*Article*

# AN ANALYSIS OF ISLAMIC LEADERSHIP STYLE AT ISMART PONOROGO

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**Abstract:** Islamic leadership style is an interesting topic to discuss lately. This study aims to find out about how Islamic leadership is applied to Ismart. The several indicators used by the author in analyzing Islamic leadership at Ismart are honesty, trustworthiness, sincerity, good social skills, and wisdom. Researcher used a field research method with a qualitative approach. The sources interviewed by researcher are members of the Ismart organization, including one director of Ismart Ponorogo, two from the managerial team, one head of the shop and three employees of Ismart Ponorgo. The results of this study show that the Ismart leadership process has been implemented by Islamic values and teachings, supported by the implementation of RSC (Rules of Sharia Corporation).

**Keywords:** Islamic leadership style, indicators of Islamic leadership style, RSC.

## Introduction

Humans are never separated from organizational in everyday life, because in nature humans are social creatures who tend to always live in society. Every organization needs resources for achieving organizational goals. Resources are sources of energy, power, strength needed to create activities. These sources include natural resources, financial resources, scientific and technological resources, and human resources.

Leadership has a broad meaning including "the science of leadership, leadership techniques, the art of leadership, leadership characteristics, and the history of leadership" (Tikno Lensufie). Leadership refers to someone who leads an organization or institution, and not just leading a flag ceremony, choir, and the like (leading for a moment).(Syamsu.2017)

David and Keith in Ramlan Ruvendi said that leadership is the ability to influence others to achieve goals with enthusiasm. How a leader attempts to influence others or that subordinates follow what is ordered will depend on the leadership style used. None of effective leadership style applies generally to all situations (Ramlan.2005). Beside that, Robbins in Abdul Hakim said that leadership is a person's ability to influence people in a group towards the achievement of certain goals.(Hakim.2007)

The leadership factor can also be a problem for employees which will have an impact on their performance. Leaders must act proactively in solving problems faced by all components of the company. Leaders must be able to set an example for followers or subordinates. Like transformational leadership where a leader must be able to provide a positive influence on the performance and attitudes of followers. (Sodiq.2018)

Islamic leadership is a trending topic and very interesting to be discussed, both in organizations, industry, and government. Broadly speaking, Islamic leadership has four main elements in it. The four main elements are the leadership characteristics possessed by the Prophet Muhammad SAW, are tabligh, siddiq, amanah and fathonah (Jannah.2016)

We should as Muslims follow the four characteristics of the great leader of the Islamic ummah of the Prophet Muhammad, and implement them in our daily life activities both in organizing and also interacting with fellow believers.

Shihab at Abdul Hakim concluded that the Caliphate consisted of the authority bestowed by Allah SWT, the creature entrusted with the task, namely Adam AS and his grandchildren, as well as the area of his assignment, namely this stretched earth. The Caliphate requires that the creature who is assigned the task to carry out their duties by the instructions of Allah who gave him the task and authority. (Hakim.2017)

Mahadi Zainuddin said that the category of Islamic leadership is more appropriate when it is based on the system and the way it is practiced in leading. Islamic leadership is a leadership that practices the values of Islamic teachings, regardless of whether the culprit is a Muslim or not. (Mahdi.2002)

Islam has a special view in this case of leadership as stated in the word of Allah SWT in the letter an-nisa 'verse 59 which means:

"Hi you who believe, obey Allah and obey His Messenger, and Ulil Amri among you. If you have different opinions about something, then return it to Allah (the Quran) and the Rasul (his sunnah), if you truly believe in Allah and the next day that is more important (for you) and better consequences."

We as Muslims should be obedient to God and also His apostles and to those who hold power to create public benefit according to word of Allah above. Creating of perfection in goodand just leadership, let the Muslims obey and obey the commands of Allah SWT by practicing the contents of the Holy Qur'an, carrying out the laws he has established.

Ismart is a company that serves the daily needs of Muslims, where businesses managed by Ismart carry Islamic values, such as in products that are provided in the form of halal and in the ethics of muamalah according to Islamic concepts. Therefore Ismart is an Islamic-based business and therefore requires an Islamic leadership style as well to achieve goals based on Islamic values.

