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 Miskawaiyh outlined a detailed description of factors that deal with soul of leaders and its characteristics and strengths. Al-Ghazāliy puts forth the notion that human spiritual being is understood based on combination of 'aql, qalb, rūh 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 indacted 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 nucleas 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 Miskawaiyh, Al - Ghazāliy and Ibn Khaldūn 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 methodolgy 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 Miskawaiyh, Al-Ghazāliy and Ibn Khaldūn. 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 in 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 vicegerent 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 (khalifah), 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:

<div dir="rtl">كلكم راع وكلكم مسئول عن رعيته</div>

Which means that: *"Every one of you is a shepherd and everyone is responsible for what he is shepherd of".*

Al-Bukhāri: 853

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 Māwardi (n.d) in his book *al-Ahkām al-Sulṭāniyyah*:

<div dir="rtl">الإمامة موضوعة لخلافة النبوة في حراسة الدين وسياسة الدنيا</div>

"Leadership (Al-Imāmah) 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 Khaldūn (n.d) gave his own definition on the leadership concept by saying:

<div dir="rtl">الخلافة هي حمل الكافة على مقتضى النظر الشرعي في مصالحهم الأخروية والدنيوية الراجعة اليها إذ أحوال الدنيا ترجع كلها عند الشارع إلى اعتبارها بمصالح الآخرة فهي في الحقيقة خلافة عن صاحب الشرع</div>

<div dir="rtl">في حراسة الدين وسياسة الدنيا به</div>

"Leadership (Khilāfah) 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 Khaldūn made an almost similar summary with the definition given by al-Māwardi 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. (كَنَنَ) The root words of it are (الكِنُّ), (الكِنَّة) and (الكِنَانُ). It is defined as to have a purpose in maintaining and protecting something. The word (الكِنُّ) means a building or shelter that protects from the cold and warm, like a house. The plural forms of this word are (أَكْنَان) and (أَكِنَّة). Meanwhile the word (الكِنَان) in plural form (أَكِنَّة) is defined as (الأَغْطِيَّة) which means an existed closure in the human heart (Ibnu Manzur, 1990). Al-Munjid (1999), stated that the word *Akinnah* 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 *Balāghah* (Arabic rhetorical expressions) of *Istiʿārah Mahsūs Li al-Maʿqūl* – 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 feeling. 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:

<div dir="rtl">عَن عَامِرٍ قَالَ سَمِعتُ النُّعمَانَ بنَ بَشِيرٍ يَقُولُ سَمِعتُ رَسُولَ الله صَلَّى الله عَلَيهِ وَسَلَّمَ يَقُولُ أَلا وَإِنَّ فِي الجَسَدِ مُضغَةً إِذَا صَلَحَت صَلَحَ الجَسَدُ كُلُهُ وَإِذَا فَسَدَت فَسَدَ الجَسَدُ كُلُهُ أَلا وَ هِيَ القَلْبُ</div>

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.

Al-Bukhari: 40

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 *AKINNAH AL QALB*

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

Firstly, as mentioned in the Quran, Al-Anʿām; 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-Marāghi (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 comperehend 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 Quṭb (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- Qurṭubi (1994) said: "We put coverings on their hearts in return for their disbelief. 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-Kahfi; 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 and injustice 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 Quṭb (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-Marāghī (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. Wahbah al-Zuhailīy (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 Miskawaiyh

He is Ahmad bin Muhammad bin Ya'qub Abū 'Ali al-Khāzin (Yāqūt al-Hamawiy, 1991) and is well known with the nickname Ibn Miskawaiyh (Muhammad Yūsuf Mūsa, 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 Miskawaiyh 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 Miskawaiyh 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 Miskawaiyh as cited in Zurayk (1966), man as a creature that has a variety of strengths. Ibn Miskawaiyh stated that there are three elements that influence human actions, whether good or bad;

Firtsly, القوة الناطقة- (*Al-Quwwah Al -Nāṭiqah*) or النفس الناطقة (*Al -Nafs al- Nāṭiqah*) the strength of rationality. It is calculated as the highest strength as Ibn Miskawaiyh described it. It works through the human brain called the intellect (*'aql*) 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, القوة الغضبية (*Al-Quwwah al-Ghaḍabiyyah*) or النفس الغضبية (*Al -Nafs al-Ghaḍabiyyah*). Ibn Miskawaiyh also named it as النفس السبعية (*Al-Nafs al-Sab'iyyah*) 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 qana'ah if controlled sensibly.

Thirdly, القوة الشهوية (*Al- Quwwah al-Syahwiyyah*) or النفس الشهوية (*Al-Nafs al-Syahwiyyah*). Ibn Miskawaiyh also called it as النفس البهيمية (*Al Nafs al-Bahīmiyyah*), 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 Miskawaiyh who depicted a picture of the three forces being together in a man's body. Ibn Miskawaiyh portrayed these three forces as a man who is riding a horse and at the same time handling a dog for hunting. If the rider is capable of controlling and directing the horse and the dog to be obedient to him, the situation is then well balanced. But if otherwise, catastrophe awaits. This parable is a reminder that a danger will befall mankind if rational might is helpless against emotional strength and lust.

