factors From The Perspectives Of Ibn Khaldun

Ibn Khaldūn full name is Waliduddin Abdurrahman bin Muhammad bin Abi Bakar Muhammad Al-Hasan. He was born on 1st Ramadhan 732H/27 May 1332M in Tunisia. He is a historian and the “father of Islamic Sociology”. He was given the nickname of social studies founder as he always discuss the issue of human development or human progress. He studied human matters in various perspectives such as from those living at desert, inland areas or at the coastal part. He is also concerned about the air and environment besides their daily activities that influence human behavior and action. Ibn Khaldūn was exposed to the theory of human development based on internal factors and environmental factors (Mohd Rosli Daud, 2003). As for this study, the author discusses the environmental factors that also helped in shaping the individual. Human changes are based on the environment. Should one grow up in a respectable surrounding, they will lead a good life. Otherwise, one will endure the agony (Ibn Khaldūn, n.d.).

Methodology

Appropriateness of the methods used in data collection can generate the correct result; hence, the explanation of the methods used is important in analyzing the concept of Akinnah al - Qalb and human development, as based on Ibn Miskawaiyih, al-Ghazāli and Ibn Khaldūn. This research applies the approach of philosophical inquiry by analysis as used by Kneller (1971); Wingo (1974); Anderson (1998); Koetting and Malisa (2004); and Abdul Khobir (2007). Data are collected from books related to the thoughts of Ibn Miskawaiyih, Imam al - Ghazali and Ibn Khaldūn. Analysis on the thinking of these three aforementioned Muslim scholars is done based on these two following methods (Anton Bakker & Achmad Charris Zubair, 1989).
1. Interpretation
2. Inductive and deductive
In the exercise of interpretation of information, the researcher would interpret the verses of the Quran related to the concept of Akinnah Al-Qalb. The views of the three Muslim scholars will be analyzed according to its distinctiveness and also will be emphasized on certain aspects. Results interpretation is conveyed by inductive and deductive methods in order to clarify the key concepts of Akinnah Al-Qalb in human development as a basis for the formulation of leadership criteria from Islamic perspectives.

Results and Discussion

This section discusses the result of the research related to the human development as the most important foundation of leadership. It also indicates the methodology in developing excellent leaders based on the examples given in Al Quran. Nevertheless, it stresses the importance of exploring the concept of Akinnah Al-Qalb in human development.

I. Human Development Is The Foundation Of Leadership

Discussion of leadership is about human development itself. Thus, it is reasonably significant in the organization. Only individuals who are acceptably guided will generate valuable outputs to the organization. The three scholars, namely Ibn Miskawaiyh, Al-Ghazâlî and Ibn Khaldûn shared similar viewpoints that human consists of elements of physical and spiritual or soul (Syahrul Rizal Hamzah, 2010). According to Ibn Miskawaiyh as found in Zurayk (1966), the physical and soul of human are of distinctive forms while al-Ghazâlî explained that human personality is a combination of soul whereas the body has its own world (Ali Issa Othman, 1960). In a nutshell, the achievability of leadership is attained when the leader managed to be developed physically and mentally.

II. The Methodology Of The Qur'an In The Formation Of Excellent Leadership

This paper tries to relate the qualifications in leadership and human development. Apart from that, the concept of Akinnah Al-Qalb based on the verses in Quran is also being focused with the hope that it will show that every human undertaking and leadership are inter-connected to the Quran. Al-Māidah, chapter 5 verse 15-16: which brings the meaning:

“O people of the Book! There hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (That is now unnecessary). There hath come to you from Allah (a new) light and a perspicuous Book.

“Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light- guideth them to a path that is straight”.

Based on these two verses in the Quran, Wâbahb al-Zuhaylî (2013) describes the objectives of the Quran to mankind is to guide their lives towards a contented life and keep them from falling into the state of humiliation and deception. Thus, according to Sayyid Quṭb (1982) in Muhammad al-Sayyid Yûsuf (2007), the cause of all despairs in human life is the effect of turning away from God's tenet by ignoring the Quran. Akinnah Al-Qalb concept, which is highlighted in this paper, is an attempt to create awareness from the related verses of the Qur'an in creating leadership armed with integrity, competitiveness, excellence and honor.

III. Exploration Of The Concept Of Akinnah Al-Qalb In Human Development

The authors have concluded that based on the reviews and the view of some scholars in discussions related to the verses in The Quran, Akinnah Al-Qalb has three main features, namely:
a. Cover – refers to an imaginary cover in the human heart which prevents them from understanding, to absorb the meaning, the aim and the secrets of a good cause. Those who have a cover are very difficult to make any changes towards goodness and having difficulty to develop the personality to become competent and excellent.
b. Thick – refers to a situation of difficulties to accept change even after getting advises of righteousness, or warnings and as a result of ill feeling.
c. Layered – refers to bad attitude like arrogant and other negative attitudes. This condition causes an individual to have difficulty to be developed with good values and morals.
Understandings of the characteristics of Akinnah Al-Qalb explored in this paper is a significant breakthrough in the effort of producing a good leader with outstanding leadership quality. Assuming these negative traits are ingrained in a leader, destruction will fall upon the organization, society and the state. The study on the concept of Akinnah Al-Qalb is specifically focusing on the factors that restrict human development based on Quranic verses. Therefore, this study is meant to go through those important aspects. Thus this provides solutions and paves ways towards efforts in developing human who would become leaders possessing appropriate leadership quality for governing requirement.

Conclusion

The discussion in this paper touches on human development which is the main pillar of leadership for nation development and human civilization in general. From the Islamic perspective, the heart is the utmost important component in the efforts to realize the potentials of human development. To achieve this, it is very important to acknowledge the factors that could lead to the impurity of heart- those of Akinnah Al-Qalb - which hinder the development of human potentials. The process of human development must also consider factors that prevent the heart from being fully developed thus achieving its fullest purification stage. Through the delineation of this concept, it gives guidance in understanding factors that hinder human potential
development which affects the development of an outstanding leader. Thus understanding the messages in the Quran in relation to the concept of Akhmah al-Qalb would lead to identification of those factors which are vital for developing desired leadership qualities. These leadership qualities must be strengthened with moral characteristics in accordance with Iman or faith, Islam, taqwa or piety, and ihsan. These qualities are the basis of a model of leaderships which must be developed to fulfill the lack of effective leaders who uphold Islamic values and principles. For further research, it is recommended that other aspects are explored apart from the values and characteristics mentioned above. It is suggested that a case study is carried out in-depth to investigate the effectiveness of a leader who fulfill the Islamic values in actual practice.

References