Researcher wants to know more about the Islamic leadership style that is in Ismart Ponorogo. Researcher want to find out more about whether the leadership style that exists at Ismart has been carried out properly by the values and teachings of Islamic law to conduct interviews with several employees at Ismart. This research is not only in one division in a company, but all the divisions at Ismart Ponorogo.

**Literature Review**
*1.1.    Leadership*

The terms of leadership, in the Indonesian dictionary, derived from the word "lead" meaning "guided". The word leader itself means" the person who leads", so leadership is a way to lead. (Maimunah.2017)

Nurkolis (Daniel.2016)  in Daniel Jesse Budiarso said that leadership is the process of influencing or setting an example by leaders to followers to achieve organizational goals. This is following what was expressed by Mohyi, which defines leaders as activities that influence, organize, direct or move others to do something to achieve goals. Leaders must be able to foster motivation and provide insight to followers so that the attitude of respect and trust grows so that they can move by the vision and mission of the organization.

The explanation from above, it can be concluded that the essence of leadership is:

a.      The ability to influence the behavior of others, whether he is a subordinate employee, boss or colleague.

b.      Some followers or subordinates can be influenced either by using invitations, suggestions, persuasions, and others.

c.      There is a goal to be achieved.

Tanjung (Riski.2010) in Maulidyah states that leadership in Islam is essentially serving the people. Leadership which is originally the right of Allah is given to humans as caliphs on earth. Not because of His pleasure, no one gets the mandate of leadership,

both small and large. Therefore every leadership mandate must be held accountable to Allah later.

The conceptualized leadership of the Qur'an is a very basic thing, to manage relationships among humans and the natural environment. The type of leadership that the Qur'an recites is not solely about ukhrawi affairs, but also relates to worldly affairs, such as pilgrimage, or industrial trade, commerce, government, organizations, and even groups, even further towards oneself or self-management. (Sunarji.2016)

### 1.2.  *Leadership Style*

a.    Prasetyo (Syamsu.2017) in Badu and Djafri revealed that leadership style is something that is used in the leadership process that is implemented in a person's leadership behavior to influence others to act following what he wants.

Goleman (Okky.2017) in Camilla Okky Bianca defines leadership style as a norm of behavior that is used by someone when the person is trying to influence the behavior of others as he sees it. The same statement was said by Thoha (Ibid) at Camilla Okky Biaca that leadership style is the norm of behavior used by someone when the person is trying to influence the behavior of others as he sees it.

Bass and Riggio Daniel.2016) es a consistent combination of the philosophy, skills, traits, and attitudes that underlie a person's behavior.

Robbins (Okky.2017) in Camilla Bianca Okky said that leadership style indicators can be measured by four behaviors namely, directive or instrumental, supportive, participatory, and achievement- oriented.

### 1.3   *Islamic Leadership Style*

Al-Buraey (Khalid) in Khaliq Ahmad states that the dividing line between leadership in Islam and the West lies in religious values, morals, and human nature. The religious and moral spirits (Taqwa) dominate the leadership of the Prophet Muhammad and the four caliphs.

Toor (ibid) in Khaliq Ahmad Islamic leadership provides an extra dimension that is to positively strengthen the process and results of leadership in the greater good of all those involved in the process. This is the guardianship of God, the responsibility given from Him, and the service for humanity. Islamic Leadership Style can be measured by several indicators, namely: love the truth, keep the mandate, sincere, both in association and wisdom. (ibid)

Indicators of Islamic Leadership Style (Jannah, Suwardi, Iriyanto 2016)

| No | Dimension | Indicator | Source |
|---|---|---|---|
| 1 | Love the truth | 1. Level of doubt<br>2. Decisive | Q.S Al-Baqarah verse 147 which means: "The truth is from your Lord, so do not be as if you are among those who doubt" |
| 2 | Keep the mandate | 1. Trust<br>2. Commitment | Q.S Al-Mu'minun verse 8 which means: "And those who keep the mandates (which they bear) and their promises" |
| 3 | Sincere | Level of performance | Q.S Adz-Dzariyat verse 56 which means: "And I did not create jinn and men but that they served Me" |
| 4 | Good at socialize | Courteous | Q.S Al-Hujurat verse 10 which means: "Believers are truly brothers. Therefore reconcile (improve the relationship) between your two brothers and fear God, so that you may receive mercy" |

| 5 | Wisdom | 1. Justice<br>2. Tolerance | Q.S An-Nahl verse 90 which means: "Verily, Allah commands (you) to act justly and do good, give to relatives, and God forbids cruel, evil and petty acts. He teaches you so you can take lessons" |
|---|--------|---------------------------|---|

