Islamic Global Leadership Model: Integration of Global Competence and *Akhlaq* Competence

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Abstract

The rapid flow of globalization demands global leadership at all levels of the organization to have the skills and competencies to succeed in a global environment. The field of study of global leadership has experienced rapid development, but it is still faced with several problems, namely the absence of universal consensus regarding the concept of global leadership and what global leadership competencies are needed, to successfully manage organizations in a global environment. So far, the development of global leadership has focused on global competence, while moral competence has received little attention. To build global leadership, we intervene in global leadership with Islamic moral values or akhlaq, which results in a new or novel concept, namely Islamic global leadership (IGL). Therefore, this article aims to conceptualize IGL and its competencies. This concept is expected to be able to give a new color to the development of global leadership in theory and practice.

Keywords: global leadership, Islamic leadership, competence, akhlak

Introduction

Global leadership is a relatively new topic and no unified approach to the conceptualization of "global leadership" or "global leader" has yet been put into practice. Leadership constructs are still ambiguous and lack a unifying theory (Osland et al., 2020). While House et al., (2004); Fiedler, (1978); Bass, & Avolio, (1990); Fry, (2003); uses a different perspective, so to examine the phenomenon of leadership using a different approach (Day & Antonarkis, 2011). Therefore, Avery, (2004) argues that no single leadership paradigm is claimed to be the most effective. Instead, an organization must adopt a leadership style in which leaders and followers can interact.

Global organizations face complexity in the dynamics of multiplicity, interdependence, ambiguity, and continuous change (Mendenhall et al., 2018). These forces drive the increasing need for new competencies for global leaders and enable them to respond and lead effectively (Marquardt & Berger, 2000). Competence is knowledge, skills, abilities, and other characteristics for global leadership effectiveness (Hassanzadeh et al., 2015). This is what makes us interested in conducting a study on global leadership.

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makes us interested in conducting a study on global leadership competencies needed for 21st-century leadership.

Global leadership studies are growing (Rickley & Stackhouse, 2022; Osland et al., 2020; Vijayakumar et al., 2018). The increased research interest reflects not only the importance of global leadership in the contemporary workplace, which is changing rapidly and is increasingly globalized but also because of the increasingly clear definition of global leadership. Mendenhall et al., (2012); Reiche et al., (2017) try to clarify the definition of global leadership. However, there is no agreement on the actual definition of global leadership. For this reason, the concept of global leadership still requires further study.

Meanwhile, globalization will affect the challenges of moral complexity and cannot be avoided by leaders (Jones & Millar, 2010; Thompson, 2010). Islam is a universal moral teaching, while morals in Islam are "akhlaq". Therefore, we intervene in global leadership with Islamic values. As for the novelty that we have built, IGL as a leader who has global competence and akhlaq competence based on Islamic values is an effective leadership style.

Literature Review
Global leadership

Leadership studies have presented extensive and complex literature, with a variety of philosophical and methodological approaches. Until now there has been no operationalization of the accepted leadership construct, and there has been no agreement on how to study the most successful leadership dynamics (Yukl & Gardner, 2020). Osland et al., (2014b) assert that global leadership research is currently a rapidly developing field, but the lack of a construct definition is one of the main obstacles to advancing the field of global leadership. Therefore, Osland et al., (2014a) suggest that future global leadership research is directed at creating construction definitions that can unify the field of global leadership. Nevertheless, much remains to be understood about global leadership.