Human Development Factors From The Perspective Of Al-Ghazāliy

The real name for this scholar is Muhammad bin Muhammad bin Muhammad bin Ahmad al-Ghazāliy al-Tusi while the name al-Ghazāliy 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 al-ghazzal. His other nicknames are Abu Hamid and Hujjah al-Islam. He had contributed a lot by writing in various fields such as aqidah, philosophy, logic, akhlak, mysticism (taṣawwuf), nationhood and governance theory; and among his well known works are *Ihyā' 'Ulūm al-Dīn*, *Bidāyah al- Hidāyah*, *Minhāj al-'Ābidīn*, *Mīzān al-'Amal*, *al-Munqidh min al-Ḍalāl*, *Ayyuha al- Walād*, *Kīmīyā' al-Sa'ādah* and *Tahāfut al-Falāsifah* (al-Ghazāliy, 2004). His other contribution is on merging the fields of theology ('akīdah) and Islamic Law in Islamic epistemology until a new synthesis is built in the Islamic knowledge structure like mystic discipline (al-Ghazāliy, 1995).

The tendency of Al - Ghazāliy in doing research and producing manuscripts about human development based on the concept of *tasawuf* are obvious. According to him, human development occurs as a result of development in one's internal self. Such development revolves around the concept of internal self, which are soul (al -nafs), Spirit (al-Rūh), heart (al-Qalb) and intellect (al - 'Aql). Given here is a description of the internal concept as depicted by Al-Ghazāliy:

a . The concept of soul (*al -Nafs*):

Al-Nafs has two meanings. The first definition means anger and lust in man. Based on this understanding, Sufism expert explained that it is the source of reprehensible behaviors in humans. Therefore *al-nafs*, which is inclined to evil, must be opposed to *mujāhadah al- nafs* (al-Ghazāliy, 2000) whereas the second definition is understanding human nature themselves or its essence. Al-Ghazāliy divides them into three categories based on the so-called soul in the Quran, namely *al – nafs al - Mutmainnah*, *al-nafs al - lawwāmah* and *al- nafs al -Ammārah*.

Table 1: Category of *al-Nafs*

Bil	Category of *al-Nafs*	Description	Verse
1	*Al-Nafs Al-Muṭmainnah*	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.	Al-Fajr, 89: 27-28.
2	*Al-Nafs Al-Lawwāmah*	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.	Al-Qiyāmah, 75: 2
3	*Al-Nafs Al-Ammārah*	The sinful urges that always demand human being to commit crimes.	Yūsuf, 12: 53

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-Ghazāliy, 2000.

b.   The concept of the Spirit (*al-Rūh*)
Al-Rūh has two meanings. The first definition of *al-Rūh* is a soft mass derived from the physical heart. The spirit is spread to all parts of the body through nerves and muscles (al-Ghazāliy, 2000) while the second meaning of *al-Rūh* 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-Ghazāliy, 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-Ghazāliy, 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-Ghazāliy, 2000).

d. The concept of the Intellect (*al-'Aql*)
Intellect (*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-Ghazāliy, 1994). According to al-Ghazāliy (2000), the intellect is the source or sources of knowledge. Intellect in the second definition is prescribed as a place of obtaining knowledge (al-Ghazāliy, 2000).

Furthermore, al-Ghazāliy (Noor Shakirah, 2008, Fariza Md. Sham, Salasiah Hanim & 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-Ghazāliy have to go through the process of *tazkiyah al – nafs*, and in this process, there are two more processes involved known as *al - Takhalli* (*Mujāhadah al - Nafs*) and *al - Tahalli* (*Riyāḍah 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)

TAZKIYYAH AL-NAFS		
MUJĀHADAH AL-NAFS	**RIYĀḌAH AL-NAFS**	
Eliminating elements of mazmumah such as anger, jealousy, materialistics, pride and 'ujub	'Ibādah: Solah, Fasting, Zikr, Qiyām al-Lail and Doa'	Mahmudah Attributes such as obedience, meditation, repentance, patience, gratitude hope, trust and love acceptance
	Good personality	Happiness in this world and the hereafter

Human Development Factors From The Perspectives Of Ibn Khaldun

Ibnu Khaldūn full name is Waliuddin Abdurrahman bin Muhammad bin Abi Bakar Muhammad Al-Hasan. He was born on 1st Ramadhan 732H/27 May 1332M in Tunissia. He is a historian and the "father of Islamic Sociology". He was given the nickname of social studies founder as he always dicsuss 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 evolution in human civilization in his early life. This theory is later known as sociology or social science. Theories propounded by Ibn Khaldun on human observation are heavily influenced by historical facts and observations to the reality of human being. He used his intelligence in inferring historical facts to draw new conclusions. He has also conducted in-depth observation of the kingdoms and civilizations that had existed to see how effective were the relationship between man and civilization. He also attributed the development of human beings with their external influences such as the effect of nutrition, weather, climate, culture, history and so on. Ibn Khaldūn describes 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 Miskawaiyh, al-Ghazāliy 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 Miskawaiyh, 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-Ghazāliy and Ibn Khaldūn 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-Ghazāliy 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, Wahbah al-Zuhaylī (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 Yūsuf (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.
Understanding 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 *Akinnah 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.

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