Source (Jannah, Suwardi, Iriyanto 2016)

*1.4*     *RSC (Rules Sharia Corpooration)*

RSC (Rules Sharia Corpooration) is a theory used by Ismart directors in carrying out all activities in the organization. The complete explanation is, the rules that exist in all organizations in Ismart must be clear in accordance with Islamic values and teachings and must not conflict with Islamic law, such as haram and usury. The hope that in the future Ismart can become a large and competitive company, because it strives to build a business that is unable to compete and be superior. (Fajrul.2020)

*1.5*     *Previous Research*

Research on the analysis of Islamic leadership style is not a new study because there have been many previous studies on the same variable with different objects. Several previous studies raised the analysis of the effect of compensation on employee performance in writing the final project.

Khaliq Ahmad21 Journal which discusses "Contrasting Islamic Leadership Style". The results of this study are that Islam is indeed comprehensive, integrated, and holistic religion that governs and establishes relations with peace for all aspects of life. The world (worldly life) and akhirah (the Hereafter) do not contradict each other as well as operate business and worship as long as one maintains a strong faith to seek the pleasure of Allah, the main goal of Muslims in life. The exclusion rule for any leadership does not arise at all, Islamic leadership is seen as one that helps individuals achieve happiness in both worlds. It directs human resources properly to serve the community in achieving happiness. That is one that guarantees happiness for individuals and society in a large broad environment.

The results from the previous research above, the author wants to know more about the Islamic leadership style that is in Ismart Ponorogo. Researcher want to find out more about whether the leadership style that exists at Ismart has been carried out properly by the values and teachings of Islamic law to conduct interviews with several employees at Ismart. This research is not only in one division in a company, but all the divisions at Ismart Ponorogo.

*1.6.*     *Research Framework*

Robert J. House said that leaders become effective because of the influence of their positive motivation, ability to perform, and satisfaction of followers. This theory is called path-goal because it focuses on how leaders influence organizational members on
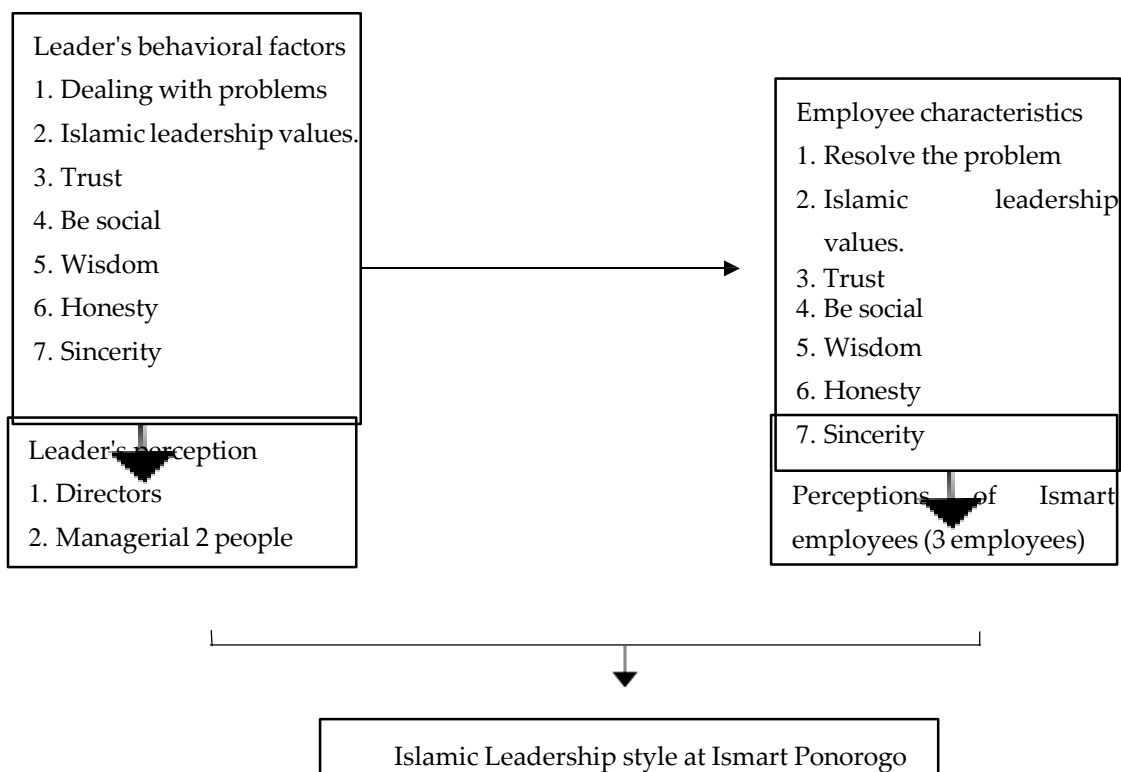