Global leadership is defined as follows: *"an executive who is in a job with some international scope, whether in an expatriate assignment or a job dealing with international issues more generally"* (Spreitzer et al., 1997). Suutari, (2002) states *"global leaders are managers with global integration responsibilities in global organizations."* Harris et al., (2004) confirm *"global leaders are capable of operating effectively in a global environment while being respectful of cultural diversity."* Beechler & Javidan, (2007) states *"global leadership is the process of influencing individuals, groups, and organizations (inside and outside the boundaries of the global organization) representing diverse cultural/political/institutional systems to contribute toward the achievement of the global organization's goals."* While Caligiuri & Tarique, (2009) confirms *"global leaders [are] high level professionals such as executives, vice presidents, directors, and managers who are in jobs with some global leadership activities such as global integration responsibilities."* Mendenhall et al., (2012) defines *"the process of influencing others to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth in a context characterized by significant levels of complexity, flow and presence."* While Reiche et al., (2017) defines *"the processes and actions through which an individual influences a range of internal and external constituents from multiple national cultures and jurisdictions in a context characterized by significant levels of task and relationship complexity."*

From this definition there are several weaknesses, the term global leadership varies from the manager, executive, vice president, director, and leader. In addition, the roles and

Islamic Global Leadership Model: Integration of Global Competence and Akhlaq Competence

responsibilities of global leaders are partly focused on global integration, while Islamic moral values or akhlaq have not received attention. Meanwhile, Islam is a universal akhlaq teaching, which can influence the character of global leadership.

Global Leadership Competence

Boyatzis, (1982) defines competency as *"an underlying characteristic of an employee (i.e., motive, trait, skill, aspects of one's self-image, social role, or a body of knowledge) which results in effective and/or superior performance in a job."* While Jokinen, (2005) defines global leadership competencies as *"[are] those universal qualities that enable individuals to perform their job outside their own national as well as organizational culture, no matter what their educational or ethnical background is, what functional area their job description represents, or what organization they come from."*

Researchers identify global leadership competencies that organizations need to compete successfully in a global environment and the results are different. Srinivas, (1995) outlines eight components of global competence: curiosity and concern with context, acceptance of complexity, awareness, and sensitivity to diversity, seeking opportunities in surprises and uncertainties, and trust in organizations. Mendenhall & Osland, (2002) identified 56 competencies in six broad categories: cross-cultural relations skills, cognitive traits and values, global business orientation, global organizing skills, and vision skills. Whereas Jokinen, (2005) synthesizes competencies into three broad "layers", namely: (1) The fundamental core consists of predisposing personality competencies that provide a foundation on which other competencies can stand, (2) Mental characteristics are attitudes, cognitive skills, and processes that assist information processing and mental functioning, and (3) Behavioral skills include a broad set of competencies that support effective action.

A recent study by Bird, (2018) found 160 competencies related to effective global leadership can be categorized into three broad domains: (1) business and organizational intelligence; (2) managing people and relationships, and (3) managing oneself. Bird, (2018) makes the global leadership competency domain into 15 core competencies in three categories. The first domain includes a strategic vision and thinking, leading change, business intelligence, organizational intelligence, and managing communities. The second domain consists of respect for people, cross-cultural communication, interpersonal skills, teamwork skills, and empowering others. The third domain contains curiosity, global mindset, flexibility, character, and resilience. From the global leadership competency literature, until now there is no universal consensus regarding what competencies global leadership requires to succeed in a global environment. The diversity of global leadership competency categorizations means that there is no universally accepted consensus. In addition, global leadership competencies are focused on global integration, not involving akhlaq competence.

Methodology

The design/methodology/approach of this article is conceptual and exploratory based on the intellectualization of global leadership development. This study uses a critical approach to analytically examine the literature on global leadership and relate it to research results.

Results and Discussion
Islamic Global Leadership Model

Islamic Global Leadership Model: Integration of Global Competence and Akhlaq Competence

Conceptual definitions of global leadership vary widely: as executives in international work (Spreitzer et al., 1997; Caligiuri, 2006); strategic leadership (Petrick et al., 1999); managers with global integration responsibilities (Suutari, 2002; Caligiuri & Tarique, 2009); the process of influencing individuals or groups (Osland & Bird, 2005; Beechler & Javidan, 2007); influencing individuals in the context of temporal, geographic and cultural complexity (Mendenhall, 2008; 2013); individuals who inspire a group of people to pursue a vision characterized by a degree of complexity, flow, and presence (Mendenhall et al., 2012); senior managers with international business responsibilities (Canals, 2014); individuals influence various constituents in contexts characterized by task-level and relationship-level complexity (Reiche et al., 2017). The diversity of existing definitions of global leadership shows several weaknesses, including there is no consensus on an agreed definition; the roles and responsibilities of global leaders that focus on global integration, do not involve akhlaq values; and the character of global leadership does not involve akhlaq character.