Robert J. House's Leadership Patterns Developed by Author

**Research Methods**

The research used by the author is a type of qualitative research. Sugiono explains that this method which is based on the post positivist / interpretive philosophy, is used to examine the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is carried out in combination, the data analysis is qualitative, and the results are more emphasizes meaning rather than generalizations. Qualitative research means the process of exploring and understanding the meaning of individual and group behavior, describing social or humanitarian problems. (Sugiono.2014) Researcher who use qualitative research can make inductive observations, because the purpose of this qualitative research is to achieve an understanding of how people feel in their life processes, give meaning and describe how people interpret their experiences. (ibid)  And thus researchers can get deeper data from the research subjects so that it can be easier to get the results from the formulation of the problem for research on the Islamic leadership style that is on Ismart Ponorogo.

This type of research is field research using a qualitative approach. Qualitative research examines research subjects or informants in their daily living environments. Qualitative paradigm is a research paradigm that emphasizes the understanding of problems in social life based on the conditions of reality or natural settings that are holistic or comprehensive, complex, and detailed. This study uses an induction approach and aims to construct theoretical constructions through disclosure of facts. (Sukiati.2016)

Researchers in this study sought to describe the phenomena of the Islamic leadership style used at Ismart, therefore researchers used qualitative phenomenological research methods. Littlejohn in Engkus Kuswarno said that phenomenology is to make real-life experiences as basic data from reality without imposing a category of researchers.

Qualitative research methods often use in-depth analysis techniques, which are to examine problems in cases. The qualitative paradigm views that the nature of a problem will be different from the nature of other problems (Engkus.2006). The purpose of qualitative is not a generalization but an in-depth understanding of a problem. Qualitative research serves to provide a substantive category of the problem being studied. (Sukiati.2016)

*1.1.        Population and Sample*

The population is a generalization area consisting of: objects/subjects that have a certain quantity and characteristics determined by the researcher for the study and then draw conclusions28. Even one person can be used as a population, because that one person has characteristics, such as speaking style, personal discipline, hobbies, ways of getting along, leadership, and so on. The population taken by researchers at this time is some of the organizational actors who work at Ismart Ponorogo this time. All of these populations, of course, are all active and carry out the tasks assigned by their superiors and also participate in activities according to the management functions that have been implemented by this organization.The sample is part of the number and characteristics of the population29. If the population is large, and the researcher may not be able to study everything in the population, for example, because of limited funds, limited manpower and time, the researcher can use the sample taken from that population. What is learned from the sample, the conclusions will apply to the population, and the sample taken must be truly representative. The sample selected by researchers at the Ismart Ponorogo supermarket is the first director of the organization, two managerial people, the head of the shop and then three employees of Ismart Ponorogo, so the total samples taken are seven people, of the seven people the researcher will interview as follows:

1. Director Ismart Ponorogo (Mr. Muhammad Fajrul)
2. Two managers (Ms. Noviya and Ms. Tika)
3. Head of the market (Ms. Reta)
4. Three employees (Ms. Ersa, Ms. Elsa, and Ms. Rofi'at)

**Result and Discussion**

This type of research is qualitative. The main data collection techniques are observation, in-depth interviews, documentation study, and a combination of the three or triangulation. (Sugiyono.2014) It should be pointed out that the data collection technique is using observation, it is necessary to conduct interviews with several employees at Ismart, then collect a documentation study from Ismart Ponorogo.

The indicators that are the points in this discussion are honesty, trustworthiness, sincerity, both in social and wisdom. The writer will design the writing by the question points in the interview that have been presented above to facilitate the grouping of the results of the interviews conducted.