The discourse on Islamic leadership is rooted in the literature that captures social concern, moral commitment, and a philosophical way of thinking that originates from the Al-Qur'an and Hadith (Galanou & Farrag, 2015). Islamic leadership has much in common with contemporary leadership approaches such as servant leadership, ethical leadership, and spiritual leadership. However, Islam has its value system that covers all aspects of human life (Zaim et al., 2022). Understanding Islamic leadership can provide enlightenment to leaders about how to carry out leadership duties and responsibilities to achieve goals that are blessed by Allah (Siregar et al., 2018). An Islamic leader must have spiritual awareness and rational awareness that will produce the mental, spiritual and emotional balance that encourages activities and behaviors that are pleasing to Allah (Zaim et al., 2021).

The Islamic conception of leadership derives from two main sources: the Al-Qur'an and the Sunnah [on the exemplary life, words, and deeds of the Prophet Muhammad (SAW)]. Islamic leadership is similar to the conventional leadership approach, which functions as a bridge used by leaders to influence the attitudes and behavior of followers to achieve organizational goals except for religious, akhlaq, and human roots (Ahmad et al., 2019). According to Galanou & Farrag, (2015), the Islamic approach combines business life with religious life and proposes a virtue-centered view of leadership that is dominated by moral values, spirituality, ethics, and wisdom.

Islamic leadership is an akhlaq virtue (Al-Ghazali, 2014). Islamic leadership is exemplified by the Prophet Muhammad SAW and other Prophets. The Al-Qur'an describes him as a role model for Muslim leaders *"indeed in the Messenger of Allah there is a tabula for you and a very good one for anyone who hopes in Allah and the Last Day and (who) often remembers Allah."* (Qs. Al-Ahzab/33: 21). The verse refers to the character of the Prophet: *"And indeed you are of great character"* (Qs. Al-Qalam/68: 4). The Prophet Muhammad emphatically demonstrated the three basic values of leadership, namely compassion, kindness, and justice. So it can be concluded that Islamic leadership refers to the process of encouraging and mobilizing followers to achieve the desired organizational goals with a vision based on akhlaq values.

To develop global leadership, we offer a novelty, namely **Islamic global leadership (IGL),** which integrates global leadership and Islamic leadership. IGL is *"the process of influencing individuals or groups across complex organizational and geographical boundaries, working together synergistically based on akhlaq values to achieve organizational goals."* IGL is a leading figure who

has global competence and balanced moral competence, through the possession of spiritual and rational awareness the leader is expected to be able to drive organizational performance.

From the conception of IGL, there are several important elements, including: (1) IGL is a process of influencing. IGL does not only mean extending the attributes and activities of domestic leaders to a wider context. IGL is conceptualized as a process that reflects how an individual with character/akhlaq engages and fulfills global roles and responsibilities; including understanding how ethical leaders build quality relationships with those around them in a global context, and the mechanisms by which an ethical leader influences, guides, and serves as a role model for their followers in a global context; (2) IGL crosses organizational and geographic boundaries. Boundary spanning is activities that connect, integrate, and coordinate individuals by allocating information, knowledge, ideas, decisions, talents, and resources across functional, organizational, and geographic boundaries (Beechler et al., 2004). While the range of boundary spanning does not only cross cultural boundaries but is wider, boundary spanning has never been discussed in traditional leadership theory. Boundary spanning can differentiate between global Islamic leadership and domestic Islamic leadership; (3) complexity in the global context refers to the level of complexity inherent in the leader's responsibilities. Complexity is characterized by diversity, interdependence, ambiguity, and flux. Leaders who are faced with global complexity and high akhlaq complexity can be referred to as IGL, while leaders who face low complexity (global and akhlaq) do not yet describe IGL; (4) IGL in its influence process is based on IGL's akhlaq values or virtues, namely noble character. So a leader who prioritizes akhlaq is called an IGL, while a leader who does not prioritize akhlaq has not been described as an IGL.