The sequence of questions to be discussed have been determined in conducting the interview is as follows:

1.  How do superiors deal with problems that exist in Ismart?

The board of directors in dealing with problems that occur at Ismart is always based on the RSC (Rules Sharia Corporation) which has become an important foundation in the sustainability of all activities that exist at Ismart. The leadership style that exists at Ismart in dealing with a problem that occurs in the organization is to look for the main or core problem. After knowing the core of the problems that occur, deliberations will be held with all members of the organization to get a mutual agreement in solving a problem.

2.  How do superiors instill Islamic leadership values in Ismart? Value of trust, sincerity, honesty, social and wisdom (Internal Ismart).

Ismart instill Islamic leadership values by holding weekly study activities which are attended by all members of the Ismart organization aimed at educating morals and ta'dib for all employees. This activity expected to be able to increase the spiritual value for each employee. Good supervisors's behavior can be a good example for all employees. Ismart Instill Islamic leadership values such as always maintaining honesty
in every activity in Ismart, by completing all existing tasks to maintain trust as employees and helping each other when someone is experiencing difficulties.

3. How superiors strengthen Ismart's vision, mission, and goals in exercising their leadership in Ismart. (Amanah)

To strengthen the vision, mission, and goals of Ismart in carrying out the leadership (mandate) in it, superiors strive to be a good example for all members of the organization (employees) and also provide directions and lessons through morning briefings for all employees before starting profession. Ensuring all operations run smoothly by the existing SOP (standard operating procedures) and also following the Job Description that has been conveyed to all employee members. And as an example to strengthen Ismart's vision by constantly reminding every employee what Ismart's vision is, which is "from Ummah by Ummah to Ummah".

4.  How do superiors handle team members/work who do not comply with the rules and organizational culture based on an Islamic perspective (Amanah)

How to deal with employee members who do not comply with the rules or organizational culture that exist at Ismart by reviewing the perspective in Islam which includes clear laws, and we as Muslims of course have to carry them out. The first step taken in dealing with members who commit violations is by providing warnings. If the warnings given cannot be used as lessons for employees who commit violations, they will be given sanctions such as warning letters and salary deductions. In the next step, if the employee is still repeating the mistake, a layoff will be carried out (termination of employment) in the hope that it can become a comparison glass for other employees.

5.  How do superiors ensure that each leadership process is carried out by Islamic values and Sharia? (Wisdom)

Supervisors always ensuring that every leadership process in Ismart is following the values and teachings that exist in Islam, also reviewing all activities that are running in Ismart so that they are far from things that are prohibited by Islam such as usury, zolim, and so on. Superiors continuing to adhere the vision and mission and goals set by Ismart. Analyzing and evaluating all activities undertaken in running Ismart, it is easier to find out whether there are activities that deviate from Islamic values and teachings.

6.  How do superiors motivate so that employees can work sincerely? (Social) Supervisors always motivating employee members to work appropriately (itqan) in Ismart by always providing education to all employees that we as humans and Muslims work not only to get money or wages but also to seek the value of blessings for what we do. Supervisors always holding on reviews every week is one form of motivating all employee members at Ismart through encouragement given by superiors through positive words that offend the people around them who should be proud of making employees more serious in doing their work.

7.  How can the boss get the trust of all members of the organization that is on Ismart. (Honesty)

Leader creating trust between superiors and employees at Ismart, both parties must uphold honesty in the work environment. Bosses must be a good example so that employees can imitate their behavior so that they can implement it in their daily lives. Leader achieving this effort supported by transparency in every activity in Ismart to
Maintain the honesty of each organizational actor to generate trust between superiors and employees.

8.  How do superiors account for leadership in an organization? (Amanah)

Supervisors at Ismart have to be accountable for his leadership by doing a well-written report, there is transparency so that nothing is not known by the employees. That way employees can find out how leadership is in Ismart so that unwanted presumptions do not occur. The most important thing is to do all the work following the SOP and Job Description.