IGL Competence

From the global leadership literature, many images of global leadership competencies are conceptually overlapping and often only separated by semantic differences. In addition, global leadership competencies focus on global competencies, while akhlaq competencies are still neglected. In terms of globalization, global leaders are faced with the problem of moral complexity. Therefore, global competency-based global leadership competencies combined with akhlaq competencies will produce IGL competencies that can sustainably drive organizational performance. To explain IGL competence, we focus on akhlaq competence.

Akhlaq Competence

Moral and akhlaq are two almost the same thing. Moral and akhlaq have the same object, namely human behavior to be judged whether the behavior is good or bad. However, the difference is that morality is more normative for certain communities or groups of people. Meanwhile, akhlaq prioritizes behavioral values based on the Al-Qur'an and Hadith (Hardisman, 2017). So it can be concluded that akhlaq is virtuous which is a condition or trait that has penetrated the soul and has become a personality, giving rise to various kinds of behavior or actions based on the Al-Qur'an and Hadith.

In QS Al-Hujarat / 49: 13, *"Surely the noblest of you in the sight of Allah is the most pious among you"* In the hadith, from Muhammad bin Ajlan from al-Qa'qa bin Hakim from Abu Salih from Abu Hurairah, Rasulullah SAW said: *"Indeed I was sent to the world is to perfect akhlaq"* (HR. Al-Bukhari). Likewise, the hadith of Abu Hurairah Ra. said that Rasulullah SAW. Said *"The believer with the most perfect faith is the one with the best akhlaq"* (HR. At-Tirmidhi).

Islamic Global Leadership Model: Integration of Global Competence and Akhlaq Competence

In a global context, a leader is required to have additional competencies, namely moral competence. In general, competence is understood as individual skills and abilities that enable excellence in the performance of certain tasks or jobs (Boyatzis, 1982; Spencer & Spencer, (1993). Akhlaq competence refers to a set of knowledge, skills, abilities, and certain personality traits that can increase good, noble, or good moral behavior, so akhlaq competence is a virtue that shows character, manners, or noble character, and is a virtuous attitude and behavior that has a noble character based on the Al-Qur'an and Hadith.

Leaders with akhlaq competence can support, respect, and care, so that followers can reciprocate by increasing work involvement. In addition to having a positive effect on organizational effectiveness, leaders with high moral standards can improve the organizational image (Kim & Kim, 2013), and encourage organizational performance (Lennick & Kiel, (2005). Islam is a moral teaching, but in this article, we focus on prudence, self-control, courage, and justice in forming IGL.

Prudence

Prudence is an akhlaq competency related to knowledge and practical wisdom. Prudence is *"the ability to consistently make good decisions through judgment and reasoning about the moral goodness of a person, organization, or society in the prevailing context"* (Felgate, 2020). Islam calls on leaders to always be careful and vigilant in all matters, to make careful observations and make mature decisions in making decisions, and to carry out careful planning in carrying out what is the purpose of the organization.

Allah says, *"Obey yourselves to Allah and obey your (His) Messengers and be fearful"* (QS. Al-Ma'idah/5: 92). The caution mentioned in this verse is part of the "hadzar" attitude. This attitude will require a person to be more obedient to Allah, which will have a big effect on the perpetrators to always be pious and avoid all forms of deviation and opposition to the teachings of Allah and His Messenger. Globally, based on an analysis of the verses of the Al-Qur'an that talk about "hadzar", two things are required of us to always be careful, always alert, and introspective. Allah warns every human being to always be alert and careful in acting and behaving to avoid the threat of Allah's punishment (Qs. An-Nur/24: 63; Qs. Ali 'Imran/3 30; Qs. Al-Ma'idah/5: 49; Qs. Al-Munafiqun/63:4; Qs. An-Nisa'/4:102).

Prudence akhlaq competence contains the knowledge necessary to make good judgments, awareness represents the willful skills and abilities, and finally, obedience, nurturing, and conscientiousness are the attitudes necessary to engage in akhlaq decisions. Morales-Sanchez & Cabello-Medina, (2013) asserts that the more careful akhlaq competence a person develops, the more likely the individual will feel that there is a moral problem, define it correctly, and develop better alternatives.

In the context of leadership, a leader is a very noble call and command from Allah who places himself as a creature of choice so that he grows prudent in maintaining trust or responsibility. A quality leader always pays attention to all actions in implementing organizational standards and policies, knows how to distinguish good from bad for the company and its followers, and chooses the right way to achieve worthy goals. Studies (Wang, 2011) show that conscientious behavior on leader virtue is positively correlated with follower happiness and satisfaction, besides having a positive impact on leadership effectiveness. So prudence can drive IGL effectiveness and organizational performance.

Self-Control

Morales-Sánchez & Cabello-Medina, (2015) stated that self-control is an intrapersonal virtue or 'character', which makes it possible to control one's own emotions and dominate lust and jealousy. According to Shihab, (2005) self-control can be interpreted as refraining from bad passions, such as anger, or what is called spiritual patience. Self-control is the ability to restrain passions that can lead to ugliness. Meanwhile, according to Imam al-Ghazali, good self-control will lead a person to moral strength. Self-control requires spiritual maturity coupled with self-discipline in the form of tazkiyatun-nafs and riyadhah which make a person sure of God's reward (Alaydrus, 2017).

HR. Ahmad No. 10284, after telling us Rauh, he said; to us Malik from Ibn Shihab from Sa'id Ibnul Musayyab from Abu Hurairah, he said; Rasulullah SAW once advised, "It is not said that strong people are good at wrestling, but that strong people are said to be able to control themselves when angry" (Alfaiz et al., 2022). This hadith gives a message that in Islam, self-control is part of patience, even including the highest level among other forms of patience (Alaydrus, 2017).

In Islam, the concept of self-control is known, namely patience. Islam highly values patience. Patience itself is part of one's faith (Alfaiz et al., 2022). So self-control in the context of IGL is patience and the ability to control oneself which is characterized by moderation, politeness, gentleness, affection, politeness, and humility, and has an impact on the effectiveness of IGL

Courage

Courage is the willingness to set difficult and costly goals that are morally rewarding and to face adversity with determination (Morales-Sanchez & Cabello-Medina, 2013). Meanwhile, Wang, (2011) describes courage as a "character; character trait that enable leaders to fearlessly do what they believe is right."

Courage in the Al-Qur'an is implied by its opposite, namely fear. The emotion of fear functions as a driving force for humans to be brave in facing everything, including things that are at high risk (Hude & Faizin, 2020). Fear in the Al-Qur'an is also interpreted as caution. This is disclosed in Qs. al-Mu'minun/23: 57: "Indeed, those who care for fear (punishment) of their God". This means that courage alone is not enough a component of caution is needed in behaving, acting, or making decisions. Courage is driven by a belief in Allah's help in the form of giving strength (Qs. Ali-'Imran/3:13; Al-Anfal/8: 26 and 62). This grace transforms negative emotions into positive ones, fear becomes courage, and anxiety becomes calm (Qs. At-Taubah / 9:40). The emotion of fear plays an active role as a human self-defense mechanism in dealing with various life problems, including defending the truth.