9.  How is the implementation of an integrated leadership strategy from the pillars of Islam, pillars of faith, Quranic values, and the values of blessings to form the characteristics of an ideal leader? (Sincere)

Strategies to implement integrated leadership from the pillars of Islam, pillars of faith, Quranic values, and blessing values to form the characteristics of an ideal leader, starting with teaching and Islamic law such as, for all male employees, it is mandatory to fulfill them pray in congregation and all Ismart employees must dress neatly and close their genitals. Islamic Leadership Characteristics is necessary to remember that to form an ideal Islamic leader, it starts with small things in everyday life so that they are accustomed and apply them in doing all work.

10. What leadership style should be maintained at Ismart in the future and how to deal with changes that occur and those that will occur? (Sincerity, Wisdom, good in socializing)

The great leader create leader, the existence of regeneration, the leadership that is maintained must be following the teachings and values that exist in Islam. The way to instill the value of sincerity, Ismart employees are always reminded that their work is not only to look for material but to seek the blessed side of what is done. It is expected that the employees can work more seriously and do everything lillahi ta'ala. Leaders have to deal with changes that will occur by adding knowledge and also qualified insight to be ready to face all the possibilities that will occur in the future.

11. Indicators of Islamic leadership style that must be owned in the organization?

Indicators of leadership style that must be owned in Ismart organizations such as honesty, trustworthiness, sincerity in work, good social, wise, etc. Leaders account each and every decision making is no less important. In this case in Ismart, there is an RSC (Rules Sharia Corpooration) which must be reviewed and become a benchmark in every activity in Ismart.

12. Confirming Ismart's leadership style by the Islamic leadership style.

Researcher concluding after conducting interviews with several sources at Ismart, researcher can confirm that the leadership style at Ismart is following the Islamic leadership style. Holding of weekly routine studies that are held for all employees to increase knowledge and spiritual insight for all existing organizational actors. Member of organizational in Ismart always uphold the values and teachings of the Islamic religion.

### Conclusion

Based on the answers to the results of interviews conducted by the author at Ismart Ponorogo about the Islamic Leadership Style that is applied in carrying out all the

activities in it, explaining that in running an organization that is at Ismart, superiors always adhere to the

RSC method (Rules Syari'ah Corporation). This is where all the rules and policies contained therein are referred back to the principles of Islamic values and teachings.

There is a way to instill the values and teachings of Islamic syari'ah for all members/employees of the Ismart organization, by holding regular weekly studies aimed at adding insight and increasing spiritual value for all members of the organization at Ismart Ponorogo.

Based on the results of the research conducted, the authors can conclude:

1. In dealing with problems that occur at Ismart, the board of directors is always based on the RSC (Syari'ah Corporation Rules) which has become an important foundation in the sustainability of all activities that exist at Ismart. The leadership style that exists at Ismart in dealing with a problem that occurs in the organization is to look for the main or core problem. After knowing the core of the problems that occur, deliberations will be held with all members of the organization to get a mutual agreement in solving a problem.

2. To strengthen the vision, mission, and goals of Ismart in carrying out the leadership (mandate) in it, superiors strive to be a good example for all members of the organization (employees) and also provide directions and lessons through morning briefings for all employees before starting profession. Ensuring all operations run smoothly by the existing SOP (standard operating procedures) and also the Job Description that has been conveyed to all employee members. And as an example to strengthen Ismart's vision by constantly reminding every employee what Ismart's vision is, which is "from Ummah, by Ummah, to Ummah".

3. To ensure that every leadership process in Ismart is following the values and teachings that exist in Islam. By reviewing all activities that are running in Ismart so that they are far from things that are prohibited by Islam such as usury, zolim, and so on. And by continuing to adhere to the vision and mission and goals set by Ismart. By analyzing and evaluating all activities undertaken in running Ismart, it is easier to find out whether there are activities that deviate from Islamic values and teachings.

4. With the existence of regeneration, the leadership that is maintained must be following the teachings and values that exist in Islam. In instilling the value of sincerity, Ismart employees are always reminded that their work is not only to look for material but to seek the blessed side of what is done. It is expected that the employees can work more seriously and do everything through ta'ala. To deal with changes that occur and those that will occur by adding knowledge and also qualified insight to be ready to face all the possibilities that will occur in the future.

**Suggestion**

Regarding Ismart Ponorogo of the Islamic Leadership Style, the writer suggests several things to pay more attention: Researchers who will research in the same field, if you are going to use this thesis as a reference, expected to use quantitative method. Because it does not close the possibility still exists of statements that are changing or less suitable.

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