Wang, (2011) identified courage behaviors related to leadership virtues, including leading and acting with integrity, refusing to act in a way that is personally considered inappropriate, maintaining personal beliefs and actions that are considered right, leading fundamental change even though it may require personal sacrifice and risk, adopting new visions and strategies, experimenting and trying new things, and implementing ethical visions and/or strategies. Meanwhile, the Islamic leadership model is that the Prophet Muhammad SAW was a truly brave man. He dared to make decisions when appointed as a messenger. Whatever the risk, he is not afraid he still dares to make decisions. A successful Islamic leader is a leader

who dares to choose to take a stand and make decisions that are pleasing to Allah surely Allah will make him a successful leader in this world and the hereafter.

The study of Palanski et al., (2015) shows that the courageous behavior of the leader fully mediates the influence of the integrity of the leader's behavior on the performance of the leader and the image of the executive leader. The leader's integrity behavior has a direct effect on the manifestation of the leader's courageous behavior. Meanwhile, a study by Hendriks et al., (2020) shows that courage is a core virtue of individual leaders that positively influences the three dimensions of work-related well-being considered, namely job satisfaction, job performance, and job involvement. So that IGL's courageous behavior can encourage the welfare, satisfaction, and work involvement of followers, which will ultimately increase organizational effectiveness and performance.

Justice

Justice "reflects the perceived fairness of decision-making authorities" (Colquitt et al., 2022). Justice is described by two words in the Al-Qur'an, namely "adl" which means equity and balance, and "qist" which refers to the highest level of justice (Beekun, 2012). Allah said that He raised and upheld balance, upheld justice, and human obligation to protect it and not reduce balance (Qs. Ar-Rahman/55: 7, 8, 9). Prophet Muhammad SAW also emphasized the importance of justice, especially for leaders. He mentioned that a just ruler is among the Jennah people and among the seven groups of people who will be protected by Allah with His shade on a day where there is no shade except His shade (An-Nawawi, 2021). For this reason, leaders are highly recommended to be fair to all, and fair to piety (Qs. Al-Ma'idah/5: 8). They are expected to work to uphold "adl" (justice) and "mizan" (balance or equilibrium) within their area of responsibility (Faris & Abdalla, 2017). The research results of Perko et al., (2016) found that fair leadership has an impact on employee engagement and welfare. Meanwhile, Zaim et al., (2022) show that justice is a dimension of Islamic leadership that has a positive effect on organizational performance. So justice is an ethical competence of IGL that can drive organizational performance.

Conclusion

IGL is the integration of global leadership and Islamic leadership based on noble akhlaq values based on the Koran and hadith. IGL is a leadership style with balanced global competence and akhlaq competence. Global competence includes, firstly, covering strategic vision and thinking, leading change, business intelligence, organizational intelligence, and managing the community; secondly, respect for people, cross-cultural communication, interpersonal skills, cooperative skills, and empowering others; third, curiosity, global mindset, flexibility, character, and resilience. Akhlaq competence includes prudence, self-control, courage, and justice. Thus, IGL can theoretically produce high work standards and moral standards and is expected to become a new effective leadership model in pursuing success, happiness, and peace for its followers in a global context.

IGL shows leadership qualities that can encourage and develop organizations in a global environment, by carrying out quality and professional managerial activities by applying high work standards and moral standards so that they can provide positive energy to their followers who bring them to the highest level for prosperity, satisfaction, commitment, innovation, and performance. IGL is an early concept for the development of global leadership

and Islamic leadership, so there are limitations. For further research, it is necessary to consider other akhlaq competencies in a global context so that a more comprehensive picture of IGL can be obtained, such as integrity, responsibility, and humility.

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Islamic Global Leadership Model: Integration of Global Competence and Akhlaq Competence

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Islamic Global Leadership Model: Integration of Global Competence and Akhlaq Competence

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